The Lord Henfield Edition

The Holy Bible

I. LEESER'S TANAKH
WITH APOCRYPHA
1857

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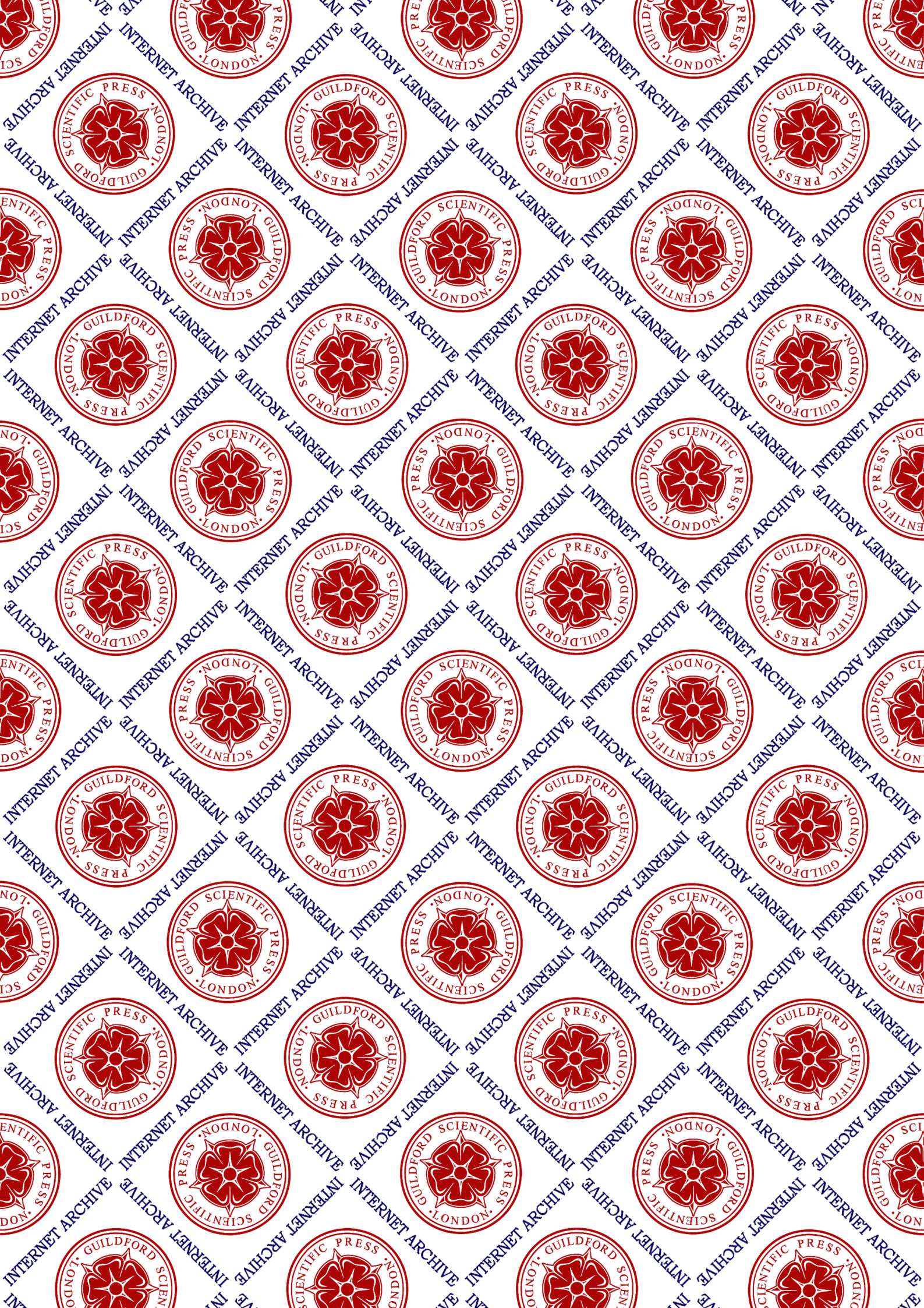
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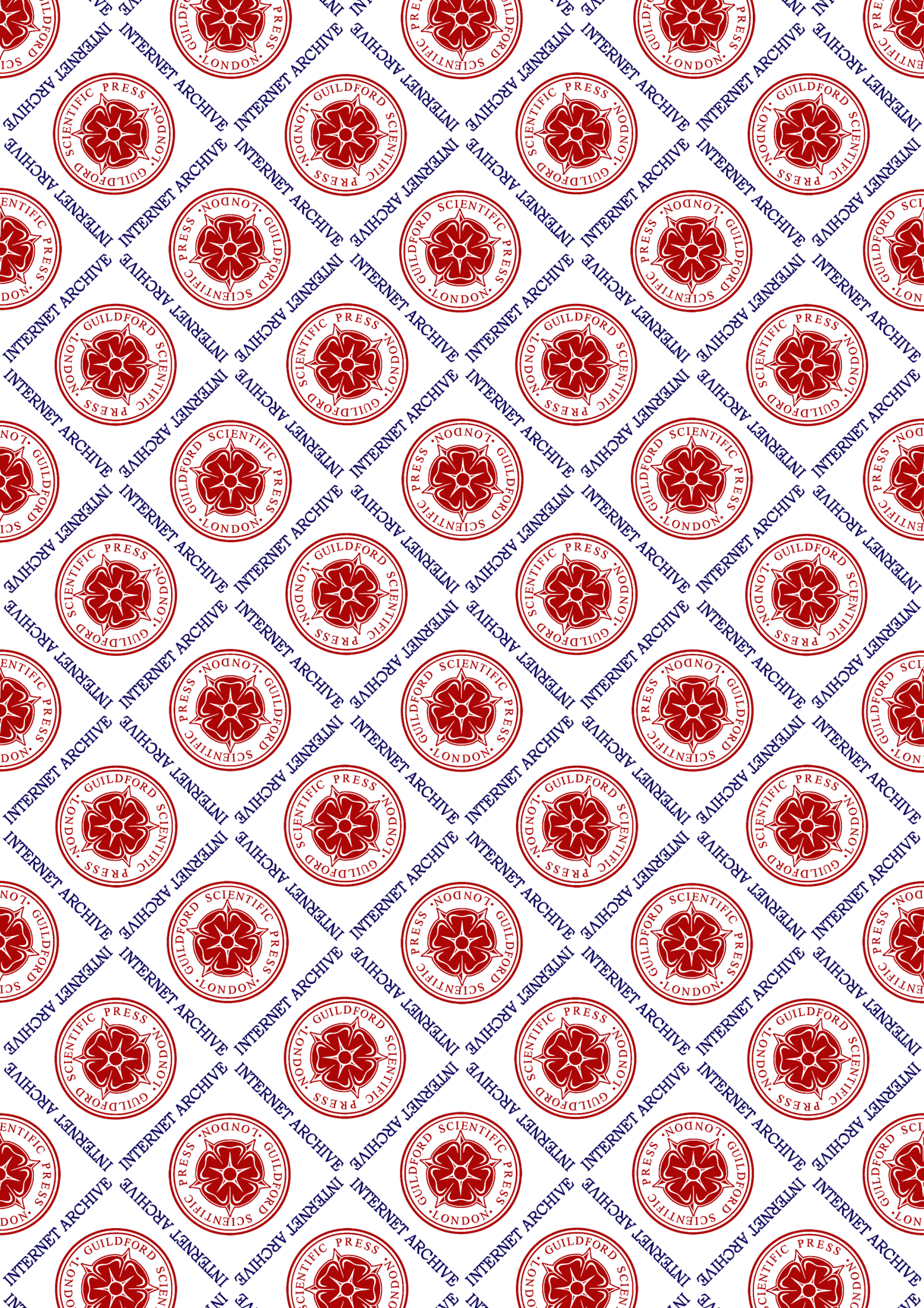
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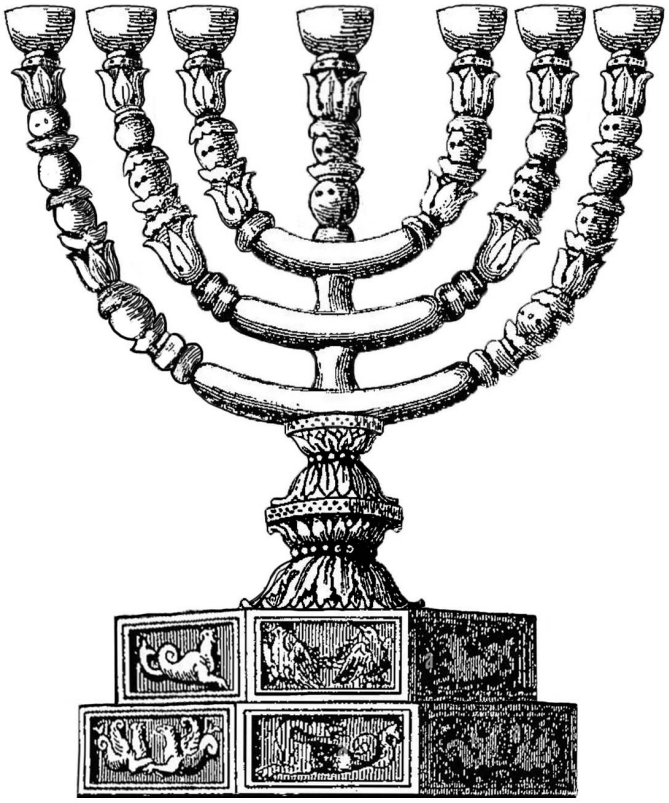

The Menora, the seven-branched candle stick,
taken from the Temple of Jerusalem and
brought to Rome by General Titus in 70 AD.
Reconstruction of a truthful depiction on the
Arch of Titus. Forum Romanum, City of Rome.

THE TANAKH

Otherwise known as the Hebrew Bible, the Jewish Bible or as the Old Testament

Translated into English
by Isaac Leeser and first published in 1857

With Apocrypha and texts that influenced the
Hebrew Bible as well as texts
that were influenced by the Hebrew Bible

Edited by Lord Henfield

Philadephia
GUILDFORD SCIENTIFIC PRESS

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In the Lord Henfield Edition, each and every sacred text
begins with an introduction. The Appendices contain an
Exploration on History, historical texts, 230 detailed maps
and large illustrations. Additional materials are in The Grand Bible.

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HOLY SCRIPTURES
Carefully Translated According To The Massoretic Text,
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With Apocrypha, Lord Henfield Edition, 2026.

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on 1,880 PAGES
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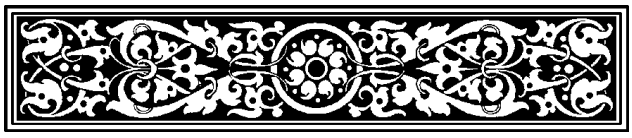

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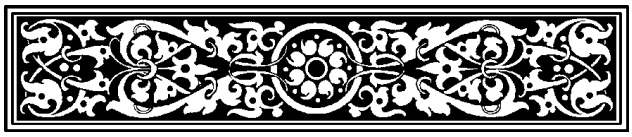

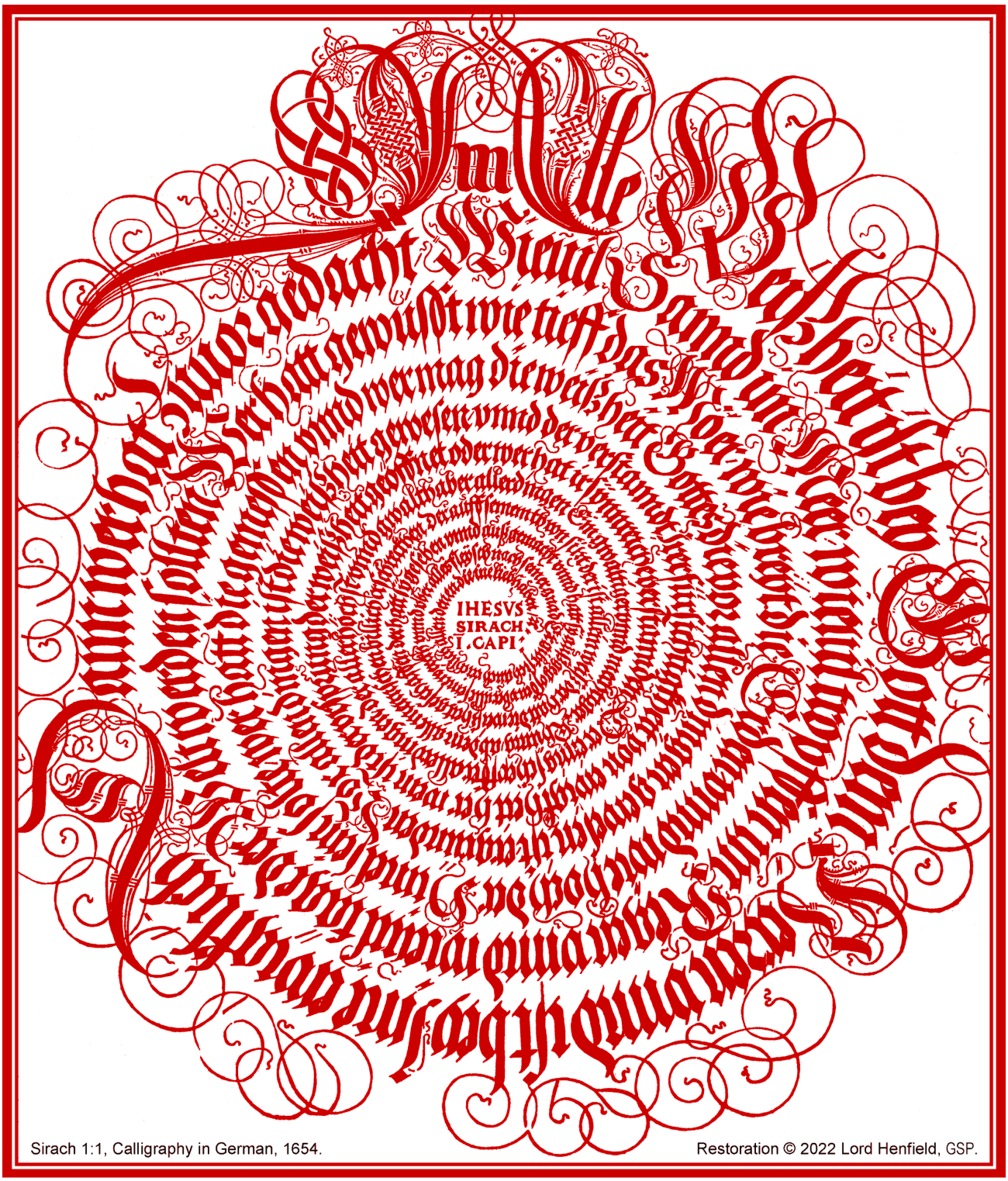

Sirach 1:1, Calligraphy in German, 1654. Restoration © 2022 Lord Henfield, GSP.

The first chapter of the book "The Wisdom of Jesus ben Sirach" was created in 1654 by an unknown artist as a snail-shaped calligraphy (source: Zentralbibliothek Zürich, Switzerland; ZB No. 000012138.tif).

The Book of Sirach was written in Hebrew approximately 200–175 BC and translated into Greek in Egypt by the author's grandson. An Aramaic translation was also produced. Yoshua (Hebrew: Yehoshua; Greek / Latin: Jesus, "the Saviour, the Messiah") ben Sira, called "Jesus, the son of Sirach of Jerusalem" in Greek texts, was a Jewish scribe originally from Jerusalem but composed the work in Alexandria, Egypt, where he presumably had access to the famous library. Ben Sirach is unique among all Old Testament and Apocryphal authors in that he signed his work. Due to its ethical content, the Book of Sirach is one of the most valuable books in the entire Bible. The work shares some similarities in content and style with ancient Egyptian works, such as: The Commandments of Kagemna, Egypt, c. 2613–2589 BC; The Teachings of Ptah-Hotep, Egypt, c. 2500–2345 BC; and especially the Instructions of Shuruppak, from Sumer (Iraq), c. 2600–2550 BC. All of these works are precursors to the Code of Hammurabi, the Ten Commandments and all modern laws. (See: Appendix, Supplements.)

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With language, we define what we stand for. As a matter of principle, in our books we only use the terms BC (before Christ) or AD (Anno Domini, the year of the Lord). These are not only religious terms but also reveal a person's cultural conscienceness and allegiance.
Terms such as B.C.E. or BCE = Before Common Era; C.E. or CE = Common Era, are Political Correctness nonsense as "common" also means "ordinary," and in consequence refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ or achievements of the Western World in general.

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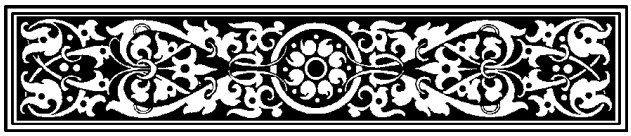

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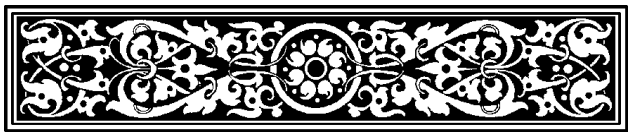

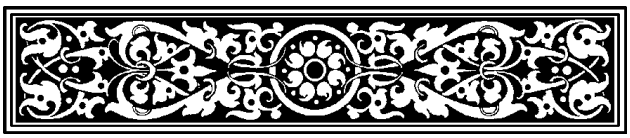

FOREWORD

"We live in an age of religious extremism, an age of terror and violent slaughter. We are locked in a bewildering ideological battle with religious fundamentalism. It is a battle that has taken most of us by surprise because religious fundamentalism seems so odd, so alien, to our own easy-going way of life. But you know, it is not! We have been here before, here at home, here at the very heart of our own civilisation.

About 500 years ago, a breach within Christianity, tore Europe, England, and the Church apart. It was the same literalism, the same passionate intensity, the same apocalyptic violence as now. It is our very own Jihad. It is called: 'the Reformation.'

The Protestant Reformation was also a political and cultural revolution. It unleashed bloodshed, terror, and the destruction of religious art —a combination we recognise all too well. It began with a provincial German monk and it threatened the most powerful institution in the Western World, the Catholic Church, with destruction.

In England it led to a hard Brexit, 16th century style, as King Henry VIII broke with Rome and declared himself "Supreme Head on Earth of the Church of England." It was a tale of espionage, enhanced interrogation, and horrific death. There was a handful of brave and inspired souls fought to introduce the new ideas and the authorities fought back savagely to stamp out the infection. So, how did one man's simple act of protest in the backwards of Germany spark a violent revolution that would transform England, Europe, and the Western World?

In the early 1500s the Catholic Church shaped every aspect of human life. And in Rome, its head, the Pope, ruled a spiritual empire bigger than that of the Caesars. It is hard to overestimate the power of the Catholic Church in the late Middle Ages. It was a vastly wealthy, bureaucratic machine, the very heart of Europe. It controlled education, media, family law. It had its own private language in Latin. The clergy, whatever their nationality, swore obedience to the Pope, whose toe even kings knelt on the ground to kiss. But his greatest power was over men's minds.

Churches were dominated by a huge painting of the last judgement. When Jesus' judge sentenced each soul to the joys of heaven, or the eternal torments of hell, it was a terrifying vision. The Church mitigated its stark horror by the "Doctrine of Purgatory." This was an intermediate state between heaven and hell where the not too sinful soul was purged of its offenses and made fit to enter paradise. You could reduce the amount of time you spent in purgatory by doing good works, saying prayers, going on pilgrimages, giving to the poor. Or you could draw on the good works of others: Jesus, the Saints, the Virgin Mary, whose transcendent goodness had endowed the church with the treasury of merit.

The pope dispensed, in return for consideration of course, this treasury in the form of spiritual IOUs, known as "Indulgences." (An IOU [abbreviated from the phrase "I owe you"] is a document acknowledging debt.) These were printed bits of paper that, in return for cold hard cash, absorbed the soul of its offenses and acted as its passport to paradise. Indulgences were often sold to finance Church schemes and in 1517 the pope's pet project was the rebuilding of Saint Peter's on a magnificent scale. Indulgences were sold across Europe. There was even a catchy advertising jingle: "As soon as the coin in the coffer rings, the soul from purgatory springs!" It was, as though the church had forgotten Christ and become fixated on wealth. And for one German monk this was an abomination.

On the 31st of October, 1517, Martin Luther very publicly denounced this scandal. According to legend, he strode through the town to the great doors of All Saints Church, and hammered up a document for all to see. It was his 95 Theses, a mere 95 points of contention with the Church's teachings on sin and penance. Were these the brave hammer blows of fate against the old order, as the traditional story goes, or was it the equivalent of pinning an agenda on a university notice board as revisionists suggest? Actually, it doesn't much matter since nobody disputes the magnitude of the results. Luther's protest would plunge Europe into two centuries of religious war, unleashing bloodshed and brutality across the continent - all in the name of God!

Martin Luther was an unlikely revolutionary. In 1517, he was a 33 year old monk and professor of Biblical theology at the University of Wittenberg in Saxony. Saxony was just a small one of the German-speaking states that comprised present-day Germany. Each had its own ruler but all fell under the overlordship of an elected monarch, the Holy Roman Emperor who was crowned by the Pope, and all was subject to Papal authority and taxation.

In the introduction to his Theses, Luther wrote of his wish to stir up debate. A new invention allowed him to succeed beyond his wildest dreams. Just over 70 years earlier, Johannes Gutenberg had developed his printing press. This piece of technology would transform Luther from a little-known monk and academic into Europe's most published author, and a wanted man!

Luther originally wrote the 95 Theses in Latin, the language of academic and theological discourse. But even within the Latin of the Theses, Luther showed himself aware of that wider audience outside the universities. And nine of the Theses list the sharp arguments that the laity were using against indulgences. And how Luther asks "are we going to answer those arguments if the Church does not reform itself?" - Well, of course, the Church showed no sign of reforming itself. So, what Luther did was to write a tract. He called it 'A Sermon on Indulgences and Grace' - and he wrote it in German, AND he had it printed!"

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What you have read up to this point here, are the spoken words of Dr David Starkey, one of the very few historians living today who understand the magnitude of religious propaganda in detail. Starkey is fully aware that language is the main key if we want to fully grasp what religion is all about and how it works. He is one of the most outspoken historians of our time who is able to assemble historical facts in a logical way and presents them as eloquent narrative with a cohesion that everyone can follow with ease.

In 2017, he published a BBC documentary called "Reformation: Europe's Holy War," in which he compares Luther's Reformation with our modern upheavals of Woke and Jihad. With elan, he describes what went on in the 16th century revolution. Experts still marvel at the extraordinary impact of Luther's 'Sermon on Indulgences and Grace.' This was the work which propelled Luther to the front ranks of European thought and theology. Until that point he had been writing in Latin for the scholars. But when he published these 20 short propositions in German, he brought his thoughts not only to the mind of scholars but to each and every ordinary person. The form in German very closely echoes the 95 theses written in Latin, a language that the man in the street could not understand. The short German version of the 95 theses are a work of instinctive brilliance. Luther calls it "a Sermon" but it is nothing like a sermon. Sermons are meant to be endurance tests of repetition and reiteration. But this little paper can be read aloud in 10 minutes. It is 20 short snappy points but unlike the 95 Theses, which circulated only in the intellectual community, this spread immediately like wildfire across Central Europe. Who was this Luther?

Short standard answer: Martin Luther was a German theologian, religious reformer and monk who was the catalyst of the 16th-century Protestant Reformation. Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Antitrinitarians. He is one of the most influential figures in the history of Christianity; and rightfully so.

Now, let us take a look at some details: Martin Luther was born on 10 November, 1483, in Eisleben, Saxony, Germany. His father, Hans Luther, who prospered in the local copper-refining business of the town of Mansfeld, could finance Martin's long education. Luther began his education at a Latin school in Mansfeld in the spring of 1488 where he studied, among other subjects, Latin, Greek and Hebrew, and he was awarded the master's degree in 1505. In accordance with the wishes of his father, he commenced the study of law. Proudly he purchased a copy of the Corpus Juris Canonici (“Corpus of Canon Law”), the collection of ecclesiastical law texts, and other important legal textbooks. Less than six weeks later, however, on July 17, 1505, Luther abandoned the study of law and entered the monastery in Erfurt of the Order of the Hermits of St. Augustine. His studies gave him a thorough exposure to Scholasticism by studying the works of Aristotle (384-322 BC, the teacher of Alexander the Great and his generals), and William of Ockham (1285-1349). Ockham, like Aristotle, focussed on the subject of logic, because he regarded the science of terms as fundamental and indispensable for practicing all the sciences of things, including God, the world, and ecclesiastical or civil institutions; in all his disputes, logic was destined to serve as his chief weapon against adversaries. Luther received his doctorate in the fall of 1512 and assumed the professorship in biblical studies, which was supplied by the Augustinian order. At the same time, his administrative responsibilities in the Wittenberg monastery and the Augustinian order grew, and he began to publish theological writings, such as the 97 theses against Scholastic theology. Dr Martin Luther was by no means just a simple monk as always depicted, 24 years of hard schooling made him one of the highest educated ideologists, strategists and orators of his time.

We have many capable historians and other authorities. However, as long they only use their sophisticated speech and gentlemanly manners, they just earn benevolent nodings in academia but they will move nothing else because they do not reach the masses. It was not the 95 theses that woke up the public, it was the 20 points of Luther's sermons that erupted into a revolution of thinking for the simple reason that it was written in the language of the common people.

Luther did protest against immoral practices of the Church not because he was born a revolutionary, he was not. He felt he needed to do something against the filth. Today, people think that Church, or religion, has nothing to do with politics. But they are wrong! The word "politics" comes from the Greek word polites, meaning citizen, and also from polis, meaning city and community. So when Church is is not about community and its members, what then is it all about?

Religion is in least cases just about God. It is about precepts, morals and their subsequent laws, it is about power struggle and often violent ways on the road to salvation, and it is about doctrines and ideologies connected to a divinity, and therefore it is also about administrative positions of the clergy and taxation with which the members of that clergy can stay in power and can control the masses. There has never been religion for personal use only. Religion as a private belief is a new thing - and this only in the Western World! Our limitless individualism has not yet reached the other belief systems. These are facts that we always must keep in mind when we think and talk about other religions.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged but also very similar to the times of Luther. The so-called 'western societies' seem to crumble under their own weight. This includes all those we call Protestant Christians, but more and more, it includes also Jewish people, Roman Catholic (western Roman) Christians, Orthodox (eastern Roman) Christians, and in particular the so-called secularists, atheists, agnostics, progressives, etc.,

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etc. It is like in the 1930s and 1940s: Enemies are marching through our streets screaming the filthy slogans "Allahu Akbar" and "from the river to the sea" (from the River Jordan to the Mediterranean, meaning 'annihilate all Jews!' as prescribed in the Koran, the Sira, and the Hadith) in place of "Sieg Heil" and "Heil Hitler." Thousands of Christians, Jews, Buddhists and others, are systematically murdered in Islamic countries and other totalitarian entities; the Churches however, the clergy in our vicinity, stay silent and do nothing—just like in the 1930s and 1940s. There has been no religious community that actively organised repeated marches towards embassies or consulates of the perpetrator countries, none of the churches promoted boycotts of the killer states. Yazidis and Syriac Christians have been raped, robbed and murdered in Iraq and Syria. Nobody seem to feel shame! The Churches contemplate navel-gazing instead. The Russian Christians are ruled by Kyril, an ex-KGB man, and our people do not know a thing. The clerics are busy with all sorts of scandals and wonder why their members vanish into thin air while the pretty churches stay empty on Sundays or other times. Hardly ever do we see the clergy caring in person for the fallen of our society. Our kids are poisoned by lethal drugs, our families fall apart, many are even not able or willing to build families, our population is in terminal decline, socialist politicians disarm the law-abiding citizens, render them defenceless, while robbers and thugs raid their homes and kill the residents so that they cannot describe them. The police is busy with political correctness and "hate crime" on the internet while victims of real crime and violence are forgotten and the perpetrators are showered with humane sympathies—while their name, language, religion and place of cultural origin is being kept silent about. Politicians, as so-called "law givers," create one new law after another, strangulating the entire legal system to death, insted of just obeying the ones already in existence. Courts of law are so overwrought that they become courts of ridicule and our state and its communities are in total decay. Our schools have degenerated into filthy debate clubs of socialism and activism. Well-educated scholars know all this and yes they talk about it, but only to their academic fellows, hardly ever do they talk to the ordinary people in ordinary language; and hardly ever take these gentlemen anyone to the streets and organise actions. It is so nice to sit in the warm parlour while our nations desintegrate all around our ears. So, every good idea that may solve one or the other of our problems could not be heard. They could move something, turn things to the better. Words like "action, responsibility, courage" seem to be a thought of the past. Where are our Martin Luthers? While our elites are obviously clueless, Luther knew exactly how to advance. Let us read what Dr Starkey found out:

"In Wittenberg, Luther's attack on Indulgences was evolving into fundamental doctrines. The key one, raising the power of personal faith above the remedies offered by the hierarchy of the Church, mankind was saved not by prayer or fasting or Indulgences but only by faith, by faith in Christ, as told in the New Testament. Anything else was a corruption, an obstacle. And that included Rome." Just like Sayyid Qutb or his brother Muhammad Qutb, the teacher of Bin Laden, the so-called Islamists of our time, Luther wanted to go back to the roots of his religion. And he only could achieve that by using the language of the people.

Starkey: *"On the 15th of June 1520, after four all-day meetings, the Pope and his council issued the formal decree known as a bull. ..... Luther was given 60 days to recount or be excommunicated, which meant expulsion from the Church and 'condemnation to the eternal fires of hell.' His works were ordered to be burned. Far from backing down, Luther seemed energised, liberated even, and in a matter of a few mere weeks produced three crucial works that between them amounted to a manifesto for a political and religious revolution. The most important of them was addressed to the Christian nobility of the German nation, writing in German, Luther called on the German princes unilaterally to reform the German Church and rescue it from the clutches of Rome that was bleeding Germany dry."*

"On the 10th of December 1520, he publicly burned the papal bull. There could be no going back. In January 1521, Martin Luther was formally excommunicated from the Catholic Church. Two months later he was charged with heresy and summoned to a hearing in front of the Holy Roman Emperor Charles V and representatives of the Church. The Imperial Diet, as it was known, was to be held in the German city of Worms."

"..... Luther's survival had to date been ensured by Frederick the Wise, Elector of Saxony. Frederick now secured a promise of safe passage and Luther set out. If the Catholic Church was hoping to destroy Luther at Worms, it had badly miscalculated the popular mood. Everywhere he went he was hailed as a hero. A hundred horsemen rode through the city gates to escort him inside and as he descended his carriage a monk reached out to touch the hem of his robe by taking on the power of the Church. Luther had become a local legend, a figurehead for a populist anti-establishment movement that was spreading across the German-speaking states. As resentment about taxes and foreign interference grew, the Pope's ambassador in Worms was horrified as he reported back to Rome. "The whole of Germany is in full revolt," he wrote, "nine tenths raised the war cry 'Luther!' whilst the watch word of the other tenth who are indifferent to Luther is 'Death to the Roman Curia'." Summoned before the Diet, Luther was ordered to renounce his heretical writings. He refused. 'Here I stand,' he is supposed to have declared, 'I can do no other!' Whilst the emperor Charles V and the Diet were debating Luther's fate, Luther's safe conduct was honoured and he was allowed to leave Worms."

Agents of Luther's protector, the Elector Frederick the Wise, charged with bringing him to a place of safety, brought Luther to Wartburg Castle in Saxony where he went undercover. He grew his hair and beard and became Junker Joerg or Squire George. Up to now, the Bible was not only a

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'sacred text' but also a 'secret text' which was not available to laymen who could not speak and read Latin. And a main doctrine of the Roman Catholic Church was, to keep it like that. Priests of the Church were in charge to interprete the contents of the Bible to the ordinary people, and by doing so, they kept control over the contents that had been delivered to the audience in church. Luther was aware that his reformation would not succeed if the people could not read the Bible for themselves. He was an accomplished linguist fluent in Hebrew, Greek, Latin, as well as many German dialects of the north and the south. Right from the start, Luther was determined to employ all his expertise and abilities to push the Reformation forwards, and above all, he was about to use the most frightening invention of his days: the unstoppable printing press of Johannes Gutenberg.

Dr Starkey: *"Confined to his room, Luther embarked on the next stage of his religious revolution. The medieval church used Saint Jerome's 4th century Latin translation of the Greek New Testament. Known as the Vulgate, it was treated as the sole, authoritative text, and crucial Catholic doctrines depended on its particular choice of words. All Luther's religion was rooted in the Bible. He believed in Sola Scriptura, that the Bible was the sole infallible guide to faith and practice. So, Luther decided to use his time in the Wartburg to start afresh and to make his own new translation of the Bible from the original Greek into German. But it was to be his German, pungent, pithy, and comprehensible by all Germans, north and south, and above all, it was to be his, Luther's reading of the Bible."*

"Published in September 1522 Luther's Bible began to fix a standardised modern German language. It forged a growing sense of nationhood and national identity amongst the German states. And that helped turn Luther's religious revolution into a political revolution as well.

Luther's revolution now threatened to carry all before it. The princes were attracted by the political and economic pride gave them of the common people by the freedom and the autonomy that it seemed to promise them. The term "Protestant" was coined in 1529, and in 1531, the Lutheran cities and principalities united themselves into a defensive alliance known as the Schmalkaldic League (German: Schmalkaldischer Bund; from the town of Schmalkalden in Thuringia). In little more than a decade, half of Germany had gone Protestant, gone Lutheran. As Europe began to fracture along religious lines, it would be engulfed by apocalyptic violence, waves of holy war, terror, and iconoclasm, of the kind we are all too familiar with today."

One may ask "What has all this to do with this Bible or my faith?" —"Everything!" could be the answer. The Bible is a book about faith, about morals, about precepts and laws, yes, but it is also a guide of wisdom that can show ones right way. When Marcion in the middle of the 2nd century wanted to get rid of the Old Testament due to its sometimes violent attitudes, the Church Fathers disagreed and were determined to keep this Jewish document collection as scripture as well.

Were they not right? Perhaps, they found it nesessary to keep the Old Testament because it represented traditional authority, it breathed resolute fighting spirit, and it contained precepts and wisdom that the New Testament lacked. Had the early Christians followed Marcion, who knows, Christianity might have died long ago from its peacefulness. There is not always just one way but other ways too from which we can choose. The Bible in its entirety has accumulated the wisdom from several millenia. It is not the only wise book in the World. In fact, there are many more. And most of them have something in common.

The 'Western communities' need headstrong individuals, like Jan Hus, like John Wycliffe, like William Tyndale and Martin Luther, who are willingly take responsibility and do not hide behind a smokescreen of 'team ethics' and coward 'political correctness' which automatically leads to the wrong believe that appeasement ensures eternal peace. It does not - it never did - and it never will. The old proverb "weakness provokes" has a Darwinistic truth in itself that no-one can escape. Good behaviour has been replaced by despicable egalitarian ideologies. Those ones who propagate diversity, boundless socialism and leniency, limitless individualism and fuzzy immorality, let the 'devil' take over and they bring not only their own society to crumble but they cause suffering on an unprecedentd scale in this very minute. Jesus said, *"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand!"* (Matthew 12:25) Anybody who does not like Jesus could also be directed to any other authority and philosopher in antiquity because many of them said the very same thing.

The Bible is not out of date, and it is still a mighty authority on wisdom today. The Bible is a valuable source to learn from. And here it does not matter to what religious denomination the reader feels aligned to, or even feels religious at all. Therefore, it is a sensible thing, not to talk about religion, faith or piety here. I rather should like to steer the readers attention to historical or other scientific facts of interest. To bring the Bible to the reader in a new light, I shall present it in a very old way: Several hundred years ago, some Bibles gave extra information to the reader. We shall do the same and display a detailed Table of Contents. This foreword is followed by details on origin, version, and translation of the Bible. Each book in the Bible begins with its name as title in bold Capital Letters and all alternative titles that are known. Then we mention the source, provenance, authorship and the Range of Dating (the time the text's creation). In the Appendices, we show a photo documentation and a map documentation. After that, you will find legal, non-canonical and other texts of historical value, because it is best to let history speak for itself.

If you wish to find more related texts, please download the 8,000-page volume of The Grand Bible, 5th edition. Thank you kindly!

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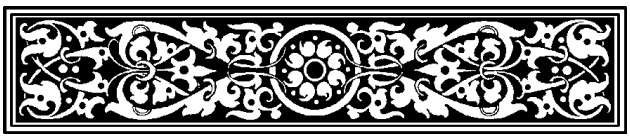

INTRODUCTION 1

THE CANON OF THE BIBLE
(The Choice and Order of the Books in the Bible)

The Hebrew Canon

The term 'canon,' from the Greek word "kanon," meaning a cane or measuring rod, passed into Christian usage as a norm or a rule of faith. The Church Fathers of the 4th century AD first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its official three divisions: Torah (Instruction, or Law, also called the Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings).

The earliest and most explicit evidence of a Hebrew canonical list comes from the Roman-Jewish historian Titus Flavius Josephus (37 AD – c. 96 AD) who wrote about the Hebrew canon used in the first century AD. In "Against Apion" (Book 1, Paragraph 8), Josephus divided the Hebrew Bible into three parts: 5 books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), 13 books of the prophets (Joshua, Judges, Samuel, Kings; Isaiah, Jeremiah, Ezekiel; 12 Minor Prophets; Job, Ecclesiastes, Daniel, Ezra & Nehemiah, Chronicles), and 4 books of hymns (Psalms, Song of Solomon, Lamentations, Proverbs):

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down [in Babylonian captivity] *what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life."* (The Books of the women Ruth and Esther might not not have been his choice. In antiquity, politics, military, and religion were men's toys).

As Josephus (as propaganda minister of the Flavian Dynasty) had all Roman publishing ativities under his control, it is not clear whether he only reported here about the canon or told us about his decision on the canon officially approved by him. The answer to this question would tell us to what extent he might have been responsible for the destruction of the violent messianic literature and their authors, and also about the approval of the first 3 canonical gospels (Matthew, Mark, Luke).

Josephus mentions Ezra and Nehemiah in Antiquities of the Jews (Book XI, Chapter 5) and Esther (during the rule of Artaxerxes) in Chapter 6. The canon is until the reign of Artaxerxes [Babylonian captivity] as mentioned by Josephus in Against Apion (Book 1, Paragraph 8). For a long time, following this date, the divine inspiration of Esther, the Song of Songs, and Ecclesiastes was often under scrutiny. Since then, most Jewish communities used these 24 books:

TORAH (Teaching of the Law) [5 books]
- Genesis (Bereshit = In the Beginning); Creation
- Exodus (Shemot = Names of the Sons); Migration
- Leviticus (Vayikra = And 'He' Called); Basic Law
- Numbers (Bemidbar = In the Desert); Arrival
- Deuteronomy (Devarim = Moses' Words); Civil Law

NEVI'IM (The Prophets) [8 books]
The Former Prophets (Nevi'im Rishonim)
- Joshua (Yehoshua)
- Judges (Shofetim)
- Samuel (Shemuel)
- Kings (Melakhim)

The Latter Prophets (Nevi'im Aharonim)
- Isaiah, Isaias (Yeshayahu)
- Jeremiah (Yirmeyahu)
- Ezekiel (Yekhezkel, Yacheskel), Hesekiel

- **Trei Asar** (The 12 Minor Prophets [as 1 book].)
- Hosea, Osee, Hosee
- Joel, Ioel, Yoel
- Amos
- Obadiah, Obadya, Abdiah, Abdias
- Jonah, Yona, Yuna, Ionas
- Micah, Mika, Micheas, (Mikayahu)
- Nahum, Naoum
- Habakkuk, Habaqquq, Habacuc, (Havakuk), Habbakoum
- Zephaniah, Sefanya, Sophonias
- Haggai, Haggay, Aggeus, (Khagai), Haggaios
- Zechariah, Zacharias, (Zekharyah)
- Malachi, Malachias, Malahi, (Malakhi = 'My Messenger')

KETUVIM or Ketubim ("Writings") [11 books]
Poetic books, Sifrei Emet
- Psalms 1–150 (Tehillim = 'Praises')
- Book of Proverbs (Mishlei Shlomo, Mishlei, Mishle)
- Book of Job (Iyob, Iyov)

Five scrolls, Five Megillot [read on festivals]
- Song of Solomon or Song of Songs (Shir Hashirim)
- Ruth (Rut) [on Shavuot]
- Lamentations (1–5) (Eka, Eikhah) [on Tisha B'Av]
- Ecclesiastes (Kohelet, Qohelet) [on Sukkot]
- Esther (Ester) [on Purim]

Other books
- Daniel (Daniyel)
- Ezra and Nehemiah (Ezra)
- Chronicles (Divrei Hayamim), Paralipomenon

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The Christian Canon

The Old Testament as it has come down in Greek translation from the Jews of Alexandria via the Christian Church differs in many respects from the Hebrew Scriptures. The books of the second and third divisions have been redistributed and arranged according to categories of literature—history, poetry, wisdom, and prophecy. Esther and Daniel contain supplementary materials, and many noncanonical books, whether of Hebrew or Greek origin, have been interspersed with the canonical works. These extracanonical writings comprise I Esdras, the Wisdom of Solomon, Ecclesiasticus (Ben Sira), Additions to Esther, Judith, Tobit, Baruch, the Epistle of Jeremiah, and additions to Daniel, as listed in the manuscript known as Codex Vaticanus (c. 350 AD). The sequence of the books varies, however, in the manuscripts and in the patristic and synodic lists of the Eastern and Western churches, some of which include other books as well, such as I and II Maccabees.

The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of the Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status. The New Testament itself does not cite the Apocryphal books directly, but occasional traces of a knowledge of them are to be found. The Apostolic Fathers (late 1st–early 2nd centuries) show extensive familiarity with this literature, but a list of the Old Testament books by Melito, bishop of Sardis in Asia Minor (2nd century), does not include the additional writings of the Greek Bible, and Origen (c. 185–c. 254) explicitly describes the Old Testament canon as comprising only 22 books.

From the time of Origen* on, the Church Fathers who were familiar with Hebrew differentiated, theoretically at least, the Apocryphal books from those of the Old Testament, though they used them freely. In the Syrian East, until the 7th century the Church had only the books of the Hebrew canon with the addition of Ecclesiasticus, or the Wisdom of Jesus the son of Sira (but without Chronicles, Ezra, and Nehemiah). It also incorporated the Wisdom of Solomon, Baruch, the Letter of Jeremiah, and the additions to Daniel. The 6th-century manuscript of the Peshitta (Syriac version) known as Codex Ambrosianus also has III and IV Maccabees, II (sometimes IV) Esdras, and Josephus' Wars VII. (* Full name: Oregenes Adamantius, born c. 185 in Alexandria, Egypt; died c. 254 in Tyre, Phoenicia [Lebanon]. He was one of the most important theologian and biblical scholar of the early Greek church. His greatest work is the 'Hexapla,' which is a synopsis of six versions of the Old Testament.)

Early councils of the African Church held at Hippo (393) and Carthage (397, 419) affirmed the use of the Apocryphal books as Scripture. In the 4th century also, Athanasius*, chief theologian of Christian orthodoxy, differentiated "canonical books" from both "those that are read" by Christians only and the "Apocryphal books" rejected alike by Jews and Christians. (* Athanasius of Alexandria, born c. 293, died May 2, 373 AD was a theologian, ecclesiastical statesman, and Egyptian national leader from Alexandria. He was the chief defender of Roman (Pauline, Flavian or Orthodox) Christianity in the 4th-century battle against Arianism.)

In the preparation of a standard Latin version, the biblical scholar Jerome (c. 347–419/420) separated "canonical books" from "ecclesiastical books" (i.e., the Apocryphal or 'hidden' writings), which he regarded as good for spiritual edification but not authoritative Scripture. (* Full name: Eusebius Hieronymus, pseudonym: Sophronius, born c. 347, Dalmatia, died c. 420 AD, Bethlehem, Judaea, Holy Land. He is known for his Bible translation into Latin, the famous 'Vulgate.')

A contrary view of Augustine* (354–430), one of the greatest Western theologians, prevailed, however, and the works remained in the Latin Vulgate version. The Decretum Gelasianum, a Latin document of uncertain authorship but recognised as reflecting the views of the Roman Church at the beginning of the 6th century, includes Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and I and II Maccabees as biblical. (* Augustine of Hippo, Latin name: Aurelius Augustinus, born Nov. 13, 354, Tagaste, Numidia [Algeria], died Aug. 28, 430, Hippo Regius [Algeria]. Augustine was the most influential supporter of merging ancient Platonic and Stoic teachings with Christian ideas and created so modern Roman Christianity, thus Western Civilisation.)

Throughout the Middle Ages, the Apocryphal books were generally regarded as Holy Scripture in the Roman and Greek churches. Luther's Reformation kept the issue of the Christian canon alive. Protestants denied canonical status to all books not in the Hebrew Bible. The first modern vernacular Bible to segregate the disputed writings was a Dutch version by Jacob van Liesveldt (Antwerp, 1526). Luther's German edition of 1534 did the same thing and entitled them "Apocrypha" for the first time, noting that while they were not in equal esteem with sacred Scriptures they were edifying. In response to Protestant views, the Roman Catholic church made its position clear at the Council of Trent (1546) when it dogmatically affirmed that the entire Latin Vulgate enjoyed equal canonical status. This doctrine was confirmed by the Vatican Council of 1870. In the Greek Church, the Synod of Jerusalem (1672) had expressly designated as canonical several Apocryphal works. In the 19th century, however, Russian Orthodox theologians agreed to exclude these works from the Holy Scriptures.

The history of the Old Testament canon in the English Church has generally reflected a more restrictive viewpoint. Even though the Wycliffite Bible (14th century) included the Apocrypha, its preface made it clear that it accepted Jerome's judgment. The translation made by the English bishop Miles Coverdale (1535) was the first English version to segregate

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these books, but it did place Baruch after Jeremiah. Article VI of the Thirty-nine Articles of religion of the Church of England (1562) explicitly denied their value for the establishment of doctrine, although it admitted that they should be read for their didactic worth. The first Bible in English to exclude the Apocrypha was the Geneva Bible of 1599. The King James Version of 1611 placed it between the Old and New Testaments. In 1615 Archbishop George Abbot forbade the issuance of Bibles without the Apocrypha, but editions of the King James Version from 1630 on often omitted it from the bound copies. The Geneva Bible edition of 1640 was probably the first to be intentionally printed in England without the Apocrypha, followed in 1642 by the King James Version. In 1644 the Long Parliament actually forbade the public reading of these books, and three years later the Westminster Confession of the Presbyterians decreed them to be no part of the canon. The British and Foreign Bible Society in 1827 resolved 'never to print or circulate copies containing the Apocrypha.' In the new edition of the King James Version from 1885, the disputed books have been omitted. Most English Protestant Bibles in the 20th century have omitted the disputed books or have them as a separate volume, except in library editions, in which they are included with the Old and New Testaments.

The Grand Bible, as well as this Version edited by Lord Henfield puts them into the Holy Bible again due to their value for studying Bible history in its completeness. In the Appendix are even texts of ancients laws and other texts that can give modern Jews and Christians a new perspective in opposing the decline of their congregations and Western Civilisation as a whole. (See: The Muratorian Canon; The New Testament Canon, p.1647.)

CHAPTERS AND VERSES OF THE BIBLE

The use of numbered chapters and verses was not introduced until the Middle Ages and later. Chapter and verse divisions did not appear in the original texts of Jewish or Christian bibles; if you take a look at the photos in the Appendix, you will see that often not even the words in documents were divided from on another.

Since the early 13th century, most copies and editions of the Bible have presented all but the shortest of the scriptural books with divisions into chapters, generally a page or so in length. Since the mid-16th century, editors have further subdivided each chapter into verses – each consisting of a few short lines or of one or more sentences.

The Jewish divisions of the Hebrew text differ at various points from those used by Christians. Jewish tradition regards the ascriptions to many Psalms as independent verses or as parts of the subsequent verses, whereas established Christian practice treats each Psalm ascription as independent and unnumbered, resulting in 116 more verses in Jewish versions than in the Christian texts. The system used in English was developed by Stephanus (Robert Estienne of Paris)

History of the Chapter Division

Early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Ancient Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Peh 'P' (פ) indicated an "open" paragraph that began on a new line, while Samekh 'S' (ס) indicated a "closed" paragraph that began on the same line after a small space. These two letters begin the Hebrew words open (patuach) and closed (satum), and are, themselves, open in shape (פ) and closed (ס). The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.

The Hebrew Bible was also divided into some larger sections. In the Holy Land, the Torah (the Pentateuch) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia, it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.

The New Testament was divided into topical sections known as kephalaia by the fourth century. Eusebius of Caesarea (Constantine's right-hand man) divided the gospels into parts that he listed in tables or canons. Neither of these systems corresponds with modern chapter divisions.

Chapter divisions, with titles, are also found in the 9th-century Tours manuscript Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.

Cardinal archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

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While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include Alexander Campbell's The Sacred Writings (1826), Daniel Berkeley Updike's fourteen-volume The Holy Bible Containing the Old and New Testaments and the Apocrypha, Richard Moulton's The Modern Reader's Bible (1907), and Ernest Sutherland Bates's The Bible Designed to Be Read as Living Literature (1936).

History of the Verse Division

Since at least 916 the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalisation and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a period or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Hebrew Bible into English, versifications were made that correspond predominantly with the existing Hebrew sentence breaks, with a few isolated exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament, which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

Modern Christian Chapter and Verse Divisions

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1553 (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Several modern publications of the Bible have eliminated numbering of chapters and verses. Biblica published such a version of the NIV in 2007 and 2011. In 2014, Crossway published the ESV Reader's Bible and Bibliotheca published a modified ASV. Projects such as Icthus also exist which strip chapter and verse numbers from existing translations.

Bible Statistics

The number of words can vary depending upon aspects such as whether the Hebrew alphabet in Psalm 119, the superscriptions listed in some of the Psalms, and the subscripts traditionally found at the end of the Pauline epistles, are included.

Except where stated, the following apply to the King James Version of the Bible in its modern 66-book Protestant form including the New Testament and the protocanonical Old Testament, not the deuterocanonical books.

The Chapters

• There are 929 chapters in the Old Testament.
> 187 chapters in the Pentateuch
> 249 chapters in the Historical books
> 243 chapters in the Poetic books ("Wisdom")
> 183 chapters in the Major prophets
> 67 chapters in the Minor prophets

• There are 260 chapters in the New Testament.
> 89 chapters in the Gospels
> 28 chapters in Acts
> 87 chapters in the Pauline Epistles (excluding Hebrews)
> 34 chapters in the General Epistles (including Hebrews)
> 22 chapters in Revelation

• This gives a total of 1,189 chapters (on average, 18 per book).

• Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter.

• Psalm 119 is the longest chapter of the Bible.

• Five books are a single chapter: Obadiah, Philemon, 2 & 3 John, Jude. In many printed editions, the chapter number is omitted for these books, and references just use the verse numbers.

The Verses

• There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. This gives a total of 31,102 verses, which is an average of a little more than 26 verses per chapter and 471 verses per book.

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• Psalm 103:1–2 being the 15,551st and 15,552nd verses is in the middle of the 31,102 verses of the Bible.

• John 11:35 ("Jesus wept") is the shortest verse in most English translations. Some translations—including the New International Version, New Living Translation, New Life Version, Holman Christian Standard Bible and New International Reader's Version—render Job 3:2 as "He said". However, that is a translators' condensation of the Hebrew which literally translated is: "And Job answered and said."

• The shortest verse in the Greek New Testament is Luke 20:30 ("And the second") with twelve letters, according to the Westcott and Hort text. In the Textus Receptus, the shortest verse is 1 Thessalonians 5:16 ("Rejoice always") with fourteen letters, since Stephanus' rendering of Luke 20:30 includes some additional words.

• 1 Chronicles 1:24 ("Shelah") is the shortest verse in the Septuagint.

• 1 Kings 12:24 is the longest verse in the Septuagint (1,017 words).

• Isaiah 10:8 ("Dicet enim", "For he shall say") is the shortest verse in the Latin Vulgate.

• Esther 8:9 is the longest verse in the Masoretic Text. The discovery of several manuscripts at Qumran (in the Dead Sea Scrolls) has reopened what is considered the most original text of 1 Samuel 11; if one believes that those manuscripts better preserve the text, several verses in 1 Samuel 11 surpass Esther 8:9 in length.

• Exodus 20:13,14 and Deuteronomy 5:17 are the shortest verses in the Masoretic Text.

• John 11:25 is the most read verse in funerals.

BIBLE ENGLISH

At first, some readers might find the usage of the old pronouns and their verbs difficult. But very soon, you will get used to it and you will perhaps even enjoy our colourful language from the Past.

Another feature which might irritate at first might be the sometimes different word order. Instead of "I do not know", in older texts we find "I know not"; "Sleepeth he not?" means "Does he not sleep?", etc.

We have chosen to present here the texts of the original King James version, although it contains a few minor mistranslations; especially in the Old Testament where the knowledge of the Hebrew, Aramaic and Syriac languages was uncertain at the time.

Just some examples: Among the most commonly cited errors is in the Hebrew of Job and Deuteronomy, where "Re'em" with the probable meaning of "wild-ox, aurochs", is translated in the King James Version as "unicorn"; following in this the Vulgate unicornis and several medieval rabbinic commentators. Otherwise, the translators on several occasions mistakenly interpreted a Hebrew descriptive phrase as a proper name (or vice versa); as at 2 Samuel 1:18 where 'the Book of Jasher' properly refers not to a work by an author of that name, but should rather be rendered as "the Book of the Upright."

In the New Testament, we find Jesus' father refered to as "carpenter" although in original Greek we read the word tekton (from tekne, 'skill') which means 'any craftsman or builder' (as opposed to metalworker or smith) and even 'master of any art,' such as author, creator, planner, poet. So, arkhitekton means architect, 'chief builder,' means 'chief builder' just like 'archenemy' means 'chief enemy.'

Another misinterpretation is the word "betray" or "betrayal" in texts that describe the action of Jesus' disciple Judas in "And Judas Iscariot, one of the twelve, went onto the chief priests, to betray him unto them" (Mark 14;10). The original Greek text however does not use the word "betray" but "hand over". Looking at the fight between Christianity and Judaism, we can assume that this misinterpretation was deliberately created in order to discredit anthing that has to do with the words "Judas, Jude, Judaism, Judaea, Judea, Judean, Judah, Jew (from Old French Juiu), Judaeus, Ioudaios, Yehudah, Judaic, Judaise". Judas (and after the sinister Roman-Christian Anti-Jewish propaganda all similar words) is today a synonym for treachery, satanic, devilish and evil. Listeners should feel unwell when hearing those words.

The Islamic Anti-Jewish propaganda in their so-called 'perfect book,' the Koran (including all other Islamic texts against the Jews), has taken this Pauline-Christian propaganda unchecked and uncriticised as basis of their own bigottery. This single misinterpretation led to almost 2,000 years of Jewish suffering and ultimately to the Holocaust in Hitlers NAZI-Europe with more than six million dead Jews.

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On Grammar

Under Martin Luther's influence, William Tyndale began his Bible translation from Hebrew and Greek sources in 1525. Miles Coverdale, Thomas Matthew, John Rogers continued that project in 1535, followed by the Great Bible in 1539, and the Bishops' Bible in 1568. Finally, the Roman Catholics came up with their own Douay–Rheims Bible in 1582 which unfortunately was translated from the outdated Vulgate version. The King James Version ("Authorised Version") was published in 1611 under the auspices of James I of England. Not since the Septuagint (c.285 BC) had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. Of 54 scholars approved by James, 47 laboured in six groups at three locations for seven years, utilising previous English translations and texts in the original languages. Their translations influence the English language still today.

The victory of the King James Version could not obscure some inherent weaknesses, errors and a lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate renderings. The Greek source text of the New Testament, was a poor one. The rediscovery of Greek uncial codices (Codex Sinaiticus, Vaticanus, Alexandinus) triggered new reforms. One unfortunate outcome was that the pronouns of the 2nd person singular (thou, thee, thy, thine, thyself) were scrapped, and also the entire Apocrypha that once were approved by emperor Constantine in 325 AD.

All those Bible readers who want to come closer to what has been said in the original Hebrew and Greek texts ought to use a Bible with distinct thou-ponouns. The word "thou" is a 2nd person singular pronoun, now largely archaic, having been replaced in most contexts by "you". The equalisation of these two, originally distinct pronouns, can cause misunderstanding as to who is meant, either "you as a single person", or "you as a group of people", which in Hebrew, Aramaic, Greek, and almost all other languages in the world is a big difference in form and sound of the relevant pronoun and the verbs that are connected to them.

	Subj. Pron.	Obj. Pron.	Poss. Adj.	Poss. Pron.	Reflex. Pron.
1st, sg.	I	me	my	mine	myself
2nd. sg.	thou	thee	thy	thine	thyself
3rd. sg. m.	he	him	his	his	himself
3rd. sg. f.	she	her	her	hers	herself
3rd. sg. n.	it	it	its	its	itself
1st. pl.	we	us	our	ours	ourselves
2nd. pl.	you, ye	you, ye	your	yours	yourselves
3rd. pl.	they	them	their	theirs	themselves

Using "thou" is also reflected in the use of the verb that follows this pronoun. The verbs of the Second Person Singular end with -(e)st. A few end only with -t such as ***art***, ***wilt***, and ***shalt***.

In Bible texts there is also another form for the verb in 3rd person singular. In modern English, a verb that follows he, she, it just ends with -s, but in 1611 when the King James Version was first published, all those verbs ended with -(e)th. And so do they still today in church service:

Verbs in their Present Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers. : I, we, you, ye, they**
art, beest**	is, be**	are, be**
hast	hath	have
dost, doest	doth, doeth	do
wilt	willeth	will
shalt	shalleth	shall
canst	caneth	can
mayest	mayeth	may
must	must	must
sayest	sayeth	say
givest	giveth	give
takest	taketh	take
comest	cometh	come
prayest	prayeth	pray
tellest	telleth	tell
committest	commiteth	commit
goest	goeth	go
speakest	speaketh	speak

* "to" after "ought" is often omitted in questions, negative statements and questions.

** "beest" and "be" are present subjunctive forms.

The -(e)st and -(e)th endings even can be found attached on verbs (particularly on irregular verbs) in their past tenseo, although not all translators have used this feature consequently (for either the present or past forms).

Verbs in their Past Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers.: I, we, you, ye, they**
wast, wert**	was, were**	was, were**
hadst	hadth	have
didst	didth	did
wouldst	wouldeth	would
shouldest	shouldeth	should
couldst	couldeth	could
mightest	mighteth	might
oughtest (to)*	oughteth (to)*	ought (to)*
saidest	saideth	said
gavest	gaveth	gave
tookest	tooketh	took
camest	cameth	came
prayedest	prayedeth	prayed
toldest	toldeth	told
committedest	commitedeth	commited
wentest	wenteth	went
spakest*	spaketh*	spake*

* "spake" is the old past form of "to speak"

** "wert" and "were" are past subjunctive forms

Notice: **Every past tense form can serve as subjunctive!

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A List of Abbreviations of the Books of the Bible

(According to The SBL Handbook of Style, 2d ed., 2014)

There are 400 million native English speakers but 4 times as many who use English as a second language. Most of them are not familiar with biblical terms. Therefore, abbreviations should be used as seldom as possible, and if, then their use ought to be restricted to the widely accepted ones in this list.

OT	**Old Testament** (1st Jewish canon)
HB	**Hebrew Bible** (Tanakh)
LXX	**Septuagint** (Jewish canon in Greek)
Gen	(Torah / Pentateuch) Genesis
Exod	(Torah / Pentateuch) Exodus
Lev	(Torah / Pentateuch) Leviticus
Num	(Torah / Pentateuch) Numbers
Deut	(Torah / Pentateuch) Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1-2 Sam	1-2 Samuel
= 1-2 Kgdms	= 1-2 Kingdoms / Reigns (LXX)
1-2 Kgs	1-2 Kings
= 3-4 Kgdms	= 3-4 Kingdoms / Reigns (LXX)
1-2 Chr[on]	1-2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps / Pss	Psalm / Psalms
Prov	Proverbs
Eccl (Qoh)	Ecclesiastes (Qoheleth)
Song (Cant)	Song of Songs/Solomon (Canticles)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	(12 Minor Prophets) Hosea
Joel	(12 Minor Prophets) Joel
Amos	(12 Minor Prophets) Amos
Obad	(12 Minor Prophets) Obadiah
Jonah	(12 Minor Prophets) Jonah
Mic	(12 Minor Prophets) Micah
Nah	(12 Minor Prophets) Nahum
Hab	(12 Minor Prophets) Habakkuk
Zeph	(12 Minor Prophets) Zephaniah
Hag	(12 Minor Prophets) Haggai
Zech	(12 Minor Prophets) Zechariah
Mal	(12 Minor Prophets) Malachi
Apcr	**Apocrypha** (2nd Jewish canon)
Tob	Tobit
Jdt	Judith
Add Esth	Additions to Esther
Wis	Wisdom of Solomon
Sir	Sirach/Ecclesiasticus
Bar	Baruch
Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras
Pr Man	Prayer of Manasseh
Ps 151	Psalm 151
NT	**New Testament** (Christian canon)
Matt	(Gospel according to) Matthew
Mark	(Gospel according to) Mark
Luke	(Gospel according to) Luke
John	(Gospel according to) John
Acts	Acts (Luke's Acts of the Apostles)
Rom	(Paul to the) Romans
1-2 Cor	(Paul to the) 1-2 Corinthians
Gal	(Paul to the) Galatians
Eph	(Paul to the) Ephesians
Phil	(Paul to the) Philippians
Col	(Paul to the) Colossians
1-2 Thess	(Paul to the) 1-2 Thessalonians
1-2 Tim	(Paul to) 1-2 Timothy
Titus	(Paul to) Titus
Phlm	(Paul to) Philemon
Heb	(Paul to the) Hebrews
Jas	James
1-2 Pet	1-2 Peter
1-2-3 John	1-2-3 John
Jude	Jude
Rev / Apoc	Revelation / Apocalypse of John

Citing the Bible

Gen 1-2	Genesis chapters 1 through 2
Gen 1:2	Genesis chapter 1, verse 2
ch. / chs.	chapter / chapters
v. / vv.	verse / verses (*not* versus!)
Ms / Mss	Manuscript / Manuscripts
OT	Old Testament
= HB	= Hebrew Bible
= LXX	= Septuagint
NT	New Testament

Rom 3:21-26, 27-31; 4:1-5; Col 2:11-12 (semi-colon when chapter or book change; only comma when additional verses in the same chapter and book)

Capitalisation of Other Terms

• the Bible, but "biblical"; Scripture / scriptural
• the Gospels (referring to texts), "gospel" when referring to the Christian message
• the Twenty-Third Psalm
• King of kings (used as title); Son of Man (used as title)
• Hebrew Bible (Jewish canon), Old Testament (Christian Bible)
• Second Temple period, intertestamental period
• deuterocanonical literature, Apocrypha (pl.; apocryphon, sg.)

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GENRES IN THE BIBLE

Biblical genre is a classification of Bible literature according to literary genre. The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Revelation is prophetic/visionary; chapters 2 and 3 are similar to the epistle genre; etc.).

Examples of Genres in the Bible

Some of the more generally recognised genres and categorisations of the Bible (note that other systems and classifications have also been advanced) include:

- Law: the last half of Exodus; also Leviticus, Deuteronomy
- Wisdom literature: Job, Proverbs, Ecclesiastes
- Historical narrative / epic: Genesis and the first half of Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts
- Psalms: Psalms, Song of Solomon, Lamentations
- Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Apocalyptic literature: Daniel, Revelation
- Epistle (letter): Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude
- Gospel (narrative): Matthew, Mark, Luke, John
- Acts of the Apostles (genre): Book of Acts

Types of Genres the Bible student should be looking for:

- **Maxims** or Laws (the Decalogue, the Ten Commandments; 1 Samuel 15:22, 24:14, and the greater part of Proverbs)
- **Monologues** and Dialogues in Job 3:3 and following
- **Parables** (2 Samuel 12:1-4, 14:4-9; 1 Kings 20:39 and following; synoptic Gospels)
- **Fables** such as the tale of Jotham (Judges 9:7-15)
- **Riddles** (Judges 14:14 and following; Proverbs 30:11 and following)
- **Typology**, the study of types in literature, archaeology, history, biology, etc. In literature and other texts, it is about passages that describe something which appear in a similar form also in other texts and thus build a deliberate link of doctrine, e.g., New Testament passages that reflect passages in the Old Testament, the Talmud, Dead Sea Scrolls, Nag Hammadi Library, the Works of Philo and of Titus Flavius Josephus, in ancient texts from Mesopotamia and Egypt; they all can deliver explanations to details.

Here are four points to pay attention to, in particular these details:

- ***occurence*** (circumstance). The circumstance of passages can build a link, such as the Elisha and Elijah cycle: These are two Jewish prophets, one followed on from the other which have many of the story elements found in Jesus, for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle."
- ***recurrence*** (frequency). How often something is repeated tells us how important the author deemed it. With only 67% of the size of the New Testament, the Koran is a rather small book that can be read in its entirety in one or two days; however, Moses is mentioned in it about 30 times, or many times a call that a Muslim has to emulate the deeds of Mohammed in order to be accepted as a good Muslim, that includes viewing a woman as just being worth half a man, cruel terrorist attacks on non-Muslims or apostates, and the execution of 600 prisoners of war by beheading (as recorded in the Sira).
- ***sequence*** (order, course, cycle). By studying the multiple layers in the Gospel of Matthew and the The Jewish War by Titus Flavius Josephus one can discover not just a handful but over 40 typological parallels between the Gospel and the work of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

When Vespasian died, Titus began the process of having his father deified. This was a complicated process because only the Roman Senate could bestow such a title. And it was at this time, the Gospels were written because the theological structure in the Gospels of a God the Father, and the Son of God, is the same one that Titus would have been presenting to the Roman Senate. Upon the merits of Vespasian, the Roman Senate did accept Titus' evidence and Vespasian was deified and became a God. Titus therefore became a son of God. The Arch of Titus in Rome, bears still today the inscription: "... (dedicated) to the devine Titus Vespasianus Augustus, son of the Gott Vespasianus."

- ***kinship*** (relationship). Language is a crucial identifier because with the mother tongue, everyone learns in his childhood from their parents certain sets of behaviour, habit, religion, or any particular oulook on life. Teachers in particular carry a huge load of responsibility as they play (after the parents) the most important role in the formation of ones personality. After the death of Alexander the Great, his generals divided his empire among themselves and were fighting for ever larger chunks of territories from their competitors. However, each of them did the very same thing by spreading Greek language and culture in their realm because this is exactly what they were taught by their teacher Aristotle.

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OF ORIGINALS, TRANSLATIONS AND VERSIONS

Before we talk about translations, we need to know what language the Bible authors used and why. The Christian Bible consists of two main canonical works, the Old Testament (that is the entire Hebrew Bible), the New Testament (that is the Christian Bible), and the additional Hebrew Deuterocanon ('Second Canon,' by Christians known as Apocrypha, 'hidden books' connected to the Hebrew Bible). The Old Testament was composed in Hebrew, the New Testament in Greek, and the Apocrypha in Hebrew, Aramaic and Greek.

It can help to understand the geopolitical environment of the Bible composers. The 4th millenium BC saw three great civilisations in the Middle East, Egypt, Sumer in Mesopotamia and the Indus Civilisation in the northwest of India. Natural disasters caused migration, thus new civilisations formed, such as the Semitic Akkadians and Amorites from northern Phoenicia (Lebanon), who began to subjugate the native but exhausted Sumerians. Indo-European peoples from Iran migrated as well, such as the Elamites who crushed the last surviving Sumerians and other Iranian tribes who crushed the likewise exhausted peoples of the Indus Civilisation of northwest India.

These events occured at around 2000 BC and Abraham was one of the protagonists who migrated from Ur in Sumer to Harran in Anatolia and then to Egypt. The people of Abraham (this name is a Semitic plural for 'multitude of people') were part of the likewise Semitic Hyksos (heqa khasut, 'conquerors from the east') who settled around their new capital Avaris in Goshen, in the northeast of Egypt. Mose (whose Egyptian name means 'son') and his tribe moved over 400 years later from Egypt to Canaan, taking Akkadian cuneiform clay ('stone') tablets with the Laws on them to Canaan. And so, the Hebrew civilisation evolved out of Sumerian, Akkadian, Canaanite and Egyptian origins. And the Hebrew Bible tells us all about it.

Since the Phoenician-Canaanites invented the alphabet at Ugarit, Syria, in the 14th century BC, it spread like wildfire through the Mediterranean and Asia, giving people a written language that can be learned in weeks or even days if one was determined. Almost all alphabets in the World developed from this marvellous invention. It replaced the hieroglyphic writing systems that were awkward to use and difficult to learn, and therefore expensive. Learning became affordable and laid the foundations of democratic structures. Growing trade made the quickly learned skills of writing and reading a necessity. Translations like those on the Rosetta Stone of Egypt or the Rock inscriptions of Emperor Ashoka of India became an important tool of governance.

New civilisations and their languages appeared, Phoenicians, Aramaeans, Assyrians, Babylonians, Persians, Indians, Chinese, Ethiopians, Arabs, Greeks, Romans, and the Hebrews were always part of them. They developed over time a vast trade network reaching from West Africa to East Asia, controlling the routes on land as well as on sea with the help of their brothers, the Phoenicians and Carthaginians. Wars, expulsions, uprisings, defeats and endless migrations planted into the mind of Hebrews the love for learning.

From the 8th century BC onwards, Assyrians, Babylonians and Persians imposed, by their conquest sprees, a new language on the Hebrews: Aramaic, a Semitic language that began to replace the old Akkadian language as lingua franca of the day. Many hundred years later, Jesus and his disciples still spoke Aramaic as their first language; Hebrew was confined to the holy scripture.

From the 7th century BC onwards, Greeks began to colonise all northern coasts of the Mediterranean. They changed the Phoenician alphabet into the Greek alphabet and created the most beautiful literature of its time. The conquests of Alexander the Great had dramatic consequences in terms of culture and ideology. Greek became, besides Aramaic, the second lingua franca, spoken from Spain to India and China.

The entire upper class of the Roman Empire spoke Greek; including the Jewish people in the Roman empire (but not those in the Holy Land). As they had forgotten their old Hebrew language, they launched in around 300 BC the monumental task of translating the entire Hebrew Bible into Greek. Their work became famous as the "Septuagint" (the 70 or LXX) because circa 70 translators were involved. The New Testament was written in Greek quite simply because the authors were sophisticated and Greek-speaking Roman citizens, not poor Hebrew fishermen.

The Hebrew Bible / Old Testament

The Hebrew Bible was mainly written in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. From the 6th century to the 10th century AD, Jewish scholars, today known as Masoretes, compared the text of various biblical manuscripts in an effort to create a unified, standardised text. A series of highly similar texts eventually emerged, and any of these texts are known as Masoretic Texts (MT). The Masoretes also added vowel points (called niqqud) to the text, since the original text contained only consonants. This sometimes required the selection of an interpretation; since some words differ only in their vowels their meaning can vary in accordance with the vowels chosen. In antiquity, variant Hebrew readings existed, some of which have survived in the Samaritan Pentateuch and other ancient fragments, as well as being attested in ancient versions in other languages.

First Steps: Targums - Translation into Aramaic (For side by side reading)

The most important factor in the history of Mesopotamia in the 10th century BC was the continuing threat from the Aramaean nomads. Repeatedly, the kings of both Babylonia and Assyria were forced to repel their invasions. Even though the Aramaeans were not able to gain a foothold in the main cities, there are evidences of them in many rural

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areas. Aramaic replaced Akkadian and became the official language of Assyria, Babylonia and even in the following Persian Empire. Thus Aramaic also became the lingua franca of the Jews.

Some of the first translations of the Torah began during the Assyrian and Babylonian exiles from the 8th to the 6th centuries, when most people were speaking only Aramaic and not understanding Hebrew. The Targums were created to allow the common person to understand the Torah as it was read in ancient synagogues.

In the succeeding centuries it was used as the vernacular over a wide area and was increasingly spoken by the postexilic Jewish communities of Palestine and elsewhere in the Diaspora. In response to liturgical needs, the institution of a turgeman (or meturgeman, "translator"), arose in the synagogues. These men translated the Torah and prophetic lectionaries into Aramaic. The rendering remained for long solely an oral, impromptu exercise, but gradually, by dint of repetition, certain verbal forms and phrases became fixed and eventually committed to writing.

There are several Targums (translations) of the Pentateuch. The Babylonian Targum is known as "Onkelos," named after its reputed author. The Targum is Palestinian in origin, but it was early transferred to Babylon where it was revised and achieved great authority. At a later date, probably not before the 9th century AD, it was re-exported to Palestine to displace other, local, Targums. On the whole, Onkelos is quite literal, but it shows a tendency to obscure expressions attributing human form and feelings to God. It also usually faithfully reflects rabbinic exegesis.

The most famous of the Palestinian Targums is that popularly known as "Jonathan," a name derived from a 14th-century scribal mistake that solved a manuscript abbreviation "TJ" as "Targum Jonathan" instead of "Targum Jerusalem." In contrast with two other Targums, which are highly fragmentary (Jerusalem II and III), Pseudo-Jonathan (or Jerusalem I) is virtually complete. It is a composite of the Old Palestinian Targum and an early version of Onkelos with an admixture of material from diverse periods. It contains much rabbinic material as well as homiletic and didactic amplifications. There is evidence of great antiquity, but also much late material, indicating that Pseudo-Jonathan could not have received its present form before the Islāmic period.

Another extant Aramaic version is the Targum to the Samaritan Pentateuch. It is less literal than the Jewish Targums and its text was never officially fixed.

The Targum to the Prophets also originated in Palestine and received its final editing in Babylonia. It is ascribed to Jonathan ben Uzziel, a pupil of Hillel, the famous 1st century BCE–1st century CE rabbinic sage, though it is in fact a composite work of varying ages. In its present form it discloses a dependence on Onkelos, though it is less literal.

The Aramaic renderings of the Hagiographa are relatively late productions, none of them antedating the 5th century AD.

The Masoretic Text

The Masoretic Text (MT; from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them.

The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue.

When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible. The discovery of the Dead Sea Scrolls at Qumran in 1947, has confirmed the effort of those scholars as largely correct.

The New Testament

The New Testament was written in 'Koine Greek' (common Greek) and nearly all modern translations are to some extent based upon the Greek text. The autographs, the Greek manuscripts written by the original authors or collators, have not survived. Scholars surmise the original Greek text from the manuscripts that do survive. The three main textual traditions of the Greek New Testament are sometimes called the Alexandrian text-type, the Byzantine text-type, and the Western text-type.

Most variants among the manuscripts are minor, such as alternative spelling, alternative word order, the presence or absence of an optional definite article ("the"), and so on. Occasionally, a major variant happens when a portion of a text was missing or for other reasons. Examples of major

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variants are the endings of Mark, the Pericope Adulteræ, the Comma Johanneum, and the Western version of Acts.

The discovery of older manuscripts which belong to the Alexandrian text-type, including the 4th-century Codex Vaticanus and Codex Sinaiticus, led scholars to revise their view about the original Greek text. Karl Lachmann based his critical edition of 1831 on manuscripts dating from the 4th century and earlier, to argue that the Textus Receptus must be corrected according to these earlier texts.

Early manuscripts of the Pauline epistles and other New Testament writings show no punctuation whatsoever. The punctuation was added later by other editors, according to their own understanding of the text.

There is also a long-standing tradition owing to Papias of Hierapolis (c.125) that the Gospel of Matthew was originally in Hebrew. Eusebius (c.300) reports that Pantaenus went to India (c. 200) and found them using a Gospel of St Matthew in Hebrew letters. Jerome also reports in his preface to St Matthew that it was originally composed "in Hebrew letters in Judea" not in Greek and that he saw and copied one from the Nazarene sect. The exact provenance, authorship, source languages and collation of the four Gospel is unknown but subject to much academic speculation and disputed methods.

The Samaritan Pentateuch

The importance of the recension known as the Samaritan Pentateuch lies in the fact that it constitutes an independent Hebrew witness to the text written in a late and developed form of the paleo-Hebrew script. Some of the Exodus fragments from Qumrān demonstrate that it has close affinities with a pre-Christian Palestinian text type and testify to the faithfulness with which it has been preserved. It contains about 6,000 variants from the Masoretic text, of which nearly a third agree with the Septuagint. Only a minority, however, are genuine variants, most being dogmatic, exegetical, grammatical, or merely orthographic in character.

The Samaritan Pentateuch first became known in the West through a manuscript secured in Damascus in 1616 by Pietro della Valle, an Italian traveler. It was published in the Paris (1628–45) and London Polyglots (1654–57), written in several languages in comparative columns. Many manuscripts of the Samaritan Pentateuch are now available. The Avishaʿ Scroll, the sacred copy of the Samaritans, has recently been photographed and critically examined. Only Numbers chapter 35 to Deuteronomy chapter 34 appears to be very old, the rest stemming from the 14th century. A new, definitive edition of the Samaritan Pentateuch is being prepared in Madrid by F. Pérez Castro.

The Dead Sea Scrolls from Qumran and other texts

Until the discovery of the Judaean Desert scrolls, the only pre-medieval fragment of the Hebrew Bible known to scholars was the Nash Papyrus (c. 150 BC) from Egypt containing the Decalogue and Deuteronomy. Now, however, fragments of about 180 different manuscripts of biblical books are available. Their dates vary between the 3rd century BC and the 2nd century AD, and all but 10 stem from the caves of Qumrān. All are written on either leather or papyrus in columns and on one side only.

The most important manuscripts from what is now identified as Cave 1 of Qumrān are a practically complete Isaiah scroll (1QIsaa), dated c. 100–75 BC, and another very fragmentary manuscript (1QIsab) of the same book. The first contains many variants from the Masoretic text in both orthography and text; the second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded a Psalter containing the last third of the book in a form different from that of the Masoretic text, as well as a manuscript of Leviticus.

The importance of the Qumrān scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself—from as early as 250–200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times. Several texts in the paleo-Hebrew script show that this script continued to be used side by side with the Aramaic script for a long time.

Of quite a different order are scrolls from other areas of the Judaean Desert. All of these are practically identical with the received text. This applies to fragments of Leviticus, Deuteronomy, Ezekiel, and Psalms discovered at Masada (the Jewish fortress destroyed by the Romans in AD 73), as well as to the finds at Wādī al-Murabbaʿat, the latest date of which is AD 135. Here were found fragments of Genesis, Exodus, Leviticus, and Isaiah in addition to the substantially preserved Minor Prophets scroll. Variants from the Masoretic text are negligible.

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HISTORY OF TRANSLATIONS

From the Classic Era to the Reformation

Translation into Greek - The Septuagint (LXX)

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the law of the Jews was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo and rabbinic sources, is full of inaccuracies that prove that the author was an Alexandrian Jew writing well after the events he described had taken place. The Septuagint Pentateuch, which is all that is discussed, does, however, constitute an independent corpus within the Greek Bible, and it was probably first translated as a unit by a company of scholars in Alexandria about the middle of the 3rd century BC.

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. It is for this reason not a unified or consistent translation. The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity. The adoption of the Septuagint, by Constantine and Eusebius, as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

By the 3rd century BC, Alexandria had become the centre of Hellenistic Judaism, and during the 3rd to 2nd centuries BC translators compiled in Egypt a Koine Greek version of the Hebrew scriptures in several stages (completing the task by 132 BC). The Talmud ascribes the translation effort to Ptolemy II Philadelphus (r. 285–246 BC), who allegedly hired 72 Jewish scholars for the purpose, for which reason the translation is commonly known as the Septuagint (from the Latin septuaginta, "seventy"), a name which it gained in "the time of Augustine of Hippo" (354–430 AD). The Septuagint (LXX), the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. Jerome based his Latin Vulgate translation on the Hebrew for those books of the Bible preserved in the Jewish canon (as reflected in the Masoretic text), and on the Greek text for the deuterocanonical books.

Sources of the Septuagint: A Greek translation of the Old Testament, known as the Septuagint because there allegedly were 70 or 72 translators, six from each of the 12 tribes of Israel, and designated LXX, is a composite of the work of many translators labouring for well over 100 years. It was made directly from Hebrew originals that frequently differed considerably from the present Masoretic text. Apart from other limitations attendant upon the use of a translation for such purposes, the identification of the parent text used by the Greek translators is still an unsettled question. The Pentateuch of the Septuagint manifests a basic coincidence with the Masoretic text. The Qumrān scrolls have now proven that the Septuagint book of Samuel–Kings goes back to an old Palestinian text tradition that must be earlier than the 4th century BC, and from the same source comes a short Hebrew recension of Jeremiah that probably underlies the Greek.

The translation now known as the Septuagint was widely used by Greek-speaking Jews, and later by Christians. It differs somewhat from the later standardized Hebrew (Masoretic Text). This translation was promoted by way of a legend (primarily recorded as the Letter of Aristeas) that seventy (or in some sources, seventy-two) separate translators all produced identical texts; supposedly proving its accuracy.

Versions of the Septuagint contain several passages and whole books not included in the Masoretic texts of the Tanakh. In some cases these additions were originally composed in Greek, while in other cases they are translations of Hebrew books or of Hebrew variants not present in the Masoretic texts. Recent discoveries have shown that more of the Septuagint additions have a Hebrew origin than previously thought. While there are no complete surviving manuscripts of the Hebrew texts on which the Septuagint was based, many[quantify] scholars believe that they represent a different textual tradition ("Vorlage") from the one that became the basis for the Masoretic texts.

The Version of Aquila: About 130 AD, Aquila, a convert to Judaism from Pontus in Asia Minor, translated the Hebrew Bible into Greek under the supervision of Rabbi Akiba. Executed with slavish literalness, it attempted to reproduce the most minute detail of the original, even to the extent of coining derivations from Greek roots to correspond to Hebrew usage. Little of it has survived, however, except in quotations, fragments of the Hexapla (see Origen's Hexapla, below), and palimpsests (parchments erased and used again) from the Cairo Geniza.

The Revision of Theodotion: A second revision of the Greek text was made by Theodotion (of unknown origins) late in the 2nd century, though it is not entirely clear whether it was the Septuagint or some other Greek version that underlay his revision. The new rendering was characterized by a tendency toward verbal consistency and much transliteration of Hebrew words.

The translation of Symmachus: Still another Greek translation was made toward the end of the same century by Symmachus, an otherwise unknown scholar, who made use of his predecessors. His influence was small despite the superior elegance of his work. Jerome did utilize Symmachus for his Vulgate, but other than that, his translation is known largely through fragments of the Hexapla.

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Origen's Hexapla: The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 AD, sought to remedy. In his Hexapla ("six-fold") he presented, in parallel vertical columns, the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (− or ÷) and asterisk (*) to mark respectively words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as c. 600 AD. Today it survives only in fragments.

Manuscripts and Printed Editions of the Septuagint: The manuscripts are conveniently classified by papyri uncials (capital letters) and minuscules (cursive script). The papyri fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although not written on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal ḥever from the first pre-Christian and post-Christian centuries, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyri texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament, Sinaiticus, of the same period but less complete, and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions have been printed.

Late Antiquity: Christian translations of the Old Testament also tend to be based upon the Hebrew, though some denominations prefer the Septuagint (or may cite variant readings from both). Bible translations incorporating modern textual criticism usually begin with the Masoretic text, but also take into account possible variants from all available ancient versions.

2nd century: Origen's Hexapla (c. 235) placed side by side six versions of the Old Testament: the Hebrew consonantal text, the Hebrew text transliterated into Greek letters (the Secunda), the Greek translations of Aquila of Sinope and Symmachus the Ebionite, one recension of the Septuagint, and the Greek translation of Theodotion. In addition, he included three anonymous translations of the Psalms (the Quinta, Sexta and Septima). His eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts.

The Peshita - Translation into Syriac-Aramaic

The Bible of the Syriac Churches is known as the Peshitta ("simple" translation). Though neither the reason for the title nor the origins of the versions are known, the earliest translations most likely served the needs of the Jewish communities in the region of Adiabene (in Mesopotamia), which are known to have existed as early as the 1st century AD. This probably explains the archaic stratum unquestionably present in the Pentateuch, Prophets, and Psalms of the Peshitta, as well as the undoubtedly Jewish influences generally, though Jewish-Christians also may have been involved in the rendering.

In the 2nd century, the Old Testament was translated into Syriac translation, and the Gospels in the Diatessaron gospel harmony. The New Testament was translated in the 5th century, now known as the Peshitta. The Peshita (Syriac: "simple," or "common") is the Syriac-Aramaic version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. Syriac (also Syriac-Aramaic or modern Aramaic) was the native language of Jesus and his relatives. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version.

Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date

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to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac Church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian Church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug, based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

Coptic (Egyptian) **Scripture:** There have been many Coptic versions of the Bible, including some of the earliest translations into any language. Several different versions were made in the ancient world, with different editions of the Old and New Testament in five of the dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic and Mesokemic (middle). Biblical books were translated from the Alexandrian Greek Septuagint.

The first translation into the Sahidic dialect was made at the end of the 2nd century in Upper Egypt, where Greek was less well understood. So the Sahidic is famous for being the first major literary development of the Coptic language, though literary work in the other dialects soon followed.

Partial copies of a number of Coptic Bibles survive. A considerable number of apocryphal texts also survive in Coptic, most notably the Gnostic Nag Hammadi library. Coptic remains the liturgical language of the Coptic Church and Coptic editions of the Bible are central to that faith.

Translators of books of the Old Testament into Egyptian dialects were naturally made from the Alexandrian Greek version (Septuagint), and there is no reason to doubt that they were translated at as early a date as the Gospels and Epistles, if not indeed before them. Portions of the Old Testament exist in each Egyptian dialect. The two main dialects, Sahidic and Bohairic, are the most important for the study of early versions of the New Testament.

In Sahidic, some Biblical books survived with complete text, as well as a large number of extant fragments representing most of the canonical and some of the deutero-canonical books.

The Constantine Bible: In about 330 AD, Emperor Constantine the Great (full name: Flavius Valerius Constantinus [280-337 AD] commissioned 50 Bibles for the Church of Constantinople, and his right-hand man Eusebius of Caesarea had to deliver them. According to Eusebius, Constantine wrote him in his letter: *"I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practised in their art."*

Eusebius wrote in his biography on Flavius Constantinus "Life of Constatine": *"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)."*

We know exactly were this commission went to and why. It was Athanasius of Alexandria who referred to the emperor's request of producing Bible manuscripts: "I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him." Athanasius recorded this. The commission went to Alexandria because this was the spot where the Septuagint was produced. Alexandria had traditionally the most and the best Jewish and Christian scribes in the Mediterranian.

It has been speculated who decided on the final canon lists. There are not so many possibilities. Constantine was not interested in those matters. That leaves two decision-makers who - like in the letters above - coordinated their action: Eusebius of Caesarea and Athanasius of Alexandria. Both had strong motivation to force all Church members into line. As for the Old Testament, they decided to take the document that was already in place for more than 500 years: the Septuangint. And the New Testament canon was decided on those books that were already in circulation in Rome and Contantinople. All other non-canonical versions had to be destroyed. But miraculously - like the Dead Sea Scrolls - they have survived. They have been found in a cave near Nag Hammadi, Egypt, in 1945.

Two volumes of Constantine's Bibles have been found too. One is known as 'Codex Vaticanus Graecus 1209,' a volume written in 3 columns and which has been kept in the Vatican since 1209 AD, at least. The other one, a 4-column version was discovered in the years 1844 to 1856 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (See images on p. 1229 and p. 1230). Both volumes are almost complete, after 17 centuries! The New Testament had even two more

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books than we can find in modern Bibles: The Shepherd (pastor) of Hermas and the Letter of Barnabas.

The Codex Alexandrinus and other uncial examples (Bibles written with capital letters; lower case letters were invented at c. 800 AD) are productions made some decades later.

4th century AD: The Gothic Bible or Wulfila Bible is the Christian Bible in the Gothic language spoken by the Eastern Germanic (Gothic) tribes in the 4th century AD. Their language was very similar to Old High German.

During the third century AD, the Goths, who came from southern Sweden, lived on the northeast border of the Roman Empire, in what is now Ukraine, Bulgaria and Romania. During the fourth century, the Goths were converted to Christianity, largely through the efforts of the Arian bishop and missionary Wulfila (or Ulfilas), who is believed to have invented the Gothic alphabet. It was developed in the 4th century AD by Wulfila, a Gothic preacher of Cappadocian Greek descent, for the purpose of translating the Bible. The alphabet essentially uses uncial forms of the Greek alphabet, with a few additional letters to express typical Gothic phonology. Based on analysing the linguistic properties of the Gothic text, we now know that Wulfila made the translation with the assistance of a team of scholars.

During the fifth century, the Goths conquered parts of the Western Roman Empire, including Italy, southern France, and Spain. Gothic Christianity reigned in these areas for two centuries, before the re-establishment of the Catholic Church, and, in Spain, until the mass Gothic conversion to Catholicism in 589, after the Third Council of Toledo.

Portions of this translation survive, affording the main surviving text written in the Gothic language. The Wulfila Bible, although fragmentary, is the only extensive document in an ancient East Germanic language and one of the earliest documents in any Germanic language. Since the other East Germanic texts are of very limited extent, except maybe Skeireins, it is of great significance for the study of these languages.

Gothic Text of The Lord's Prayer in Latin transliteration, Wulfila Bible, 4th century AD:
Atta unsar þu ïn himinam,
Weihnai namo þein.
Qimai þiudinassus þeins.
Wairþai wilja þeins.
Swe ïn himina jah ana airþai.
Hlaif unsarana þana sinteïnan gif uns himma daga.
Jah aflet uns þatei skulans sijaima,
Swaswe jah weis afletam þaim skulam unsaraim.
Jah ni briggais uns ïn fraistubnjai,
Ak lausei uns af þamma ubilin;
Unte þeina ïst þiudangardi.
Jah mahts jah wulþus ïn aiwins.
Amen.

The Vetus Latina: Vetus Latina (meaning: the "Old Latin"), also known as Vetus Itala ("Old Italian"), Itala ("Italian") and Old Italic, is the collective name given to the Latin translations of biblical texts (both Old Testament and New Testament) that preceded the Vulgate (the Latin translation produced by Jerome in the late 4th century). The Vetus Latina manuscripts that are preserved today are dated from AD 350 to the 13th century.

The Vetus Latina translations continued to be used alongside the Vulgate, but eventually the Vulgate became the standard Latin Bible used by the Catholic Church, especially after the Council of Trent (1545–1563) affirmed the Vulgate translation as authoritative for the text of Catholic Bibles. However, the Vetus Latina texts survive in some parts of the liturgy (e.g., the Pater Noster).

There is no single "Vetus Latina Bible". Instead, Vetus Latina is a collection of biblical manuscript texts that are Latin translations of Septuagint and New Testament passages that preceded Jerome's Vulgate.

Old Testament - Some of the oldest surviving Vetus Latina versions of the Old Testament (or Hebrew Bible, or Tanakh) include the Quedlinburg Itala fragment, a 5th-century manuscript containing parts of 1 Samuel, and the Codex Complutensis I, a 10th-century manuscript containing Old Latin readings of the Book of Ruth, Book of Esther, Book of Tobit, Book of Judith, and 1-2 Maccabees.

New Testament - After comparing readings for Luke 24:4–5 in Vetus Latina manuscripts, Bruce Metzger counted "at least 27 variant readings in Vetus Latina manuscripts that have survived" for this passage alone.

Replacement: When Jerome undertook the revision of Latin translations of Old Testament texts in the late 4th century, he checked the Septuagint and Vetus Latina translations against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew sources rather than from the Greek Septuagint. His choice was severely criticised by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

Jerome's Vulgate Latin translation dates to between AD 382 and 405. Latin translations predating Jerome are collectively known as Vetus Latina texts. Jerome began by revising these earlier Latin translations, but ended by going back to the original Greek, bypassing all translations, and going back to the original Hebrew wherever he could instead of the Septuagint.

There are also several ancient translations, most important of which are in the Syriac dialect of Aramaic (including the Peshitta).

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The Bible Canon in Ethiopia and Eritrea: Between the 4th to 6th centuries, the Bible was translated into Ge'ez (Ethiopic). Jewish and Christian traditions in Ethiopia (Abyssinia) and Eritrea are among the oldest. Probably in connexion with king Solomon and the queen of Sheba, the Hebrews turned up in Ethiopia already in the 8th or even the 9th century BC. They built a 'Jerusalem Temple' in Yeha, Tigray, which in still standing today as it has just been restored by Dr Iris Gerlach from the German Archaeological Institute. The Beta Israel-Jews lived in Ethiopia until they were rescued from Communist persecution by Israel's Armed Forces between 1979 and 1990.

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox Churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom. Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books:

Old Testament:
• Josippon (Ethiopic Josephus; 1 book)
New Testament:
• Sinodos (4 books)
• Book of Covenant (2 books)
• Ethiopic Clement (1 book)
• Didascalia (Church Law; 1 book)
Furthermore:
• 1, 2, and 3 Meqabyan (are Ethiopic creations)
Other Books that can appear in some Bibles:
• Fetha Negest, The Law of Kings
• Book of the Cock, a Ge'ez passion gospel of Jesus

The Book of the Cock is a Geʿez narrative of the passion of Jesus (a passion gospel). It is likely based on a vorlage (an earlier version) in Arabic or Greek. It was probably written in the 400s or 500s. It uses material from the four gospels (Mark, Luke, Matthew, and John) and various other sources.

The Vulgate: The Vulgate (also called Biblia Vulgata (the common language Bible), Latin: sometimes referred to as the Latin Vulgate, is a late-4th-century Latin translation of the Bible.

The Vulgate is largely the work of Jerome (Full name: Eusebius Sophronius Hieronymus; c. 342–420 AD) who, in 382, had been commissioned by Pope Damasus I to revise the Vetus Latina Gospels used by the Roman Church. Later, on his own initiative, Jerome extended this work of revision and translation to include most of the books of the Bible. The Vulgate became progressively adopted as the Bible text within the Western Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Vulgate was to become the Catholic Church's officially promulgated Latin version of the Bible as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no authoritative edition at that time.[2] The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology: The term "Vulgate" is used to designate the Latin Bible only since the 16th century. An example of the use of this word in this sense at the time is the title of the 1538 edition of the Latin Bible by Erasmus: Biblia utriusque testamenti juxta vulgatam translationem.

Authorship: The Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to the Vetus Latina, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Jewish Bible—the Hebrew book of Psalms included—from Hebrew himself. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Common Septuagint and the additions to the Book of Daniel from the Greek of Theodotion.

In the **5th century**, Saint Mesrob translated the Bible using the Armenian alphabet invented by him. Also dating from the same period is the Georgian translation.

In the **6th century**, the Bible was translated into Old Nubian.

By the end of the **8th century**, Church of the East monasteries (so-called Nestorians) had translated the New Testament and Psalms (at least, the portions needed for liturgical use) from Syriac-Aramaic to Sogdian, the lingua franca in Central Asia of the Silk Road, which was an Eastern Iranian language with Chinese loanwords, written in letters and logograms derived from Aramaic script.

Translation into Armenian

The Armenian version is an expression of a nationalist movement that brought about a separation from the rest of the Church (mid-5th century), the discontinuance of Syriac

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in Greek worship, and the invention of a national alphabet by St. Mesrob, also called Mashtots (c. 361–439/440). According to tradition, St. Mesrob first translated Proverbs from the Syriac. Existing manuscripts of the official Armenian recension, however, are based on the Hexaplaric Septuagint, though they show some Peshitta (Syriac version) influence. The Armenian Bible is noted for its beauty and accuracy.

Translation into Georgian

According to Armenian tradition, the Georgian version was also the work of Mesrob, but the Psalter, the oldest part of the Georgian Old Testament, is probably not earlier than the 5th century. Some manuscripts were based upon Greek versions, others upon the Armenian.

MIDDLE AGES

Early Middle Ages: When ancient scribes copied earlier books, they wrote notes on the margins of the page (marginal glosses) to correct their text—especially if a scribe accidentally omitted a word or line—and to comment about the text. When later scribes were copying the copy, they were sometimes uncertain if a note was intended to be included as part of the text. See textual criticism. Over time, different regions evolved different versions, each with its own assemblage of omissions, additions, and variants (mostly in orthography).

There are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which is said to have been prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in c. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic was started in 863 by Cyril and Methodius.

Alfred the Great, a ruler in England, had a number of passages of the Bible circulated in the vernacular (language of the common people) in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. In approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; these are called the Wessex Gospels. Around the same time, a compilation now called the Old English Hexateuch appeared with the first six (or, in one version, seven) books of the Old Testament.

Translation into Arabic

There is no reliable evidence of any pre-Islāmic Arabic translation. Only when large Jewish and Christian communities found themselves under Muslim rule after the Arab conquests of the 7th century did the need for an Arabic vernacular Scripture arise. The first and most important was that of Saʿadia ben Joseph (892–942), made directly from Hebrew and written in Hebrew script, which became the standard version for all Jews in Muslim countries. The version also exercised its influence upon Egyptian Christians and its rendering of the Pentateuch was adapted by Abū al-Ḥasan to the Samaritan Torah in the 11th–12th centuries. Another Samaritan Arabic version of the Pentateuch was made by Abū Saʿīd (Abū al-Barakāt) in the 13th century. Among other translations from the Hebrew, that of the 10th-century Karaite Yāphith ibn ʿAlī is the most noteworthy.

In 946 a Spanish Christian of Córdova, Isaac son of Velásquez, made a version of the Gospels from Latin. Manuscripts of 16th-century Arabic translations of both testaments exist in Leningrad, and both the Paris and London polyglots of the 17th century included Arabic versions. In general, the Arabic manuscripts reveal a bewildering variety of renderings dependent on Hebrew, Greek, Samaritan, Syriac, Coptic, and Latin translations. As such they have no value for critical studies. Several modern Arabic translations by both Protestants and Catholics were made in the 19th and 20th centuries.

High Middle Ages: The provincial synods of Toulouse (1229) and Tarragona (1234) outlawed possession of some vernacular renderings, in reaction to the Cathar and Waldensian heresies, in South France and East Spain. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular Bible historiale, and there is no evidence of this translation being suppressed by the Church.[18] The entire Bible was translated into Czech around 1360.

Late Middle Ages: During the Late Middle Ages, translation, particularly of the Old Testament was discouraged in some regions. Translating the Bible carried the death penalty, the clergy knew exactly that they would lose power over the populace if everyone could read the Bible just for themselves.

The Black Death, a pandemic that ravaged Europe between 1347 and 1351, ushered in an enormous paradigm shift. By killing roughly half of the population, it was taking a proportionately greater toll of life than any other known epidemic or war did before. As the pandemic affected high-dense populations with their well-educated elite, the Church faced a total collapse. There were not many clercs still alive who could read and teach a Bible that was written in a foreign tongue, Latin or Greek. John Wycliffe, an educated eyewitness, understood that the Bible, the most important lawbook of the time, had to be translated into the language of the common people, if Christianity was to survive.

In England, a group of Middle English Bible translations were created: including the Wycliffe Bibles (1383, 1393) and the Paues New Testament, based on the Vulgate. New unauthorised translations were banned in England by the provincial Oxford Synod in 1408 under church law;

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possession of material that contained Lollard material (such as the so-called General Prologue found in a few Wycliffite Bibles) was also illegal by English state law, in response to Lollard uprisings.

The Hungarian Hussite Bible appeared in 1416. In 1478, a Catalan translation was made in the dialect of Valencia.

Many parts of the Bible were printed by William Caxton in his translation of the Golden Legend (1483), and in the loose paraphrase Speculum Vitae Christi (The Mirror of the Blessed Life of Jesus Christ), which had been authorized into English around 1410.

The Gutenberg Bibles: There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. People became fully aware of their vulnerability and an evil death cult arose. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century. In this kind of zeitgeist, a man made a systematic invention that took him about 10 years to perfectionate: In 1455, Johannes Gutenberg and his printing press presented to the public the result of his work and it caused a revolution that changed the civilisations of the whole planet.

The Gutenberg Bible was the first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg (1390s-1468), who completed it about 1455 working at Mainz, Germany. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by a small assembly line of six compositors who worked simultaneously. The original number of copies of this work is unknown; some 40 are still in existence. There are perfect vellum copies in the U.S. Library of Congress, the French Bibliotheque Nationale, and the British Library. In the United States almost-complete texts are in the Huntington, Morgan, New York Public, Harvard University, and Yale University libraries. The quantity but in particular the quality of those printed Bibles went far beyond anything a single scibe could produce. The surviving Gutenberg Bibles show their superior quality still today.

German craftsman and inventor who originated a method of printing from movable type that was used without important change until the 20th century. The unique elements of his invention consisted of a mold, with punch-stamped matrices (metal prisms used to mold the face of the type) with which type could be cast precisely and in large quantities; a type-metal alloy; a new press, derived from those used in wine making, papermaking, and bookbinding; and an oil-based printing ink. None of these features existed in Asian or European printing.

For completing one single bible by hand, a scribe needed roughly 4 years. One just imagine for a moment, what kind of salary such a well-educated person would get nowadays. Gutenberg could reduce that laboursome work to a few weeks. With his invention, Gutenberg made education affordable. The age of handwritten books ended, the Renaissance began to free people from ignorance.

APPROACHES TO TRANSLATION

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

• Formal equivalence (sometimes called literal translation) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, with relatively less regard for its understandability by modern readers. Examples include the King James Version, English Standard Version, Literal Standard Version, Revised Standard Version, New Revised Standard Version and New American Standard Bible.

• Dynamic equivalence (or functional equivalence, sometimes paraphrastic translation) in which the translator attempts to render the sense and intent of the original. Examples include The Living Bible and The Message.

Some translations have been motivated by a strong theological distinctive. In the Sacred Name Bibles the conviction that God's name be preserved in a Semitic form is followed. The Purified Translation of the Bible promotes the idea that Jesus and early Christians drink grape juice not wine. The Jehovah's Witnesses' New World Translation of the Holy Scriptures renders the tetragrammaton as Jehovah throughout the Old Testament, and it uses the form Jehovah in the New Testament including — but not limited to — passages quoting the Old Testament even though it does not appear in the Greek text.

Single source translations

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is The Dead Sea Scrolls Bible (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 978-0-9778737-1-5) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.[16][17]

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

R. A. Knox's Translation of the Vulgate into English is another example of a single source translation.

Deliberate changes

Apart from mechanical alterations of a text, many variants must have been consciously introduced by scribes, some by way of glossing—i.e., the insertion of a more common word to explain a rare one—and others by explanatory comments incorporated into the text. Furthermore, a scribe who had

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before him two manuscripts of a single work containing variant readings, and unable to decide between them, might incorporate both readings into his scroll and thus create a conflate text.

Textual criticism: scholarly problems

The situation so far described poses two major scholarly problems. The first involves the history of the Hebrew text, the second deals with attempts to reconstruct its "original" form.

As to when and how a single text type gained hegemony and then displaced all others, it is clear that the early and widespread public reading of the Scriptures in the synagogues of Palestine, Alexandria, and Babylon was bound to lead to a heightened sensitivity of the idea of a "correct" text and to give prestige to the particular text form selected for reading. Also, the natural conservatism of ritual would tend to perpetuate the form of such a text. The Letter of Aristeas, a document derived from the middle of the 2nd century BCE that describes the origin of the Septuagint, recognizes the distinction between carelessly copied scrolls of the Pentateuch and an authoritative Temple scroll in the hands of the high priest in Jerusalem. The Rabbinic traditions (see above) about the textual criticism of Temple-based scribes actually reflect a movement towards the final stabilization of the text in the Second Temple period. Josephus, writing not long after 70 CE, boasts of the existence of a long-standing fixed text of the Jewish Scriptures. The loss of national independence and the destruction of the spiritual centre of Jewry in 70, accompanied by an ever-widening Diaspora and the Christian schism within Judaism, all made the exclusive dissemination of a single authoritative text a vitally needed cohesive force. The text type later known as Masoretic is already well represented at pre-Christian Qumrān. Scrolls from Wādī al-Murabbaʿat, Naḥal Ẕeʾelim, and Masada from the 2nd century CE are practically identical with the received text that by then had gained victory over all its rivals.

In regard to an attempt to recover the original text of a biblical passage—especially an unintelligible one—in the light of variants among different versions and manuscripts and known causes of corruption, it should be understood that all reconstruction must necessarily be conjectural and perforce tentative because of the irretrievable loss of the original edition. But not all textual difficulties need presuppose underlying mutilation. The Hebrew Bible represents but a small portion of the literature of ancient Israel and, hence, a limited segment of the language. A textual problem may be the product of present limited knowledge of ancient Hebrew, because scholars might be dealing with dialectic phenomena or foreign loan-words. Comparative Semitic linguistic studies have yielded hitherto unrecognized features of grammar, syntax, and lexicography that have often eliminated the need for emendation. Furthermore, each version, indeed each biblical book within it, has its own history, and the translation techniques and stylistic characteristics must be examined and taken into account. Finally, the number of manuscripts that attest to a certain reading is of less importance than the weight given to a specific manuscript.

None of this means that a Hebrew manuscript, an ancient version, or a conjectural emendation cannot yield a reading superior to that in the received Hebrew text. It does mean, however, that these tools have to be employed with great caution and proper methodology.

Names of Persons

(In ancient times, a name was not only used to identify a person, it had in most cases a very particular meaning. Like in nicknames, a name could be used to describe someone as in 'Thomas' which simply meant 'twin'. According to the motto 'name is programme', names were also used to fulfill a certain expectation such as in 'Caesar' which became a title because of the extraordinary deeds of Julius Caesar.)

Semitic patronym or patronymic suffix (bar, ben, etc.)

• bar, ben, bin = A Semitic patronym, a component of a personal name meaning "son of".

• bar- or bat- (Aramaic: "son of" and "daughter of", respectively).

• ben- or bat- (Hebrew: "son of" and "daughter of", respectively).

• ben- (bin, ibn, or ibni, ibnu) or bint, (Arabic: "son of" and "daughter of", respectively).

• beni, bani, banu = plural of the word ben-, bin-, ibn, which means "sons (and daughters) of", "people of", "children of", "House of" as in "Beni Israel", Hebrew: "B'nei Yisrael" or "Bene Israel"; Arabic: "Beni Israel", "Banu Koreish", "Beni Hashim" etc.

• bet, bit, beta, bita, pl. batte - (Assyrian, Hebrew: house, dynasty, clan); Beta Israel means 'House of Israel' denoting the jews of Ethiopia

• mose (Egyptian: son of); equivalent to Hebrew ben, Aramaic bar, etc. Mose (Greek: Moses), Ahmose, Dedimose, Ramose (Ramesses, Ramses), Thutmose, etc.

• "Son of Man" = a typological phrase, Hebrew: Ben Adam or Benodom, meaning "the first human":

1. Old Testament: The Hebrew expression "son of man" (ben-adam) also appears over 100 times in the Hebrew Bible. In 32 cases, the phrase appears in its plural form "sons of men", i.e. human beings. The use of "the Son of man" in the Christian gospels is unrelated to Hebrew Torah usages as the use of the definite article in "the Son of man" is a new thing. There is no example of "the" son of man in Hebrew sources. The term originates in (the people's language) Aramaic bar nash / bar nasha. In these sources "son of man" is a regular expression for "man / human" in general and often serves as an indefinite pronoun and in none of the extant texts does "son of man" figure as a title.

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2. New Testament: The expression "the Son of man" appears 81 times in the Greek text of the four Gospels: 30 times in Matthew, 14 times in Mark, 25 times in Luke and 12 times in John. The use of the definite article in "the Son of man" in the Greek text of the Christian gospels is original, and before its use there, no records of its use in any of the surviving Greek documents of antiquity exist.

• "Son of God" = title. Jesus is by many regarded as "the Son of God." In the first 4 centuries of Christianity, this title was by no means a clear-cut decision. Dozens of different church denominations squabbled about Jesus' status for centuries, they fought battles over it and persecuted people who had a different opinion. It was a deadly business. The Bible says nothing about such title. How did the idea of giving Jesus this title come about?

Throughout history, emperors and rulers ranging from the Western Zhou dynasty (c. 1000 BC) in China to Alexander the Great (c. 360 BC) to the Emperor of Japan (c. 600 AD) have assumed titles that reflect a filial relationship with deities. The story of Jesus' title "son of God" begins with the Roman emperors.

Background: In 42 BC, Julius Caesar was (by the Senate of Rome) formally deified as "the divine Julius" (divus Iulius) after his assassination. His adopted son, Octavian (better known as Augustus, a title given to him 15 years later, in 27 BC) thus became known as divi Iuli filius (son of the divine Julius) or simply divi filius (son of the god). As a daring and unprecedented move, Augustus used this title to advance his political position in the Second Triumvirate, finally overcoming all rivals for power within the Roman state. The word applied to Julius Caesar as deified was "divus", not the distinct word "deus". Thus Augustus called himself Divi filius, and not Dei filius. The line between been god and god-like was at times less than clear to the population at large, and Augustus seems to have been aware of the necessity of keeping the ambiguity. After him, Tiberius (emperor from 14–37 AD) came to be accepted as the son of divus Augustus. This title became a tradition which we can see on many Roman coins ever since.

About 100 years after Julius Caesar, when Titus Flavius Vespasianus, better known as "Vespasian", became emperor, this phrase reached its climax of use as he saved the Roman Empire from total disaster by defeating the Jewish Messianic Movement. By everyone, he was seen as the 'saviour of the Empire'. When he died, his son (with the same name) Titus Flavius Vespasianus, known as "Titus" claimed deity status for his father. As this has been granted by the Senate, Titus became 'the Son of God'. And when Titus died, his younger brother Titus Flavius Domitianus was being called "dominus et deus" (master and god).

As Christianity (created by the Roman citizen Saul / Paul of Tarsus) was a Roman religion, this title was taken for Paul's fictional Jesus as well. The people, who knew the real person called Jesus, were appalled. They believed in the Ten Commandments of Moses in which is stated: Thou shalt have no other God beside me! - early Judaism and early Christianity broke into several factions upon this dispute.

Name Corruptions and Misleadings

Name corruption, or the distortion of names, is a feature common in English but not confined to it as we find that feature also to a lesser extant in other languages. Basically, we are talking here about abbreviation, a contraction or otherwise shortened form of the original name. The development of a word corruption can go so far that the original is linguistically unrecognisable. In religious texts it often is created in order to steer the reader away from facts that might be or could contain an uncomfortable truth that contradicts a preveiling doctrine of a religion.

Typical examples of name corruption include personal names such as Pliny, Livy, Ptolemy, Pompey, Antony, Jesus, Joses, James, Jude, Matthew, Mark, Luke, John, Mary, Marc Aurel, and many others. Pliny stands for the Roman-Latin original Plinius, Livy for Livius, Ptolemy for Ptolemaios, Pompey for Gnaeus Pompeius, Antony for Marcus Antonius; Jesus (Greek: Iesous) for Joshua (or Yoshua, Yeshua, Yeshu, or the Hebrew-Aramaic original Yehoshua), Joses for Joseph (or another form of Jesus), James for Jacob (or Yacob), Jude for Judas, (or Yehuda, Judeas, Taddeus, Thaddeus), Matthew for Matheus (or Matthias, Mattathias, or the original Matityahu), Mark for Marcus, Luke for Lucius, John for Johannes (or Ioannes, Yonah, Jonah, Yohanan), Mary for Maria (or Mariam, Maryam), Marc Aurel for Marcus Aurelius Antoninus.

"Misleadings" or extreme simplifications via translation (often deliberate) are names such as Barabbas, Eliazar, Elymas, Jesus of Nazareth, James the Less, James the brother of the Lord, James the son of Mary, James the son of Zebedee or James the son of Alphaeus. Someone who has not studied linguistics has almost no chance to unravel the labyrinth of name-giving in antiquity. But in order to understand scripture one has to do exactly that.

Personal names in Semitic languages (such as Hebrew, Aramaic, Syriac, Arabic) were historically based on a long naming system; most Semites did not have given / middle / family names, but a full chain of names. We find this system still in Arabic. Let us examine some examples for clarification: The most common form is the "patronym" which is a component of a personal name based on the given name of one's father, grandfather (i.e., an avonym), or an earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a "matronym". Each is a means of conveying lineage, pretty much like in the Scandinavian name Robinson which just means "Son of Robin". Jews have historically used Aramaic patronymic names and after the Third Jewish–Roman War (132–136 A.D.) they also used Hebrew names.

• In Aramaic, the first name was followed by bar- or bat- ("son of" and "daughter of", respectively). In the New Testament, Simon Peter is called Shimon Bar-Yonah (Matthew 16:17) which means "son of John" or "son of

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Yohanan" to be precise. Nathanael is called Bartholomew, refering to the "son of Tolmai" (Hebrew form of the original Greek: Ptolemaios, Latin: Ptolemaeus, English: Ptolemy, with the unspeakable "P" removed from it). The titles can also be figurative, for example in Acts 4:36-37 a man named Joseph is called Barnabas meaning "son of consolation". Aramaic was an international language that had spread from Palestine to north-western India already around 500 BC.

• In the Hebrew patronymic system the first name is followed by either ben- or bat- ("son of" and "daughter of", respectively), and then the father's name, mother's name, or both. Hebrew was a regional language confined mostly to religious texts.

• In Arabic, the word ibn (or bin, ben and sometimes ibni and ibnu, to show the grammatical case of the noun) is the equivalent for "son of". Thus, for example, "Ishaq ibn Musa" means "Isaac son of Moses". In addition, bint means "daughter of". In Classical Arabic, the word ibn is written as bn between two names, since the case ending of the first name then supplies a vowel. Consequently, ibn is often written as "b.", as bint is often written as "bt.", in name formulas rendered from Arabic into Roman characters. Thus "Ishaq ibn Musa" is alternatively written as "Ishaq b. Musa". Instead of "son of" The word "Abu" (or "Aba" or "Abi") can stand before a name and then means "father of", so "Abu Musa" is the "father of Moses". Arabic, in antiquity known as Edumean or Edomite, was a regional language around Petra, Jordan and northern Arabia.

If we take a closer look at the Bible, we can find plenty of such name constructions. The full name of Barabbas, for instance, was Jesus (or Yoshua, Yeshua, Yeshu, Yehoshua) bar Abbas which means nothing else but "Jesus the son of the father", Eliazar was a soubriquet for Jesus and means "God has helped". It is the same connotation for Jesus' original name Yehoshua which means "God (or YHWH, Yahweh, Jahwe) rescues" or "God is salvation" or more clearly "the Saviour or Helper from God". It is a name as well as a title!

And so is "Jesus of Nazareth" (or "Iesus Nazarini" or "Jesus the Nazarene" or "Jesus the Nazorean") just a title and it means "the Saviour who is the Keeper of the Law (or Covenant)". The title which is in English very imprecisely rendered to "of Nazareth" has at least 11 distinct variations: Nazarene: Nazarene (Mark 1:24, Luke 4:34); Nazarenon (Mark 16:6); Nazarenos (Mark 10:47); Nazarenou (Mark 14:67, Luke 24:19); Nazorean: Nazoraios (Matthew 2:23, Luke 18:37, John 19:19 Acts 6:14, 22:8); Nazoraiou Matthew 26:71, Acts 3:6, Acts 4:10, Acts 26:9; Nazoraion Acts 24:5, Nazoraion (John 18:5, 18:7, Acts 2:22); Nazareth: Nazareth (Matthew 21:11, Luke 1:26, 2:4, 2:39, 2:51, Acts 10:38), Nazara (Matthew 4:13, Luke 4:16), Nazaret (Mark 1:9, Matthew 2:23, John 1:45, 1:46)

The title "Nazarene" as "Keeper of the Covenant" may well have a religious significance instead of denoting a place of origin. And there can be no doubt, this is exactly what Jesus did. He and most of his close family members were strict followers of "Moses' Law", the Covenant, and that is why Jesus had clashes with Greacofied and Romanised representatives of the Temple in Jerusalem. He found himself in a situation comparable to that of Martin Luther 1500 years later. It is a matter of course that the name "Jesus Christ" is also a title, a double title which we could nicely translate to "Saviour Messiah" as Christ comes from the Greek word Kristos for Messiah. In many cases, a name can reveal the truth about something or someone better than the entire narrative. A name can be a programme or promise. For instance the extra name "Caesar" in Caesar Tiberius bears the message "I will fullfil the political programme of Julius Caesar". And when we see the entire name "Tiberius Caesar Divi Augusti filius Augustus" it is much easier to understand how the bearer of that name perceives himself: "I am Tiberius, son of Augustus, who was the son of the divine Caesar". In other words: "I will act according to laws and legacy of Caesar and Augustus". The Flavian Dynasty had a similar effect on successors. Titus Flavius Vespasianus (the father, called "Vespasian" in English) helped creating Christianity as a Roman religion. And about 200 years later, another man made Christianity the official religion of the entire Roman Empire and he emphasised his plans by taking "Flavius" as family name: Flavius Valerius Aurelius Constantinus Augustus better known as Constantine I. or Constantine the Great. His father Marcus Flavius Valerius Constantius Herculius Augustus took this name for he was fighting the very same kind of military campaign against the Celts (Picts) in Scotland as Flavius Vespasianus did. Both conflicts had to do with destroying an unruly religion for a new, more peaceful one.

If there was ever a place called Nazareth is still a matter of debate. Sextus Julius Africanus (c. 160–240 A.D.) was the first who reported the name Nazareth in the 3rd century A.D. Let us assume that Jesus lived in Nazareth, then it would have severe implications on the official Church doctrines as well: Theologian and other scholars are quite certain that Jesus' language was Aramaic. We know that Aramaic was a quasi official language for trade that was spoken in the vast area from the Holy Land to Western India. Nazareth was only 3.7 miles (6 km) southeast of the City of Sepphoris which was on the other side of a hill. Sepphoris with its 30,000 to 50,000 inhabitants was not only the provicial capital but also an important station of the Silk Road from which were northbound Roads leading to Greece and the Roman Empire as well as southbound Roads to Egypt and Ethiopia. There is a high likelihood that Jesus, his father, and other family members could have worked there as this Roman city was the largest employer in the region. Some of the very buildings we still can see in Sepphoris may have been built by Jesus and his family. They had to walk only one hour and they most certainly could have met numerous Buddhist monks and Zoroastrian missionaries from Persia. Jesus could have, exchanged religious ideas with them and learned lots about different beliefs without using any interpreter. So is it really a surprise that the teachings of Jesus contain plenty of Buddhist and Zoroastrian philosophies? It is quite

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remarkable that Sepphoris and most of Galilee did not take part in the Jewish-Roman War. Sepphoris declared herself "Eirenopolis" (City of Peace) as a coin minted at that time (c. 65 A.D.) clearly tells us.

When we read the New Testament with the highest possible conscienceness, we can discover almost two dozen members of Jesus' family. Elymas is one of them. He is also known as Bar-Jesus (Greek: Bariesou, Latin: Bariesu), a Jew in the Acts of the Apostles, Chapter 13. Bar Iesou means "Son of Joshua" or "Son of Jesus" in Aramaic.

There is James the Less who is none other than James the brother of the Lord, James the son of Mary, James the son of Alphaeus, and probably James the son of Zebedee. All of them are likely to refer to James the brother of Jesus.

Joseph the "carpenter" was Jesus father but no carpenter. Instead of "carpenter", in the Greek original we find the word "tekton" which means "builder", "mason", or "architect" (arch-builder). This is also a very suitable term for someone who builds a book or a family.

There were two men named Alphaeus which is also a synonym for "the first one" like in "Alphabet"; or Adam which means "the (first) man". One of them was the father of the apostle James and the other the father of Matthew (also called Levi, meaning "joined to" or "joining"; Levi, according to the Book of Genesis, was the third son of Yacob and Leah, and the founder of the Israelite Tribe of Levi). Though both Matthew and James are described as being the "son of Alphaeus," there is no Biblical account of the two being called brothers, even in the same context where John and James or Peter and Andrew are described as being brothers.

Another important person is Matthew, or to be precise, Joseph (Yosef or Yosip or Yosippon) the son of Matthew (Yosef bar Matityahu). This is a historical person we all know under the name Titius Flavius Josephus the historian, adoptive son to Emperor Titus Flavius Vespasianus (the father), adoptive brother to Titus Flavius Vespasianus (the son), Titus Flavius Domitianus, and Flavia Domitilla Minor (also called Flavia Domitilla the Younger) who was mother of Flavia Domitilla the Christian saint. She married her cousin, the consul Titus Flavius Clemens, a grand-nephew of Vespasian through his father Titus Flavius Sabinus (consul AD 69). According to Cassius Dio, Clemens was put to death per order of Titus Flavius Domitianus on a charge of "atheism" (apostacy, that is rejecting the traditional Roman gods), for which, he adds, many others who went over to the Jewish opinions were executed. This may imply that Clemens had converted to Judaism or Christianity. It is no surprise that the name Titus Flavius Clemens turned up elsewhere as Pope Clemens I (real name: Titus Flavius Clemens) who died at about the same time at the very end of the 1st century A.D. The entire Flavian family became engulfed in a religious struggle between Roman traditions and the new, probably by Flavius Josephus, created or at least promoted, Christian movement which left a deep rift inside the Flavian family; the Roman citizen Saul of Tarsos, better known as Paul the Apostle, might have played an important part here. At around the years 63 or 64, both, Josephus and Paul, were in Rome. Did they meet there? What were they doing there? Both have been in Roman service of some sort.

An interesting question here might be: Was Yosef bar Matityahu the son of Matityahu (Matthew) the Apostle? - And might he have been the author of the famous Gospel of Matthew? The first part of that question is unanswerable. But the second part shifts Flavius Josephus' authorship clearly into an area of possibility. Due to the distruction of the Great Temple in Jerusalem, the Romans did not only carry loot made of gold to Rome but also the most valuable items of them all: the original Jewish scripture from the Temple Library! They all were brought to Rome, directly into the palace of the new emperor Flavius Vespasianus. Flavius Josephus took residence in that palace. He lived next door to the emperor as well as next door to the Flavian Library with the valuable scripture.

In fact, Josephus was made Chief Propagandist of the Flavian dynasty. And he ruthlessly took revenge on the Messianic Movement who had taken his family hostage at the beginning of the war and had killed them when they heard that he was captured alive by the Flavians. We even can see, through all the scripture that came to us as well as those ones that were not supposed to survive (such as the Dead Sea Scrolls), what Josephus personal objective might have been.

His first objective, as a Jew, was to keep the Tanakh with its Torah untouched. Objective number 2 was to reform the Jewish Law Code, the Mishnah Sanhedrin. Objective number 3 was destroying the fundamentalistic, jihadist and hateful writings of the Jewish Messianic movement. Objective number 4 was to replace the hatepreachings of the violent Messianic Movement with the peaceful writings full of Jesus' ideas. Josephus was very successful in completing his objectives. He eliminated all anti-Roman mentionings with one exception: the writings left by members of the jihadist Messianic Movement found in 1947 in the Qumran caves at the shore of the Dead Sea.

The first 3 canonical gospels may be the result of this strive and also the fact that all New Testament texts have a pro-Roman perspective. The New Testament was in its entirety written in Greek for very good reasons.

1. Knowing the things said above, it is quite feasable that the authors of the New Testament were Greek-speaking Roman Citizens. Greek was the language of the educated elite and the tradesmen.

2. It was written in Greek in order to address a certain clientel of people: the upper class and elite of the Roman Empire of which Flavius Josephus was a member by birth. Only members of this elite had a chance to enfluence the masses with success. Just like English today is the language of the ruling class in almost every country on Earth, so was it Greek in Roman Antiquity. This includes the Jewish upper class, the emperors' family, the aristocracy, the senate of Rome, traders, officers and anyone else who could afford good education--and that meant learning Greek.

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3. Through Josephus, Roman leaders began to grasp that all Jewish religions were based on scripture, and not on public services and sacrifices alone like in the rest of the Empire. They hoped that the installation of peaceful scripture could undermine the goals of the Messianic Movement and show that living in peace with Greeks and Romans has clear advantages. This is the reason why all New Testament writings depict Jesus' Holy Land as idealised postoral landscape although in reality it was a horrifying warzone for generations. Josephus reported that the Jewish-Roman War cost 1.1 million lives. This means that this war had world war character with all its slaughter, co-lateral damage, famine, desease, epidemics, murder and rape.

Modern Translation Efforts

The Bible is the most translated book in the world. The United Bible Societies announced that as of 31 December 2007 the complete Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament was available in an additional 1,168 languages, in some kind of translations, like the interlinear morpheme-by-morpheme translation (e.g. some Parallel Bible, with interlinear morphemic glossing).

In 1999, Wycliffe Bible Translators announced Vision 2025—a project that intends to commence Bible translation in every remaining language community by 2025. It was realised that, at the rates of Bible translation at that point, it would take until at least 2150 until Bible translation began in every language that was needing a translation. Since the launch of Vision 2025, Bible translation efforts have increased dramatically, in large part due to the technology that is now available. Due to the increase, at current rates, Bible translation will begin in every language by 2038, thus being 112 years faster.

As of September 2023, they estimated that around 99.8 million people spoke those 1,268 languages where translation work still needs to begin. This represents 17.1% of all languages (based off an estimate of 7,394 total languages) and 1.3% of the human population (based of a global population of 7.42 billion).

In total, there are 3,736 languages without any Bible translation at all, but an estimated 1,148 of these (with a population of 9.6 million people) are likely to never need a Bible because they are very similar to other languages, or spoken by very few speakers where the language will die out very soon.

Bible translation is currently happening in 3,283 languages in 167 countries. This work impacts 1.15 billion people, or about 15.5 percent of all language users, who have (or will soon have) new access to at least some portions of Scripture in their first language.

Popularity in US: The Evangelical Christian Publishers Association release monthly and annual statistics regarding the popularity of different Bibles sold by their members in the United States. In 2023, the top 10 best-selling translations were the following:

1. New International Version
2. King James Version
3. English Standard Version
4. New Living Translation
5. Christian Standard Bible
6 New King James Version
7 Reina-Valera (Spanish)
8 New International Reader's Version
9 New American Standard Bible
10 New Revised Standard Version

Sales are affected by denomination and religious affiliation. For example, the most popular Jewish version would not compete with rankings of a larger audience. Sales data can be affected by the method of marketing. Some translations are directly marketed to particular denominations or local churches, and many Christian booksellers only offer Protestant Bibles, so books in other biblical canons (such as Catholic and Orthodox Bibles) may not appear as high on the CBA rank.

A study published in 2014 by The Center for the Study of Religion and American Culture at Indiana University and Purdue University found that Americans read versions of the Bible as follows:

1. King James Version (55%)
2. New International Version (19%)
3. New Revised Standard Version (7%)
4. New American Bible (6%)
5. The Living Bible (5%)
6. All other translations (8%)

Differences in Bible translations

Modern critical editions incorporate ongoing scholarly research, including discoveries of Greek papyrus fragments from near Alexandria, Egypt, that date in some cases within a few decades of the original New Testament writings. Today, most critical editions of the Greek New Testament, such as UBS4 and NA27, consider the Alexandrian text-type corrected by papyri, to be the Greek text that is closest to the original autographs. Their apparatus includes the result of votes among scholars, ranging from certain {A} to doubtful {E}, on which variants best preserve the original Greek text of the New Testament.

Critical editions that rely primarily on the Alexandrian text-type inform nearly all modern translations (and revisions of older translations). For reasons of tradition, however, some translators prefer to use the Textus Receptus for the Greek text, or use the Majority Text which is similar to it but is a critical edition that relies on earlier manuscripts of the Byzantine text-type. Among these, some argue that the Byzantine tradition contains scribal additions, but these later interpolations preserve the orthodox interpretations of the biblical text—as part of the ongoing Christian experience—and in this sense are authoritative. Distrust of

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the textual basis of modern translations has contributed to the King-James-Only Movement.

Dynamic or formal translation policy

A variety of linguistic, philological and ideological approaches to translation have been used. Inside the Bible-translation community, these are commonly categorized as:

1. Dynamic equivalence translation
2. Formal equivalence translation (similar to literal translation)
3. Idiomatic, or paraphrastic translation, as used by the late Kenneth N. Taylor

though modern linguists, such as Bible scholar Dr. Joel Hoffman, disagree with this classification.

Other translation approaches include:

4. Literary translation, where the reader's experience of the piece as literature is prized, as used used in the Knox Bible
5. Metrical translation, where prose is rendered in a rhythmic form, as represented by Old English and Middle English texts
6. Prose translation, where no attempt is made to render the lyrical aspect of some poem or song, as King Alfred's prose translation of the first fifty Psalms.

As Hebrew and Greek, the original languages of the Bible, like all languages, have some idioms and concepts not easily translated, there is in some cases an ongoing critical tension about whether it is better to give a word-for-word translation, to give a translation that gives a parallel idiom in the target language, or to invent a neologism.

For instance, in the Douay Rheims Bible, Revised Standard Version Catholic Edition, New American Bible Revised Edition, which are the English language Catholic translations, as well as Protestant translations like the King James Bible, the Darby Bible, the Recovery Version, the Literal Standard Version, the New Revised Standard Version, the Modern Literal Version, and the New American Standard Bible are seen as more literal translations (or "word-for-word").

Translations like the New International Version and New Living Translation sometimes attempt to give relevant parallel idioms. The Living Bible and The Message are two paraphrases of the Bible that try to convey the original meaning in contemporary language.

The further away one gets from word-for-word translation, the easier the text becomes to read while relying more on the theological, linguistic or cultural understanding of the translator, which one would not normally expect a lay reader to require. On the other hand, as one gets closer to a word-for-word translation, the text becomes more literal but still relies on similar problems of meaningful translation at the word level and makes it difficult for lay readers to interpret due to their unfamiliarity with ancient idioms and other historical and cultural contexts.

Doctrinal differences and translation policy

In addition to linguistic concerns, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by the translation committee.

For example, the New World Translation, produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates "Kyrios" (from the LXX) as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary "Kyrios". On this basis, the New World Bible Translation Committee inserted Jehovah into their Translation of the Christian Greek Scriptures (New Testament) a total of 237 times while the New World Translation of the Hebrew Scriptures (Old Testament) uses Jehovah a total of 6,979 times to a grand total of 7,216 in the entire 2013 Revision New World Translation of the Holy Scriptures while previous revisions such as the 1984 revision were a total of 7,210 times while the 1961 revision were a total of 7,199 times.

A number of Sacred Name Bibles (e.g., the Sacred Scriptures Bethel Edition) have been published that are even more rigorous in transliterating the tetragrammaton using Semitic forms to translate it in the Old Testament and also using the same Semitic forms to translate the Greek word Theos (God) in the New Testament—usually Yahweh, Elohim or some other variation.

Other translations are distinguished by smaller but distinctive doctrinal differences. For example, the Purified Translation of the Bible, by translation and explanatory footnotes, promoting the position that Christians should not drink alcohol, that New Testament references to "wine" are translated as "grape juice".

Translations triggered by the Reformation

In the 16th century, the Bible was not only a sacred book but also a secret book. Martin Luther had a Bible in his hand the very first time when he entered university. Bible translation existed before but they were made for the scholars only. Luther ruthlessly used Gutenberg's new invention of the printing system, snatched the Bible from clerics and laid it into the hand of the believers. His revolution was about language as much as about religion and power politics of the ruling Roman (Catholic) Church. He created a new German language by putting features of all dialects together and by doing so, he woke up the national consciousness among Germans they were not aware of at first; and he encouraged Tyndale and others to do the very same.

The earliest printed edition of the Greek New Testament appeared in 1516 from the Froben press, by Desiderius Erasmus, who reconstructed a Greek text from several recent manuscripts of the Byzantine text-type, to accompany his Latin revision and philological annotations. He produced four later editions of this text. Erasmus was Catholic, and his

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ad fontes preference for the Greek manuscripts rather than the Latin Vulgate led some traditionalist theologians to view him with suspicion. This Latin, Greek and annotations were used by subsequent Reformation vernacular translators.

The first complete Dutch Bible, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first printed edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the Textus Receptus (Latin for "received text"), a name given to it in the Elzevier edition of 1633, which termed it as the text nunc ab omnibus receptum ("now received by all").

The churches of the Protestant Reformation translated the Greek of the Textus Receptus to produce vernacular Bibles, such as the German Luther Bible (1522), the Polish Brest Bible (1563), the Spanish "Biblia del Oso" (in English: Bible of the Bear, 1569) which later became the Reina-Valera Bible upon its first revision in 1602, the Czech Melantrich Bible (1549) and Bible of Kralice (1579-1593) and numerous English translations of the Bible. Tyndale's New Testament translation (1526, revised in 1534, 1535 and 1536) and his translation of the Torah (1530, 1534; Pentateuch, 5 Books of Moses) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it. Tyndale's unfinished work, cut short by his execution, was supplemented by Myles Coverdale and published under a pseudonym to create the Matthew Bible, the first complete English translation of the Bible. Attempts at an "authoritative" English Bible for the Church of England would include the Great Bible of 1538 (also relying on Coverdale's work), the Bishops' Bible of 1568, and the Authorized Version (the King James Version) of 1611, the last of which would become a standard for English speaking Christians for several centuries.

The first complete French Bible was a translation by Jacques Lefèvre d'Étaples, published in 1530 in Antwerp. The Froschauer Bible of 1531 and the Luther Bible of 1534 (both appearing in portions throughout the 1520s) were an important part of the Reformation.

The first English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534), were executed by the Protestant Bible translator George Joye in Antwerp. In 1535 Myles Coverdale published the first complete English Bible also in Antwerp.

By 1578 both Old and New Testaments were translated to Slovene by the Protestant writer and theologian Jurij Dalmatin. The work was not printed until 1583. The Slovenes thus became the 12th nation in the world with a complete Bible in their language. The translation of the New Testament was based on the work by Dalmatin's mentor, the Protestant Primož Trubar, who published the translation of the Gospel of Matthew already in 1555 and the entire testament by parts until 1577.

Following the distribution of a Welsh New Testament and Prayer Book to every parish Church in Wales in 1567, translated by William Salesbury, Welsh became the 13th language into which the whole Bible had been translated in 1588, through a translation by William Morgan, the bishop of Llanrhaeadr-ym-Mochnant.

Samuel Bogusław Chyliński (1631–1668) translated and published the first Bible translation into Lithuanian.

In 1660, John Eliot published the Eliot Indian Bible in the language of the Massachusett people, an indigenous American group who lived in the area around what is today Boston, Massachusetts. This was the first translation of the Bible into an indigenous American language. This translation was produced by Eliot in an effort to convert the dwindling population of Massachusett to Christianity in praying towns such as Natick, Massachusetts.

Slavic Versions

The earliest Old Church Slavonic translations are connected with the arrival of the brothers Cyril and Methodius in Moravia in 863, and resulted from the desire to provide vernacular renderings of those parts of the Bible used liturgically. The oldest manuscripts derive from the 11th and 12th centuries. The earliest complete Bible manuscript, dated 1499, was used for the first printed edition (Ostrog, 1581). This was revised in Moscow in 1633 and again in 1712. The standard Slavonic edition is the St. Petersburg revision of 1751, known as the Bible of Elizabeth.

The printing of parts of the Bulgarian Bible did not begin until the mid-19th century. A fresh vernacular version of the whole Bible was published at Sofia in 1925, having been commissioned by the Synod of the Bulgarian Orthodox Church.

The Serbian and Croatian literary languages are identical; they differ only in the alphabet they use. To further the dissemination of Protestantism among the southern Slavs, Count Jan Ungnad set up a press in 1560 at Urach that issued a translation of the New Testament, in both Glagolitic (1562–63) and Cyrillic (1563) characters. The efforts of the Serbian leader Vuk Karadžić to establish the Serbo-Croatian vernacular on a literary basis resulted in a new translation of the New Testament (Vienna, 1847) that went through many revisions.

The spread of the Lutheran Reformation to the Slovene-speaking provinces of Austria stimulated the need for vernacular translations. The first complete Slovene Bible, translated from the original languages but with close reference to Luther's German, was made by Jurij Dalmatin (Wittenberg, 1584). Not until two centuries later did a Slovene Roman Catholic version, rendered from the Latin Vulgate, appear (Laibach, 1784–1802).

Between the 9th and 17th centuries the literary and ecclesiastical language of Russia was Old Slavonic. A vernacular Scriptures was thus late in developing. An

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incomplete translation into the Belorussian dialect was prepared by Franciscus Skorina (Prague, 1517–19) from the Latin Vulgate and Slavonic and Bohemian versions, but not until 1821 did the first New Testament appear in Russian, an official version printed together with the Slavonic. With the more liberal rule of Alexander II, the Holy Synod sponsored a fresh version of the Gospels in 1860. The Old Testament was issued at St. Petersburg in 1875. A Jewish rendering was undertaken by Leon Mandelstamm, who published the Pentateuch in 1862 (2nd ed., 1871) and the Psalter in 1864. Prohibited in Russia, it was first printed in Berlin. A complete Bible was published in Washington in 1952.

No manuscript in the Czech vernacular translation is known to predate the 14th century, but at least 50 complete or fragmentary Bibles have survived from the 15th. The first complete Bible was published in Prague in 1488 in a text based on earlier, unknown translations connected with the heretical Hussite movement. The most important production of the century, however, was that associated principally with Jan Blahoslav. Based on the original languages, it appeared at Kralice in six volumes (1579–93). The Kralice Bible is regarded as the finest extant specimen of classical Czech and became the standard Protestant version.

Closely allied to the Czech language, but not identical with it, Slovakian became a literary language only in the 18th century. A Roman Catholic Bible made from the Latin Vulgate by Jiři Palkovi 鴪 was printed in the Gothic script (2 vol. Gran, 1829, 1832) and another, associated with Richard Osvald, appeared at Trnava in 1928. A Protestant New Testament version of Josef Roha 鴪 ek was published at Budapest in 1913 and his completed Bible at Prague in 1936. A new Slovakian version by Stefan Žlatoš and Anton Jan Surjanský was issued at Trnava in 1946.

A manuscript of a late 14th-century Psalter is the earliest extant example of the Polish vernacular Scriptures, and several books of the Old Testament have survived from the translation made from the Czech version for Queen Sofia (Sárospatak Bible, 1455). Otherwise, post-Reformation Poland supplied the stimulus for biblical scholarship. The New Testament first appeared in a two-volume rendering from the Greek by the Lutheran Jan Seklucjan (Königsberg, 1553). The “Brest Bible” of 1563, sponsored by Prince Radziwiłł, was a Protestant production made from the original languages. A version of this edition for the use of Socinians (Unitarians) was prepared by the Hebraist Szymon Budny (Nieswicz, 1570–82), and another revision, primarily executed by Daniel Mikołajewski and Jan Turnowski (the “Danzig Bible”) in 1632, became the official version of all Evangelical churches in Poland. This edition was burnt by the Catholics and had to be subsequently printed in Germany. The standard Roman Catholic version (1593, 1599) was prepared by Jakób Wujek whose work, revised by the Jesuits, received the approval of the Synod of Piotrkow in 1607. A revised edition was put out in 1935.

Hungarian versions

The spread of Lutheranism in the Reformation period gave rise to several vernacular versions. János Sylvester (Erdősi) produced the first New Testament made from the Greek (Sárvár, 1541). The Turkish occupation of much of Hungary and the measures of the Counter-Reformation arrested further printing of the vernacular Bible, except in the semi-independent principality of Transylvania. The first complete Hungarian Bible, issued at Vizsoly in 1590, became the Protestant Church Bible.

In the 20th century, a new standard edition for Protestants was published, the New Testament appearing in 1956 and the Old Testament (Genesis to Job) in 1951 and following. A new modernized Catholic edition of the New Testament from the Greek appeared in Rome in 1957.

Non-European Versions

Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. A pioneer was Albert Cornelius Ruyl, who is credited with having translated Matthew into High Malay in 1629, with Mark following later. Jan van Hasel translated the two other Gospels in 1646 and added Psalms and Acts in 1652. Other traders began translations into Formosan Chinese (1661) and Sinhalese (1739).

A complete printed Japanese New Testament reputedly existed in Miyako in 1613, the work of Jesuits. The first known printed New Testament in Asia appeared in 1715 in the Tamil language done by Bartholomäus Ziegenbalg, a Lutheran missionary. A complete Bible followed in 1727. Six years later the first Bible in High Malay came out.

The distinction of having produced the first New Testament in any language of the Americas belongs to John Eliot, a Puritan missionary, who made it accessible to the Massachusetts Indians in 1661. Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent.

By 1800 the number of non-European versions did not exceed 13 Asian, four African, three American, and one Oceanian. With the founding of missionary societies after 1800, however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serāmpore (in India) headed by William Carey, a Baptist missionary, produced 28 versions in Indian languages. Robert Morrison, the first Protestant missionary to China, translated the New Testament into Chinese in 1814 and completed the Bible by 1823. Adoniram Judson, an American missionary, rendered the Bible into Burmese in 1834.

With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of written

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literature. In the 19th century the Bible was translated into Amharic, Malagasy, Tswana, Xosa, and Ga.

In the Americas, James Evans invented a syllabary for the use of Cree Indians, in whose language the Bible was available in 1862, the work of W. Mason, also a Wesleyan missionary. The New Testament appeared in Ojibwa in 1833, and the whole Bible was translated for the Dakota Indians in 1879. The Labrador Eskimos had a New Testament in 1826 and a complete Bible in 1871.

In Oceania, the New Testament was rendered into Tahitian and Javanese in 1829 and into Hawaiian and Low Malay in 1835. By 1854 the whole Bible had appeared in all but the last of these languages as well as in Rarotonga (1851).

In the 20th century the trend toward the development of non-European Bible translations was characterized by an attempt to produce "union" or "standard" versions in the common language underlying different dialects. One such is the Swahili translation (1950) that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them in line with the spoken language, especially through the use of native Christian scholars. The first example of this was the colloquial Japanese version of 1955.

By 1970 some part, if not the entire Bible, had been translated into more than 100 languages or dialects spoken in India and over 300 in Africa.

TRANSLATIONS INTO ROMANCE LANGUAGES
(Italian, Spanish, Portugiese, French)

Italian Versions

The vernacular Scriptures made a relatively late appearance in Italy. Existing manuscripts of individual books derive from the 13th century and mainly consist of the Gospels and the Psalms.

These medieval versions were never made from the original languages. They were influenced by French and Provençal renderings as well as by the form of the Latin Vulgate current in the 12th and 13th centuries in southern France. There is evidence for a Jewish translation made directly from the Hebrew as early as the 13th century.

The first printed Italian Bible appeared in Venice in 1471, translated from the Latin Vulgate by Niccolò Malermi. In 1559 Paul IV proscribed all printing and reading of the vernacular Scriptures except by permission of the church. This move, reaffirmed by Pius IV in 1564, effectively stopped further Catholic translation work for the next 200 years.

The first Protestant Bible (Geneva, 1607, revised 1641) was the work of Giovanni Diodati, a Hebrew and Greek scholar. Frequently reprinted, it became the standard Protestant version until the 20th century. Catholic activity was renewed after a modification of the ban by Pope Benedict XIV in 1757. A complete Bible in translation made directly from the Hebrew and Greek has been in progress under the sponsorship of the Pontifical Biblical Institute since the 1920s.

Spanish Versions

The history of the Spanish Scriptures is unusual in that many of the translations were based, not on the Latin Vulgate, but on the Hebrew, a phenomenon that is to be attributed to the unusual role played by Jews in the vernacular movement.

Nothing is known from earlier than the 13th century when James I of Aragon in 1233 proscribed the possession of the Bible in "romance" (the Spanish vernacular) and ordered such to be burnt. Several partial Old Testament translations by Jews as well as a New Testament from a Visigoth Latin text are known from this century. In 1417 the whole Bible was translated into Valencian Catalan, but the entire edition was destroyed by the Inquisition.

Between 1479 and 1504, royal enactments outlawed the vernacular Bible in Castile, Leon, and Aragon, and the expulsion of the Jews from Spain in 1492 transferred the centre of Spanish translation activity to other lands. In 1557, the first printed Index of Forbidden Books of the Spanish Inquisition prohibited the "Bible in Castilian romance or any other vulgar tongue," a ban that was repeated in 1559 and remained in force until the 18th century. In 1916 the Hispano-Americana New Testament appeared in Madrid as an attempt to achieve a common translation for the entire Spanish-speaking world. The first Roman Catholic vernacular Bible from the original languages was made under the direction of the Pontifical University of Salamanca (Madrid, 1944, 9th ed. 1959).

Portuguese Versions

The first Portuguese New Testament (Amsterdam), the work of João Ferreira d'Almeida, did not appear until 1681. The first complete Bible (2 vol., 1748–53) was printed in Batavia (in Holland). Not until late in the 18th century did the first locally published vernacular Scriptures appear in Portugal. A revision of d'Almeida was issued in Rio de Janeiro (in Brazil), the New Testament in 1910 and the complete Bible in 1914 and 1926; an authorized edition in modernized orthography was published by the Bible Society of Brazil (New Testament, 1951; Old Testament, 1958). A new translation of the New Testament from Greek by José Falcão came out in Lisbon (1956–65).

French Versions

The deep conflicts that characterized the history of Christianity in France made it difficult for one authoritative version to emerge.

The first complete Bible was produced in the 13th century at the University of Paris and toward the end of that century Guyart des Moulins executed his Bible Historiale. Both works served as the basis of future redactions of which the Bible printed in Paris (date given variously as 1487, 1496, 1498) by order of King Charles VIII, is a good example.

The real history of the French Bible began in Paris, in 1523, with the publication of the New Testament, almost certainly the work of the Reformer Jacques Lefèvre d'Étaples (Faber

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Stapulensis). The Old Testament appeared in Antwerp in 1528 and the two together in 1530 as the Antwerp Bible. The first true Protestant version came out in Serrières, near Neuchâtel, five years later, the work of Pierre Robert, called Olivétan. This version was frequently revised throughout the 16th century, the most celebrated editions being Calvin's of 1546 and that of Robert Estienne (Stephanus) of 1553. The Roman Catholics produced a new version, the Louvain Bible of 1550, based on both Lefèvre and Olivétan. Modernizations of Olivétan appeared in succeeding centuries. The most important French version of the 20th century is the Jerusalem Bible prepared by professors at the Dominican École Biblique de Jérusalem (Paris, 1949–54, complete, 1956).

TRANSLATIONS INTO GERMANIC LANGUAGES (German, Dutch, Scandinavian, English)

Translation into German

The early Old Testament in Gothic has already been described. The New Testament remains are far more extensive and are preserved mainly in the Codex Argenteus (c. 525) and Codex Gissensis. The translation, essentially based on a Byzantine text, is exceedingly literal and not homogeneous. It is difficult to determine the degree of contamination that the original Gospels translation of Ulfilas had undergone by the time it appeared in these codices.

Nothing is known of the vernacular Scriptures in Germany prior to the 8th century when an idiomatic translation of Matthew from Latin into the Bavarian dialect was made. From Fulda (in Germany) c. 830 came a more literal East Franconian German translation of the Gospel story. In the same period was produced the Heliand (“Saviour”), a versified version of the Gospels. Such poetic renderings cannot, strictly speaking, be regarded as translations. There is evidence, however, for the existence of German Psalters from the 9th century on. By the 13th century, the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th-century manuscripts, German translations must have gained wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (c. 1400), has also survived.

The Wenzel Bible, an Old Testament made between 1389 and 1400, is said to have been ordered by King Wenceslas, and large numbers of 15th-century manuscripts have been preserved.

The first printed Bible (the Mentel Bible) appeared at Strassburg no later than 1466 and ran through 18 editions before 1522. Despite some evidence that ecclesiastical authority did not entirely look with favour upon this vernacular development, the printed Bible appeared in Germany earlier, and in more editions and in greater quantity than anywhere else.

A new era opened up with the work of Martin Luther, to whom a translation from the original languages was a necessary and logical conclusion of his doctrine of justification by faith—to which the Scriptures provided the only true key. His New Testament (Wittenberg, 1522) was made from the second edition of Erasmus' Greek Testament. The Old Testament followed in successive parts, based on the Brescia Hebrew Bible (1494). Luther's knowledge of Hebrew and Aramaic was limited, but his rendering shows much influence of Rashi, the great 11th–12th-century French rabbinical scholar and commentator, through the use of the notes of Nicholas of Lyra. The complete Lutheran Bible emerged from the press in 1534. Luther was constantly revising his work with the assistance of other scholars, and between 1534 and his death in 1546, 11 editions were printed, the last posthumously. His Bible truly fulfilled Luther's objective of serving the needs of the common man, and it, in turn, formed the basis of the first translations in those lands to which Lutheranism spread. It proved to be a landmark in German prose literature and contributed greatly to the development of the modern language.

The phenomenal success of Luther's Bible and the failure of attempts to repress it led to the creation of German Catholic versions, largely adaptations of Luther. Hieronymus Emser's edition simply brought the latter into line with the Vulgate. Johann Dietenberger issued a revision of Emser (Mainz, 1534) and used Luther's Old Testament in conjunction with an Anabaptist (radical Protestant group) version and the Zürich (Switzerland) version of 1529. It became the standard Catholic version. Of the 20th-century translations, the Grünewald Bible, which reached a seventh edition in 1956, is one of the most noteworthy.

German glosses in Hebrew script attached to Hebrew Bibles in the 12th and 13th centuries constitute the earliest Jewish attempts to render the Scriptures into that German dialect current among the Jews of middle Europe, the dialect that developed into Judeo-German, or Yiddish. The first translation proper has been partially preserved in a manuscript from Mantua dated 1421. The earliest printed translation is that of the Scriptural dictionaries prepared by a baptized Jew, Michael Adam (Constance, 1543–44; Basel, 1583, 1607). The version of Jacob ben Isaac Ashkenazi of Janów, known as the Tz’enah u-Re’na (Lublin, 1616), became one of the most popular and widely diffused works of its kind.

The first Jewish translation into pure High German, though in Hebrew characters (1780–83), made by Moses Mendelssohn, opened a new epoch in German-Jewish life. The first Jewish rendering of the entire Hebrew Bible in German characters was made by Gotthold Salomon (Altona, 1837). An attempt to preserve the quality of the Hebrew style in German garb was the joint translation of two Jewish religious philosophers, Martin Buber and Franz Rosenzweig

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(15 vol., Berlin, 1925–37; revised ed. Cologne, 4 vol., 1954–62).

Translation into Swiss German

Four parts of Luther's version were reprinted in the Swyzerdeutsch dialect in Zürich in 1524–25. The Prophets and Apocrypha appeared in 1529. A year later, the first Swiss Bible was issued with the Prophets and Apocrypha independently translated. The Swiss Bible underwent frequent revision between 1660 and 1882. A fresh translation from the original languages was made between 1907 and 1931.

Translation into Dutch

Until the Reformation, Dutch Bible translations were largely free adaptations, paraphrases, or rhymed verse renderings of single books or parts thereof. A popular religious revival at the end of the 12th century accelerated the demand for the vernacular Scriptures, and one of the earliest extant examples is the Liège manuscript (c. 1270) translation of the Diatessaron (a composite rendering of the four Gospels) by Tatian, a 2nd century Syrian Christian heretical scholar; it is believed to derive from a lost Old Latin original. Best known of all the rhymed versions is the Rijmbijbel of Jacob van Maerlant (1271) based on Peter Comestar's Historia scholastica. Despite the poor quality of Johan Schutken's translation of the New Testament and Psalms (1384), it became the most widely used of medieval Dutch versions.

With the Reformation came a renewed interest in the study of the Scriptures. Luther's Bible (see German versions, below) was repeatedly rendered into Dutch, the most important version being that of Jacob van Liesveldt (1526). It was mainly to counter the popularity of this edition that Roman Catholics produced their own Dutch Bible, executed by Nicolaas van Winghe (Leuven, 1548). A revision printed by Jan Moerentorf (Moretus, 1599) became the standard version until it was superseded by that of the Peter Canisius Association (1929–39), now in general use. A fresh translation of the New Testament in modern Dutch appeared in 1961.

Translations into Germanic Scandinavian

(Denmark, Norway, Sweden, Iceland)

In pre-Reformation times, only partial translations were made, all on the basis of the Latin Vulgate and all somewhat free. The earliest and most celebrated is that of Genesis–Kings in the so-called Stjórn (“Guidance”; i.e., of God) manuscript in the Old Norwegian language, probably to be dated about 1300. Swedish versions of the Pentateuch and of Acts have survived from the 14th century and a manuscript of Joshua–Judges by Nicholaus Ragnvaldi of Vadstena from c. 1500. The oldest Danish version covering Genesis–Kings derives from 1470.

Within two years of publication, Luther's New Testament had already influenced a Danish translation made at the request of the exiled king Christian II by Christiern Vinter and Hans Mikkelsen (Wittenberg, 1524). In 1550 Denmark received a complete Bible commissioned by royal command (the Christian III Bible, Copenhagen). A revision appeared in 1589 (the Frederick II Bible) and another in 1633 (the Christian IV Bible).

A rendering by Hans Paulsen Resen (1605–07) was distinguished by its accuracy and learning and was the first made directly from Hebrew and Greek, but its style was not felicitous and a revision was undertaken by Hans Svane (1647). Nearly 200 years later (1819), a combination of the Svaning Old Testament and the Resen–Svane New Testament was published. In 1931 a royal commission produced a new translation of the Old Testament with the New Testament following in 1948 and the Apocrypha in 1957.

The separation of Norway from Denmark in 1814 stimulated the revival of literature in the native language. The Old Testament of 1842–87 (revised, 1891) and New Testament of 1870–1904 were still intelligible to Danish readers, but the version of E. Blix (New Testament, 1889; complete Bible, 1921) is in New Norwegian. A revised Bible in this standardized form of the language, executed by R. Indrebö, was published by the Norwegian Bible Society in 1938.

The first Icelandic New Testament was the work of Oddur Gottskálksson (Roskilde, Denmark, 1540), based on the Latin Vulgate and Luther. It was not until 1584 that the complete Icelandic Scriptures were printed (at Hólar), mainly executed by Gudbrandur Thorláksson. It was very successful and became the Church Bible until displaced by the revision of Thorlákur Skúlason (1627–55), based apparently on Resen's Danish translation. In 1827 the Icelandic Bible Society published a new New Testament and a complete Bible in 1841 (Videyjar; 1859, Reykjavík), revised and reprinted at Oxford in 1866. A completely new edition (Reykjavík, 1912) became the official Church Bible.

Soon after Sweden achieved independence from Denmark in the early 16th century, it acquired its own version of the New Testament published by the royal press (Stockholm, 1526). Luther's New Testament of 1522 served as its foundation, but the Latin Vulgate and Erasmus' Greek were also consulted. The first official complete Bible and the first such in any Scandinavian country was the Gustav Vasa Bible (Uppsala; 1541), named for the Swedish king under whose reign it was printed. It utilized earlier Swedish translations as well as Luther's. A corrected version (the Gustavus Adolphus Bible, named for the reigning Swedish king) was issued in 1618, and another with minor alterations by Eric Benzelius in 1703. The altered Bible was called the Charles XII Bible, because it was printed during the reign of Charles XII. In 1917 the church diet of the Lutheran Church published a completely fresh translation directly from modern critical editions of the Hebrew and Greek originals and it received the authorization of Gustaf V to become the Swedish Church Bible.

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TRANSLATIONS INTO ENGLISH

Beginnings

Partial Bible translations into languages of the English people can be traced back to the late 7th century, including translations into Old and Middle English. More than 100 complete translations into English have been produced. A number of translations have been prepared of parts of the Bible, some deliberately limited to certain books and some projects that have been abandoned before the planned completion.

Knowledge of the pre-Wycliffite English renditions stems from the many actual manuscripts that have survived and from secondary literature, such as booklists, wills, citations by later authors, and references in polemical works that have preserved the memory of many a translation effort. For about seven centuries after the conversion of England to Christianity (beginning in the 3rd century), the common man had no direct access to the text of the Scriptures. Ignorant of Latin, his knowledge was derived principally from sermons and metrical prose paraphrases and summaries.

Modest Renderings into Anglo-Saxon

The earliest poetic rendering of any part of the Bible is credited to Caedmon (flourished 658–680), but only the opening lines of his poem on the Creation in the Northumbrian dialect have been preserved. An actual translation of the Psalter into Anglo-Saxon is ascribed to Aldhelm, bishop of Sherborne (died 709), but nothing has survived by which its true character, if it actually existed, might be determined. Linguistic considerations alone rule out the possibility that the prose translation of Psalms 1–50 extant in the Bibliothèque Nationale at Paris is a 7th-century production. In the next century, Bede (died 735) is said to have translated parts of the Gospels, and, though he knew Greek and possibly even some Hebrew, he does not appear to have applied himself to the Old Testament.

The outstanding name of the 9th century is that of King Alfred the Great. He appended to his laws a free translation of the Ten Commandments and an abridgment of the enactments of Exodus 21–23. These actually constitute the earliest surviving examples of a portion of the Old Testament in Anglo-Saxon prose.

An important step towards the emergence of a true English translation was the development of the interlinear gloss, a valuable pedagogic device for the introduction of youthful members of monastic schools to the study of the Bible. The Vespasian Psalter is the outstanding surviving example of the technique from the 9th century. In the next century the Lindisfarne Gospels, written in Latin c. 700, were glossed (explained) in Anglo-Saxon c. 950.

The last significant figure associated with the vernacular Bible before the Norman Conquest was the so-called Aelfric the Grammarian (c. 955–1020). Though he claimed to have rendered several books into English, his work is more a paraphrase and abridgment than a continuous translation.

Translation into Old English

The Bible in its entirety was not translated into English until the Middle English period, with John Wycliffe's translation in 1382. In the centuries before this, however, many had translated large portions of the Bible into English. Parts of the Bible were first translated from the Latin Vulgate into Old English by a few monks and scholars. Such translations were generally in the form of prose or as interlinear glosses (literal translations above the Latin words).

Very few complete translations existed during that time. Most of the books of the Bible existed separately and were read as individual texts. Translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

Aldhelm, Bishop of Sherborne and Abbot of Malmesbury (639–709), is thought to have written an Old English translation of the Psalms.

Bede (c. 672–735) produced a translation of the Gospel of John into Old English, which he is said to have prepared shortly before his death. This translation is lost; we know of its existence from Cuthbert of Jarrow's account of Bede's death.

In the 10th century an Old English translation of the Gospels was made in the Lindisfarne Gospels: a word-for-word gloss inserted between the lines of the Latin text by Aldred, Provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels (also known as the West-Saxon Gospels) are a full translation of the four gospels into a West Saxon dialect of Old English. Produced in approximately 990, they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament (the Hexateuch).

Translation into Anglo-Norman (French)

In 1066, a severe paradigm shift occured, the French-speaking Normans conquered England and had it transformed into a Norman-French province. The displacement of the English upper class, with the consequent decline of the Anglo-Saxon tradition following the Norman invasion, brought the use of English as written language to a complete halt for 250 years. Within about 50 years (c. 1120) of the Conquest, Eadwine's Psalterium triplex, which contained the Latin version accompanied by Anglo-Norman and Anglo-Saxon renderings, appeared. The contemporary Oxford Psalter achieved such influence that it became the basis of all subsequent Anglo-Norman versions. By 1361 a prose translation of most of Scripture in this dialect had been executed.

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Translation into Middle English

The Ormulum is in Middle English of the 12th century. Like its Old English precursor from Ælfric, an abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are in the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better known and appreciated 14th-century English poem Cursor Mundi.

Richard Rolle (1290–1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.

By the middle of the 13th century the English component in the Anglo-Norman amalgam had begun to assert itself and the close of the century witnessed a Northumbrian version of the Psalter made directly from Latin, which, because it survived in several manuscripts, must have achieved relatively wide circulation. By the next century, English had gradually superseded French among the upper classes. When the first complete translation of the Bible into English emerged, it became the object of violent controversy because it was inspired by the heretical teachings of John Wycliffe. Intended for the common man, it became the instrument of opposition to ecclesiastical authority.

The translation by Wycliffe

Theologian John Wycliffe (c. 1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier text is characterised by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English.

The exact degree of Wycliffe's personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words “Here ends the translation of Nicholas of Hereford” is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain.

However, we know why he launched the translation works in the first place. Translating the Bible was punishable by death. The Black Death shifted this arrogant notion of Church officials into desperation when almost everybody died who could read and write. The pandemic ravaged Europe between 1347 and 1351, when Wycliffe was a young man. It took a proportionately greater toll of life than any other known epidemic or war up to that time. The squallor of the Black Death happened in front of John Wycliffe's very eyes.

The Wycliffite translations encountered increasing ecclesiastical opposition. In 1408 a synod of clergy summoned to Oxford by Archbishop Arundel forbade the translation and use of Scripture in the vernacular. The proscription was rigorously enforced, but remained ineffectual. In the course of the next century the Wycliffite Bible, the only existing English version, achieved wide popularity as is evidenced by the nearly 200 manuscripts extant, most of them copied between 1420 and 1450.

Translation into Early Modern English

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language.

This period began with the introduction of the Tyndale Bible. The first complete edition of his New Testament was in 1526. William Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press – this enabled the distribution of several thousand copies of his New Testament translation throughout England. Tyndale did not complete his Old Testament translation.

The first printed English translation of the whole Bible was produced by Miles Coverdale in 1535, using Tyndale's work together with his own translations from the Latin Vulgate or German text. After much scholarly debate it is concluded that this was printed in Antwerp and the colophon gives the date as 4 October 1535. This first edition was adapted by Coverdale for his first "authorised version", known as the Great Bible, of 1539.

Other early printed versions were the Geneva Bible published by Sir Rowland Hill in 1560. This version is notable for being the first Bible divided into verses and which negated the Divine Right of Kings; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version; and the Authorized King James Version of 1611.

The first complete Catholic Bible in English was the Douay–Rheims Bible, of which the New Testament portion was published in Rheims in 1582 and the Old Testament somewhat later in Douay in Gallicant Flanders. The Old Testament was completed by the time the New Testament was published but, due to time-delaying circumstances and financial issues, it was not published until nearly three decades later, in two editions: the first released in 1609, and the rest of the OT in 1610. In this version, the seven deuterocanonical books are amongst the other books, as in the Latin Vulgate, rather than kept separate in an appendix.

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Translation into Modern English

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages, mostly Greek and Hebrew.

The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference information. Some controversy has existed over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus.

Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine: they tend to be additional stories or snippets of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources.

A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but they do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles.

English translations after the Reformation

The translation of William Tyndale

Because of the influence of printing and a demand for scriptures in the vernacular, William Tyndale began working on a New Testament translation directly from the Greek in 1523. The work could not be continued in England because of political and ecclesiastical pressures, and the printing of his translation began in Cologne (in Germany) in 1525. Again under pressure, this time from the city authorities, Tyndale had to flee to Worms, where two complete editions were published in 1525. Copies were smuggled into England where they were at once proscribed. Of 18,000 copies printed (1525–28), two complete volumes and a fragment are all that remain.

When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated. Henry's henchmen captured Tyndale in Germany and Tyndale was smuggled back to England and then executed for having the Bible translated without permision. Tyndale's greatest achievement was the ability to strike a felicitous balance between the needs of scholarship, simplicity of expression, and literary gracefulness, all in a uniform dialect. As a matter of fact, Tyndale did exactly what Martin Luther did for the German language, he combined all main English dialects to the Standard English language we still use today created. The effect was the creation of an English style of Bible translation, tinged with Hebraisms, that was to serve as the model for all future English versions.

The translation of Miles Coverdale

King Henry VIII's totalitarian dictatorship found expression in a translation that, for all its great significance, turned out to be a backward step in the manner of its execution (due to fear of death), although it proved to be a justification of Tyndale's work. On October 4, 1535, the first complete English Bible, the work of Miles Coverdale, came off the press either in Zürich (Switzerland) or in Cologne (Germany). The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, “overseen and corrected,” was published in England by James Nycholson in Southwark in 1537. Another edition of the same year bore the announcement, “set forth with the king's most gracious license.” In 1538 a revised edition of Coverdale's New Testament printed with the Latin Vulgate in parallel columns issued in England was so full of errors that Coverdale promptly arranged for a rival corrected version to appear in Paris.

The Thomas Matthew version

In the same year that Coverdale's authorized version appeared, another English Bible was issued under royal license and with the encouragement of ecclesiastical and political power. It appeared (Antwerp?) under the name of Thomas Matthew, but it is certainly the work of John Rogers, a close friend of Tyndale. The Thomas Matthew version was a combination of the labours of Tyndale and Coverdale. Rogers used the former's Pentateuch and 1535 revision of the New Testament and the latter's translation from Ezra to Malachi and his Apocrypha. Rogers' own contribution was primarily editorial.

The Great Bible

In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, “one book of the whole Bible of the largest volume in English.” The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm.

The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. “Editions” is preferred to “impressions” here since the six successive issues were not identical.

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The Geneva Bible

The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547–53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued.

The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557.

The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560—may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the greatest influence upon the King James Version.

The Bishops' Bible

The failure of the Great Bible to win popular acceptance against the obvious superiority of its Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity. By about 1563–64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived.

The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version.

Catholic Versions

With the exception of a version by Irish-American archbishop Francis Patrick Kenrick (1849–60), all translations up to the 20th century were merely versions of the Douay–Rheims Bible. A celebrated translation was that of Ronald Knox (New Testament, 1945; Old Testament, 1949; complete edition with Old Testament revised, 1955).

The most significant development in modern Catholic translations was initiated by the Confraternity of Christian Doctrine in 1936. A New Testament version of the Latin Clementine Vulgate (1941), intended as a revision, in effect was a new translation into clear and simple English. The Old Testament revision remained unfinished, the work having been interrupted by a decision inspired by the Pontifical Biblical Commission in 1943 to encourage modern vernacular translations from the original languages instead of from the Latin Vulgate. Accordingly, both the Old and New Testaments were respectively retranslated into modern English from the Hebrew and Greek originals. The resultant Confraternity Version (1952–61) was later issued as the New American Bible (1970). Another modern version, more colloquial, is the Jerusalem Bible (1966), translated from the French Catholic Bible de Jérusalem (one-volume edition, 1961).

The Douay–Rheims Bible

The Roman Catholics addressed themselves affirmatively to the same problem faced by the Anglican Church: a Bible in the vernacular. In 1568 English exiles, many from Oxford, established the English College of Douay (also spelled Douai, Doway) in Flanders, under William Allen (later the Cardinal of Rheims in France; also spelled Reims, Rhemes, Rheimes or Reimes). The burden of the work fell to Gregory Martin, professor of Hebrew at Douay. In the intervening period it had been brought into line with the new text of the Vulgate authorised by Clement VIII in 1592.

Gregory Martin, began the work of preparing an English translation of the Bible for Catholic readers In October, 1578, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticised, and corrected Dr Martin's work. The college published the New Testament at Rheims, France, in 1582 through John Fogny with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. The Old Testament, delayed by lack of funds, did not appear until 1609, when it was finally published in two parts (1609 and 1610) at Douay by Laurence Kellam through the efforts of Dr Worthington, then superior of the seminary. Later the Old Testament was published at The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicised and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

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In 1749 Dr Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernised the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the 20th century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes.

The greatest difference between the Caholic Bible and a Protestant Bible, such as the KJV, lies not so much in the text itself but in the order of the books in Bible. While the Hebrew Deuterocanon, the so-called Apocrypha ('hidden books'), builds an own part in between the Old Testament and the New Testament, the Catholic Bibles incorporates it within the text bulk of the Old Testament and it has therefore 46 books. In addition, in the original Hebrew Bible canon, the books Samuel, Kings (Reigns), Paralipomenon (Chronicles), Ezra & Nehamia, as well as the 12 Minor Prophets, are just one book each; they are not divided.

Challoner provided to many of the chapters and to some of the verses short explanatory texts. This was a useful thing as most readers in the past had no education in history what so ever. Those kind of texts were also added to some Protestant Bibles. That some of the explanations refered to Christ even in the Old Testament shows how past generations of Christians misused the old Hebrew texts for Christian propaganda purposes. (Douay-Rheims Version, Isa 11, 22, 28, 53, 55, 58, 60, etc.)

Unfortunately, some of those explanatory text were utterly deplorable with their unconcealed anti-Semitism and anti-Jewishness as they depicted Jews always as plotting and scheming bunch of evil people. Such irresponsible propaganda poisoned the mind of generations and consequential led directly to the murder of millions of Jews and others by the very hands of "righteous" Christians and Muslims. (Douay-Rheims, Isa 43, 48; Jer 5, 8, 11, 12, 43, 44, etc.)

The King James and Subsequent Versions

The King James (Authorised) Version

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. The failure of the Bishops' Bible to supplant its Geneva rival made for a discordant note in the quest for unity.

A conference of churchmen in 1604 became noteworthy for its request that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” King James I was quick to appreciate the broader value of the proposal and at once made the project his own.

By June 30, 1604, King James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organised into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. It was finally published in 1611.

Not since the Septuagint had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure its scholarly and nonpartisan character. In contrast to earlier practice, the new version was to preserve vulgarly used forms of proper names in keeping with its aim to make the Scriptures popular and familiar.

The impact of Jewish sources upon the King James Version is one of its noteworthy features. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.

Two editions were actually printed in 1611, later distinguished as the “He” and “She” Bibles because of the variant reading “he” and “she” in the final clause of chapter 3, verse 15 of Ruth: “and he went into the city.” Both printings contained errors. Some errors in subsequent editions have become famous: The so-called Wicked Bible (1631) derives from the omission of “not” in chapter 20 verse 14 of Exodus, “Thou shalt commit adultery,” for which the printers were fined £300; the “Vinegar Bible” (1717) stems from a misprinting of “vineyard” in the heading of Luke, chapter 20.

The English Revised Version

The remarkable and total victory of the King James Version could not entirely obscure those inherent weaknesses that were independent of its typographical errors. The manner of its execution had resulted in a certain unequalness and lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate and infelicitous renderings. In particular, the Greek text of the New Testament, which they used as their base, was a poor one. The great early Greek codices were not then known or available, and Hellenistic papyri, which were to shed light on the common Greek dialect, had not yet been discovered.

A committee established by the Convocation of Canterbury in February 1870 reported favourably three months later on the idea of revising the King James Version: two companies were formed, one each for the Old and New Testaments. A novel development was the inclusion of scholars representative of the major Christian denominations, except the Roman Catholics (who declined the invitation to participate). Another innovation was the formation of parallel companies in the United States to whom the work of

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the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated.

The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. Over 30,000 changes were made, of which more than 5,000 represent differences in the Greek text from that used as the basis of the King James Version. Most of the others were made in the interests of consistency or modernization.

The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetical books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly.

The revision of the Apocrypha, not originally contemplated, came to be included only because of copyright arrangements made with the university presses of Oxford and Cambridge and was first published in 1895.

The American Standard Version

According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States.

The Revised Standard Version

The American Standard Version had been an expression of sensitivity to the needs of the American public. At the same time, several individual and unofficial translations into modern speech made from 1885 on had gained popularity, their appeal reinforced by the discovery that the Greek of the New Testament used the common nonliterary variety of the language spoken throughout the Roman Empire when Christianity was in its formative stage. The notion that a nonliterary modern rendering of the New Testament best expressed the form and spirit of the original was hard to refute. This, plus a new maturity of classical, Hebraic, and theological scholarship in the United States, led to a desire to produce a native American version of the English Bible.

In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education and thereby passed into the ownership of churches representing 40 major denominations in the United States and Canada. A two-year study by a special committee recommended a thorough revision, and in 1937 the council gave its authorization to the proposal. Not until 1946, however, did the revision of the New Testament appear in print, and another six years elapsed before the complete Revised Standard Version (RSV) was published, the work of 32 scholars, one of them Jewish, drawn from the faculties of 20 universities and theological seminaries. A decision to translate the Apocrypha was not made until 1952 and the revision appeared in 1957. Insofar as the RSV was the first to make use of the Dead Sea Scroll of Isaiah, it was revolutionary.

The Revised Standard Version was essentially not a new translation into modern speech, but a revision. It did engage in a good deal of modernisation, however. It dispensed with archaic pronouns, retaining “thou” only for the Deity. But its basic conservatism was displayed in the retention of forms or expressions in passages that have special devotional or literary associations even where this practice makes for inconsistency. The primary aim was to produce a version for use in private and public worship.

Jewish Translation into English

Jewish English Bible translations are modern English Bible translations that include the books of the Hebrew Bible (Tanakh) according to the Masoretic Text, and according to the traditional division and order of Torah, Nevi'im, and Ketuvim.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עלמה ‘almâh in Isaiah 14 as young woman, while many Christian translations render the word as virgin.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the Masoretic Text (at least in the main body of the text, as in the new Jewish Publication Society (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicised forms of biblical names.

The first English Jewish translation of the Bible into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations, namely the JPS The Holy Scriptures of 1917 and the NJPS Tanakh (first printed in a single volume in 1985, second edition in 1999).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are The Living Torah and Nach by Aryeh Kaplan and others, the Torah and other portions in an ongoing project by Everett Fox, and the ArtScroll Tanakh.

Jewish Versions

Though Jews in English-speaking lands generally utilized the King James Version and the Revised Version, the English versions have presented great difficulties. They contain

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departures from the traditional Hebrew text; they sometimes embody Christological interpretations; the headings were often doctrinally objectionable and the renderings in the legal portions of the Pentateuch frequently diverged from traditional Jewish exegesis. In addition, where the meaning of the original was obscure, Jewish readers preferred to use the well-known medieval Jewish commentators. Finally, the order of the Jewish canon differs from Christian practice and the liturgical needs of Jews make a version that does not mark the scriptural readings for Sabbaths and festivals inconvenient.

Until 1917 all Jewish translations were the efforts of individuals. Planned in 1892, the project of the Jewish Publication Society of America was the first translation for which a group representing Jewish learning among English-speaking Jews assumed joint responsibility.

This version essentially retained the Elizabethan diction. It stuck unswervingly to the received Hebrew text that it interpreted in accordance with Jewish tradition and the best scholarship of the day. For over half a century it remained authoritative, even though it laid no claim to any official ecclesiastical sanction.

With an increasingly felt need for modernization, a committee of translators was established composed of three professional biblical and Semitic scholars and three rabbis. It began its work in 1955 and the Pentateuch was issued in 1962. The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah, all in a single volume for the convenience of synagogue use, followed in 1969; and Isaiah and Psalms appeared in 1973. A second committee had been set up in 1955 to work separately on the rest of the Hagiographa (Ketuvim).

The New English Bible

The idea of a completely new translation into British English was first broached in 1946. Under a joint committee, representative of the major Protestant churches of the British Isles, with Roman Catholics appointed as observers, the New Testament was published in 1961 and a second edition appeared in 1970. The Old Testament and Apocrypha were also published in 1970.

The New English Bible proved to be an instant commercial success, selling at a rate of 33,000 copies a week in 1970. The translation differed from the English mainstream Bible in that it was not a revision but a completely fresh version from the original tongues. It abandoned the tradition of “biblical English” and, except for the retention of “thou” and “thy” in addressing God, freed itself of all archaisms. It endeavoured to render the original into the idiom of contemporary English and to avoid ephemeral modernisms.

Individual translations

While most Bible translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The following, selected translations are largely the work of individual translators:

• Noah Webster's Bible Translation (1833). Based on the KJV with updated grammar and lexicon.

• Young's Literal Translation (1862). An exacting literal English translation from the original Hebrew and Greek texts. Young even used the present tense extensively where most English translations use the past, because that conforms to the original Hebrew.

• Emphatic Diaglott by Benjamin Wilson (1864),

• Julia E. Smith Parker Translation (1876), "Translated Literally",

• J.N. Darby's Darby Bible (1890),

• Five Pauline Epistles, New Translation (1900) by William Gunion Rutherford,

• Bryant Rotherham's Emphasized Bible (1902),

• Modern Reader's Bible (1914) by Richard Green Moulton (1918)

• Helen Barrett Montgomery's The Centenary Translation (1924)

• George Lamsa translated The Holy Bible from Ancient Eastern Manuscripts (1933)

• S. H. Hooke's The Bible in Basic English (1949). A smart translation using the 850-word Basic English created by Charles Kay Ogden that especially addresses readers whose English vocabulary is not large yet and who do not know any legal and religious terminology either.

• R.A. Knox (1950),

• J.B. Phillips (1958),

• Verkuyl's Berkeley Version (1959),

• Holy Name Bible containing the Holy Name Version of the Old and New Testaments (1963) by Angelo Traina,

• The Living Bible (1971) by Kenneth N. Taylor,

• The Bible in Living English (1972) by Stephen T. Byington,

• Jay P. Green's Literal Translation (1985),

• Heinz Cassirer's translation (1989),

• The Complete Jewish Bible (1998) by Dr. David H. Stern,

• American King James Version (1999) by Michael Engelbrite,

• World English Bible (2000), in short WEB, is a contemporary project to create a modern translation of the Bible free of copyrights and archaic language. Based on the American Standard Version, the Greek Majority Text, and the Hebrew Biblia Hebraica Stuttgartensia. The WEB includes the Apocrypha.

• Eugene H. Peterson's The Message (2002),

• The Original Aramaic Bible in Plain English (2010) by David Bauscher,

• Father Nicholas King's translation of the Greek Bible into English.

• The Hebrew Bible: A Translation with Commentary, by Robert Alter (2019)

Others, such as N. T. Wright, have translated portions of the Bible.

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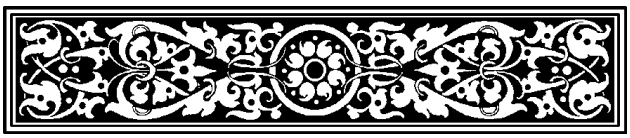

INTRODUCTION 2

THE JEWISH LAWS

The Holiness Code

Most Bible readers have a hard time to understood the texts of the Old Testament during the process of reading. Unfortunately, Christian clerics are neither willing nor able to explain what is written. As a result, readers feel uncomfortable while going through the chapters of a strange teaching, even worse, they are not aware that the texts of the Old Testament are the basis of our own books of law and the texts of the New Testament. (See: 'The Elephantine Papyrus Find,' p.1369.) For Jesus, the Old Testament was holy and untouchable and this applies also for the early Christians.

Roman Christians, also known as "gentiles," disagreed with the Hebrews in a only a few points for the simple reason that Roman Christians had to obey Roman law in which circumcision of the males was forbidden under the Lex Cornelia (the laws of Cornelius Sulla) and the typical Hebrew food laws (for purity reasons) were unknown and unpopular among Greeks and Romans. These were the two main points the opponents Paul the Apostle and James the Just (the brother of Jesus) were argueing about.

The schism of these two factions led to the beginnings of the Roman Church that was, one by one, replacing Hebrew and Pagan lithurgy, priest organisation and festivals for new, Christian, ones. Replacing the Hebrew laws proved to be much more difficult as there was no Christian law book. Despite strong efforts by Anti-Jews, like Marcion of Sinope, to get rid of the Old Testament, the Church Fathers decided to keep it as scripture. Instead of that, they began to write their own law codes, the Didache and the Apostolic Constitution. These few remarks will make it easier for you to grasp what the following laws are taliking about.

The Holiness Code is a term used in biblical criticism to refer to Leviticus chapters 17–26, and is so called due to its highly repeated use of the word Holy. Critical biblical scholars have regarded it as a distinct unit and have noted that the style is noticeably different from the main body of Leviticus. Unlike the remainder of Leviticus, the many laws of the Holiness Code are expressed very closely packed together, and very briefly.

According to most versions of the documentary hypothesis, the Holiness Code represents an earlier text that was edited and incorporated into the Priestly source and the Torah as a whole, although some scholars, such as Israel Knohl, believe the Holiness Code to be a later addition to the Priestly source. This source is often abbreviated as "H".[3] A generally accepted date is sometime in the seventh century BC, when it presumably originated among the priests in the Temple in Jerusalem.

The Holiness Code also uses a noticeably different choice of vocabulary, repeating phrases such as I, The LORD, am holy, I am the LORD, and I the LORD, which sanctify..., an unusually large number of times. Additionally, Leviticus 17 begins with This is the thing which the LORD hath commanded, saying.., and Leviticus 26 strongly resembles the conclusion of a law code, despite the presence of further laws afterward, such as at Leviticus 27, giving the Holiness Code the appearance of a single distinct unit.

Embedding In The Priestly Source

The Holiness Code is considered part of the Priestly source by scholars holding to the documentary hypothesis. However, such scholars generally believe it to have been an originally separate legal code (referred to as "H") which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus.

It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. These alleged additions are:

- The prohibition against consuming the naturally dead (Leviticus 115–16)
- The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:20–22)
- The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
- The prohibition against offerings by Aaronic priests who are blemished (Leviticus 21:21–22)
- The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1–10a)
- The order to keep Yom Kippur, and Sukkot (Leviticus 23:23–44)
- The order for continual bread and oil (Leviticus 24:1–9)
- Case law concerning a blasphemer (Leviticus 24:10–15a and 24:23)
- The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
- Rules concerning redeeming property (Leviticus 25:23 and 25:26–34)
- Order to release Israelite slaves at the year of jubilee (Leviticus 25:40, 25:42, 25:44–46)
- Rules concerning redeeming people (Leviticus 25:48–52, and 25:54)

The Covenant Code

(The Covenant Code, or Book of the Covenant, is the name given by academics to a text appearing in the Torah, at

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Exodus 20:22-23:19; or, more strictly, the term Covenant Code may be applied to Exodus 21:1-22:16. Biblically, the text is the second of the law codes given to Moses by God at Mount Sinai. This legal text provides a small but substantive proportion of the mitzvot within the Torah, and hence is a source of Jewish Law.)

The Large and Small Covenant Codes compared

Some scholars, calling attention to Exodus 34:10, "Then the LORD said: 'I am making a covenant with you'," note that the laws of Exodus 34 appear to be a shorter and differently organised version of the Covenant Code (Exodus 20:22–23:33). These have been differentiated as the "Small Covenant Code" (Exodus 34) and the "Large Covenant Code" (Exodus 20–23). These views are not mutually exclusive. Aaron (2006), for example, discusses how the "Exodus 34 Decalogue", while presented as the Ten Commandments, appears to be a reworking of the Covenant Code. Indeed, H.L. Ginsberg believed that the Ritual Decalogue was an interpolation, and that the phrase "Ten Commandments" in Exodus 34:28 originally referred to a portion of the Covenant Code, Exodus 23:10–27, which he called the First Ritual Decalogue. The reader may put the following two examples in a table or list with two columns.

LARGE COVENANT CODE, Exodus 23:10– 22

But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

23 When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out,

32 You shall make no covenant with them and their gods.

33 They shall not live in your land, or they will make you sin against me; for if you worship their gods, it will surely be a snare to you.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

15a You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt.

15b No one shall appear before me empty-handed.

10 For six years you shall sow your land and gather in its yield; 11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. 12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

16 You shall observe the festival of harvest, of the first fruits of your labour, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labour.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.

19 The choicest of the first fruits of your ground you shall bring into the house of the LORD your God.

You shall not boil a kid in its mother's milk.

In comparison to the Large Covenant Code, here is the Small Covenant Code in the same sequence:

SMALL COVENANT CODE (also known as Ritual Decalogue), Exodus 34:11–26

11 Observe what I command you today. See, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

12 Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you.

13 You shall tear down their altars, break their pillars, and cut down their sacred poles

14 (for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God).

15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.

16 And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

17 You shall not make cast idols.

18 You shall keep the festival of unleavened bread. For seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.

19 All that first opens the womb is mine, all your male livestock, the firstborn of cow and sheep.

20a The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem.

20b No one shall appear before me empty-handed.

21 For six days you shall work, but on the seventh day you shall rest; even in ploughing time and in harvest time you shall rest.

22 You shall observe the festival of weeks, the first fruits of wheat harvest, and the festival of ingathering at the turn of the year.

23 Three times in the year all your males shall appear before the Lord God, the God of Israel.

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land when you go up to appear before the Lord your God three times in the year.

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25 You shall not offer the blood of my sacrifice with leaven, and the sacrifice of the festival of the passover shall not be left until the morning.

26 The best of the first fruits of your ground you shall bring to the house of the Lord your God.

You shall not boil a kid in its mother's milk.

THE RITUAL DECALOGUE is a list of laws at Exodus 34:11–26. These laws are similar to the Covenant Code and are followed by the phrase "ten commandments" (Hebrew: Aseret Ha-Dvarim, in Exodus 34:28). Although the phrase "Ten Commandments" has traditionally been interpreted as referring to a very different set of laws, in Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found two verses earlier. (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.)

Critical biblical scholars understand the two sets of laws to have different authorship. Early scholars, adopting a proposal of Johann Wolfgang von Goethe, contrasted the "Ritual" Decalogue with the "Ethical" Decalogue of Exodus 20:2–17 and Deuteronomy 5:6–21, which are the texts more generally known as the Ten Commandments. Believing that the Bible reflected a shift over time from an emphasis on the ritual to the ethical, they argued that the Ritual Decalogue was composed earlier than the Ethical Decalogue. Later scholars have held that they were actually parallel developments, with the Ethical Decalogue a late addition to Exodus copied from Deuteronomy, or that the Ritual Decalogue was the later of the two, a conservative reaction to the secular Ethical Decalogue. A few Bible scholars call the verses in Exodus 34 the "small Covenant code", as it appears to be a compact version of the Covenant Code in Exodus 20:19–23:33; they argue the small Covenant code was composed around the same time as the Decalogue of Exodus 20, but either served different functions within Israelite religion, or reflects the influence of other Ancient Near Eastern religious texts.

The word decalogue comes from the Greek name for the Ten Commandments, δέκα λόγοι (déka lógoi; "ten terms"), a translation of the Hebrew (aseret ha-dvarîm "the ten items/terms").

The Ritual Decalogue is framed in the context of God making a covenant with Israel:

Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ... I hereby make a covenant. [Commandments of Exodus 34]

Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. ... And he wrote on the tablets the words of the covenant, the ten commandments [aseret ha-dvarîm]. This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

THE ETHICAL DECALOGUE

The two Ethical Decalogues compared

We see now what is known as the Ten Commandments in Exodus 20, which is almost the same as the Ten Commandments of Deuteronomy 5, and in Deuteronomy 10:4.

Ethical Decalogue, Exodus 20:2–17

2 I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Ethical Decalogue, Deuteronomy 5:6–21

6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

7 you shall have no other gods before me.

8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

9 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me,

10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

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11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

12 Observe the sabbath day and keep it holy, as the Lord your God commanded you.

13 For six days you shall labour and do all your work.

14 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

15 Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you covet your neighbour's wife. Neither shall you desire your neighbour's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

That we have two versions of the Covenant Code and also two versions of the Ethical Decalogue in the Torah underlines their significance.

COMMANDMENTS OF THE PARASHAH

The term parashah (Hebrew: "portion") formally means a section of a biblical book in the Masoretic Text of the Tanakh (Hebrew Bible).

According to the Sefer ha-Chinuch, there are 23 positive and 30 negative commandments in the parashah:

• To purchase a Hebrew slave in accordance with the prescribed laws.
• To betroth the Jewish maidservant.
• To redeem Jewish maidservants.
• The master must not sell his Jewish maidservant.
• Not to withhold food, clothing, or sexual relations from one's wife.
• The courts must execute by strangulation those who deserve it.
• Not to strike one's father or mother.
• The court must implement laws against the one who assaults another or damages another's property.
• The court must carry out the death penalty of the sword.
• The court must judge the damages incurred by a goring ox.
• Not to benefit from an ox condemned to be stoned.
• The court must judge the damages incurred by a pit.
• The court must implement punitive measures against the thief.
• The court must judge the damages incurred by an animal eating.
• The court must judge the damages incurred by fire.
• The courts must carry out the laws of an unpaid guard.
• The courts must carry out the laws of the plaintiff, admitter, or denier.
• The courts must carry out the laws of a hired worker and hired guard.
• The courts must carry out the laws of a borrower.
• The court must fine one who seduces a maiden.
• The court must not let the sorcerer live.
• Not to insult or harm a sincere convert with words.
• Not to cheat a sincere convert monetarily.
• Not to afflict any orphan or widow.
• To lend to the poor and destitute.
• Not to press them for payment if you know they don't have it.
• Not to intermediate in an interest loan, guarantee, witness, or write the promissory note.
• Not to curse judges.
• Not to blaspheme.
• Not to curse the head of state or leader of the Sanhedrin.
• Not to preface one tithe to the next, but separate them in their proper order.
• Not to eat meat of an animal that was mortally wounded.
• Judges must not accept testimony unless both parties are present.
• Transgressors must not testify.
• The court must not execute through a majority of one; at least a majority of two is required.

Celebrating Sukkot

• A judge who presented an acquittal plea must not present an argument for conviction in capital cases.
• To decide by majority in case of disagreement.
• Not to pity a poor man in judgement.
• To help another remove the load from a beast which can no longer carry it.
• A judge must not decide unjustly the case of the habitual transgressor.
• The court must not kill anybody on circumstantial evidence.
• Judges must not accept bribes.
• To leave free all produce that grew in the Sabbatical year.
• To rest on the Sabbath.
• Not to swear in the name of an idol.
• Not to turn Israelites to idolatry.
• To celebrate on the three Festivals of Passover, Shavuot, and Sukkot.

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• Not to slaughter the Passover lamb while in possession of leaven.
• Not to leave the fat overnight.
• To set aside the first fruits and bring them to the Temple.
• Not to eat meat and milk cooked together.
• Not to make any treaty with the seven nations to be extirpated, or with any idol worshiper.
• Not to let them dwell in our land.

PRIESTLY CODE

The Priestly Code (Hebrew: Torat Kohanim) is the name given, by academia, to the body of laws expressed in the Torah which do not form part of the Holiness Code, the Covenant Code, the Ritual Decalogue, or the Ethical Decalogue. Jewish Law as we know it today was introduced by Ezra in 445 BC; (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.).

The Priestly Code constitutes the majority of Leviticus, as well as some of the laws expressed in Numbers. The code forms a large portion, approximately one third, of the commandments of the Torah, and thus is a major source of Jewish law.

It is termed the Priestly Code due to its large concern with ritual and the Jewish priesthood, and also, in critical scholarship, it is defined as the whole of the law code believed to be present in the Priestly Source except for the Holiness Code. Under the documentary hypothesis, while some scholars believe that the Priestly Code was created to rival the Ethical Decalogue and Covenant Code, others believe was intended as only supplementary to the Holiness Code.

Constituent Parts of the Priestly Code

The majority of the Priestly Code is presented in the Torah as the Law which is given to Moses directly by God at Mount Sinai. Unlike the Decalogues, however, Yahweh speaks the laws to Moses while descended, in a cloud, upon the Tabernacle which the Israelites have constructed. The remainder is present as scattered laws either given by Moses directly, or by being given in a similar manner to the majority, via the tabernacle, but after the Israelites have moved elsewhere, taking the tabernacle with them. The implication, therefore, is that the tabernacle is the place where God speak with the priesthood.

Although the majority of the code forms the bulk of Leviticus, there are several laws which appear in other places in the Torah. The code is generally regarded to contain the following laws :

1. Law of circumcision (Genesis 17)
2. Laws concerning consumption of the Passover meal (Exodus 12:43-49)
3. Laws concerning the keeping of the Sabbath (Exodus 31:14b-17 and 35:1-3)
4. Law concerning the consumption of dead animals, fat, blood, and the portion due to the priest (Leviticus 22-38)
5. Law concerning inappropriate behaviour for priests (Leviticus 10:6-15)
6. List of clean and unclean animals (Leviticus 11)
7. Laws of purification and atonement (Leviticus 12, Leviticus 13, and Leviticus 15)
8. Laws interrupting the Holiness Code:
   8a The prohibition against consuming the naturally dead (Leviticus 115-16)
   8b The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:21-22)
   8c. The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
   8d. The prohibition against offerings by Aaronid priests who are blemished (Leviticus 21:21-22)
   8e. Case law concerning a blasphemer (Leviticus 24:10-15a and 24:23)
   8f. The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
   8g. Rules concerning redeeming property (Leviticus 25:23 and 25:26-34)
   8h. Order to only keep heathens as slaves (Leviticus 25:40, 25:42, 25:44-46)
   8i. Rules concerning redeeming people (Leviticus 25:48-52, and 25:54)
9. Law concerning the commutation of vows (Leviticus 27)
10. Miscellaneous laws concerning lepers, and dedicated things (Numbers 5:1-10)
11. Law concerning women suspected of adultery (Numbers 5:11-31)
12. Law of the "Little Passover" (Numbers 9:9-14)
13. Laws concerning the duties and revenue of priests and Levites (Numbers 18)
14. Law concerning the daughters of Zelophehad and inheritance (Numbers 21-11)
15. Law concerning oaths (Numbers 30)
16. The giving of 48 cities to the Levits (Numbers 35:1-8)
17 Law on the treatment of murder and manslaughter (Numbers 35:9-34)
18. Law concerning the daughters of Zelophehad and marriage to a land owner (Numbers 36)

It is also generally regarded as containing the following descriptions and rules of ritual:

19. Ritual of Passover and the Feast of Unleavened Bread (Exodus 12:15-20)
20. Ritual of Consecration of Priests (Exodus 29:1-37, carried out at Leviticus 8)
21. Continual morning and evening offerings (Exodus 29:38-42)
22. Rules concerning the burning of incense and of hand washing (Exodus 30:7-10, and 30:19-20)
23. Rules about the composition of anointing oil and incense (Exodus 30:22-38)
24. Rules of burnt offerings, meal offerings, peace offerings, sin offerings, and guilt offerings, including specifications of the portions allocated to priests, and, in some cases, the

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appropriate costume of the officiating priest (Leviticus 1-21, carried out at Leviticus 9)

25. Ritual of cleansing lepers (Leviticus 14)

26. Rule of fringes (Leviticus 15:37-41)

27. Ritual of Yom Kippur (Leviticus 16:3-34, 25:9b)

28. Rituals interrupting the Holiness Code:

28a. The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1-10a)

28b. The order to keep Yom Kippur, and Sukkot (Leviticus 23:23-38)

28c. The order for continual bread and oil (Leviticus 24:1-9)

29. Ritual concerning Nazarites (Numbers 6:1-21)

30. The priestly benediction (Numbers 6:22-27)

30a. The LORD bless thee, and keep thee:

30b. The LORD make his face shine upon thee, and be gracious unto thee:

30c. The LORD lift up his countenance upon thee, and give thee peace.

31. Rules concerning how to fix lamps on the golden candlestick, and how to consecrate priests (Numbers 8:1-15, carried out at Numbers 8:20-22)

32. Ritual of the Red Heifer, for purification after contact with a corpse (Numbers 19)

THE 613 MITZVOT

(All precepts and laws mentioned in the Torah, the Five Books of Moses, the Pentateuch, are summarised in a list codex known as "613 Mitzvot" [plural of Mitzvah meaning precept, commandment]. In this canonical order the list by Maimonides is sorted by occurrence in the Torah

The Mosaic Covenant (named after Moses), the Covenant of Moses, or, more precise: The Agreement between God and the People of Israel, also known as the Sinaitic Covenant (named after the biblical Mount Sinai), refers to God's promise to the biblical Israelites, including their proselytes, and their commitment to worship Him alone. The establishment and stipulations of the Mosaic covenant are recorded in the first five books of the Hebrew Bible, traditionally attributed to Moses and collectively called the Torah or Pentateuch. This covenant is sometimes also referred to as the Law of Moses, Mosaic Law, or the 613 Mitzvot, or commandments (singular: mitzvah).

The tradition that 613 commandments (Hebrew: mitzvot or mitzvah) is the number of mitzvot in the Torah, began in the 3rd century AD, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.

Although there have been many attempts to codify and enumerate the commandments contained in the Torah, the most traditional enumeration is by Moses ben Maimon (1135 - 1204) also called Maimonides. The 613 commandments include "positive commandments", to perform an act (mitzvot aseh), and "negative commandments", to abstain from certain acts (mitzvot lo taaseh). The negative commandments number 365, which coincides with the number of days in the solar year, and the positive commandments number 248, a number ascribed to the number of bones and main organs in the human body (Babylonian Talmud, Makkot 23b–24a). Though the number 613 is mentioned in the Talmud, its real significance increased in later medieval rabbinic literature, including many works listing or arranged by the mitzvot. Three types of negative commandments fall under the self-sacrificial principle yehareg ve'al ya'avor, meaning "One should let oneself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

The 613 mitzvot have been divided also into three general categories: mishpatim; edot; and chukim. Mishpatim ("laws") include commandments that are deemed to be self-evident, such as not to murder and not to steal. Edot ("testimonies") commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. Chukim ("decrees") are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.)

Typical order

1. To know there is a God — Ex. 20:2

2. Not to even think that there are other gods besides Him — Standard: Ex. 20:3; Yemenite: Ex. 20:2 [17]

3. To know that God is One — Deut. 6:4

4. To love God —Deut. 6:5

5. To fear God — Deut. 10:20

6. To sanctify God's Name — Lev. 22:32

7. Not to profane God's Name — Lev. 22:32

8. Not to destroy objects associated with God's Name — Deut. 12:4

9. To listen to the prophet speaking in God's Name — Deut. 18:15

10. Not to try the LORD unduly — Deut. 6:16

11. To emulate God's ways — Deut. 28:9

12. To cleave to those who know God — Deut. 10:20

13. To love other Jews — Lev. 19:18

14. To love converts — Deut. 10:19

15. Not to hate fellow Jews — Lev. 19:17

16. To reprove a sinner — Lev. 19:17

17. Not to embarrass others — Lev. 19:17

18. Not to oppress the weak — Ex. 22:21

19. Not to speak derogatorily of others — Lev. 19:16

20. Not to take revenge — Lev. 19:18

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21. Not to bear a grudge — Lev. 19:18
22. To learn the Torah — Deut. 6:7
23. To honour those who teach and know the Torah — Lev. 19:32
24. Not to inquire into idolatry — Lev. 19:4
25. Not to follow the whims of your heart or what your eyes see — Num. 15:39
26. Not to blaspheme — Ex. 22:27
27. Not to worship idols in the manner they are worshiped — Standard: Ex. 20:6; Yemenite: Ex. 20:5
28. Not to worship idols in the four ways we worship God — Standard: Ex. 20:6; Yemenite: Ex. 20:5
29. Not to make an idol for yourself — Standard:Ex. 20:5; Yemenite: Ex. 20:4
30. Not to make an idol for others — Lev. 19:4
31. Not to make human forms even for decorative purposes — Standard: Ex. 20:21; Yemenite: Ex. 20:20
32. Not to turn a city to idolatry — Deut. 13:14
33. To burn a city that has turned to idol worship — Deut. 13:17
34. Not to rebuild it as a city — Deut. 13:17
35. Not to derive benefit from it — Deut. 13:18
36. Not to missionize an individual to idol worship — Deut. 13:12
37. Not to love the idolater — Deut. 13:9
38. Not to cease hating the idolater — Deut. 13:9
39. Not to save the idolater — Deut. 13:9
40. Not to say anything in the idolater's defense — Deut. 13:9
41. Not to refrain from incriminating the idolater — Deut. 13:9
42. Not to prophesy in the name of idolatry — Deut. 13:14
43. Not to listen to a false prophet — Deut. 13:4
44. Not to prophesy falsely in the name of God — Deut. 18:20
45. Not to be afraid of the false prophet — Deut. 18:22
46. Not to swear in the name of an idol — Ex. 23:13
47. Not to perform ov (medium) — Lev. 19:31
48. Not to perform yidoni ("magical seer") — Lev. 19:31
49. Not to pass your children through the fire to Molech — Lev. 18:21
50. Not to erect a pillar in a public place of worship — Deut. 16:22
51. Not to bow down before a smooth stone — Lev. 26:1
52. Not to plant a tree in the Temple courtyard — Deut. 16:21
53. To destroy idols and their accessories — Deut. 12:2
54. Not to derive benefit from idols and their accessories — Deut. 26
55. Not to derive benefit from ornaments of idols — Deut. 25
56. Not to make a covenant with idolaters —Deut. 2
57. Not to show favour to idolaters — Deut. 2
58. Not to let idolaters dwell in the Land of Israel — Ex. 23:33
59. Not to imitate idolaters in customs and clothing — Lev. 20:23
60. Not to be superstitious — Lev. 19:26
61. Not to go into a trance to foresee events, etc. — Deut. 18:10
62. Not to engage in divination or soothsaying — Lev. 19:26
63. Not to mutter incantations — Deut. 18:11
64. Not to attempt to contact the dead — Deut. 18:11
65. Not to consult the ov — Deut. 18:11
66. Not to consult the yidoni — Deut. 18:11
67. Not to perform acts of magic — Deut. 18:10
68. Men must not shave the hair off the sides of their head — Lev. 19:27
69. Men must not shave their beards with a razor — Lev. 19:27
70. Men must not wear women's clothing — Deut. 22:5
71. Women must not wear men's clothing — Deut. 22:5
72. Not to tattoo the skin — Lev. 19:28
73. Not to tear the skin in mourning — Deut. 14:1
74. Not to make a bald spot in mourning — Deut. 14:1
75. To repent and confess wrongdoings — Num. 5:7
76. To say the Shema twice daily — Deut. 6:7
77. To pray every day — Ex. 23:25
78. The Kohanim must bless the Jewish nation daily — Num. 6:23
79. To wear tefillin (phylacteries) on the head — Deut. 6:8
80. To bind tefillin on the arm — Deut. 6:8
81. To put a mezuzah on the door post — Deut. 6:9
82. Each male must write a Torah scroll — Deut. 31:19
83. The king must have a separate Torah scroll for himself — Deut. 118
84. To have tzitzit on four-cornered garments — Num. 15:38
85. To bless the Almighty after eating — Deut. 8:10
86. To circumcise all males on the eighth day after their birth — Gen. 110
87. To rest on the seventh day — Ex. 23:12
88. Not to do prohibited labour on the seventh day — Standard: Ex. 20:11; Yemenite: Ex. 20:10
89. The court must not inflict punishment on Shabbat — Ex. 35:3
90. Not to walk outside the city boundary on Shabbat — Ex. 16:29
91. To sanctify Shabbat with Kiddush and Havdalah — Standard: Ex. 20:9; Yemenite: Ex. 20:8
92. To rest from prohibited labour on Yom Kippur — Lev. 23:32
93. Not to do prohibited labour on Yom Kippur — Lev. 23:32
94. To afflict oneself on Yom Kippur — Lev. 16:29
95. Not to eat or drink on Yom Kippur — Lev. 23:29
96. To rest on the first day of Passover — Lev. 23:7
97. Not to do prohibited labour on the first day of Passover — Lev. 23:8
98. To rest on the seventh day of Passover — Lev. 23:8

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99. Not to do prohibited labour on the seventh day of Passover — Lev. 23:8
100. To rest on Shavuot — Lev. 23:21
101. Not to do prohibited labour on Shavuot — Lev. 23:21
102. To rest on Rosh Hashanah — Lev. 23:24
103. Not to do prohibited labour on Rosh Hashanah — Lev. 23:25
104. To rest on Sukkot — Lev. 23:35
105. Not to do prohibited labour on Sukkot — Lev. 23:35
106. To rest on Shemini Atzeret — Lev. 23:36
107. Not to do prohibited labour on Shemini Atzeret — Lev. 23:36
108. Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3
109. To destroy all chametz on 14th day of Nisan — Ex. 12:15
110. Not to eat chametz all seven days of Passover —Ex. 13:3
111. Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20
112. Not to see chametz in your domain seven days — Ex. 13:7
113. Not to find chametz in your domain seven days — Ex. 12:19
114. To eat matzah on the first night of Passover — Ex. 12:18
115. To relate the Exodus from Egypt on that night — Ex. 13:8
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1
117. To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42
118. To take up a Lulav and Etrog on the first day of Sukkot (in the temple, all seven days) — Lev. 23:40
119. Each man must give a half shekel annually — Ex. 30:13
120. Courts must calculate to determine when a new month begins — Ex. 12:2
121. To afflict oneself and cry out before God in times of calamity — Num. 10:9
122. To marry a wife by means of ketubah and kiddushin — Deut. 22:13
123. Not to have sexual relations with women not thus married — Deut. 23:18
124. Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10
125. To have children with one's wife — Gen. 1:28
126. To issue a divorce by means of a Get document — Deut. 24:1
127. A man must not remarry his ex-wife after she has married someone else — Deut. 24:4
128. To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5
129. To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9
130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5
131. The court must fine one who sexually seduces a maiden — Ex. 22:15-16
132. The rapist must marry his victim if she is unwed — Deut. 22:29
133. He is never allowed to divorce her — Deut. 22:29
134. The slanderer must remain married to his wife — Deut. 22:19
135. He must not divorce her — Deut. 22:19
136. To fulfill the laws of the Sotah — Num. 5:30
137. Not to put oil on her meal offering (as usual) — Num. 5:15
138. Not to put frankincense on her meal offering (as usual) — Num. 5:15
139. Not to have sexual relations with your mother — Lev. 18:7
140. Not to have sexual relations with your father's wife — Lev. 18:8
141. Not to have sexual relations with your sister — Lev. 18:9
142. Not to have sexual relations with your father's wife's daughter — Lev. 18:11
143. Not to have sexual relations with your son's daughter — Lev. 18:10
144. Not to have sexual relations with your daughter — Lev. 18:10
145. Not to have sexual relations with your daughter's daughter — Lev. 18:10
146. Not to have sexual relations with a woman and her daughter — Lev. 18:17
147. Not to have sexual relations with a woman and her son's daughter — Lev. 18:17
148. Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17
149. Not to have sexual relations with your father's sister — Lev. 18:12
150. Not to have sexual relations with your mother's sister — Lev. 18:13
151. Not to have sexual relations with your father's brother's wife — Lev. 18:14
152. Not to have sexual relations with your son's wife — Lev. 18:15
153. Not to have sexual relations with your brother's wife — Lev. 18:16
154. Not to have sexual relations with your wife's sister — Lev. 18:18
155. A man must not have sexual relations with an animal — Lev. 18:23
156. A woman must not have sexual relations with an animal — Lev. 18:23
157. A man must not have sexual relations with a man — Lev. 18:22
158. Not to have sexual relations with your father — Lev. 18:7

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159. Not to have sexual relations with your father's brother — Lev. 18:14
160. Not to have sexual relations with someone else's wife — Lev. 18:20
161. Not to have sexual relations with a menstrually impure woman — Lev. 18:19
162. Not to marry non-Jews — Deut. 3
163. Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4
164. Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9
165. Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9
166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3
167. Not to let a eunuch marry into the Jewish people — Deut. 23:2
168. Not to offer to God any castrated male animals — Lev. 22:24
169. The High Priest must not marry a widow — Lev. 21:14
170. The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15
171. The High Priest must marry a virgin maiden — Lev. 21:13
172. A Kohen (priest) must not marry a divorcee — Lev. 21:7
173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7
174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7
175. Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6
176. To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2
177. To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11
178. To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9
179. To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21
180. Not to eat non-kosher animals — Lev. 11:4
181. Not to eat non-kosher fowl — Lev. 11:13
182. Not to eat non-kosher fish — Lev. 11:11
183. Not to eat non-kosher flying insects — Deut. 14:19
184. Not to eat non-kosher creatures that crawl on land — Lev. 11:41
185. Not to eat non-kosher maggots — Lev. 11:44
186. Not to eat worms found in fruit on the ground — Lev. 11:42
187. Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43
188. Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21
189. Not to benefit from an ox condemned to be stoned — Ex. 21:2
190. Not to eat meat of an animal that was mortally wounded — Ex. 22:30
191. Not to eat a limb torn off a living creature — Deut. 12:23
192. Not to eat blood —Lev. 3:17
193. Not to eat certain fats of clean animals — Lev. 3:17
194. Not to eat the sinew of the thigh — Gen. 32:33
195. Not to eat mixtures of milk and meat cooked together — Ex. 23:19
196. Not to cook meat and milk together — Ex. 34:26
197. Not to eat bread from new grain before the Omer — Lev. 23:14
198. Not to eat parched grains from new grain before the Omer — Lev. 23:14
199. Not to eat ripened grains from new grain before the Omer — Lev. 23:14
200. Not to eat fruit of a tree during its first three years — Lev. 19:23
201. Not to eat diverse seeds planted in a vineyard — Deut. 22:9
202. Not to eat untithed fruits — Lev. 22:15
203. Not to drink wine poured in service to idols — Deut. 32:38
204. To ritually slaughter an animal before eating it — Deut. 12:21
205. Not to slaughter an animal and its offspring on the same day — Lev. 22:28
206. To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 113
207. To send away the mother bird before taking its children — Deut. 22:6
208. To release the mother bird if she was taken from the nest — Deut. 22:7
209. Not to swear falsely in God's Name — Lev. 19:12
210. Not to take God's Name in vain — Standard: Ex. 20:7; Yemenite: Ex. 20:6
211. Not to deny possession of something entrusted to you — Lev. 19:11
212. Not to swear in denial of a monetary claim — Lev. 19:11
213. To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20
214. To fulfill what was uttered and to do what was avowed — Deut. 23:24
215. Not to break oaths or vows — Num. 30:3
216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3
217. The Nazirite must let his hair grow — Num. 6:5
218. He must not cut his hair — Num. 6:5
219. He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3
220. He must not eat fresh grapes — Num. 6:3
221. He must not eat raisins — Num. 6:3
222. He must not eat grape seeds — Num. 6:4
223. He must not eat grape skins — Num. 6:4

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224. He must not be under the same roof as a corpse — Num. 6:6
225. He must not come into contact with the dead — Num. 6:7
226. He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
227. To estimate the value of people as determined by the Torah —Lev. 22
228. To estimate the value of consecrated animals — Lev. 212-13
229. To estimate the value of consecrated houses — Lev. 214
230. To estimate the value of consecrated fields — Lev. 216
231. Carry out the laws of interdicting possessions (cherem) — Lev. 228
232. Not to sell the cherem — Lev. 228
233. Not to redeem the cherem — Lev. 228
234. Not to plant diverse seeds together — Lev. 19:19
235. Not to plant grains or greens in a vineyard — Deut. 22:9
236. Not to crossbreed animals — Lev. 19:19
237. Not to work different animals together — Deut. 22:10
238. Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
239. To leave a corner of the field uncut for the poor — Lev. 19:10
240. Not to reap that corner — Lev. 19:9
241. To leave gleanings — Lev. 19:9
242. Not to gather the gleanings — Lev. 19:9
243. To leave the unformed clusters of grapes — Lev. 19:10
244. Not to pick the unformed clusters of grapes — Lev. 19:10
245. To leave the gleanings of a vineyard — Lev. 19:10
246. Not to gather the gleanings of a vineyard — Lev. 19:10
247. To leave the forgotten sheaves in the field — Deut. 24:19
248. Not to retrieve them — Deut. 24:19
249. To separate the "tithe for the poor" — Deut. 14:28
250. To give charity — Deut. 15:8
251. Not to withhold charity from the poor — Deut. 15:7
252. To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
253. The Levite must set aside a tenth of his tithe — Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
255. A non-Kohen must not eat Terumah — Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah — Ex. 12:48
258. An impure Kohen must not eat Terumah — Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
263. Not to eat Ma'aser Sheni while impure — Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
267. Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
269. To read the confession of tithes every fourth and seventh year — Deut. 26:13
270. To set aside the first fruits and bring them to the Temple — Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
272. To read the Torah portion pertaining to their presentation — Deut. 26:5
273. To set aside a portion of dough for a Kohen — Num. 15:20
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3
275. To give the first shearing of sheep to a Kohen — Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen — Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
280. Not to work the land during the seventh year — Lev. 25:4
281. Not to work with trees to produce fruit during that year — Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
284. To leave free all produce which grew in that year — Ex. 23:11
285. To release all loans during the seventh year — Deut. 15:2
286. Not to pressure or claim from the borrower — Deut. 15:2

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287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss —Deut. 15:9

288. The Sanhedrin must count seven groups of seven years — Lev. 25:8

289. The Sanhedrin must sanctify the fiftieth year — Lev. 25:10

290. To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9

291. Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11

292. Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11

293. Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11

294. Carry out the laws of sold family properties — Lev. 25:24

295. Not to sell the land in Israel indefinitely — Lev. 25:23

296. Carry out the laws of houses in walled cities — Lev. 25:29

297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in — Deut. 18:1

298. The Levites must not take a share in the spoils of war — Deut. 18:1

299. To give the Levites cities to inhabit and their surrounding fields — Num. 35:2

300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34

301. To build a Temple — Ex. 25:8

302. Not to build the altar with stones hewn by metal — Standard: Ex. 20:24; Yemenite: Ex. 20:23

303. Not to climb steps to the altar — Standard: Ex. 20:27; Yemenite: Ex. 20:26

304. To show reverence to the Temple — Lev. 19:30

305. To guard the Temple area — Num. 18:2

306. Not to leave the Temple unguarded — Num. 18:5

307. To prepare the anointing oil — Ex. 30:31

308. Not to reproduce the anointing oil — Ex. 30:32

309. Not to anoint with anointing oil — Ex. 30:32

310. Not to reproduce the incense formula — Ex. 30:37

311. Not to burn anything on the Golden Altar besides incense — Ex. 30:9

312. The Levites must transport the ark on their shoulders — Num. 9

313. Not to remove the staves from the ark — Ex. 25:15

314. The Levites must work in the Temple — Num. 18:23

315. No Levite must do another's work of either a Kohen or a Levite — Num. 18:3

316. To dedicate the Kohen for service — Lev. 21:8

317. The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8

318. The Kohanim must wear their priestly garments during service — Ex. 28:2

319. Not to tear the priestly garments — Ex. 28:32

320. The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Efod — Ex. 28:28

321. A Kohen must not enter the Temple intoxicated — Lev. 10:9

322. A Kohen must not enter the Temple with his head uncovered — Lev. 10:6

323. A Kohen must not enter the Temple with torn clothes — Lev. 10:6

324. A Kohen must not enter the Temple indiscriminately — Lev. 16:2

325. A Kohen must not leave the Temple during service — Lev. 10:7

326. To send the impure from the Temple — Num. 5:2

327. Impure people must not enter the Temple — Num. 5:3

328. Impure people must not enter the Temple Mount area — Deut. 23:11

329. Impure Kohanim must not do service in the temple — Lev. 22:2

330. An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7

331. A Kohen must wash his hands and feet before service — Ex. 30:19

332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23

333. A Kohen with a physical blemish must not serve — Lev. 21:17

334. A Kohen with a temporary blemish must not serve — Lev. 21:17

335. One who is not a Kohen must not serve — Num. 18:4

336. To offer only unblemished animals — Lev. 22:21

337. Not to dedicate a blemished animal for the altar — Lev. 22:20

338. Not to slaughter it — Lev. 22:22

339. Not to sprinkle its blood — Lev. 22:24

340. Not to burn its fat — Lev. 22:22

341. Not to offer a temporarily blemished animal — Deut. 11

342. Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25

343. Not to inflict wounds upon dedicated animals — Lev. 22:21

344. To redeem dedicated animals which have become disqualified — Deut. 12:15

345. To offer only animals which are at least eight days old — Lev. 22:27

346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[15][16] — Deut. 23:19

347. Not to burn honey or yeast on the altar — Lev. 2:11

348. To salt all sacrifices — Lev. 2:13

349. Not to omit the salt from sacrifices — Lev. 2:13

350. Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3

351. Not to eat its meat — Deut. 12:17

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352. Carry out the procedure of the sin offering — Lev. 6:18
353. Not to eat the meat of the inner sin offering — Lev. 6:23
354. Not to decapitate a fowl brought as a sin offering — Lev. 5:8
355. Carry out the procedure of the guilt offering — Lev. 1
356. The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
358. A non-Kohen must not eat sacrificial meat — Ex. 29:33
359. To follow the procedure of the peace offering — Lev. 11
360. Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
361. To bring meal offerings as prescribed in the Torah — Lev. 2:1
362. Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
363. Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
364. Not to eat the meal offering of the High Priest — Lev. 6:16
365. Not to bake a meal offering as leavened bread — Lev. 6:10
366. The Kohanim must eat the remains of the meal offerings — Lev. 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
368. Not to withhold payment incurred by any vow — Deut. 23:22
369. To offer all sacrifices in the Temple — Deut. 12:11
370. To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
371. Not to slaughter sacrifices outside the courtyard — Lev. 14
372. Not to offer any sacrifices outside the courtyard — Deut. 12:13
373. To offer two lambs every day — Num. 28:3
374. To light a fire on the altar every day — Lev. 6:6
375. Not to extinguish this fire — Lev. 6:6
376. To remove the ashes from the altar every day — Lev. 6:3
377. To burn incense every day — Ex. 30:7
378. To light the Menorah every day — Ex. 221
379. The Kohen Gadol must bring a meal offering every day — Lev. 6:13
380. To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
381. To make the show bread — Ex. 25:30
382. To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
383. To bring additional offerings on Passover — Num. 28:19
384. To offer the wave offering from the meal of the new wheat — Lev. 23:10
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
386. To bring additional offerings on Shavuot — Num. 28:26
387. To bring two loaves to accompany the above sacrifice — Lev. 23:17
388. To bring additional offerings on Rosh Hashana — Num. 29:2
389. To bring additional offerings on Yom Kippur — Num. 29:8
390. To bring additional offerings on Sukkot — Num. 29:13
391. To bring additional offerings on Shmini Atzeret — Num. 29:35
392. Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
393. Not to eat from sacrifices offered with improper intentions — Lev. 18
394. Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
395. Not to eat from that which was left over — Lev. 19:8
396. Not to eat from sacrifices which became impure — Lev. 19
397. An impure person must not eat from sacrifices — Lev. 20
398. To burn the leftover sacrifices — Lev. 17
399. To burn all impure sacrifices — Lev. 19
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
402. Not to work consecrated animals — Deut. 15:19
403. Not to shear the fleece of consecrated animals — Deut. 15:19
404. To slaughter the paschal sacrifice at the specified time — Ex. 12:6
405. Not to slaughter it while in possession of leaven — Ex. 23:18
406. Not to leave the fat overnight — Ex. 23:18
407. To slaughter the second Paschal Lamb — Num. 9:11
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
410. Not to eat the paschal meat raw or boiled — Ex. 12:9
411. Not to take the paschal meat from the confines of the group — Ex. 12:46
412. An apostate must not eat from it — Ex. 12:43
413. A permanent or temporary hired worker must not eat from it — Ex. 12:45

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414. An uncircumcised male must not eat from it — Ex. 12:48

415. Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20

416. Not to break any bones from the second paschal offering — Num. 9:12

417. Not to leave any meat from the paschal offering over until morning — Ex. 12:10

418. Not to leave the second paschal meat over until morning — Num. 9:12

419. Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4

420. To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16

421. To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14

422. To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14

423. Not to appear at the Temple without offerings — Deut. 16:16

424. Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19

425. To assemble all the people on the Sukkot following the seventh year — Deut. 31:12

426. To set aside the firstborn animals — Ex. 13:12

427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

428. Not to redeem the firstborn — Num. 18:17

429. Separate the tithe from animals — Lev. 232

430. Not to redeem the tithe — Lev. 233

431. Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27

432. Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18

433. Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25

434. Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11

435. The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13

436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29

437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6

438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14

439. A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10

440. Not to substitute another beast for one set apart for sacrifice — Lev. 210

441. The new animal, in addition to the substituted one, retains consecration — Lev. 210

442. Not to change consecrated animals from one type of offering to another — Lev. 226

443. Carry out the laws of impurity of the dead — Num. 19:14

444. Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2

445. Carry out the laws of the sprinkling water — Num. 19:21

446. Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12

447. The metzora must not remove his signs of impurity — Deut. 24:8

448. The metzora must not shave signs of impurity in his hair — Lev. 13:33

449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45

450. Carry out the prescribed rules for purifying the metzora — Lev. 14:2

451. The metzora must shave off all his hair prior to purification — Lev. 14:9

452. Carry out the laws of tzara'at of clothing — Lev. 13:47

453. Carry out the laws of tzara'at of houses — Lev. 13:34

454. Observe the laws of menstrual impurity — Lev. 15:19

455. Observe the laws of impurity caused by childbirth — Lev. 12:2

456. Observe the laws of impurity caused by a woman's running issue — Lev. 15:25

457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3

458. Observe the laws of impurity caused by a dead beast — Lev. 11:39

459. Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29

460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16

461. Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34

462. Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16

463. The court must judge the damages incurred by a goring ox — Ex. 21:28

464. The court must judge the damages incurred by an animal eating — Ex. 22:4

465. The court must judge the damages incurred by a pit — Ex. 21:33

466. The court must judge the damages incurred by fire — Ex. 22:5

467. Not to steal money stealthily — Lev. 19:11

468. The court must implement punitive measures against the thief — Ex. 21:37

469. Each individual must ensure that his scales and weights are accurate — Lev. 19:36

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470. Not to commit injustice with scales and weights — Lev. 19:35
471. Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13
472. Not to move a boundary marker to steal someone's property — Deut. 19:14
473. Not to kidnap — Standard: Ex. 20:14; Yemenite: Ex. 20:13
474. Not to rob openly — Lev. 19:13
475. Not to withhold wages or fail to repay a debt — Lev. 19:13
476. Not to covet and scheme to acquire another's possession — Standard: Ex. 20:15; Yemenite: Ex. 20:14
477. Not to desire another's possession — Standard: Deut. 5:19; Yemenite: Deut. 5:18
478. Return the robbed object or its value — Lev. 5:23
479. Not to ignore a lost object — Deut. 22:3
480. Return the lost object — Deut. 22:1
481. The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18
482. Not to murder — Standard: Ex. 20:13; Yemenite: Ex. 20:12
483. Not to accept monetary restitution to atone for the murderer — Num. 35:31
484. The court must send the accidental murderer to a city of refuge — Num. 35:25
485. Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32
486. Not to kill the murderer before he stands trial — Num. 35:12
487. Save someone being pursued even by taking the life of the pursuer — Deut. 25:12
488. Not to pity the pursuer — Num. 35:12
489. Not to stand idly by if someone's life is in danger — Lev. 19:16
490. Designate cities of refuge and prepare routes of access — Deut. 19:3
491. Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4
492. Not to work nor plant that river valley — Deut. 21:4
493. Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8
494. Make a guard rail around flat roofs — Deut. 22:8
495. Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14
496. Help another remove the load from a beast which can no longer carry it — Ex. 23:5
497. Help others load their beast — Deut. 22:4
498. Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4
499. Conduct sales according to Torah law — Lev. 25:14
500. Not to overcharge or underpay for an article — Lev. 25:14
501. Not to insult or harm anybody with words — Lev. 25:17
502. Not to cheat a convert monetarily — Ex. 22:20
503. Not to insult or harm a convert with words — Ex. 22:20
504. Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2
505. Not to sell him as a slave is sold — Lev. 25:42
506. Not to work him oppressively — Lev. 25:43
507. Not to allow a non-Jew to work him oppressively — Lev. 25:53
508. Not to have him do menial slave labour — Lev. 25:39
509. Give him gifts when he goes free — Deut. 15:14
510. Not to send him away empty-handed — Deut. 15:13
511. Redeem Jewish maidservants — Ex. 21:8
512. Betroth the Jewish maidservant — Ex. 21:8
513. The master must not sell his maidservant — Ex. 21:8
514. Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46
515. Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16
516. Not to wrong a slave who has come to Israel for refuge — Deut. 23:16
517. The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9
518. Pay wages on the day they were earned — Deut. 24:15
519. Not to delay payment of wages past the agreed time — Lev. 19:13
520. The hired worker may eat from the unharvested crops where he works — Deut. 23:25
521. The worker must not eat while on hired time — Deut. 23:26
522. The worker must not take more than he can eat — Deut. 23:25
523. Not to muzzle an ox while plowing — Deut. 25:4
524. The courts must carry out the laws of a borrower — Ex. 22:13
525. The courts must carry out the laws of an unpaid guard — Ex. 22:6
526. Lend to the poor and destitute — Ex. 22:24
527. Not to press them for payment if you know they don't have it — Ex. 22:24
528. Press the idolater for payment — Deut. 15:3
529. The creditor must not forcibly take collateral — Deut. 24:10
530. Return the collateral to the debtor when needed — Deut. 24:13
531. Not to delay its return when needed — Deut. 24:12
532. Not to demand collateral from a widow — Deut. 24:17
533. Not to demand as collateral utensils needed for preparing food — Deut. 24:6
534. Not to lend with interest — Lev. 25:37
535. Not to borrow with interest — Deut. 23:20
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24
537. Lend to and borrow from idolaters with interest — Deut. 23:21

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538. The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8
539. Carry out the laws of the order of inheritance — Num. 28
540. Appoint judges — Deut. 16:18
541. Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17
542. Decide by majority in case of disagreement — Ex. 23:2
543. The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2
544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2
545. The courts must carry out the death penalty of stoning — Deut. 22:24
546. The courts must carry out the death penalty of burning — Lev. 20:14
547. The courts must carry out the death penalty of the sword — Ex. 21:20
548. The courts must carry out the death penalty of strangulation — Lev. 20:10
549. The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22
550. Bury the executed on the day they are killed — Deut. 21:23
551. Not to delay burial overnight — Deut. 21:23
552. The court must not let the sorcerer live — Ex. 22:17
553. The court must give lashes to the wrongdoer — Deut. 25:2
554. The court must not exceed the prescribed number of lashes — Deut. 25:3
555. The court must not kill anybody on circumstantial evidence — Ex. 23:7
556. The court must not punish anybody who was forced to do a crime — Deut. 22:26
557. A judge must not pity the murderer or assaulter at the trial — Deut. 19:13
558. A judge must not have mercy on the poor man at the trial — Lev. 19:15
559. A judge must not respect the great man at the trial — Lev. 19:15
560. A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6
561. A judge must not pervert justice — Lev. 19:15
562. A judge must not pervert a case involving a convert or orphan — Deut. 24:17
563. Judge righteously — Lev. 19:15
564. The judge must not fear a violent man in judgement — Deut. 1:17
565. Judges must not accept bribes — Ex. 23:8
566. Judges must not accept testimony unless both parties are present — Ex. 23:1
567. Not to curse judges — Ex. 22:27
568. Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27
569. Not to curse any upstanding Jew — Lev. 19:14
570. Anybody who knows evidence must testify in court — Lev. 5:1
571. Carefully interrogate the witness — Deut. 13:15
572. A witness must not serve as a judge in capital crimes — Deut. 19:17
573. Not to accept testimony from a lone witness — Deut. 19:15
574. Transgressors must not testify — Ex. 23:1
575. Relatives of the litigants must not testify — Deut. 24:16
576. Not to testify falsely — Standard: Ex. 20:14; Yemenite: Ex. 20:13
577. Punish the false witnesses as they tried to punish the defendant — Deut. 19:19
578. Act according to the ruling of the Sanhedrin — Deut. 111
579. Not to deviate from the word of the Sanhedrin — Deut. 111
580. Not to add to the Torah commandments or their oral explanations — Deut. 13:1
581. Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1
582. Not to curse your father and mother — Ex. 21:17
583. Not to strike your father and mother — Ex. 21:15
584. Respect your father or mother — Standard: Ex. 20:13; Yemenite: Ex. 20:12
585. Fear your mother or father — Lev. 19:3
586. Not to be a rebellious son — Deut. 21:18
587. Mourn for relatives — Lev. 10:19
588. The High Priest must not defile himself for any relative — Lev. 21:11
589. The High Priest must not enter under the same roof as a corpse — Lev. 21:11
590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1
591. Appoint a king from Israel — Deut. 115
592. Not to appoint a foreigner — Deut. 115
593. The king must not have too many wives — Deut. 117
594. The king must not have too many horses — Deut. 116
595. The king must not have too much silver and gold — Deut. 117
596. Destroy the seven Canaanite nations — Deut. 20:17
597. Not to let any of them remain alive — Deut. 20:16
598. Wipe out the memory of Amalek — Deut. 25:19
599. Remember what Amalek did to the Jewish people — Deut. 25:17
600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19
601. Not to dwell permanently in Egypt — Deut. 116
602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10
603. Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7

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604. Not to destroy food trees even during the siege — Deut. 20:19
605. Prepare latrines outside the camps — Deut. 23:13
606. Prepare a shovel for each soldier to dig with — Deut. 23:14
607. Appoint a priest to speak with the soldiers during the war — Deut. 20:2
608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5
609. Not to demand from the above any involvement, communal or military — Deut. 24:5
610. Not to panic and retreat during battle — Deut. 20:3
611. Keep the laws of the captive woman — Deut. 21:11
612. Not to sell her into slavery — Deut. 21:14
613. Not to retain her for servitude after having sexual relations with her — Deut. 21:14

Rabbinical Mitzvot

The Biblical mitzvot are referred to in the Talmud as mitzvot d'oraita, translated as commandments of the Law (Torah). In contradistinction to this are rabbinical commandments, referred to as mitzvot d'rabbanan. Mitzvot d'rabbanan are a type of takkanah. Among the more important mitzvot d'rabbanan are:

- To recite a blessing for each enjoyment
- To ritually wash the hands before eating bread
- To prepare lights in advance of Shabbat (to have peace in the home, and to act in contradiction to customs of Karaite Judaism)
- To construct an Eruv to permit carrying to and within public areas on Shabbat
- To recite the Hallel psalms on holy days
- To light the Hanukkah lights
- To read the Scroll of Esther on Purim

These seven rabbinical commandments are treated like Biblical commandments insofar as, prior to the performance of each, a benediction is recited, i.e.:

Blessed are You, O LORD our God, King of the universe, Who has commanded us ...

They give rise to the phrase "Keter Torah" ("The Crown of the Torah") as the numeric value of Keter is 620 (613+7).

The divine command is considered implied in the general law to follow any instructions of the religious authorities (Deuteronomy 111, and 32:7; Shab. 23a). In addition, many of the specific details of the Biblical mitzvot are only derived via rabbinical application of the Oral Torah (Mishna/Gemarah); for example, the three daily prayers in any language and the recitation of the Shema (Deuteronomy 6:4-7) twice a day in any language, the binding of the tefillin and the fixing of the mezuzah (Deuteronomy 6:8-9), and the saying of Grace After Meals (Deuteronomy 8:10).

The Six Constant Mitzvot

Out of the 613 Mitzvot mentioned in the Torah, there are six mitzvot which the Sefer Hachinuch calls "constant mitzvot": "We have six mitzvot which are perpetual and constant, applicable at all times, all the days of our lives".

1. To know God, and that he created all things.
2. Not to have any god(s) beside God (lit. in his face).
3. To know God's Oneness.
4. To fear God.
5. To love God.
6. Not to pursue the passions of your heart and stray after your eyes.

NOAHIDISM OR THE 7 LAWS OF NOAH

(Noahidism or Noachidism is a monotheistic, Jewish religious movement based upon the Seven Laws of Noah and their traditional interpretations within Orthodox Judaism. According to the Jewish law, non-Jews (Gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The divinely ordained penalty for violating any of these Noahide Laws is discussed in the Talmud, but in practical terms it is subject to the working legal system which is established by the society at large. Those who subscribe to the observance of the Noahic Covenant are referred to as Bnei Noach (Hebrew: "Children of Noah") or Noahides. There is a modern Noahide movement was founded in the 1990s by Orthodox rabbis from Israel.

Historically, the Hebrew term Bnei Noach has been applied to all non-Jews as descendants of Noah. However, nowadays it is primarily used to refer specifically to those "Righteous Gentiles" who observe the Seven Laws of Noah. According to a Noahide source in 2018, there are over 20,000 official Noahides, and the country with the greatest number is the Philippines.)

The Seven Laws Of Noah

The Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), also referred to as the Noahide Laws or the Noachide Laws (from the Hebrew pronunciation of "Noah"), are a set of imperatives which, according to the Talmud, were given by God as a binding set of laws for the "children of Noah" – that is, all of humanity.

According to Jewish tradition, non-Jews who adhere to these laws are said to be followers of Noahidism and regarded as righteous gentiles, who are assured of a place in Olam Haba (the world to come), the final reward of the righteous. The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice. The earliest complete rabbinic version of the seven laws can be found in the Tosefta: Seven commandments were commanded of the sons of Noah:

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1. concerning adjudication (dinim)
2. concerning idolatry (avodah zarah)
3. concerning blasphemy (qilelat ha-shem)
4. concerning sexual immorality (gilui arayot)
5. concerning blood-shed (shefikhut damim)
6. concerning robbery (gezel)
7. concerning a limb torn from a living animal (ever min ha-hay)

Clarification of The Seven Laws

The seven Noahide laws are better understandable in the following example. Here they are traditionally enumerated:

1. Not to worship idols.
2. Not to curse God.
3. To establish courts of justice.
4. Not to commit murder.
5. Not to commit adultery, bestiality, or sexual immorality.
6. Not to steal.
7. Not to eat flesh torn from a living animal.

According to the Talmud, the rabbis agree that the seven laws were given to the sons of Noah. However, they disagree on precisely which laws were given to Adam and Eve. Six of the seven laws are exegetically derived from passages in Genesis, with the seventh being the establishment of courts. The seven laws as listed by the Babylonian Talmud in Sanhedrin 56a are designed as straight-forward commandments to be easily understood by everyone:

1. Do not worship idols.
2. Do not blaspheme God.
3. Do not murder.
4. Do not practise sexual immorality.
5. Do not steal.
6. Do not eat flesh from a living animal.
7. Establish Courts of Justice to build upon these laws.

Origin

There are a range of theories regarding the origin of the Noachide laws, including the Bible, Hittite law, the Maccabean period, and the Roman period. The Seven Laws of Noah were not mentioned in Genesis but they might have been extracted from the Torah by second-century rabbis. They basically represent a smaller version of the Ten Commandments in which idolatry and blasphemy are reflected in the first four of the Ten Commandments, whilst concerns on justice, commit murder, stealing, adultery, bestiality, or sexual immorality can be traced back to earlier Egyptian and Mesopotamian regulations. The "concerning a limb torn from a living animal" seem to have come from Zoroastrianism.

Torah sources

According to the Genesis flood narrative, a deluge covered the whole world, killing every surface-dwelling creature except Noah, his wife, his sons and their wives, and the animals taken aboard Noah's Ark. According to this, all modern humans are descendants of Noah, thus the name Noahide Laws are referred to the laws that apply to all of humanity. After the flood, God sealed a covenant with Noah with the following admonitions (Genesis 9):

- Flesh of a living animal: "However, flesh with its life-blood [in it], you shall not eat." (9:4)
- Murder and courts: "Furthermore, I will demand your blood, for [the taking of] your lives, I shall demand it [even] from any wild animal. From man too, I will demand of each person's brother the blood of man. He who spills the blood of man, by man his blood shall be spilt; for in the image of God He made man." (9:5–6)

Book of Jubilees

The Book of Jubilees, generally dated to the 2nd century BC, may include an early reference to Noahide Law at verses 20–28:

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth ... For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

THE HALAKHA

Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha constitutes the practical application of the 613 mitzvot ("commandments") in the Torah, as developed through discussion and debate in the classical rabbinic literature, especially the Mishnah and the Talmud (the "Oral Torah"), and as codified in the Mishneh Torah and Shulchan Aruch. Because halakha is developed and applied by various halakhic authorities rather than one sole "official voice", different individuals and communities may well have different answers to halakhic questions. With few exceptions, controversies are not settled through authoritative structures because during the Jewish diaspora, Jews lacked a single judicial hierarchy or appellate review process for halakha. Halakha is often translated as "Jewish law", although a more literal translation of it might be "the way to behave" or "the way of walking". The words halakha and sharia both mean literally "the path to follow". The word is derived from the root which means "to behave" (also "to go" or "to walk"). Halakha not only guides religious practices and beliefs, it also guides numerous aspects of day-to-day life. The term may also be related to Akkadian ilku, a property tax, rendered in Aramaic as halakh, designating one or several obligations.

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Historically, widespread observance of the laws of the Torah is first in evidence beginning in the second century BC. In the Jewish diaspora, halakha served many Jewish communities as an enforceable avenue of law – both civil and religious, since no differentiation of them exists in classical Judaism, just like still in Islam today. Since the Jewish Enlightenment (Haskalah) and Jewish emancipation, some have come to view the halakha as less binding in day-to-day life, because it relies on rabbinic interpretation, as opposed to the authoritative, canonical text which is recorded in the Hebrew Bible. Under contemporary Israeli law, certain areas of Israeli family and personal status law are under the authority of the rabbinic courts, so they are treated according to halakha. Some minor differences in halakha are found among Ashkenazi Jews, Mizrahi Jews, Sephardi Jews, Yemenite, Ethiopian and other Jewish communities which historically lived in isolation.

Court of Law and Punishment: Halakha versus Sharia

The written Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni jurisprudence (Hanbali, Hanafi, Maliki and Shafi'i) as well as Shia schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both the rules of civil disputes and application of penal law, Sharia distinguishes between men and women, between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more: There were two classes of Jewish courts called Sanhedrin, the "Great Sanhedrin" and the "Lesser Sanhedrin". A lesser Sanhedrin of 23 judges (trivial cases 3 judges) was appointed to each city, but there was to be only one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts.

In Jewish law, this court structure makes it almost impossible to apply the death penalty as these many judges almost never unanimously (that is: [the necessary] one hundred percent) agree to such a harsh penalty. Therefore, no record exists of a gentile having been put to death for violating any of the Seven Laws of Noah. Some of the categories of capital punishment recorded in the Talmud are recorded as having never been carried out.

In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties. This explains also in part why the Jews have fought against Mohammed and his Islam so passionately. In consequence, the distortion of law in Islam has brought about the mutual hatred between Jews and Muslims.

The question is, why did Mohammed the creator of Islam deside (1st) to tear the Ten Commandments apart, and (2nd) why did he decide to get rid of the Sanhedrin? The answer can be found in the Koran, the Sira, and the Hadith: Al-Taqqiya (the doctrine of the sacred lie)! Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. Muslims are expected to follow Mohammed'ss invokings such as: Fight non-Muslims until there is only Islam (Koran 2:193); - how long will this 1,400 years war last? -Until everybody has become a Muslim! Therefore, to promote Islam, one may lie (Koran 3:28, 16:106) as Muslims are in a constant state of war with non-Muslims, "War is deceit" (Bukhari 4, 52, 269). One may be violent as violent Medina verses abrogate all peaceful Mecca-verses (Koran 2:106); the Ten Commandments are a strategic obstable to total supprmacy of Islam. Mohammed, who started 95 wars and numerous attrocities within the last 12 years of his life, simply wanted to make sure that Islam can perform its evil doctrines and deeds without having any fear of being procecuted. And the Ten Commandments certainly would have hampered the violent progress of Islam the cult of death.

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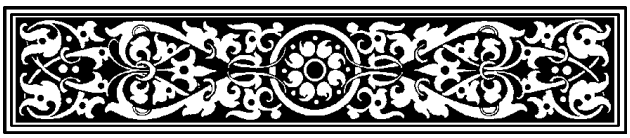

THE CHRISTIAN LAWS

THE DIDACHE

The teaching of the Lord to the Nations
or: The Lord's Teaching Through the
Twelve Apostles to the Nations
Translation: Charles H. Hoole, 1885
Estimated range of dating: 90-150 AD

(The Didache (Greek: Didakhe, lit. "Teaching"), also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law..

Lost for centuries, a Greek manuscript of the Didache was rediscovered in Constantinople [Istanbul] in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia. He found it in the Codex Hierosolymitanus. A Latin version of the first five chapters was discovered in 1900 by J. Schlecht. The Codex Hierosolymitanus (also called the Bryennios manuscript or the Jerusalem Codex, often designated simply "H" in scholarly discourse) is an 11th-century Greek manuscript, written by an otherwise unknown scribe named Leo, who dated it 1056. The codex contained also the Epistle of Barnabas, the First Epistle of Clement and the Second Epistle of Clement, the long version of the letters of Ignatius of Antioch and a list of books of the Bible following the order of John Chrysostom. Hitchcock and Brown produced the first English translation in March 1884. Adolf von Harnack produced the first German translation in 1884, and Paul Sabatier produced the first French translation and commentary in 1885.

The first line of this treatise is "The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles". The text, parts of which constitute the oldest extant written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organisation. A catechism, from Ancient Greek katecheo, "to teach orally", is a summary of Christian doctrine and serves as a doctrinal manual – often in the form of questions followed by answers to be memorised.

The Didache is a relatively short text with only some 2,300 words. The contents may be divided into four parts, which most scholars agree were combined from separate sources by a later redactor: the first is the Two Ways, the Way of Life and the Way of Death (chapters 1–6); the second part is a ritual dealing with baptism, fasting, and Communion (chapters 7–10); the third speaks of the ministry and how to treat apostles, prophets, bishops, and deacons (chapters 11–15); and the final section (chapter 16) is a prophecy of the Antichrist and the Second Coming.

The opening chapters describe the virtuous Way of Life and the wicked Way of Death. The Lord's Prayer is included in full. Baptism is by immersion, or by affusion if immersion is not practical. Fasting is ordered for Wednesdays and Fridays. Two Eucharistic prayers are given. Church organisation was at an early stage of development. Itinerant apostles and prophets are important, serving as "chief priests". Meanwhile, local bishops and deacons also have authority and seem to be taking the place of the itinerant ministry.

The Didache is considered the first example of the genre of Church Orders. The Didache reveals how Jewish Christians saw themselves and how they adapted their practice for Gentile Christians. The Didache is similar in several ways to the Gospel of Matthew, either because it was considered the first gospel or the other gospels were not written yet. The opening chapters, which also appear in other early Christian texts, are likely derived from an earlier Jewish source.

The Didache is considered part of the group of second-generation Christian writings known as the "Apostolic Fathers". The work was considered by some Church Fathers to be a part of the New Testament, while being rejected by others as spurious or non-canonical, In the end, it was not accepted into the New Testament canon. However, the Ethiopian Orthodox Church "broader canon" includes the Didascalia, a work which draws on the Didache.

The Didache was most likely written in the first half of the second century AD. The document is a composite work, and the discovery of the Dead Sea Scrolls, with its Manual of Discipline, has provided evidence of development over a considerable period of time, developing from a Jewish catechetical work into a church manual. The teaching is anonymous, a pastoral manual which reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures. The Two Ways section is likely based on an earlier Jewish source. The community that produced the Didache could have been based in Syria, as it addressed the Gentiles but from a Judaic perspective, at some remove from Jerusalem, and shows no evidence of Pauline influence. Alan Garrow claims that its earliest layer may have originated in the decree issued by the Apostolic council of AD 49–50, that is by the Jerusalem assembly under James the Just [the brother of Jesus].)

DIDACHE CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.

2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of

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those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

DIDACHE CHAPTER 2

1 But the second commandment of the teaching is this.

2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

5 Thy speech shall not be false or empty, but concerned with action.

6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

DIDACHE CHAPTER 3

1 My child, fly from everything that is evil, and from everything that is like to it.

2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

7 but be thou meek, for the meek shall inherit the earth;

8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

DIDACHE CHAPTER 4

1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4 thou shalt not doubt whether a thing shall be or not.

5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

6 If thou hast, give by means of thy hands a redemption for thy sins.

7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

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14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

DIDACHE CHAPTER 5

1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgement, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

DIDACHE CHAPTER 6

1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

DIDACHE CHAPTER 7

1 But concerning baptism, thus baptise ye: having first recited all these precepts, baptise in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

2 but if thou hast not running water, baptise in some other water, and if thou canst not baptise in cold, in warm water;

3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

4 But before the baptism, let him who baptiseth and him who is baptised fast previously, and any others who may be able. And thou shalt command him who is baptised to fast one or two days before.

DIDACHE CHAPTER 8

1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

DIDACHE CHAPTER 9

1 But concerning the Eucharist, after this fashion give ye thanks.

2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptised into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

DIDACHE CHAPTER 10

1 But after it has been completed, so pray ye.

2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

DIDACHE CHAPTER 11

1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he

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come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgement, for in this manner also did the ancient prophets.

12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

DIDACHE CHAPTER 12

1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

DIDACHE CHAPTER 13

1 But every true prophet who is willing to dwell among you is worthy of his meat,

2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

4 but if ye have not a prophet, give it unto the poor.

5 If thou makest a feast, take and give the firstfruits according to the commandment;

6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

DIDACHE CHAPTER 14

1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

DIDACHE CHAPTER 15

1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

DIDACHE CHAPTER 16

1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

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6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.

(The End of the Didache)

THE DIDASCALIA APOSTOLORUM

or: The Catholic Teaching of the Twelve Apostles
and Holy Disciples of Our Saviour
Translation: R. Hugh Connolly, 1929
Estimated Range of Dating: 200 - 250 A.D.

(Didascalia Apostolorum, or just Didascalia, is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem; however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD. The Didascalia was clearly modeled on the earlier Didache. The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern Syria, possibly near Antioch.

The Latin title Didascalia Apostolorum means Teaching of the Apostles, and the full title given in Syriac is: "Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord". The text never touches upon dogma but concerns itself entirely with practice. In comparison with the Didache, the Didascalia moved the main focus from the moral issues to empty and and plain belief of liturgical practice and church organisation, away from the original teachings of Jesus..

The earliest mention of the work is by Epiphanius of Salamis, who believed it to be truly Apostolic. He found it in use among the Audiani, Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the Didascalia was used as the basis of the first six books of the Apostolic Constitutions. At the end of the 4th century it is quoted in the Pseudo-Chrysostom's Opus Imperfectum in Matthaeum. But the Didascalia never had a great vogue, and it was superseded by the Apostolic Constitutions.

The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.

The unknown author of the Didascalia seems to have been of Jewish descent. A bishop with a considerable knowledge of medicin, he lacked special theological training. He makes ample use of Holy Scripture and borrows from the Didache, Hermas, Irenaeus, the Gospel of Peter and the Acts of Paul.

The text can be reconstructed from the Apostolic Constitutions, a few Greek fragments, a complete Syriac translation, an old Latin translation of about half, and the Arabic and Ethiopic Didascalia that depend on the Didascalia Apostolorum.

This document shows by what means the clergy, in the early centuries of the Christian movement, obtained for themselves, whether for good or evil, the unquestioning obedience of

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Christian people. To this end, the Didascalia Apostolorum must have been a potent instrument of Church rule. The title implicates that it had the authority of Jesus' apostles although that treatise was written during the reign of Flavius Constantinus, 10 generations after Jesus and when the real aspostles were long gone.

The Didascalia Apostolorum, whose lost original was in Greek, was first published in 1854 in Syriac by Paul de Lagarde. In 1900 Edmund Hauler published the Verona Palimpsest which includes a Latin translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 Franz Xaver von Funk published the texts, printed side by side, of both the Didascalia and the Apostolic Constitutions, in order to show the similarities A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in Coptic.

Margaret Dunlop Gibson was the first person to translate the work into English in 1903. It was published by C. J. Clay & Sons in Cambridge. R. Hugh Connolly translated the work into English in 1929. It was published by Clarendon Press, Oxford. It included an extensive introduction by Connolly. In the same year of 1929 G. Homer also did a translation, also in Oxford.)

Presentation of text in brackets:
{words} probably to be restored
[words] probably to be omitted
(words) supplied for translation sense

THE CATHOLIC DIDASCALIA
THAT IS, THE TEACHING OF THE TWELVE HOLY APOSTLES AND DISCIPLES OF OUR SAVIOUR

DIDASCALIA CHAPTER 1

On the simple and natural Law.

GOD'S planting and the holy vineyard of His Catholic Church, the elect, who rely on the simplicity of the fear of the Lord, who by their faith inherit His everlasting kingdom, who have received the power and fellowship of His Holy Spirit, and by Him are armed and made firm in the fear of Him, who are become partakers in the sprinkling of the pure and precious blood of the Great God, Jesus Christ, who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved hear the Didascalia of God, you that hope and wait for His promises, which hath been written after the command of our Saviour and is in accord with His glorious words.

Give heed, children of God, and do all things so that you be obedient to God; and be you pleasing in all things to the Lord our God. For if any man run after iniquity and be contrary to the will of God, the same shall be accounted unto God as heathen and ungodly. Flee therefore and depart from all avarice and evil dealing. And you shall not desire that which is any man's, for it is written in the Law: Thou shalt not desire aught of that which is thy neighbour's: neither his field, nor his wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor any thing of his possessions. For all these desires are from the Evil One. For he that desires the wife of his companion, or his servant, or his maidservant, is already an adulterer and a thief, and is condemned of uncleanness, as they that lie with males, by our Lord and Teacher Jesus Christ: to whom (is) glory and honour for ever and ever, Amen. As also in the Gospel He renews and confirms and fulfils the Ten Words of the Law, (saying): For it is written in the Law: Thou shalt not commit adultery: but I say unto you this,-- who in the Law spake through Moses, but now myself say unto you: Whosoever shall look upon the wife of his neighbour to desire her, hath already committed adultery with her in his heart. And thus was he who desired condemned as an adulterer. He also that desires the ox or the ass of his neighbour, it is to steal and to lead it away that he is minded. And he again that desires the field of his companion, does he not seek to straiten him in his boundary, and contrive that he may sell it to him for nothing? For this cause therefore come slayings and deaths and condemnations from God upon these persons.

But for men who obey God there is one law, simple and true and mild -- without question, for Christians -- this, that what thou hatest that it should be done to thee by another, thou do not to another. Thou wouldst not that a man should look upon thy wife evilly to corrupt her: neither look thou upon the wife of thy companion with evil intent. Thou wouldst not that a man should take away thy garment: neither do thou take away that of another. Thou wouldst not be reviled and insulted, or beaten: neither do thou to another anyone of these things.

But if a man revile thee, do thou bless him; for it is written in the Book of Numbers: He that blesseth is blessed, and he that curseth is cursed. And in the Gospel also it is written again: Bless them that curse you. And to them that do you evil, do not you evil; and do good to them that hate you, and be patient and endure, for the Scripture saith: Thou shalt not say: I wilt render to mine enemy evil, even as he hath done to me: but be patient, and the Lord will be thy helper, and will bring a recompense upon him that doeth thee evil. And again He saith in the Gospel: Love them that hate you, and pray for them that curse you, and ye shall have no enemy. Let us attend then, our beloved, and understand these commandments and keep them, that we may be sons of the light.

DIDASCALIA CHAPTER 2

Teaching every man that he should please his wife alone; and that he should not adorn himself and become a cause of stumbling to women; and that he should not love idleness; and that he should occupy himself with the Scriptures of life, and avoid profane writings and the bonds of the Second Legislation; and that he should not bathe in a bath with women; and that he should not give himself to the vice of harlots.

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Bear with one another, O servants and sons of God. Let not a man despise or contemn his wife, nor be lifted up against her; but let him be merciful, and let his hand be open to give. And let him please his wife alone, and cherish her with honour; and let him study to be loved by her alone, and by none other. Adorn not thyself that a strange woman may see and desire thee. And if indeed thou be constrained by her and sin with her, death in fire shall come upon thee of a surety from God, even that which abides for ever, which is in sore and bitter fire; and thou shalt know and understand when thou art grievously tormented. But if thou do not this uncleanness, but put her from thee and deny her: in this only hast thou sinned, that by thy adornment thou hast caused the woman to be taken with the desire of thee; for thou hast caused her, to whom it so happened by reason of thee, to commit adultery through her desire. But not so art thou under sin, because thou didst not desire her: but there shall be mercy upon thee from the Lord, because thou didst not deliver thyself to her nor consent to her when she sent unto thee, neither in thought didst thou turn thyself to that woman who was taken with the desire of thee: but she on a sudden encountered thee, and was stricken in her thought and sent unto thee; but thou as a godfearing man didst deny her and avoid her, and didst not sin with her; but she was stricken in her heart, because thou art young and fair and comely, and didst adorn thyself and cause her to desire thee: and thou art found to be guilty of the sin of her to whom it so happened by reason of thy adornment. But entreat of the Lord God that sin be not ascribed to thee on this account. And if thou wouldst please God and not men, and lookest and hopest for the life and rest everlasting, adorn not thy natural beauty which is given thee from God, but with humility of neglect make it mean before men. In like manner also thou shalt not nourish the hair of thy head, but do thou shear it off; and thou shalt not comb and adorn it, nor anoint it, lest thou bring upon thee such women as ensnare, or are ensnared, by lust. Neither shalt thou put on fine raiment, nor be shod on thy feet with shoes which are fashioned according to the lust of folly; nor shalt thou put upon thy fingers rings of gold device: for all these things are the wiles of harlotry, and every thing that thou dost apart from nature. For to thee, a faithful man of God, it is not permitted to nourish the hair of thy head and to comb and smooth it, which is a wantonness of lust; neither shalt thou arrange and adorn it, nor adjust it so that it may be beautiful. And thou shalt not destroy the hairs of thy beard, nor alter the natural form of thy face and change it to other than God created it, because that thou desirest to please men. But if thou do these things, thy soul shall be deprived of life, and thou shalt be rejected before the Lord God. As a man therefore who would please God, take heed thou do no such things; and avoid all those things which the Lord hateth.

And thou shalt not stray and go about idly in the streets and see the vain spectacle of those who behave themselves evilly; but be thou always attending to thy craft and thy work, and be willing to do those things that are pleasing to God; and thou shalt be meditating constantly upon the words of the Lord.

But if thou art rich and hast no need of a craft whereby to live, thou shalt not stray and go about vacantly; but be ever constant in drawing near to the faithful and to them that are like-minded with thee, and be meditating and learning with them the living words. And if not, sit at home and read the Law, and the Book of Kings and the Prophets, and the Gospel the fulfilment of these.

But avoid all books of the heathen. For what hast thou to do with strange sayings or laws or lying prophecies, which also turn away from the faith them that are young For what is wanting to thee in the word of God, that thou shouldst cast thyself upon these fables of the heathen? If thou wouldst read historical narratives, thou hast the Book of Kings; but if wise men and philosophers, thou hast the Prophets, wherein thou shalt find wisdom and understanding more than that of the wise men and philosophers; for they are the words of the one God, the only wise. And if thou wish for songs, thou hast the Psalms of David; but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God. All strange (writings) therefore, which are contrary (to these), wholly avoid.

Yet when thou readest the Law, beware of the Second Legislation, that thou do but read it merely; but the commands and warnings that are therein much avoid, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens. For this cause therefore, if thou read the Second Legislation, consider this alone, that thou know and glorify God who delivered us from all these bonds. And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the Second Legislation, which after the Law were given to those who, in the Law and in the Second Legislation, committed so many sins in the wilderness. For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause but to fulfil the Law, and to set us loose from the bonds of the Second Legislation. For He set loose from those bonds and thus called those who believe in Him, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Do thou therefore, without the weight of these burdens, read the simple Law, which is in accord with the Gospel; and moreover the Gospel itself, and the Prophets; and the Book of Kings likewise, that thou mayest know that as many kings as were righteous were both advanced by the Lord God in this world, and continued in God's promise of everlasting life; but those kings who turned aside from God and served idols did justly, by a summary judgement, perish miserably, and were deprived of the kingdom of God, and instead of (obtaining) rest are punished. When therefore thou readest

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these things, thou wilt grow the more in faith and be improved.

And afterwards rise up, go forth to the market-place and bathe in a bath of men: but not in one of women, lest, when thou hast stripped thyself and shewn the nakedness of thy bare body, either thou be ensnared, or thou constrain another and she slip and be ensnared by thee. Beware of these things therefore, and thou shalt live unto God.

Learn, then, what saith the holy word in Wisdom: My Son, keep my words, and my commandments hide within thee. My son, honour the Lord, and be strengthened; and beside him thou shalt fear none other. Keep my commandments, and live well, and my laws as the apple of thine eye; and bind them upon thy fingers. and write them on the tables of thy heart. And say to wisdom: Thou art my sister, and make known to thy soul understanding: that she may keep thee from a strange and adulterous woman, whose words are flattering. For from the window of her house and from the porch she looked forth into the streets; and whomsoever she saw of the youths that are simple and lack understanding, that pass in the street beside the corners of the paths of her house, and speak in the darkness, at even and in the gloom of the stillness of the night: then the woman went forth and met him, in the harlot's dress that fluttereth the heart of youths. And she is wanton and bold and dissolute: and her feet cannot be quiet in her house; but now she roameth abroad, and now she lurketh in the streets and in the corners. And she caught him and kissed him, and made her face impudent, and said to him: Sacrifices I have, even peace offerings, today do I pay my vows: therefore am I come forth to meet thee; for I was looking to see thee, and I have found thee. I have spread my couch with a coverlet, and with rugs of Egypt have I overlaid it: I have sprinkled saffron upon my couch, and cinnamon in my house. Come, let us take our pleasure with love until morning, and let us embrace each other with desire, For my husband is not at home: he is gone a long journey, and hath taken a bag of money in his hand; and after many days will he come to his house. And she beguiled him with her many words, and with the flattery of her lips she drew him unto her. And he went after her like a simpleton, and as an ox that goeth to the slaughter, and as a dog to the leash, and as a hart stricken with an arrow; and he maketh haste [and] as a bird to the snare: and he knew not that he went to the death of his soul. Now therefore, hear me, my son, and hearken tothe words of my mouth. Let not thy heart incline to her ways, and draw not nigh to the door of her house, and go not astray in her path; for many slain hath she cast down, and there is no number to them that are slain by her. The ways of her house are the ways of Sheol, which bring down to the chambers of death. My son, hearken to my wisdom, and to mine understanding bend thy mind: that my counsel may keep thee, and the knowledge of my lips which I command thee. For the lips of an adulterous woman drop honey, and with her flatteries she maketh sweet thy palate: but the latter end of them is more bitter than wormwood, and sharper than a two-edged sword. For the feet of a foolish (woman) lead down to the chambers of Sheol them that cleave unto her: for there is no standing for her footsteps, nor treading in the land of life: for her paths are error, and they are not known. Now therefore, my son, hear me, and turn not aside from the words of my mouth. Keep thy way far from her, and draw not nigh to the door of her house; lest thou give thy life to others, and thy years to them that have no mercy; and lest strangers be satisfied of thy strength, and thy revenues go into the houses of others: and in thine old age thy soul repent thee, when the flesh of thy body is consumed, and thou say: Why then did I hate correction, and my heart reject reproof; and hearkened I not to the voice of my teachers, and to them that admonished me inclined not mine ears I am come well-nigh into every evil.

And that we prolong not and extend the admonition of our teaching with many (words), if we have left anything, do you as wise men choose for yourselves those things that are good from the holy Scriptures and from the Gospel of God, that you may be made firm, and may put away and cast from you all evil, and be found blameless in life everlasting with God.

DIDASCALIA CHAPTER 3

An instruction to women, that they should please and honour their husbands alone, caring diligently and wisely for the work of their houses with attention; and that they should not bathe with men; and that they should not adorn themselves and become a cause of stumbling to men and ensnare them; and that they should be chaste and quiet, and not quarrel with their husbands.

And let a woman also be subject to her husband; because the head of the woman is the man, and the head of a man that walks in the way of justice is Christ. After the Lord Almighty, our God and the Father of the worlds, of the present and of that which is to come, and the Lord of every breath and of all powers, and His living and Holy Spirit -- to whom is glory and honour for evermore, Amen -- woman, fear thy husband and reverence him, and please him alone, and be ready to minister to him; and let thy hands be (put forth) to the wool, and thy mind be upon the spindle, as He saith in Wisdom: A valiant woman who shall find? For she is more worth than goodly stones of great price; 11and the heart of her husband relieth upon her, and provision is not wanting to her, For she is a helper to her husband in all things, and causeth that nothing be wanting to him in his living. She made wool and linen with her ready hands. She is become a good provider, as a merchant ship, and hath gathered all her riches from afar. She rose up in the night and gave victuals to her household, and work to her handmaids. She looked upon a field, and bought it; and of the fruits of her hands she planted a possession. She girded her loins with strength, and made firm her arms, and tasted that it is good to work: and her lamp was not put out all the night long. Her arms she stretched forth with diligence, and her hands to the spindle. Her hands she extended to the poor, and of her fruits she gave to the needy. And her husband hath no anxiety for the house; for all his household have been clothed with a double raiment. She

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made for her husband garments of fine linen and scarlet: her husband is notable in the gates, when he sitteth in the seat of the elders. She made in her house linen cloths and girdles , and sold to the Canaanites. Strength and comeliness are her raiment:? and she shall rejoice in the last day. She opened her mouth with wisdom and with prudence, and her tongue speaketh orderly. The ways of her house are strict: and bread she hath not eaten slothfully. She opened her mouth in wisdom, rightly: and the law of mercy is upon her tongue. Her sons rose up and were enriched, and praised he: and she shall rejoice in them in her last days. Her husband also congratulated her: and her many daughters have gotten riches. And many great things she did, and she was exalted above all the women: for a woman that feareth God shall be blessed, and the fear of the Lord shall glorify her. Give unto her of her fruits, which are worthy of her lips, and let her be praised in the gates: and in every place let her husband be praised. And again: A valiant woman is the crown of her husband.

You have heard, then, how great praise a chaste woman and one that loves her husband receives of the Lord God, one that is found faithful and is minded to please God. Thou therefore, O woman, shalt not adorn thyself that thou mayest please other men; and thou shalt not be plaited with the tresses of harlotry, nor put on the dress of harlotry, nor be shod with shoes so that thou resemble them that are such; lest thou bring upon thee those who are ensnared by these things. And if thou sin not thyself in this work of uncleanness, yet in this thou wilt have sinned, that thou hast constrained and caused that (man) to desire thee. But if thou also sin, thou hast destroyed thy life from God, and art become guilty also of the soul of that (man). And moreover, when thou hast sinned with one, thou wilt grow reckless and go also to others; as in Wisdom He said: When the wicked is come to the depth of evil, he contemneth and groweth reckless: and there cometh upon him dishonour and reproach. For one who is such that she is wholly stricken in her soul and taken with desire, leads captive the souls of them that lack understanding. But let us learn concerning these also, how the holy word in Wisdom exposes them; for it saith thus: As a ring of gold in a swine's snout, so is beauty to a woman that doeth evil. And again: As a worm in wood, so doth an evil woman destroy a man. And again: A woman void of understanding and boastful cometh to want bread, and knoweth no shame. For she sitteth in the street, by the door of her house, upon a high chair, and calleth to them that pass by the way, and to them that walk in her paths, and saith: Whoso among you is a simpleton, let him draw nigh to me; and to him that wanteth understanding I will say: Touch lovingly the hidden bread, and stolen waters that are sweet. And he knoweth not that valiant men perish with her, and come even to the depth of Sheol. But flee thou, and tarry not in that place; and lift not up thine eyes to look upon her. And again: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house.

Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.

And take heed that thou bathe not in a bath with men. For when there is a women's bath in the city or in the village, a believing woman may not bathe in a bath with men. For if thou coverest thy face from strange men with a veil of modesty, how then canst thou go in with strange men to a bath? But if there is no women's bath, and thou art constrained to bathe in a bath of men and women, -- which indeed is unfitting -- bathe with modesty and shame, and with bashfulness and moderation: and not at all times, nor every day, and not at midday; but let there be an appointed season for thee to bathe at, (to wit) at the tenth hour. For it behoves thee, as a believing woman, by every means to fly from the vain and curious gaze of the many which is met with in a bath.

And thy strife with all, and especially with thy husband, check and restrain as a believing woman; lest thy husband, if he be a heathen, be offended by reason of thee and blaspheme against God, and thou receive a Woe from God: for, Woe to them, by reason of whom the name of God is blasphemed among the gentiles; or (lest) again, if thy husband be a believer, he be constrained, as one who knows the Scriptures, and say to thee the word from Wisdom: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house. For it behoves women by a veil of modesty and humility to shew (their) fear of God, for the conversion and the increase of faith of them that are without, (both) of men and women.

Now if we have admonished and instructed you in brief, our sisters and our daughters and our members, do you as wise women seek and choose out for yourselves those things that are good and honourable and without reproach in worldly conversation; and learn and know those things whereby you may arrive at the kingdom of our Lord, and may find rest, pleasing Him with good works.

DIDASCALIA CHAPTER 4

Teaching what manner of man he is that is chosen for the Bishopric, and of what sort his conduct should be.

But concerning the bishopric, hear ye. The pastor who is appointed bishop and head among the presbytery in the Church in every congregation, it is required of him that he be blameless, in nothing reproachable, one remote from all evil, a man not less than fifty years of age, who is now removed from the manners of youth and from the lusts of the Enemy, and from the slander and blasphemy of false brethren, which they bring against many because they understand not that word which is said in the Gospel: Every one that shall say an idle word, shall give an answer concerning it to the Lord in the day of judgement: for from thy words thou shalt be justified, and from thy words thou shalt be condemned. But

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if it be possible, let him be instructed and apt to teach; but if he know not letters, let him be versed and skilled in the word, and let him be advanced in years.

But if the congregation be a small one, and there be not found a man advanced in years of whom they give testimony that he is wise and suitable to stand in the bishopric: but there be found there one who is young, of whom they that are with him give testimony that he is worthy to stand in the bishopric, and who, though he is young, yet by meekness and quietness of conduct shows maturity: let him be proved whether all give testimony concerning him, and so let him sit in peace. For Solomon also at the age of twelve years reigned over Israel; and Josiah at the age of eight years reigned with righteousness; and Joash likewise reigned when seven years old. Wherefore, even though he be young, yet let him be meek and fearful and quiet; for the Lord God said in Isaiah: On whom shall I look and take pleasure (in him), but on the quiet and meek, that trembleth at my words? And in the Gospel also He spoke thus: Blessed are the meek, for they shall inherit the earth. And let him be merciful; for He said again in the Gospel thus: Blessed are the merciful, for upon them there shall be mercy. And again let him be a peacemaker; for He saith : Blessed are the peacemakers, for they shall be called the sons of God. And let him be clear of all evil and wrong and iniquity; for He saith again: Blessed are the pure in heart, for they shall see God. And let him be watchful and chaste and staid and orderly; and let him not be turbulent, and let him not be one that exceeds in wine ; and let him not be a backbiter; but let him be quiet, and not be quarrelsome; and let him not be money-loving. And let him not be youthful in mind, lest he be lifted up and fall into the judgement of Satan: for everyone that exalteth himself shall be humbled. But it is required that the bishop be thus: a man that hath taken one wife, that hath governed his house well. And thus let him be proved when he receives the imposition of hands to sit in the office of the bishopric: whether he be chaste, and whether his wife also be a believer and chaste; and whether he has brought up his children in the fear of God, and admonished and taught them; and whether his household fear and reverence him, and all of them obey him. For if his household in the flesh withstand him and obey him not, how shall they that are without his house become his, and be subject to him?

And let him be proved whether he be without blemish in the things of the world, and likewise in his body; for it is written: See that there be no blemish in him that standeth up to be priest. But let him be also without anger; for the Lord saith: Anger destroyeth even the wise. And let him be merciful and gracious and full of love; for the Lord saith: Love covereth a multitude of sins. And let his hand be open to give; and let him love the orphans with the widows, and be a lover of the poor and of strangers. And let him be alert in his ministry, and constant in ministration; and let him be afflicting his soul, and not be one that is put to confusion. And let him know who is the more worthy to receive; for if there be a widow who has (some- what), or is able to nourish herself with that which she needs for her bodily sustenance; and there be another who, though she is not a widow, is in want, whether by reason of sickness, or of the rearing of children, or of bodily infirmity: to this (latter) rather let him stretch out his hand. But if there be any man who is dissolute, or drunken, or idle, and he be in straits for bodily nourishment, the same is not worthy of an alms, neither of the Church.

And let the bishop be also without respect of persons, and let him not defer to the rich nor favour them unduly; and let him not disregard or neglect the poor, nor be lifted up against them. And let him be scant and poor in his food and drink, that he may be able to be watchful in admonishing and correcting those who are undisciplined. And let him not be crafty and extravagant, nor luxurious, nor pleasure-loving, nor fond of dainty meats. And let him not be resentful, but let him be patient in his admonition; and let him be assiduous in his teaching, and constant in reading the divine Scriptures with diligence, that he may interpret and expound the Scriptures fittingly. And let him compare the Law and the Prophets with the Gospel, so that the sayings of the Law and the Prophets may be in accord with the Gospel. But before all let him be a good discriminator between the Law and the Second Legislation, that he may distinguish and show what is the Law of the faithful, and what are the bonds of them that believe not; lest anyone of those under thy authority take the bonds for the Law, and lay upon himself heavy burdens, and become a son of perdition. Be diligent therefore and attentive to the word, O bishop, so that, if thou canst, thou explain every saying: that with much doctrine thou mayest abundantly nourish and give drink to thy people; for it is written in Wisdom: Be careful of the herb of the field, that thou mayest shear thy flock: and gather the grass of summer, that thou mayest have sheep for thy clothing: give attention and care to thy pasture, that thou mayest have lambs. Let not the bishop therefore be a lover of filthy lucre, and especially from the heathen. Let him be suffering a wrong, and not doing a wrong; and let him not love riches. And let him not think ill of any man, nor bear false witness; and let him not be wrathful, nor quarrelsome; and let him not love the presidency; and let him not be double-minded nor double-tongued, nor given to incline his ear to words of slander and murmuring; and let him be no respecter of persons. And let him not love the festivals of the heathen, nor occupy himself with vain error. And let him not be lustful, nor money-loving: for all these things are of the agency or demons.

Now all these things let the bishop command and enjoin upon all the people. And let him be wise and lowly; and let him be admonishing and teaching with the doctrine and discipline of God. And let him be of a noble mind, and aloof from all the evil artifices of this world, and from all the evil lust of the heathen. And let his mind be keen to discern, that he may know beforehand them that are evil: and do you keep yourselves from them. But let him be the friend of all, being a righteous judge. And whatever of good there be that is found in men, let the same be in the bishop. For when the pastor

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shall be remote from all evil, he will be able to constrain his disciples also and encourage them by his good manners to be imitators of his good works; as the Lord has said in the Twelve Prophets: The people shall be even as the priest. For it behoves you to be an example to the people, for you also have Christ for an example. Be you therefore also a good example to your people, for the Lord said in Ezekiel: And the word of the Lord came unto me, saying: Son of man, speak to the sons of thy people, and say unto them: When I bring the sword upon a land, let the people of that land take one man from among them and make him their watchman: and he shall see the sword coming upon the land, and shall blow the trumpet and warn the people, and everyone that heareth the sound of the trumpet shall give ear. And if he take not warning, and the sword come and take him away, his blood shall be upon his head. Because he heard the sound of the trumpet, and took not warning, his blood shall be upon his head. But he that took warning hath delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come and take away a soul from them: he hath been taken away in his sins, and his blood will I require at the hands of the watchman. Now the sword is the judgement, and the trumpet is the Gospel, but the watchman is the bishop who is set over the Church.

DIDASCALIA CHAPTER 5

A teaching on judgement.

It behoves thee therefore, O bishop, when thou preachest, to testify and affirm concerning the judgement according as it is (found) in the Gospel. For to thee also has the Lord said: And thee, son of man, I have set as a watchman to the house of Israel; that thou mayest hear a word from my mouth, and give warning and preach it as from me. And when I say to the ungodly: The ungodly shall surely die, and thou preach not and say that the ungodly should depart from his iniquity: the ungodly shall die in his iniquity, and at thy hands will I require his blood. But if thou warn the ungodly from his way, and he take not warning: the ungodly shall die in his iniquity, and thou shalt deliver thy soul. Wherefore you also, since to your account is laid the blame of them that sin in ignorance, do you preach and testify; and those who behave themselves without discipline admonish and rebuke openly. Now whereas we speak and repeat these things often, we are not blameworthy; for through much teaching and hearing it happens that a man is put to shame, and does good and avoids evil. For the Lord also said in the Law: Hear, O Israel; and unto this day they have not heard. And in the Gospel likewise He often proclaims and says; Every one that hath ears to hear, let him hear. But not even they have heard who thought that they heard; for they cast themselves swiftly into the dire destruction of heresy: upon whom the word of sentence is about to go forth. For we believe not, brethren, that when a man has (once) gone down into the water he will do again the abominable and filthy works of the ungodly heathen. For this is manifest and known to all, that whosoever does evil after baptism, the same is already condemned to the Gehenna of fire.

And we think indeed that the heathen also will blaspheme on this account, that we do not mix with them nor hold communication with them. But through the falsehood of the heathen our brethren have the rather attained to the truth; for in the Gospel He saith thus: Blessed are ye when they shall revile you, and persecute you, and speak against you every evil word for my sake, falsely. But do ye rejoice and be glad, for your reward is great in heaven: for so did their fathers persecute the prophets. If therefore they shall blaspheme against any man falsely, blessed is he, even because that he is tempted; for the Scripture has said: A man that is not tempted, neither is he approved. But if a man be convicted of doing the works of iniquity, he is no Christian but a liar, and he holds the fear of the Lord in hypocrisy. Wherefore these persons, when they have been exposed and convicted by the truth openly, let ,the bishop who is without offence and without hypocrisy avoid.

But if the bishop himself is not of a clean conscience, and accepts persons for the sake of filthy lucre, or for the sake of the presents which he receives, and spares one who impiously sins, and suffers him to remain in the Church: such a bishop has polluted his congregation with God; yea, and with men also, and with many of the receivers who are young in their minds, or with the hearers; and youths and maidens beside he destroys with him. For by reason of the lewdness of an ungodly man, when they have seen such a one in their midst they too will doubt in their soul, and will imitate him, and themselves also will stumble and be taken with the same malady, and will perish with him. But if he who sins sees that the bishop and the deacons are clear of reproach, and the whole flock pure: first of all he will not dare to enter the congregation, because he is reproved by his conscience; but if it should happen that he is bold, and comes to the Church in his arrogance, and he is reproved and rebuked by the bishop, and looking upon all (present) finds no offence in any of them, neither in the bishop nor in those who are with him: he will then be put to confusion, and will go forth quietly, in great shame, weeping and in remorse of soul; and so shall the flock remain pure. Moreover, when he is gone out he will repent of his sin and weep and sigh before God, and there shall be hope for him. And the whole flock itself also, when it sees the weeping and tears of that man, will fear, knowing and understanding that everyone who sins perishes.

Wherefore, O bishop, strive to be pure in thy works. And know thy place, that thou art set in the likeness of God Almighty, and holdest the place of God Almighty; and so sit in the Church and teach as having authority to judge them that sin in the room of God Almighty. For to you bishops it is said in the Gospel: That which ye shall bind on earth, shall be bound in heaven.

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DIDASCALIA CHAPTER 6

Concerning transgressors, and concerning those who repent.

Judge therefore, O bishop, strictly as God Almighty; and those who repent receive with mercy as God Almighty. And rebuke and exhort and teach; for the Lord God also with an oath promised forgiveness to them that have sinned, as He said in Ezekiel: And thou, son of man, say to the house of Israel: Ye have said thus: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? Say unto them: As I live, saith the Lord Adonai, desire not the death of the sinner, but that the wicked return from his evil way and live. Return, therefore, and be converted from your evil ways, and ye shall not die, O house of Israel. Here, then, He gave hope to them that sin, when they shall have repented, that they may have salvation by their repentance, and may not despair of themselves and continue in their sins and further add to them, but may repent and sigh and weep for their sins, and be converted with all their heart.

But let them that have not sinned continue without sin, lest they also come to have need of weeping and sighs and sorrow, and of forgiveness. For whence knowest thou, O man that sinnest, how many are the days of thy life in this world, that thou mayest repent? For thou knowest not thy exit from the world, whether haply thou die in thy sins and there be no more repentance for thee; as it is said in David: In Sheol who shall confess to thee? Wherefore he remains without danger, whosoever spares his soul and remains without sin: so that the righteousness also which was done by him in time past may be preserved to him.

Do thou therefore, O bishop, thus judge: first of all strictly; and afterwards receive (the sinner) with mercy and compassion, when he promises to repent. And rebuke and afflict him, and (afterwards) be entreated of him, because of the word which is spoken in David thus: Deliver not up the soul that confesseth to thee. And in Jeremiah again He speaks thus concerning the repentance of them that sin: Shall he that is fallen not rise up or he that is turned away not return? Wherefore are my people turned away with a shameless perversion, and are held fast in their own devices, and have refused to repent and to return? For this cause, then, receive him that repents without hesitating ever so little; and be not hindered by those who are without mercy, who say: ' It is not fitting that we should be defiled with these.' For the Lord God has said: The fathers shall not die for the sons, nor the sons for the fathers. And again in Ezekiel He speaketh thus: And the word of the Lord came unto me saying: Son of man, if a land sin against me, and do iniquity before me, I will stretch forth my hand against her, and will destroy out of her the staff of bread, and will send a famine upon her, and will destroy out of her men and beasts. But if there be in her these three men, Noah and Daniel and Job, they by their righteousness shall deliver their souls, saith the Lord Adonai. The Scripture, then, has shown clearly that if there be found a righteous man with an ungodly, he shall not perish with him, but every man shall be saved by his righteousness: and if he is hindered, it is by his own sins that he is hindered. And again in Wisdom He saith: Every man is tied with the cord of his sins. Each one therefore of the laity is to render an account of his own sins; and a man is not hurt by reason of the sins of others. For neither did Judas harm us at all when he was praying with us, but he alone perished. And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; and the animals that went in, animals they came forth.

It behoves you not therefore to hearken to those who desire (to put to) death, and hate their brethren and love accusations, and are ready to slay on any pretext: (for one shall not die for another). But do you help them that are sore sick and exposed to danger and are sinning, that you may deliver them from death; and (do) not according to the hardness of heart and the word and thought of men, (but according to the will and command of the Lord our God). For it behoves thee not, O bishop, that being the head thou shouldst obey the tail, that is a layman, a contentious man who desires the destruction of another; but do thou regard only the word of the Lord God. And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons' teeth are on edge. As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die. And a man, if he be righteous, and do judgement and righteousness, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not the wife of his neighbour, and come not near to a woman in her menstruation, and treat no man with violence, and restore the pledge of his debtor which he hath taken, and clothe the naked with a garment, 8and give not out his money on usury, and receive not (back) with overcharge, and turn away his hand from iniquity, and judge right judgement betwixt a man and his neighbour, and walk in my laws, and keep my judgements and do them: this man is righteous, he shall surely live, saith the Lord Adonai, And if he beget an evil son, that sheddeth blood and doeth iniquity, and walketh not in the way of his righteous father, and eateth upon the mountains, and defileth his neighbour's wife, and evil entreateth the poor and needy, and committeth robbery, and restoreth not the pledge which he hath taken, and lifteth up his eyes to idols, and doeth iniquity, and giveth out his money on usury, and receiveth (back) with overcharge: this man shall not live: because he hath done all this iniquity, he shall surely die, and his blood shall be upon him. But if he beget a son, and he see those sins which his father did, and fear and do not the like of them, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not his neighbour's wife, and

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evil entreat no man, and take not a pledge, and commit not robbery, and give his bread to the hungry, and clothe the naked with a garment, and turn away his hand from iniquity, and receive not usury and overcharge, and do righteousness and walk in my laws: this man shall not die for the iniquity of his father, but he shall surely live. But his father, because he indeed committed oppression and robbery, and did not good to my people, shall die for his iniquity. And ye say: Wherefore is not the son requited for the iniquity of his father? Because the son did righteousness and mercy, and kept all my commandments and did them, he shall surely live: the soul that sinneth, the same shall die. A son shall not be requited for the sins of his father; and a father shall not be requited for the sins of his son. The righteousness of the righteous shall be upon him; and the iniquity of the ungodly shall be upon him. And if the ungodly shall turn away from all his iniquity which he did, and keep all my commandments, and do judgement and righteousness, he shall surely live and not die; and all the iniquity which he did shall not be remembered unto him: for the righteousness which he did, for the same he shall live. For I desire not the death of the sinner, saith the Lord Adonai: but everyone that shall turn from his evil way shall live. And if the righteous turn away from his righteousness, and do iniquity according to all the iniquity which the ungodly did: all his righteousness which he did shall not be remembered unto him, but for the iniquity which he did, and for the sins which he sinned, for the same he shall die. And they have said: The way of the Lord is not well. Hear ye, house of Israel: my way is well, but your own ways are not well. And if the righteous shall turn away from his righteousness and do iniquity: for the iniquity which he hath done he shall die. And if the ungodly shall turn away from his iniquity which he did, and shall do judgement and righteousness: this man hath delivered his soul. Because he turned away from all the iniquity which he did, he shall surely live and not die. And the house of Israel say: The way of the Lord is not well. My way is well, O house of Israel, but your own ways are not well. Therefore will I judge every man of you according to his ways, saith the Lord Adonai. Return and be converted from all your iniquity and your wickedness, lest these things be unto you for an evil torment. And cast away and put from you all the wickedness which ye have done, and make to yourselves a new heart and a new spirit, and ye shall not die, O house of Israel: for I desire not the death of the sinner, saith the Lord Adonai : but do ye return and live.

You see, beloved and dear children, how abundant are the mercies of the Lord our God and His goodness and loving-kindness towards us, and (how) He exhorts them that have sinned to repent. And in many places He speaks of these things; and He gives no place to the thought of those who are hard of heart and wish to judge strictly and without mercy, and to cast away altogether them that have sinned as though there were no repentance for them. But God (is) not so, but even sinners He calls to repentance and gives them hope; and those who have not sinned He teaches, and tells them that they should not suppose that we bear or partake in the sins of others. Simply, then, receive them that repent, rejoicing. For He spoke again in the same prophet concerning repentance thus: And thou, son of man, say to the sons of thy people: The righteousness of the righteous shall not deliver him in the day that he doeth wickedly; and the iniquity of the ungodly shall not hurt him in the day that he returneth from his iniquity: and the righteous cannot live in the day that he sinneth. And when I shall say to the righteous that he shall surely live, and he rely upon his righteousness and do iniquity: all his righteousness shall not be remembered unto him, but for the iniquity which he hath done, for the same he shall die. And when I shall say to the ungodly: Thou shalt surely die; and he turn from his sin and do judgement and righteousness, and return the pledge which he hath taken, and restore that which he hath robbed, and walk in the judgements and commandments of life so that he do no iniquity: he shall surely live and not die, and all his sins which he sinned shall not be remembered unto him: he hath done judgement and righteousness, he shall surely live. And the sons of thy people say: The way of the Lord Adonai is not well. Say unto them: It is your own ways are not well: for if the righteous shall turn away from his righteousness and do iniquity, he shall surely die for his iniquity; and if the ungodly shall turn away from his iniquity and do judgement and righteousness, for the same he shall live.

It behoves you then, O bishops, to judge according to the Scriptures those who sin, with gentleness and with mercy. For if, when a man is walking by the brink of a river and is ready to slip, thou by suffering him (to slip) hast thrust (and) cast him into the river, thou hast also committed murder. But if a man were to slip on the brink of a river and be near to perish, thou wouldst quickly reach out a hand to him and draw him out, lest he perish altogether. So do therefore (with the sinner); that both thy people may learn and understand, and he also that sins may not utterly perish.

But when thou hast seen one who has sinned, be stern with him, and command that they put him forth; and when he is gone forth let them be stern with him, and take him to task, and keep him without the Church; and then let them come in and plead for him. For our Saviour Himself also was pleading with His Father for sinners, as it is written in the Gospel: My Father, they know not what they do, neither what they speak: but if it be possible, do Thou forgive them. And then do thou, O bishop, command him to come in, and examine him whether he be repentant. And if he is worthy to be received into the Church, appoint him days of fasting according to his offence, two or three weeks, or five, or seven; and so dismiss him that he may depart, saying to him whatever is right for admonition and instruction; and rebuke him, and say to him that he be by himself in humiliation, and that he beg and beseech during the days of his fast that he may be found worthy of the forgiveness of sins:? as it is written in Genesis: Hast thou sinned be silent: thy repentance shall be with thee, and thou shalt have power over it. To Mary the sister of Moses also, when she had spoken against

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Moses, and afterwards repented and was held worthy of forgiveness, it was said of the Lord: If her father had but spit in her face, it were right for her to be ashamed, and to be separate seven days without the camp, and then to come in. So it behoves you also to do: to put forth from the Church those who promise to repent of their sins (for a space) proportionate to their offences: and afterwards do you receive them as merciful fathers.

But if the bishop be in himself a (cause of) offence, how can he stand up and make inquisition of any man's misdeeds, or rebuke him and give sentence upon him? For by reason of partiality, or of the presents which they receive -- either he or the deacons, whose conscience is not pure -- they (the deacons) cannot exert themselves to help the bishop; for they are afraid lest they should hear (from the sinner), as from an insolent man, that word which is written in the Gospel: Why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam from thine eye; and then shalt thou perceive to cast the mote out of thy brother's eye. The reason, then, that the bishop, with his deacons, is afraid, (is) lest they should hear from the sinner, as from an insolent man, that word of the Lord. For he knows not that it is a perilous thing for a man to speak against the bishop, and that he (the bishop) may be made an offence throughout the whole of that district. For one who has been sinning lacks understanding, and no more spares his soul. Hence, for whatever cause it be that the bishop is afraid, he feigns not to have knowledge of him who sins, and passes him over and rebukes and corrects him not. And hence Satan, when he has found him an occasion by means of one, gets power over others also -- which God forbid that it should come about -- and so it happens that the flock becomes such that it can no longer be set right. For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin:? and that which is said is fulfilled: My house is called a house of prayer, but ye have made it a den of thieves. But if the bishop keeps not silent from them that sin, but rebukes and reproves and corrects and admonishes and afflicts him that sins, he casts dread and fear upon others also. For it behoves the bishop to be by his doctrine a restrainer of sins and an example and encourager of righteousness, and by the admonition of his teaching a director of good works, and one who lauds and magnifies the good things which are to come and are promised by God in the place of life everlasting: a proclaimer also of the wrath to come in the judgement of God, with threatening of the grievous fire which is unquenchable and intolerable. And let him know the meaning of God's will, that he despise no man; because our Saviour has said: See that ye despise not any of these little ones that believe in me.

Let the bishop therefore be careful of all, both of them that have not sinned, that they may continue as they are without sin, and of them that have sinned, that they may repent, and that he may grant them forgiveness of sins, as it is written in Isaiah that the Lord saith: Loose every bond of iniquity, and sever all bands of violence and extortion.

DIDASCALIA CHAPTER 7

To Bishops.

Do thou therefore, O bishop, teach and rebuke, and loose by forgiveness. And know thy place, that it is that of God Almighty, and that thou hast received authority to forgive sins. For to you bishops it was said: All that ye shall bind on earth, it shall be bound in heaven; and all that ye shall loose, it shall be loosed. As therefore thou hast authority to loose, know thyself and thy manners and thy conversation in this life, that they be worthy of thy place. But without sin there is none among men, for it is written: There is no man pure of defilement, not even though his life in the world be but one day. Therefore the life and manner of conversation of the just men and patriarchs was written, that it might be known that in each one of them there was found at least some small sin; that it might be understood that the Lord God alone is without sin, as He said in David: That thou mayest be justified in thy words, and prevail in thy judgements. For the little defilement of the just is to us a solace and an encouragement, and a (source of) trust that we also, if we sin but a little, have a hope of obtaining forgiveness.

There is no man, then, without sin. But do thou strive according to thy power to be in nothing reproachable. And have a care of all, that none may stumble and perish by reason of thee. For a layman has the care of himself alone, but thou carriest the burden of all. And very great is the load that thou bearest; for to whom the Lord hath given much, much also will he require at his hand. As therefore thou carriest the burden of all, be watchful; for it is written: The Lord said unto Moses: Thou and Aaron shall take upon you the sins of the priesthood. For as thou art to render an account for many, so be careful of all; for those that are sound thou shalt preserve, but those that have sinned do thou admonish and rebuke and afflict; and (afterwards) ease them with forgiveness. And when he that sinned has repented and wept, receive him; and while the whole people prays over him, lay hand upon him, and suffer him henceforth to be in the Church. But those who are drowsy and slack do thou bring back and stir up and make firm, and exhort them and make them sound: for thou knowest what reward thou hast if thou do thus; but if thou neglect it, danger shall come upon thee; for the Lord spoke thus in Ezekiel concerning those bishops who neglect their people: And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, and say to them: Thus saith the Lord Adonai: Woe unto the shepherds of Israel, who feed themselves; and my sheep the shepherds have not fed. The milk ye eat, and with the wool ye are clothed, and that which is fat ye kill and the sheep ye feed not. That which was sick ye healed not, and that which was weak ye strengthened not, and that which was broken ye bound not up, and that which was gone astray ye brought not back, and that which was lost ye sought not out; but with force and with derision ye have subdued them.

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And my sheep were scattered for lack of a shepherd, and became meat for every beast of the field. And my sheep were scattered and gone astray on an the high mountains and on an the high hills, and on an the face of the land were my sheep scattered, and there was none to require and seek. Wherefore, ye shepherds, hear the word of the Lord Adonai. Forasmuch as my sheep are become a spoil and meat to every beast of the field for lack of a shepherd, and the shepherds have not sought my sheep, but the shepherds have fed themselves, and my sheep the shepherds have not fed: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord Adonai: Behold, I am against the shepherds, and I wilt seek my sheep at their hands; and I will cause them to cease, that henceforth they feed not my sheep: and the shepherds shalt no more feed themselves; but I will deliver my sheep out of their hands, and they shall no more be to them for meat. For thus saith the Lord Adonai: Therefore, behold, I wilt seek my sheep and visit them: as a shepherd visiteth his sheep in the day of tempest, when he is in their midst, so will I visit my sheep. And I will gather them together from all places wherein they were scattered in the day of cloud and thick darkness, and I will bring them forth from the peoples, and gather them from the lands, and bring them into their land; and I will feed them in the mountains of Israel, and in all the waste places of the land. And in a good and fat pasture will I feed them, and in the mountains of the Most High of Israel shall be the glory of their beauty. There shall they be encamped in a good encampment, and in a fat pasture shall they be fed in the mountains of Israel. I will feed my sheep, and I will stablish them, saith the Lord Adonai: that which is lost will I seek, and that which is gone astray will I bring back, and that which is broken will I bind up, and that which is sick will I strengthen, and that which is fat and sound will I keep: and I will feed them in judgement. And ye, my sheep, the sheep of my flock, thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between ram and ram. Is this a small thing to you, that ye devour a good and fat pasture, and the residue of your pasture ye trample upon with your feet, and my sheep did drink that which was trodden with your feet. Wherefore thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between them that are sick: because that ye were thrusting them with your sides and with your shoulders, and with your horns ye were butting all the sick ones, until ye had scattered them abroad. And I will deliver my sheep, and they shall no more be for a spoil: and I will judge between ewe and ewe. And I will set over them one shepherd, and he shall feed them, and he shall be their shepherd; and David my servant shall be their ruler in their midst: I the Lord have spoken it. And I will make for them a covenant of peace, and will cause evil beasts to cease from the land; and they shall dwell in the wilderness securely, and sleep in the woods. And I will give to them round about my mountain a blessing; and I will send down rain in its season, and it shall be rain of blessing. And the trees of the field shall give their fruits, and the land shall give its increase. And they shall dwell in their land securely: and they shall know that I am the Lord, when I shall cut the thongs of their yoke. And I will deliver them from the hand of them that subdued them, and they shall no more be for a prey to the peoples, and the beasts of the field shall no more devour them; but they shall lie down securely, and there shall be none to make them afraid. And I will establish for them a plantation for renown; and they shall no more be few and forsaken in the land, and they shall no more bear the shame of the peoples. And they shall know that I am the Lord their God with them, and they are my people of the house of Israel, saith the Lord Adonai. And ye my sheep, the sheep of my flock, are men, and I am your God, saith the Lord Adonai.

Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: I will judge between ram and ram, and between ewe and ewe; that is, between bishop and bishop, and between layman and layman: whether layman loves layman, and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me: and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict: but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world.

That which is whole preserve: that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace. And that which is weak strengthen: that is, him that is tempted confirm with admonition. And that which is sick heal: that is, him that is sick with doubting of his faith, heal with doctrine. And that which is broken bind up: that is, him that is stricken or buffeted or broken by his sins, and halts from the right way, bind up; that is, with the exhortation of admonition cure him, and lighten him of his transgressions, and comfort him and show him that there is hope for him; and bind him up and heal him and bring him into the Church. And that which is gone astray bring back: that is, him that was left in sins and was put forth for reproof, leave not without, but teach and admonish him, and bring him back and receive him into thy flock, that is, into the people of the Church. And that which is lost seek out: that is, him who by reason of the multitude of his transgressions has despaired and abandoned himself to destruction, suffer not to perish altogether, lest through utter neglect and indifference he fall asleep, and under the weight of his sleep forget his life, and hold aloof and depart from his flock, that is from the Church, and come to perdition. For when he shall be without the fold and removed from the flock, wolves will devour him while he is astray, and he will perish utterly. But do thou seek him out, and admonish and teach him, and bring him back; and visit him, and encourage him to be

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wakeful, and let him know that there is hope for him. And cut away this from men's thought, that they should say or imagine that which has already been rehearsed: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? For they ought not to say or to imagine these things; and they are not to think that their hope is cut off by reason of the multitude of their sins; but they are to know that the mercies of God are many, for that with an oath and with gracious intent He has promised forgiveness to them that sin.

But if a man sin and know not the Scriptures, and is not aware of the patience and mercy of God, and knows not the limit of forgiveness and repentance: by this very thing, that he is ignorant, he perishes. Do thou therefore as a compassionate shepherd, full of love and mercy and careful of his flock, visit and count thy flock, and seek that which is gone astray; as said the Lord God, Jesus Christ our good Teacher and Saviour: 'Leave the ninety and nine upon the mountains, and go seek that one which is gone astray. And when thou hast found it, bear it upon thy shoulders, rejoicing because thou hast found that which was gone astray; and bring it and let it mix with the flock.' So be thou also obedient, O bishop, and search out him that is lost, and seek him that is gone astray, and bring back him that is holding aloof. For thou hast authority to forgive sins to him that offendeth; for thou hast put on the person of Christ. Wherefore our Saviour also said to him that had sinned: Thy sins are forgiven thee: thy faith hath saved thee alive: go in peace. Now 'peace' is the Church of tranquillity and rest, into which He restored those whom He loosed from sins, sound (and) without blemish, having a good hope and earnest in exercises of labours and afflictions. For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for they that are whole have no need of a physician, but they that are sick. And thou also, O bishop, art made the physician of the Church: do not therefore withhold the cure whereby thou mayest heal them that are sick with sins, but by all means cure and heal, and restore them sound to the Church. And be not reproached with this word which the Lord spoke: With force and with derision ye were subduing them. Do not then use force, and be not violent, and pass not sentence sharply, and be not unmerciful; and deride not the people that is under thy charge, nor hide from them the word of repentance. For this is that, With force and with derision ye were subduing them, if thou deal harshly with thy lay folk, and correct them with force, and thrust and drive out and receive not (back) them that sin, but harshly and without mercy hide away repentance from them, and become a helper for the return of evil, and for the scattering of the flock for meat to the beasts of the field, that is, to evil men of this world: nay, not to men in truth, but to beasts, to the heathen and to heretics. For to him who goes forth from the Church they presently join themselves, and like evil beasts devour him as meat. And by reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen, or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God, And of the perdition of that (man) thou wilt be guilty, because thou art ready to drive out and cast away them that sin, and when they have repented and been converted thou wilt not receive them again. And thou hast fallen under the condemnation of that word of the Lord which He spoke: Their feet are swift to evil, and they hasten to shed blood. Affliction and misery are in their ways; and the way of peace they have not known. Now the way of peace is our Saviour Himself, as He said:? Forgive ye the sins of them that sin, that to you also your sins may be forgiven: give, and it shall be given unto you; which means: Give forgiveness of sins, that you also may receive forgiveness. And again He taught us that we should be constantly praying at all times and saying: Forgive us our debts, as we also have forgiven our debtors. But if thou forgive not them that sin, how shalt thou receive forgiveness? Lo, is not thine own mouth against thee, and dost not thou condemn thyself in that thou hast said, 'I have forgiven,' when thou hast not forgiven, but in sooth hast slain? For he who drives a man out of the Church without mercy, what does he else but cruelly slay and shed blood without pity For if by any a righteous man is unjustly slain with the sword, with God he shall be received into rest; but he who drives a man out of the Church and receives him not again, has committed everlasting murder, evilly and bitterly, and [God] gives for food to the grievous fire eternal him that is driven out from the Church, and regards not the mercy of God, and remembers not His goodness towards penitents, and takes not the example of Christ, nor considers those who repented of their many transgressions and received of Him forgiveness.

It behoves thee then, O bishop, to have before thine eyes those things which happened of old time, that from them thou mayest learn by comparison the healing of souls, and the admonition and reproof and exhortation of them that repent and have need of exhortation. And when thou judgest any persons, do thou with diligence and much investigation compare and follow out God's will: and as He did, so ought you also to do in your judgements. Hear then, O bishops, in regard to these things an apt and helpful example. It is written in the fourth Book of Kingdoms, and likewise in the second Book of Chronicles, thus: In those days reigned Manasseh, being twelve years old; and fifty years he reigned in Jerusalem: and the name of his mother was Hephzibah. And he did that which was evil before the Lord, after the uncleanness of those peoples which the Lord destroyed from before the children of Israel. And he turned again and built the shrines which Hezekiah his father had thrown down; and he set up pillars to Baal, and made abominations, as Ahab king of Israel had done. And he made altars for all the service of heaven, and worshipped all the hosts of heaven. And he built altars to demons in the house of the Lord, whereof the Lord had said: In the house of the Lord in Jerusalem, there will I set my name. And Manasseh served the shrines, and said: My name shall endure for ever. And he built altars for all the

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service of heaven in the two courts of the house of the Lord; 6and he made his sons to pass through the fire in the valley of Bar-Hinnom. And he practised augury and used magic; and he made soothsayers and enchanters and diviners, and did much evil before the eyes of the Lord to provoke him to anger. And he set the molten and graven image of abomination, which he had made, in the house of the Lord, whereof the Lord had said to David and to Solomon his son: In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will no more withhold my feet from the land of Israel, which I gave to their fathers: yet only if they will keep all that I have commanded them, according to all the commandments which my servant Moses commanded them. And they hearkened not: and Manasseh seduced them to do that which was evil before the eyes of the Lord, after the works of those peoples which the Lord destroyed from before the children of Israel. And the Lord spake against Manasseh and against his people by the hand of his servants the prophets, and said: Because Manasseh king of Judah hath done these evil abominations, as did the Amorites which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord the God of Israel: Behold, I bring such evils upon Jerusalem and upon Judah that everyone that heareth of them, both his ears shalt tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a water-pot is wiped, when it is overturned and falleth upon its face. And I wilt give the residue of mine inheritance to the sword, and wilt deliver them into the hand of their enemies; and they shall be for a prey and a spoil to all them that hate them, because they have done evil before mine eyes: for they are a provoking (people), from the day that I brought out their fathers from Egypt even unto this day. Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other with slain: by reason of the sins which he sinned, and caused Judah also to sin, in doing that which was evil before the Lord. And the Lord brought against them the chieftains of Assyria; and they took Manasseh and fettered him and cast ropes about him, and led him away to Babylon, and shut him up in prison all bound and fettered with iron? And there was given him bran-bread by weight, and water mingled with gall in small measure, that he might be alive and be sore afflicted and vexed. And when he was afflicted exceeding much, he entreated the face of the Lord his God, and humbled himself exceedingly before the God of his fathers; and he prayed before the Lord God and said:

THE PRAYER OF MANASSEH. O Lord God of my fathers, the God of Abraham and of Isaac and of Jacob and of their righteous seed, who madest the heaven and the earth with all the adornment thereof; who didst bind the sea and fix it by the commandment of thy word; who didst shut up the abyss and seal it with thy fearful and glorious name; before whose power all things fear and tremble: for unsupportable is the exceeding beauty of thy glory, and none can endure to stand before thine anger and thy wrath against sinners: without bound and without measure are the mercies of thy promises; for thou art a Lord long-suffering and merciful and very gracious, and dost repent thee of the evil of men. And thou, O Lord, according to the gentleness of thy goodness hast promised forgiveness to them that repent of their sins, and in the multitude of thy mercies hast appointed repentance for the salvation of sinners. If then, O Lord God of the righteous, thou didst not appoint repentance to the righteous, to Abraham and to Isaac and to Jacob: for neither did they sin against thee: yet hast thou appointed repentance to me a sinner. For more than the sands of the sea are my sins multiplied, and I have no respite to lift up my head for the multitude of mine iniquities. And now, O Lord, behold, I am justly afflicted; and as I am worthy, (so) am I vexed. For lo, I am bound and bowed down with (these) many bands of iron, so that I may not lift up my head: for neither am I worthy to lift up mine eyes and behold and see the height of heaven, by reason of the exceeding malice of my wickedness. For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations. And now, behold, I bend the knees of my heart before thee, and beseech thy kindness: I have sinned, O Lord, I have sinned; and because that I know my sins, I make supplication before thee. Forgive me, O Lord, and destroy me not with mine offences, and be not angry with me for ever, nor keep against me mine evil (deeds), neither condemn and cast me into the nether parts of the earth. For thou art the God of penitents: wherefore in me also, O Lord, show thy goodness, that whereas I am unworthy, thou deliverest me after the multitude of thy mercies. And for this will I praise thee ever and all the days of my life: for thee do all the hosts of heaven praise, and unto thee do they sing for evermore.

And the Lord hearkened to the voice of Manasseh, and had mercy on him. And there was made over him a flame of fire, and all the iron (bands) that were upon him were melted and dissolved. And the Lord delivered Manasseh from his afflictions, and caused him to return to Jerusalem over his kingdom. And Manasseh knew the Lord, and said: He is the Lord God alone. And he served the Lord only, with all his heart and with all his soul, all the days of his life: and he was accounted righteous. And he slept with his fathers; and Amon his son reigned after him.

You have heard, beloved children, how Manasseh served idols evilly and bitterly, and slew righteous men; yet when he repented God forgave him, albeit there is no sin worse than idolatry. Wherefore, there is granted a place for repentance. But concerning one who says: I shall have good (success) when I shall walk in the perverse desire of my heart, thus saith the Lord: I will stretch out my hand against him, and he shall be for a byword and a parable. For Amon also the son of Manasseh, when he conceived a design that he should transgress the Law, and said: 'My father from his youth did exceeding wickedly, and in his old age he repented: I also will walk in all the desires of my soul, and in the end will return to the Lord,' and did that which was evil before the Lord: he reigned but two years, because the Lord God quickly

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destroyed him from (his) good land. Beware therefore, you that are without faith, lest any man of you establish in his heart the thought of Amon, and perish suddenly and swiftly. Wherefore, O bishop, so far as thou canst, keep those that have not sinned, that they may continue without sinning; and those that repent of (their) sins heal and receive. But if thou receive not him who repents, because thou art without mercy, thou shalt sin against the Lord God; for thou obeyest not our Saviour and our God, to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgement in His hands, departed. But He, the Searcher of hearts, asked her and said to her: Have the elders condemned thee, my daughter? She saith to him: Nay, Lord. And he said unto her: Go thy way: neither do I condemn thee. In Him therefore, our Saviour and King and God, be your pattern, O bishops, and do you imitate Him, that you may be quiet and meek, and merciful and compassionate, and peacemakers, and without anger, and teachers and correctors and receivers and exhorters; and that you be not wrathful, nor tyrannical; and that you be not insolent, nor haughty, nor boastful.

DIDASCALIA CHAPTER 8

Warnings to Bishops; how they ought to conduct themselves.

You shall not be lovers of wine, nor drunken; and you shall not be extravagant, nor luxurious, nor spending money improperly. You shall make use of the gifts of God not {as alien (funds), but} as your own, as being appointed good stewards of God, who is ready to require at your hands an account of the discharge of the stewardship entrusted to you. Let that suffice you therefore which is enough for you, food and clothing and whatsoever is necessary. And you shall not make use of the revenues (of the Church) improperly, as alien (funds), but with moderation; and you shall not procure pleasure and luxury from the revenues of the Church: for sufficient for the labourer is his clothing and his food. As good stewards of God, therefore, dispense well, according to the command, those things that are given and accrue to the Church, to orphans and widows and to those who are in distress and to strangers, as knowing that you have God who will require an account at your hands, who delivered this stewardship unto you. Divide and give therefore to all who are in want.

But be you also nourished and live from the revenues of the Church; yet do not devour them by yourselves, but let them that are in want be partakers with you, and you shall be without offence with God. For God upbraids those bishops who greedily and by themselves make use of the revenues of the Church, and make not the poor to be partakers with them, saying thus: The milk ye eat, and with the wool ye are clothed. For the bishops ought to be nourished from the revenues of the Church, but not to devour them; for it is written: Thou shalt not muzzle the ox that treadeth out (the corn). As then the ox which works unmuzzled in the threshing floor eats, indeed, but does not consume the whole, so do you also, who work in the threshing floor which is the Church of God, be nourished from the Church, after the manner of the Levites who ministered in the tabernacle of witness, which in all things was a type of the Church: for even by its name it declares (this), for the tabernacle 'of witness' foreshowed the Church. Now the Levites who ministered therein were nourished from those things which were given as offerings to God by all the people -- gifts, and part-offerings, and first fruits, and tithes, and sacrifices, and offerings, and holocausts -- without restraint, they and their wives and their sons and their daughters; because their work was the ministry of the tabernacle alone; and therefore they received no inheritance of land among the children of Israel, because the inheritance of Levi and his tribe was the produce of the people.

You also then to-day, O bishops, are priests to your people, and the Levites who minister to the tabernacle of God, the holy Catholic Church, who stand continually before the Lord God. You then are to your people priests and prophets, and princes and leaders and kings, and mediators between God and His faithful, and receivers of the word, and preachers and proclaimers thereof, and knowers of the Scriptures and of the utterances of God, and witnesses of His will, who bear the sins of all, and are to give an answer for all. You are they who have heard how the word sternly threatens you if you neglect and preach not God's will, who are in sore peril of destruction if you neglect your people. You again are they to whom is promised from God the great reward which is not falsified nor withheld, and grace unspeakable in great glory, when you shall minister well to the tabernacle of God, His Catholic Church. As then you have undertaken the burden of all, so also ought you to receive from all your people the ministration of food and clothing, and of other things needful. And so again, from these same gifts that are given you by the people which is under your charge, do you nourish the deacons and widows and orphans, and those who are in want, and strangers. For it behoves thee, O bishop, as a faithful steward to care for all; for as thou bearest the sins of all those under thy charge, so shalt thou beyond all men receive more abundant glory of God. For thou art an imitator of Christ: and as He took upon Him the sins of us all, so it behoves thee also to bear the sins of all those under thy charge; for it is written in Isaiah concerning our Saviour thus: We saw him having no splendour nor beauty, but as one whose aspect was marred and dejected beyond that of men; and as a man that suffereth, and knoweth to bear infirmities. For his face was changed: he was despised, and was nothing accounted in our eyes. But he endured our sins, and for our sake did sigh. But we accounted him as one smitten and plagued and brought low. Yet for our sins was he smitten, and, was made sick for our iniquities: and by his stripes all we are healed. And again He saith: He bare the sins of many, and for their iniquity was delivered up. And in David and in all the prophets, and in the Gospel also, our Saviour makes intercession for our sins, whereas He is without sin. Therefore, as you have Christ for a pattern, so

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be you also a pattern to the people under your charge; and as He took upon Him (our) sins, so do you also take upon you the sins of the people. For you are not to think that the burden of the bishopric is light or easy. Wherefore, as you have taken up the burden of all, so the fruits also which you receive from all the people shall be yours, for all things of which you have need. And do you nourish well them that are in want, as being to render an account to Him who will require it, who can make no mistake nor be evaded. For as you administer the office of the bishopric, so from the same office of the bishopric ought you to be nourished, as the priests and Levites and ministers who serve before God, according as it is written in the Book of Numbers: The Lord spake with Aaron and said: Thou and thy sons and thy father's house shall take upon you the sins of the sanctuary; and thou and thy sons shall take upon you the sins of your priesthood. And thy brethren the sons of thy father, the tribe of Levi, bring nigh unto thee, and let them be added to thee and minister unto thee. And thou and thy sons with thee shall minister before this tabernacle of witness. Howbeit the sons of Levi shall not come nigh unto the vessels of the sanctuary and unto the altar, lest they die, they and you; but let them be added unto thee, and let them keep the charges of the tabernacle of witness, according to all the ministry of the tabernacle: and a stranger shall not come nigh unto thee. And ye shall keep the charges of the sanctuary and the charges of the altar: and there shall be no wrath against the children of Israel. And I, behold, I have taken your brethren the sons of Levi from among the children of Israel: as a gift they are given unto the Lord, that they may perform the ministry of the tabernacle of witness. And do thou and thy sons with thee keep your priesthood, according to all the ministry of the altar and of that which is within the veil; and perform your ministry as that which is given to your priesthood. But the stranger that cometh near shall die the death. And the Lord spake with Aaron and said: Behold, I have given to you the charges of the firstfruits, of every thing which is hallowed unto me by the children of Israel: to thee have I given them for a ministry, and to thy children after thee: (it is) an everlasting ordinance. And this shall be yours, of every holy thing which is hallowed of their fruits and of their offerings, and of all their sacrifices, and of all their trespass offerings, and of all their sin offerings: all that they shall offer to me of things hallowed shall be for thee and for thy sons. In the holy place ye shall eat thereof: every male of you shall eat thereof, thou and thy sons: it shall be for thee a holy thing. And these shall be for thee the firstfruits of their gifts, of all the part-offerings of the children of Israel: to thee have I given them, and to thy sons and thy daughters with thee: (it is) an everlasting ordinance: every one that is clean in thy house shall eat thereof. All the firstfruits of oil, and all the firstfruits of wine, and the firstfruits of corn, even all things that they shall give to the Lord, shall be thine: everyone that is clean in thy house shall eat thereof. And every devoted thing of the children of Israel shall be thine; and all that openeth the womb of all flesh, even all which they offer to the Lord, from men even unto beasts, shall be thine. Howbeit the firstborn of men and the firstlings of unclean beasts which shall be offered, shall be redeemed. And the redemption of them (shall be on this wise): from a month old and upward thou shalt redeem with a price, five shekels according to the shekel of the sanctuary, which are twenty shekels of silver. But the firstlings of oxen, and the firstlings of sheep and of goats, thou shalt not redeem: they are holy: their blood thou shalt pour out before the altar, and the fat of them thou shalt offer up for an offering of a sweet savour unto the Lord; and their flesh shall be clean to thee. And the top of the breast of the part-offering, and the right shoulder shall be thine. All part-offerings of the sanctuary, which the children of Israel shall set apart unto the Lord, to thee have I given them and to thy sons and to thy daughters with thee: an ordinance for ever and an everlasting covenant is it before the Lord unto thee and unto thy seed after thee. And the Lord spake with Aaron and said: In their land thou shalt receive no inheritance, and thou shalt have no portion among them; for I am thy portion and thine inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tithes of the children of Israel for an inheritance, in return for their ministry which they minister in the tabernacle of witness. And the children of Israel shall no more come nigh to the tabernacle of witness, lest they contract a sin of death; but the Levites shall perform the ministry of the tabernacle of witness, and they shall take upon them their sins: it is an everlasting ordinance unto their generations. And among the children of Israel they shall receive no inheritance; because the tithes of the children of Israel, even all that they shall set apart as part-offerings to the Lord, I have given to the Levites for an inheritance. For which cause I said unto them: Among the children of Israel they shall receive no inheritance. And the Lord spake with Moses and said unto him: Speak to the Levites and say to them: When ye receive of the children of Israel the tithes which I have given you from them for an inheritance, set by thereof, ye also, a part-offering unto the Lord, a tithe of the tithes: and your part-offering shall be accounted unto you as the corn from the threshing floor, and as the part-offering of the winepress. So shall ye set apart, ye also, a part-offering unto the Lord of all your tithes which ye receive from all the children of Israel; and ye shall give thereof a part-offering for the Lord unto Aaron the priest. Of all your gifts ye shall set by a part-offering unto the Lord, even of the firstfruits, (part) whereof he halloweth unto himself. And say thou unto them: When ye have set apart his firstfruits therefrom, it shall be reckoned unto the Levites as the produce of the threshing floor and as the produce of the winepress:? 31and do ye eat thereof in every place, ye and your households, because it is your reward in return for your ministry in the tabernacle of witness:? 32and ye shall contract no sin by reason thereof, when ye shall set apart the firstfruits thereof. And the holy things of the children of Israel ye shall not profane, lest ye die.

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DIDASCALIA CHAPTER 9

An admonition to the People, that they should honour the Bishop.

Hear these things then, ye laymen also, the elect Church of God. For the former People also was called a church; but you are the Catholic Church, the holy and perfect, a royal priesthood, a holy multitude, a people for inheritance, the great Church, the bride adorned for the Lord God. Those things then which were said beforetime, hear thou also now. Set by part-offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation (to Him) the beginning of whose name is the Decade. Hear, thou Catholic Church of God, that wast delivered from the ten plagues, and didst receive the Ten Words, and didst learn the Law, and hold the faith, (and know the Decade,) and believe in the Yod in the beginning of the Name, and art established in the perfection of His glory: instead of the sacrifices which then were, offer now prayers and petitions and thanksgivings. Then were first fruits and tithes and part-offerings and gifts; but to-day the oblations which are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites now are the presbyters and deacons, and the orphans and widows: but the Levite and high priest is the bishop. He is minister of the word and mediator; but to you a teacher, and your father after God, who begot you through the water. This is your chief and your leader, and he is your mighty king. He rules in the place of the Almighty: but let him be honoured by you as God, for the bishop sits for you in the place of God Almighty. But the deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit; and the presbyters shall be to you in the likeness of the Apostles; and the orphans and widows shall be reckoned by you in the likeness of the altar. And as it was not lawful for a stranger, that is for one who was not a Levite, to draw near to the altar or to offer aught without the high priest, so you also shall do nothing without the bishop. But if any man do aught without the bishop, he does it in vain, for it shall not be accounted to him for a work; for it is not fitting that any man should do aught apart from the high priest.

Do you therefore present your offerings to the bishop, either you yourselves, or through the deacons; and when he has received he will distribute them justly. For the bishop is well acquainted of those who are in distress, and dispenses and gives to each one as is fitting for him; so that one may not receive often in the same day or in the same week, and another receive not even a little. For whom the priest and steward of God knows to be the more in distress, him he succours according as he requires. And to those who invite widows to suppers let him send frequently her whom he knows to be in the more distress. [And again, if anyone gives bounties to widows, let him send her the rather who is in want.] But let the portion of the pastor be separated and set apart for him according to rule at the suppers or the bounties, even though he be not present, in honour of Almighty God. But how much (soever) is given to one of the widows, let the double be given to each of the deacons in honour of Christ, (but) twice twofold to the leader for the glory of the Almighty. But if anyone wish to honour the presbyters also, let him give them a double (portion), as to the deacons; for they ought to be honoured as the Apostles, and as the counsellors of the bishop, and as the crown of the Church; for they are the moderators and councillors of the Church. But if there be also a lector, let him too receive with the presbyters. To every order, therefore, let everyone of the laity pay the honour which is befitting him, with gifts and presents and with the respect due to his worldly condition.

But let them have very free access to the deacons, and let them not be troubling the head at all times, but making known what they require through the ministers, that is through the deacons. For neither can any man approach the Lord God Almighty except through Christ. All things therefore that they desire to do, let them make known to the bishop through the deacons, and then do them. For neither formerly in the temple of the sanctuary was anything offered or done without the priest. And moreover, even the idol-temples of the impure and abhorred and reprobate heathen to this day imitate the sanctuary. Far indeed in comparison be the house of abomination from the sanctuary: nevertheless, even in their absurd rites they neither offer nor do anything without their unclean priest; but so they imagine, that the unclean priest is the mouthpiece of the stones; and they wait for what he will command them to do. And in all that they purpose to do they consult their unclean priest, and without him do nothing, And because they imagine that what they do is acceptable, they honour him and worship him, as it were for the honour of the dumb stones that are fixed in the walls, and for the service of the foul and evil and cruel demons. If then those who are vain, and their customs false, and who have no hope, but are deceived by an empty hope, study and desire to imitate the sanctuary, and bestow all honour upon those who stand before their absurd idols: you who manifestly and openly believe in the truth, and hold fast to the hope that is not belied, and wait for the glorious promise which shall never pass away nor be made void -- why should not you rather honour the Lord God through those who preside over you?

Do you therefore esteem the bishop as the mouth of God. For if Aaron, because he interpreted to Pharaoh the words which were given through Moses, was called a prophet, as the Lord said to Moses: Behold, I have given thee as a god to pharaoh and Aaron thy brother shall be to thee a prophet: why then should not you also reckon them as prophets who are for you the mediators of the word, and worship them as God? But for us now, Aaron is the deacon, and Moses is the bishop. Now if Moses was called a god by the Lord, let the bishop also be honoured by you as God, and the deacon as a prophet. Wherefore, for the honour of the bishop, make known to him all things that you do, and let them be performed through him. And if thou know of one who is in much distress, and the bishop know not of him, do thou

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inform him; and without him do not, to his discredit, anything, lest thou bring a reproach upon him as one who neglects the poor. For he who sets abroad an evil report against the bishop, whether by word or by deed, sins against God Almighty. And again, if any man speaks evil of a deacon, whether by word or deed, he offends against Christ, Wherefore in the Law also it is written: Thou shalt not revile thy gods; and thou shalt not speak evil of a prince of thy people. Now let no man think that the Lord speaks (here) of idols of stone; but he calls 'gods' those who preside over you. Moses also saith in the Book of Numbers, when the people had murmured against him and against Aaron: Not against us do ye murmur, but against the Lord God. And our Saviour likewise said: Everyone that rejecteth you, rejecteth me, and him that sent me. For what hope at all is there for him who speaks evil of the bishop, or of the deacon? For if one call a layman fool, or raca, he is liable to the assembly, as one of those who rise up against Christ: because that he calls 'empty' his brother in whom Christ dwells, who is not empty but fulfilled; or (calls) him 'fool' in whom dwells the Holy Spirit of God, fulfilled with all wisdom: as though he should become a fool by the very Spirit that dwells in him! If then one who should say any of these things to a layman is found to fall under so great condemnation, how much more if he should dare to say aught against the deacon, or against the bishop, through whom the Lord gave you the Holy Spirit, and through whom you have learned the word and have known God, and through whom you have been known of God, and through whom you were sealed, and through whom you became sons of the light, and through whom the Lord in baptism, by the imposition of hand of the bishop, bore witness to each one of you and uttered His holy voice, saying: Thou art my son: this day have begotten thee.

Wherefore, O man, know thy bishops, through whom thou wast made a son of God, and the right hand, thy mother; and love him who is become, after God, thy father and thy mother: for whosoever shall revile his father or his mother, shall die the death. But do you honour the bishops, who have loosed you from sins, who by the water regenerated you, who filled you with the Holy Spirit, who reared you with the word as with milk, who bred you up with doctrine, who confirmed you with admonition, and made you to partake of the holy Eucharist of God, and made you partakers and joint heirs of the promise of God. These reverence, and honour them with all honour; for they have received from God the authority of life and death: not as judging those who sin and condemning them to death in fire everlasting, by cutting off and casting away those who are judged, which God forbid, but that they may receive and save alive those who return and repent.

Let them be your rulers therefore, and let them be accounted of by you as kings; and do you offer them tribute in service as to kings; for by you they ought to be sustained, and those who are with them: for thus is it written in the first Book of Kingdoms: Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him, and will make him captains of thousands and captains of hundreds. And they shall reap his harvest, and gather his vintage, and fashion the instruments of his chariots. And your daughters he will take to be weavers, and to be the ministers of his house. And your fields, and your vineyards, and your oliveyards, even the best (of them), he will take away and give to his servants. And he will take the tenth of your seed and of your vineyards, and give to his servants and to his eunuchs.? And your servants and your handmaids, and the best of your cattle, and your asses, he will take and tithe for the service of his work; and he will take the tenth of your sheep: and ye also shall be his servants. Now in like case is also the bishop. For if the king who reigned over so numerous a people -- as it is written in Hosea: The people of the children of Israel was numerous as the sand which is upon the seashore, which may not be measured nor numbered -- took also from the people the ministrations which he required according to the multitude of that people:? so now does the bishop also take for himself from the people those whom he accounts and knows to be worthy of him and of his office, and appoints him presbyters as counsellors and assessors, and deacons and subdeacons, as many as he has need of in proportion to the ministry of the house. And what can we say more? For the king who wears the diadem reigns over the body alone, and binds and looses it but on earth; but the bishop reigns over soul and body, to bind and to loose on earth with heavenly power. For great power, heavenly, almighty, is given to him. Therefore love the bishop as a father, and fear him as a king, and honour him as God. Your fruits and the works of your hands present to him, that you may be blessed; your firstfruits and your tithes and your vows and your part-offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him. And so shall thine offering be acceptable to the Lord thy God for a sweet savour, in the heights of heaven before the Lord thy God; and He will bless thee and multiply for thee the good things of His promise. For it is written in Wisdom: Every simple soul shall be blessed: and a blessing shall be upon the head of him that giveth.

Wherefore be constantly doing work, and be labouring and [[98]] offering an oblation. For the Lord has lightened the weight from you, and has loosed from you the collar-bands, and lifted from you the yoke of burden; and He has put away from you the Second Legislation after the abundance of His mercy; as it is written in Isaiah: Say to them that are in bonds, Go forth; and again: To bring forth the prisoners from bonds. And in David he said: His prisoners he hath not despised. And likewise in the Gospel He said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shalt find rest unto your souls. For my yoke is pleasant, and my burden is light.

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If then the Lord, by the gift of His grace, has set you loose and given you rest, and brought you out into refreshment, that you should no more be bound with sacrifices and oblations, and with sin offerings, and purifications, and vows, and gifts, and holocausts, and burnt offerings, and (Sabbath) idlings, and shewbread, and the observing of purifications; nor yet with tithes and firstfruits, and part-offerings, and gifts and oblations, -- for it was laid upon them to give all these things as of necessity, but you are not bound by these things, -- it behoves you to know the word of the Lord, who said: Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven. Now thus shall your righteousness abound more than their tithes and first fruits and part-offerings, when you shall do as it is written: Sell all thou hast, and give to the poor. So do, therefore, and keep the command through (him who is) bishop and priest and thy mediator with the Lord God. For thou art commanded to give, but he to dispense. And thou shalt require no account of the bishop, nor observe him, how he dispenses and discharges his stewardship, or when he gives, or to whom, or where, or whether well or ill, or whether he gives fairly; for he has One who will require, even the Lord God, who delivered this stewardship into his hands and held him worthy of the priesthood of so great an office. Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, let that be set before thine eyes which is said to thee in Jeremiah: Shall the clay say to the potter: Thou workest not, and hast not hands as one who should say to his father or his mother: Why bearest thou me? But do thou work and labour simply in the house of God; and let that saving word of the renewing of the Law be ever written and laid up in thy heart, and remember it, as the Lord said: Thou shalt love the Lord thy God with all thy soul, and with all thy strength. Now thy strength is thy worldly substance. And not with the lips only shall you love the Lord, as did that People, to whom upbraiding them He saith: This people honoureth me with their lips, but their heart is very far from me; but do thou love and honour the Lord with all thy strength, and offer His oblations ever at all times. And hold not aloof from the Church; but when thou hast received the Eucharist of the oblation, that which comes into thy hands cast (in), that thou mayest share it with strangers: for this is collected (and brought) to the bishop for the entertainment of all strangers. Wherefore lay up and set by as much as thou canst, for the Lord has said in the Law: Thou shalt not appear before me empty. Be doing good works therefore, and laying up to thyself treasure everlasting in heaven, where the moth corrupteth not, neither do thieves steal. And in so doing thou shalt not judge thy bishop nor thy fellow layman; for to you laymen it is said: Judge not, that ye be not judged. For if thou judge thy brother and condemn him, thou hast reckoned thy brother guilty: that is, thou hast condemned thyself; for thou shalt be judged with them that are guilty. For it is lawful for the bishops to judge, because to them it is said: Be ye approved money-changers [Agraphon]: so that it behoves the bishop, as one who proves money, to separate the bad from the good, and to reject and cast away those that are altogether bad, and to leave in the melting-pot those that are hard, and for whatever reason faulty, like faulty (coins). But to the layman it is not permitted to judge his neighbour, nor to lay upon himself a burden that is not his. For the weight of this burden is not for laymen, but for the bishop. Wherefore, being a layman, thou shalt not lay snares for thyself; but leave judgement in the hand of those who will have to render an account, and do thou study to work peace with all men; and love thy members, thy fellow laymen, for the Lord saith: Love thy neighbour as thyself.

DIDASCALIA CHAPTER 10

Of False Brethren

But if there be false brethren who, through envy or jealousy of the Enemy and Satan, who works in them, bring an accusation against any of the brethren falsely, or even truly, let them know that everyone who searches out such things for the purpose of accusing or slandering any man, is a son of wrath: and where wrath is, God is not; for wrath is of Satan, and through these false brethren he never suffers peace to be in the Church. Wherefore, when you have known those who are thus void of understanding, first of all believe them not; and secondly, do you the bishops and deacons be wary of them; and when you hear them saying anything against one of the brethren, take knowledge of him against whom they bring the accusation, and make inquiry prudently, and weigh his conduct; and if he is found blameworthy, do according to the teaching of our Lord which is written in the Gospel: Reprove him between thyself and him; and save him when he repenteth and returneth. But if he be not persuaded, reprove him among two or three; that that may be fulfilled which is said: At the mouth of two or three witnesses every word shall be established. Now why, brethren, is it required that a testimony be established at the mouth of two or three witnesses? Because the Father and the Son and the Holy Spirit bear witness to the works of men. For where there is the admonition of doctrine, there also is correction and conversion of them that err. Wherefore, at the mouth of two or three witnesses every word shall be established. But if he obey not, reprove him before the whole church. But if he obey not even the church, let him be accounted by thee as the heathen and as the publican. For the Lord has commanded you, O bishops, that you should not henceforth receive such a one into the Church as a Christian, nor communicate with him. For neither dost thou receive the evil heathen or publicans into the Church and communicate with them except they first repent, professing that they believe and henceforth will do no more evil works: for to this end did our Lord and Saviour grant a place for repentance to those who have sinned. For I Matthew also, who am one of the twelve Apostles who speak to you in this Didascalia, was formerly a publican; but now, because that I believed, I have obtained mercy, and have repented of my former deeds, and have been

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counted worthy also to be an apostle and preacher of the word. And the prophet John likewise preached in the Gospel to publicans; and he deprived them not of hope, but taught them how they should order themselves; and when they asked him for advice, he said to them: Exact no more than that which is commanded and appointed you. And Zacchaeus, too, the Lord received unto repentance when he besought Him. Nor do we withhold life even from the heathen, if they will repent and put away and reject their error.

As a heathen, then, and as a publican let him be accounted by you who has been convicted of evil deeds and falsehood; and afterwards, if he promise to repent -- even as when the heathen desire and promise to repent, and say 'We believe' we receive them into the congregation that they may hear the word, but do not communicate with them until they receive the seal and are fully initiated: so neither do we communicate with these until they show the fruits of repentance. But let them by all means come in, if they desire to hear the word, that they may not wholly perish; but let them not communicate in prayer, but go forth without. For they also, when they have seen that they do not communicate with the Church, will submit themselves, and repent of their former works, and strive to be received into the Church for prayer; and they likewise who see and hear them go forth like the heathen and publicans, will fear and take warning to themselves not to sin, lest it so happen to them also, and being convicted of sin or falsehood they be put forth from the Church. But thou shalt by no means forbid them to enter the Church and hear the word, O bishop; for neither did our Lord and Saviour utterly thrust away and reject publicans and sinners, but did even eat with them. And for this cause the Pharisees murmured against Him, and said: He eateth with publicans and sinners. Then did our Saviour make answer against their thoughts and their murmuring, and say: They that are whole have no need of a physician, but they that are sick. Do you therefore consort with those who have been convicted of sins and are sick, and attach them to you, and be careful of them, and speak to them and comfort them, and keep hold of them and convert them. And afterwards, as each one of them repents and shows the fruits of repentance, receive him to prayer after the manner of a heathen. And as thou baptisest a heathen and then receivest him, so also lay hand upon this man, whilst all pray for him, and then bring him in and let him communicate with the Church. For the imposition of hand shall be to him in the place of baptism: for whether by the imposition of hand, or by baptism, they receive the communication of the Holy Spirit.

Wherefore, as a compassionate physician, heal all those who sin; and go about with all skill, and bring healing to bear for the succour of their lives. And thou shalt not be ready to cut off the members of the Church; but employ the bandages of the word, and the fomentations of admonition, and the compress of exhortation. But if the sore be sunken and lack flesh, nourish it and level it up with healing drugs; and if there be dirt in it, cleanse it with a pungent drug, that is with the word of rebuke. But if the flesh be over swollen, wear it down and level it with a violent drug, that is with the threat of judgement. But if gangrene should set in, cauterize it with burnings, that is, with incisions of much fasting cut away and clear out the rottenness of the sore. But if the gangrene assert itself and prevail even over the burnings, give judgement:? and then, whichever member it be that is putrified, with advice and much consultation with other physicians, cut off that putrefied member, that it may not corrupt the whole body. Yet be not ready to amputate straightway, and be not in haste to have recourse at once to the saw of many teeth; but use first the knife and cut the sore, that it may be clearly seen, and that it may be known what is the cause of the disease that is hidden within; so that the whole body may be kept uninjured. But if thou see that a man will not repent, but has altogether abandoned himself, then with grief and to sorrow cut him off and cast him out of the Church. But if it be found that the hostile charge is false, and you the pastors, with the deacons, accept the falsehood as truth -- whether through respect of persons, or by reason of the presents which you receive -- and pervert judgement because you desire to do the will of the Evil One, and expel and cast out from the Church him that is accused, whereas he is innocent of this charge: you shall render an account in the day of the Lord; for it is written: Thou shalt not respect persons in judgement; and again the Scripture saith: A bribe blindeth the eyes of them that see, and perverteth right words; and again it hath said: Deliver ye the oppressed, and judge the fatherless, and acquit the widows; and: Judge right judgement in the gates.

Give heed therefore that you be not respecters of persons and incur the judgement of the Lord's word, which He spoke thus: Woe to them that make bitter sweet, and sweet bitter; and call light darkness, and darkness light; and acquit the wicked for his bribe, and turn away the innocency of the innocent. But beware that you condemn not a man wrongfully, nor abet them that are evil; for when you judge others, you judge your own selves, as the Lord said: With the judgement that ye judge, ye shall be judged; and as ye condemn, ye shall be condemned. Wherefore, remember and have ready by you this saying: Forgive, and it shall be forgiven you; and condemn not, that ye may not be condemned.

But if your judgement be without respect of persons, O bishops, observe him that accuses his brother, whether he be not a false brother, and has brought the accusation out of envy or jealousy, that he may disturb the Church of God and slay him who is accused by him through his expulsion from the Church and his delivery over to the sword of fire. Judge him therefore, thou, sternly, because he has brought evil upon his brother. For as regards his own intent, if he had been able to catch beforehand the judge's ear, he would have slain his brother in fire. It is written: Whoso sheddeth man's blood, his own blood shall be shed for the blood which he hath shed. If then he is found to be such, expel him from the Church with great denunciation as a murderer; and after a time, if he promise to repent, warn him and correct him

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sternly; and then lay hand upon him and receive him into the Church. And be wary and guard such a one, that he no more disturb any other. But if, after he is come in, you see that he is still contentious and minded to accuse others also, and mischievous and designing, and making false complaints against many: drive him out, that he may no further disturb and trouble the Church. For such a one, though he be within, yet because he is unseemly to the Church, he is superfluous to her, and there is no profit in him. For we see that there are some men born with superfluous members to their bodies, as fingers or other excessive flesh; but these, though they pertain to the body, are a reproach and a disgrace both to the body and to the man, because they are superfluous to him. Yet when they are removed by the surgeon, that man recovers the comeliness and beauty of his body; and he suffers no defect by the removal from it of that which was superfluous, but is even the more conspicuous in his beauty.

In like manner then do you also act, O pastors. For since the Church is a body, and the members are we who believe in God and abide in love in the fear of the Lord, even as we have received command to be perfect: therefore, one who contrives evil against the Church, and troubles her members, and loves the complaints and fault-findings of the Enemy, to wit, disturbances, quarrels, slanders, murmurings, contentions, controversies, accusations, charges, vexations: he that loves and does these things -- rather it is the Enemy that works in him -- and remains within the Church, the same is alien to the Church and a domestic of the Enemy; for to him he ministers that he may be working through him and may thwart and harass the Church. Such a one therefore, if he remain within, is a disgrace to the Church by reason of his blasphemies and his manifold disorder; for through him the Church of God comes in danger of being scattered. Deal with him therefore as it is written in Wisdom: Put forth an evil man from the assembly, and his contention will go out with him; and make an end of strife and ignominy: lest, if he sit in the assembly, he dishonour you all. For when he has gone forth twice from the Church, he is justly cut off; and the Church is the more beautiful in her proper form, forasmuch as peace has been restored to her, which (before) was wanting to her: for from that hour the Church remains free from blasphemy and disorder. But if your mind be not pure -- whether it be through respect of persons, or the gifts of filthy lucre which you receive -- and you endure that an evil person should remain among you; or again, (if) you thrust away and expel from the Church them that are of good conversation, and foster among you many that are evil, contentious persons and scatterers (of the flock) and riotous:? you will bring blasphemy upon the assembly of the Church, and will run the risk of scattering her through these persons; and you will have put yourselves in deadly peril of forfeiting eternal life -- because you have pleased men, and have turned back from the truth of God, through respect of persons and the habit of receiving empty gifts: and you will have scattered the Catholic Church, the beloved daughter of the Lord God.

DIDASCALIA CHAPTER 11

An Exhortation to Bishops and Deacons

Strive therefore, O bishops, together with the deacons, to be right with the Lord; for the Lord has said: If ye will be right with me, I also will be right with you; and if ye will walk perversely with me, I also will walk perversely with you, saith the Lord of Hosts. Be right therefore, that you may deserve to receive praise of the Lord, and not blame (from him who is) of the contrary part.

Let the bishops and the deacons, then, be of one mind; and do you shepherd the people diligently with one accord. For you ought both to be one body, father and son; for you are in the likeness of the Lordship. And let the deacon make known all things to the bishop, even as Christ to His Father. But what things he can, let the deacon order, and all the rest let the bishop judge. Yet let the deacon be the hearing of the bishop, and his mouth and his heart and his soul; for when you are both of one mind, through your agreement there will be peace also in the Church.

Now for a Christian this is becoming praise, that he have no evil word with any man. But if by the agency of the Enemy some temptation befall a man, and he have a lawsuit, let him strive to be quit of it, even though he be to suffer some loss: and at all events let him not go to the tribunals of the heathen. And you shall not admit a testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God. Wherefore, because the heathen are to stand on the left, He called them 'the left hand;' for our Saviour spoke thus to us: Let not your left hand know what your right hand doeth. For the heathen are not to know of your lawsuits, and you shall not admit a testimony from them against yourselves, nor go to law before them: as also in the Gospel He saith: Give what is Caesar's to Caesar, and what is God's to God. Be thou willing therefore to suffer a loss, and striving rather to make peace. For when thou shalt suffer any worldly loss for the sake of peace, with God it shall be gain to thee, because that thou fearest God and doest according to His commandment.

But if there be brethren who have a quarrel one with another -- which God forbid -- you the leaders should know forthwith that it is no work of brotherhood in the Lord that they perform who have dared so to do. But if one of them be found to be of the sons of God, being meek and yielding, he is a son of the light. But one who is hard and froward, and overreaching and blasphemous, is a hypocrite, and the Enemy works in him. Reprove him therefore, and rebuke and upbraid him, and put him forth for correction; and afterwards, as we have already said, receive him, that he may not utterly perish. For when such are corrected and reproved, you will not have many lawsuits. But if they know not the word which was spoken by our Lord in the Gospel, which saith: How many times, if my brother offend against me, shall I forgive him? but are angry one with another and become enemies, teach them, you, and reprove them, and make peace between them; for the Lord has said: Blessed are

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the peacemakers. And know that it behoves the bishop and the presbyters to judge warily: as our Saviour said when we asked Him, How many times, if my brother offend against me, shall I forgive him?? unto seven times? But our Lord taught us and said to us: Not seven times, I say, only, but even unto seventyfold seven. For so the Lord desires, that they who are His in truth should never have anything at all against any man, and should not be angry with any man:? how much less does He desire that men should have lawsuits one with another? But if aught should happen to come about through the agency of the Enemy, so let them be judged before you as you also are surely to be judged.

First, then, let your judgements be held on the second day of the week, that if perchance anyone should contest the sentence of your words, you may have space until the Sabbath to compose the matter, and may make peace between them that are at odds and reconcile them on the Sunday. Now let the presbyters and the deacons be ever present in all judgements with the bishops. Judge without respect of persons.

When therefore the two parties who have the suit or quarrel one with another shall come and stand together in the judgement, as the Scripture saith, after you have heard them, pass sentence righteously. And give diligence to keep them in friendship before the sentence is pronounced upon them, lest there go forth from you against one of them, being a brother, a condemnation of earthly judgement. And so judge as you also are surely to be judged, even as you have Christ for partner and assessor and counsellor and spectator with you in the same cause. But if there be any who are accused by some one, it being charged against them that they conduct themselves not well in the way of the Lord: again, hearing both parties, make diligent inquiry, as being to give sentence in a matter of everlasting life or cruel and bitter death. For if a man is truly convicted, and he be condemned and go forth from the Church, he has been cast out from life and glory everlasting, and is become reprobate among men and guilty before God. Judge therefore, according to the magnitude of the charge, whatever it be, with much mercy; and incline rather to save alive without respect of persons than to destroy, by condemning, those who are judged.

But if there be one who is innocent, and he be condemned by the judges through respect of persons, the judgement of unjust judges shall do him no hurt with God, but shall rather profit him; for but for a little while is he unjustly judged by men, but afterwards, in the day of judgement, because he has been unjustly condemned, he shall be the judge of (his) unjust judges. For you have been the arbiters of an unjust judgement, and therefore shall be requited by God accordingly, and cast out of the Catholic Church of God. And that shall be fulfilled in your case: With what judgement ye judge, ye shall be judged.

Wherefore, when you sit to judge, let both parties -- for we do not call them brothers until peace has been made between them -- come and stand together; and do you make prudent and diligent inquiry as between those who have the suit and quarrel one with another. And learn first concerning him who makes the accusation, whether there be any accusation against him also, or whether perchance he has brought charges against others as well; and again, whether he has brought his accusation out of any former enmity or quarrel, or out of envy; and (inquire) also of what manner his conversation is -- whether he is meek, and without anger, and not given to slander, and whether he loves the widows and the poor and strangers, and is not greedy of filthy lucre; and whether he is quiet, and friendly to all and a lover of all; whether he is merciful and open-handed to give, and not a glutton and greedy, nor grasping, nor drunken, nor intemperate, nor slothful: for the perverse heart contriveth evil, and the same disturbeth cities at all times; and whether no such evil has been committed by him as is (done) in the world. And if he that makes the accusation is free from all these things, it is already evident and manifest that he is trustworthy, and that his accusation is true. But if he is known to be perverse and contentious, and his conduct not right, this (also) is evident, that he brings false witness against your brother. When therefore he is found and known to be an injurious person, rebuke him and put him forth for a time, until he repent and be converted and weep: lest perchance he again blaspheme against some other of our brethren who is of good conversation; or lest, while he sits in your congregation, some other like him, seeing him unreproved, should himself dare to do in like manner to one of our brethren, and should perish before God. But if he who has sinned is rebuked and corrected and put forth for a season, he also who was ready to imitate him and to do as he did, having seen him put forth, will fear lest it happen to him in like manner, and will submit himself: and he shall live before God, and in no wise be put to shame among men.

And concerning him again who is judged take counsel and thought among you in like manner:? and observe his manners and conduct in the world, whether perchance you have heard many charges against him, or whether he has committed many crimes. For if he is found to have committed crimes, it is likely that this charge also which they prefer against him is true. But again, it may happen that he had formerly committed some sin, but is innocent of this present charge. Wherefore, make diligent investigation of these things, that you may give sentence with great caution and surety; and do you judge rightfully concerning him who is found to be guilty, and pass judgement upon him. But let anyone of them who will not abide by your judgement be reproved and put forth from the congregation until he repent and make entreaty of the bishop or of the Church, and confess that he has sinned, and is penitent. And thus shall advantage accrue to many: lest at any time some other, seeing him sit in the Church unrebuked and uncorrected, should himself dare to do as he did, thinking him alive among men, whereas with God he is lost. But if you hear one party alone, while the other is not present to make his defence to the charge which they bring against him, and you pass sentence hastily, without counsel and without inquiry, and, in accordance

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with the falsehoods which you have believed, condemn him while he is not present to defend himself: you shall be partners before God of him that brought the false witness, and with him you shall be punished by God. For the Lord has said in Proverbs: He that meddleth in a quarrel that is not his own, is as he that taketh hold of a dog's tail; and again in another place He has said: Judge right judgement; and again He has said: Judge the fatherless, and justify the widows; and again He saith:? Deliver the oppressed, and sever every bond of iniquity But if you resemble those elders who were in Babylon, who bore false witness against Susanna and wickedly condemned her to death, you also shall be partners of their judgement and of their condemnation; for the Lord by Daniel saved Susanna from the hand of the ungodly, and those elders who were guilty of her blood He condemned to fire.

Now very far apart do we set the things of the sanctuary from those of the world; nevertheless (this) we say: You see, brethren, how, when murderers are brought before the (civil) authority, the judges question diligently those who bring them, and learn from them what they have done. And then again they ask the criminal whether these things are so; and though he himself confess and say, 'Yea' they do not send him straightway to death, but question him again for many days, and drawing the curtain take thought and counsel much together. And then at length they pass upon him the sentence of death, and lifting up their hands to heaven protest that they are innocent of the man's blood. And these things they do though they are heathens and know not God nor the requital they receive from God for those whom they judge and condemn unjustly. And do you, who know who is our God and what His judgements, dare to give sentence upon one who is not guilty? We counsel you therefore that you make inquiry with diligence and much caution. For the word of sentence which you decree ascends straightway to God; and if you have justly judged, you shall receive of God the reward of justice, both now and hereafter; but if you have judged unjustly, again you shall receive of God a recompense accordingly. Strive therefore, brethren, that you be worthy to receive praise from God, and not blame; for praise from God is everlasting life to men, but blame from God is eternal death to men.

Have a care therefore, O bishops, that you be not in haste to sit in judgement forthwith, lest you be constrained to condemn a man; but before they come and stand in the judgement, admonish them and make peace between them. And admonish those who have the suit and quarrel one with another, and teach them in the first place that it is not right for any man to be angry, because the Lord has said: Every one that is angry with his brother is liable to the judgement; and secondly, that if it should happen through the agency of the Enemy that some anger arise, they ought at once, that very day, to be reconciled and appeased, and to be at peace with one another. For it is written: Let not the sun go down upon thine anger against thy brother; and in David also He saith: Be angry, and sin not; that is, be speedily reconciled, lest, if anger continue, malice arise and beget sin. He saith in Proverbs: The soul that keepeth malice shall die. And our Lord and Saviour also said: If thou offer thy gift upon the altar, and there remember that thy brother keepeth any malice against thee, leave thy gift before the altar, and go, first be reconciled with thy brother: and then come, offer thy gift. Now the gift of God is our prayer and our Eucharist. If then thou keep any malice against thy brother, or he against thee, thy prayer is not heard and thy Eucharist is not accepted ; and thou shalt be found void (both) of prayer and Eucharist by reason of the anger which thou keepest. A man ought to pray diligently at all times; but those who bear anger and malice towards their brethren God does not hear; and though thou pray three times in one hour, thou shalt gain nothing, for thou art not heard by reason of thine enmity against thy brother. Wherefore, if thou carest and strivest to be a Christian, follow the saying of the Lord which saith: Loose all ties of iniquity; and sever the bands of violence and oppression. For upon thee has our Saviour laid this power, that thou shouldst forgive thy brother who has offended against thee unto seventyfold seven time, that is, four hundred and ninety. How many times then hast thou forgiven thy brother, that thou wilt no more forgive him, but keepest malice and maintainest enmity, and desirest to go to law? Therefore is thy prayer hindered. But even if thou hast forgiven the full four hundred and ninety times, add still more for thine own sake, and of thy bounty, without anger, forgive thy brother. And if thou do it not for thy brother's sake, bethink thee and do it at least for thine own; and forgive thy neighbour, that thou mayest be heard when thou prayest, and mayest offer an acceptable oblation to the Lord.

Wherefore, O bishops, that your oblations and your prayers may be acceptable, when you stand in the Church to pray let the deacon say with a loud voice: 'Is there any man that keepeth aught against his fellow?' that if there be found any who have a lawsuit or quarrel one with another, thou mayest entreat them and make peace between them. They who enter a house and say, Peace be in this house, both are proclaimers of peace and do bring peace. If then thou preach peace to others, still more does it behove thee to have peace with thy brethren. As a son of light and peace therefore, be thou light and peace to all men; and contend with no man, but be in quiet and peace with all men. And be a helper with God that (the number of) those who are saved may be increased; for this is the will of the Lord God. But they who love enmity and quarrels, and contentions and lawsuits, are enemies of God. For the Lord from the beginning, through the prophets and righteous men, called all generations to repentance and salvation; and we, moreover, the Apostles, who have been accounted worthy to be the witnesses of His manifestation and preachers of His divine word, have heard from the mouth of the Lord Jesus Christ, and do know of a surety and say what is His will, and the will of His Father, that no man should perish, but that all men should believe and be saved. For this is that which He taught us to say when we pray: Thy will be done in earth, as in heaven; that as the

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angels of heaven and the hosts and all (His) ministers praise God, so too on earth all men should praise God. It is His will, then, to save all; and this is His pleasure, that they who are saved should be many.

He who is contentious, or makes himself an enemy to his neighbour, diminishes the people of God. For either he drives out of the Church him whom he accuses, and diminishes her and deprives God of the soul of a man which was being saved, or by his contention he expels and ejects himself from the Church, and so again he sins against God. For God our Saviour spoke thus: Everyone that is not with me, is against me; and everyone that gathereth not with me, scattereth. Wherefore thou art no helper with God for the gathering together of the people, because thou art a disturber and a scatterer of the flock, and an adversary and enemy of God. Be not therefore forever embroiled in contentions and quarrels, or wrangling, or enmity, or lawsuits, lest thou scatter some one from the Church. For we by the power of the Lord God have gathered (men) from all peoples and from all tongues, and have brought them to the Church with much labour and toil and in daily peril, that we might do the will of God and fill the house with guests, that is His holy Catholic Church, that they might be glad and rejoicing, and be praising and glorifying God who called them to life.

Be you then, O laymen, peaceable one with another, and strive like wise doves to fill the Church, and to convert and tame those that are wild and bring them into her midst. And (for) this is the great reward that is promised by God: if you deliver them from fire, and present them to the Church firmly established and faithful.

DIDASCALIA CHAPTER 12

To Bishops: that they should be peaceable.

And you the bishops, be not hard, nor tyrannical, nor wrathful, and be not rough with the people of God which is delivered into your hands. And destroy not the Lord's house nor scatter His people; but convert all, that you may be helpers with God; and gather the faithful with much meekness and long-suffering and patience, and without anger, and with doctrine and exhortation, as ministers of the kingdom everlasting.

And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity. And for the presbyters let there be assigned a place in the eastern part of the house; and let the bishop's throne be set in their midst, and let the presbyters sit with him. And again, let the lay men sit in another part of the house toward the east. For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the lay men, and then the women that when you stand up to pray, the rulers may stand first, and after them the lay men, and then the women also. For it is required that you pray toward the east, as knowing that which is written: Give ye glory to God, who rideth upon the heaven of heavens toward the east.

But of the deacons let one stand always by the oblations of the Eucharist; and let another stand without by the door and observe them that come in; and afterwards, when you offer, let them minister together in the Church. And if anyone be found sitting out of his place, let the deacon who is within reprove him and make him to rise up and sit in a place that is meet for him. For our Lord likened the Church to a fold; for as we see the dumb animals, oxen and sheep and goats, lie down and rise up, and feed and chew the cud, according to their families, and none of them separate itself from its kind; and (see) the wild beasts also severally range with their like upon the mountains: so likewise in the Church ought those who are young to sit apart, if there be room, and if not to stand up; and those who are advanced in years to sit apart. And let the children stand on one side, or let their fathers and mothers take them to them; and let them stand up. And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart. And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacon also see that no one whispers, or falls asleep, or laughs, or makes signs. For so it should be, that with decency and decorum they watch in the Church, with ears attentive to the word of the Lord.

But if any brother or sister come from another congregation, let the deacon question her and learn whether she is married, or again whether she is a widow (who is) a believer; and whether she is a daughter of the Church, or belongs perchance to one of the heresies; and then let him conduct her and set her in a place that is suitable for her. But if a presbyter should come from another congregation, do you the presbyters receive him with fellowship into your place. And if it be a bishop, let him sit with the bishop; and let him accord him the honour of his rank, even as himself. And do thou, O bishop, invite him to discourse to thy people; for the exhortation and admonition of strangers is very profitable, especially as it is written: There is no prophet that is acceptable in his own place. And when you offer the oblation, let him speak. But if he is wise and gives the honour to thee, and is unwilling to offer, at least let him speak over the cup. But if, as you are sitting, some one else should come, whether a man or a woman, who has some worldly honour, either of the same district or of another congregation: thou, O bishop, if thou art speaking the word of God, or hearing, or reading, shalt not respect persons and leave the ministry of thy word and appoint them a place; but do thou remain still as thou art and not interrupt thy word, and let the brethren themselves receive them. And if there be no place, let one of the brethren who is full of charity and loves his brethren, and is one fitted to do an honour, rise and give them place, and himself stand up. But if, while younger men or women sit, an older man or woman should rise and give up their place, do thou, O deacon, scan those who sit, and see which man or woman of them is younger than the rest, and make them stand up, and cause him to sit who had risen and

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given up his place; and him whom thou hast caused to stand up, lead away and make him to stand behind his neighbours: that others also may be trained and learn to give place to those more honourable than themselves. But if a poor man or woman should come, (whether of the same district) or of another congregation, and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them, even if thou have to sit upon the ground; that thou be not as one who respects the persons of men, but that thy ministry may be acceptable with God.

DIDASCALIA CHAPTER 13

An Instruction to the People to be constant in assembling in the Church.

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short of a member. For let not a man take thought of others only, but of himself as well, hearkening to that which our Lord said: Everyone that gathereth not with me, scattereth. Since therefore you are the members of Christ, do not scatter yourselves from the Church by not assembling. Seeing that you have Christ for your head, as He promised -- for you are partakers with us -- be not then neglectful of yourselves, and deprive not our Saviour of His members, and do not rend and scatter His body. And make not your worldly affairs of more account than the word of God; but on the Lord's day leave every thing and run eagerly to your Church; for she is your glory. Otherwise, what excuse have they before God who do not assemble on the Lord's day to hear the word of life and be nourished with the divine food which abides for ever? For you are eager to receive temporal things and those that are but for a day and an hour, (but) those that are eternal you neglect; and you are anxious about baths, and to be fed with the meat and drink of the belly, and about other things, but for the things eternal you have no care, but neglect your soul and have no zeal for the Church, to hear and receive the word of God. And in comparison of them that err what excuse have you? For the heathen, when they daily rise from their sleep, go in the morning to worship and minister to their idols; and before all their works and undertakings they go first and worship their idols. Neither at their festivals and their fairs are they wanting, but are constant in assembling: not only they who are of the district, but even those who come from afar; and all likewise assemble and come to the spectacle of their theatre.? And so in like manner they who are vainly called Jews, they remain idle one day after six, and assemble in their synagogue; and never do they withdraw themselves or neglect their synagogue, nor disregard their (days of) idleness -- even they who by reason of their unbelief are made void of the power of the word, and of the very name by which they call themselves Jews: for 'Jew' is interpreted 'confession' but these are no confessors, since they do not confess the passion of Christ, which by transgression of the Law they caused, that they should repent and be saved. If then they who are not saved bestow care at all times on things wherein there is no profit and which avail them nothing, what excuse has he before the Lord God who withdraws himself from the assembly of the Church, and does not even imitate the gentiles, but by reason of his non-attendance grows indifferent and careless, and stands aloof and does evil to whom the Lord said by Jeremiah: My laws ye have not kept but neither have ye conversed after the laws of the gentiles; and ye have well nigh surpassed them in evildoing; and: Do the gentiles exchange their gods, which yet be no gods? But my people have exchanged their honour for that which is without profit. How then shall he excuse himself who is indifferent and has no zeal for the assembly of the Church? But if there be anyone who takes occasion of worldly business to withdraw himself, let him know this, that the trades of the faithful are called works of superfluity; for their true work is religion. Pursue your trades therefore as a work of superfluity, for your sustenance, but let your true work be religion.

Have a care therefore that you never withdraw yourselves from the assembly of the Church. But if any man leave the assembly of the Church of God and go to the assembly of the gentiles, what shall he say, and what excuse can he make to God in the day of judgement? seeing that he has left the holy Church, and the words of the living God, which are living and lifegiving and able to redeem and to deliver from fire and to save alive, and has gone to the assembly of the gentiles, because he has lusted after the spectacle of the theatre. Therefore shall he be accounted as one of them that go in thither; because he has lusted to hear and receive their fables, which are those of dead men and are from the spirit of Satan: for they are dead and deadly, and turn away from the faith and bring to everlasting fire. Nay, but the things of the world are your care, and you attend to the affairs of this life and scorn to betake yourselves to the Catholic Church, the beloved daughter of the Lord God Most High, that you may receive the teaching of God which endures for ever and is able to save them that receive the word of life.

Be constant therefore in coming together with the faithful who are being saved in your mother the Church, the living and lifegiving.

And beware of assembling with them that are perishing in the theatre, which is the assembly of the heathen, of error and of destruction. For he who enters an assembly of the gentiles shall be accounted as one of them, and shall receive the Woe. For to such the Lord God said by Isaiah: Woe, woe to them that come from the spectacle. And again He saith: Ye women that come from the spectacle, come: for it is a people without understanding. 'Women' then, He called the Churches, which He called and redeemed and brought forth from the spectacle of the theatre, and took and received; and He taught us from henceforth to go thither no more. For He saith in Jeremiah: Ye shall not learn according to the ways of the gentiles. And He saith again in the Gospel: In the way of the gentiles ye shall not go; {and into the cities of the

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Samaritans ye shall not enter}. Here then He commands and warns us wholly to avoid all heresies, which are the cities of the Samaritans; and furthermore, that we should keep far away from the assemblies of the gentiles, and not enter strange congregations; and that we should utterly avoid the theatre, and their fairs which are held for the sake of idols. A believer must not even come near to a fair, except to buy him nourishment for body ?and soul?. Therefore, avoid all vain shows of the idols, and the festivals of their fairs.

And let those who are young in the Church be ministering diligently, without sloth, in all things that are needful, with much reverence and modesty. Do you the faithful therefore, all of you, daily and hourly, whenever you are not in the Church, devote yourselves to your work; so that in all the conduct of your life you may either be occupied in the things of the Lord or engaged upon your work, and may never be idle. For the Lord has said: Imitate the ant, O sluggard, and emulate her ways, and be wiser than she. For she hath no husbandry, nor any to compel her, nor is she under authority: yet she gathereth her bread in summer, and storeth up for her much food in the harvest. And again He saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom: band there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she: and albeit she is little in strength, she honoureth wisdom, and is commended (thereby). How long wilt thou sleep, thou sluggard? When wilt thou arise from thy sleep? Thou shalt slumber a little, and sleep a little, and sit a little, and lay thy hand upon thy bosom a little: and poverty shall overtake thee as a runner, and want as a lusty man. But if thou wilt not be slothful, thine increase shall abound and overflow as a fountain; and poverty as a feeble runner shall depart from thee. Therefore, be always working, for idleness is a blot for which there is no cure. But if any man among you will not work, let him not eat: for the Lord God also hateth sluggards; for it is not possible for a sluggard to be a believer.

DIDASCALIA CHAPTER 14

On the time for the appointment of Widows.

Appoint as a widow one that is not under fifty years old, who in some sort, by reason of her years, shall be remote from the suspicion of taking a second husband. But if you appoint one who is young to the widows' order, and she endure not widowhood because of her youth, and marry, she will bring a reproach upon the glory of widowhood; and she shall render an account to God, first, because she has married a second husband; and again, because she promised to be a widow unto God, and was receiving (alms) as a widow, but did not continue in widowhood. But if there be one who is young, who has been a short time with her husband, and her husband die, or for any other cause there be a separation, and she continue by herself alone, having the honour of widowhood: she shall be blessed of God; for she is likened to the widow of Sarepta of Sidon with whom rested the holy angel, the prophet of God. Or again, she shall be like Anna, who hailed the coming of Christ and received a (good) testimony; and she shall be honoured for her virtue, winning honour on earth from men, and praise from God in heaven.

But let not young widows be appointed to the widows' order:? yet let them be taken care of and helped, lest by reason of their being in want they be minded to marry a second time, and some harmful matter ensue. For this you know, that she who marries one husband may lawfully marry also a second; but she who goes beyond this is a harlot. Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these. And be mindful also of the poor, and assist and support them, even though there be among them those who are not widowers or widows, yet are in need of help through want or sickness or the rearing of children, and are in distress. It behoves thee to be careful of all and heedful of all. And hence it is that they who give gifts do not themselves with their own hands give them to the widows, but bring them to thee, that thou who art well acquainted of those who are in distress mayest, like a good steward, make distribution to them of those things which are given to thee: for God knows who it is that gives, even though he does not chance to be present. And when thou makest distribution, tell them the name of him who gave, that they may pray for him by name. For in all the Scriptures the Lord makes mention of the poor, and gives command concerning them; ...and even if they be married persons. And he adds further by Isaiah and says thus: Break thy bread to the hungry: and the poor man, that hath no roof, bring into thine house; and when thou seest the naked, cover him: and thou shalt not despise one that is of thine own flesh. By all means therefore be careful of the poor.

DIDASCALIA CHAPTER 15

How Widows ought to deport themselves.

Every widow therefore ought to be meek and quiet and gentle. And let her also be without malice and without anger; and let her not be talkative or clamorous, or forward in tongue, or quarrelsome. And when she sees anything unseemly done, or hears it, let her be as though she saw and heard it not. For a widow should have no other care save to be praying for those who give, and for the whole Church. And when she is asked a question by anyone, let her not straightway give an answer, except only concerning righteousness and faith in God; but let her send them that desire to be instructed to the rulers. And to those who question them let them (the widows) make answer only in refutation of idols and concerning the unity of God. But concerning punishment and reward, and the kingdom of the name of Christ, and His dispensation, neither a widow nor a layman ought to speak; for when they speak without the knowledge of doctrine, they will bring blasphemy upon the word. For our Lord likened the word of His tidings to mustard; but mustard, unless it be skilfully tempered, is bitter and sharp to those who use it. Wherefore our Lord said in the Gospel, to widows and to all the laity: Cast not your pearls before swine, lest they trample upon them and

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turn against you and rend you. For when the Gentiles who are being instructed hear the word of God not fittingly spoken, as it ought to be, unto edification of eternal life -- and all the more in that it is spoken to them by a woman -- how that our Lord clothed Himself in a body, and concerning the passion of Christ: they will mock and scoff, instead of applauding the word of doctrine; and she shall incur a heavy judgement for sin.

It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been appointed to this, O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.

A widow must not therefore stray or run about among the houses. For those who are gadabouts and without shame cannot be still even in their houses; for they are no widows, but wallets, and they care for nothing else but to be making ready to receive. And because they are gossips and chatterers and murmurers, they stir up quarrels; and they are bold and shameless. Now they that are such are unworthy of Him who called them; for neither in the common assembly of rest of the Sunday, when they have come, are such women or men watchful, but they either fall asleep or prate about some other matter: so that through them others also are taken captive by the enemy Satan, who suffers not such persons to be watchful unto the Lord. And they who are such, coming in empty to the Church, go out more empty still, since they hearken not to that which is spoken or read to receive it with the ears of their hearts. Such persons, then, are like those of whom Isaiah said: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not see. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears. So in like manner the ears of such widows' hearts are stopped, because they will not sit beneath the roof of their houses and pray and entreat the Lord, but are impatient to be running after gain; and by their chattering they execute the desires of the Enemy. Now such a widow does not conform to the altar of Christ; for it is written in the Gospel: If two shall agree together, and shall ask concerning any thing whatsoever, it shall be given them. And if they shall say to a mountain that it be removed and fall into the sea, it shall so be done.

Now we see that there are widows who esteem the matter as one of traffic, and receive greedily; and instead of doing good (works) and giving to the bishop for the entertainment of strangers and the refreshment of those in distress, they lend out on bitter usury; and they care only for Mammon, whose god is their purse and their belly:? for where their treasure is, there is also their heart. For she who is in the habit of roaming abroad and running about to receive takes no thought for good works, but serves Mammon and ministers to filthy lucre. And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice. And when she stands up to pray, she remembers whither she may go to receive somewhat; or else that she has forgotten to tell some matter to her friends. And when she stands (in prayer), her mind is not upon her prayer, but upon that thought which has occurred to her mind. Now the prayer of such a one is not heard in regard to any thing. But she soon interrupts her prayer by reason of the distraction of her mind; for she does not offer prayer to God with all her heart, but goes off with the thought suggested by the Enemy, and talks with her friends about some unprofitable matter. For she knows not ?how she has believed?, or of what order she has been accounted worthy.

But a widow who wishes to please God sits at home and meditates upon the Lord day and night, and without ceasing at all times offers intercession and prays with purity before the Lord. And she receives whatever she asks, because her whole mind is set upon this. For her mind is not greedy to receive, nor has she much desire to make large expenses; nor does her eye wander, that she should see aught and desire it, and her mind be withdrawn; nor does she hear evil words to give heed to them, because she does not go forth and run about abroad. Therefore her prayer suffers no hindrance from any thing; and thus her quietness and tranquillity and modesty are acceptable before God, and whatsoever she asks of God, she presently receives her request. For such a widow, not loving money or filthy lucre, and not avaricious nor greedy, but constant in prayer, and meek and unperturbed, and modest and reverent, sits at home and works at (her) wool, that she may provide somewhat for those who are in distress, or that she may make a return to others, so that she receive nothing from them. For she bethinks her of that widow of whom our Lord gave testimony in the Gospel, who came and cast into the treasury two mites, which is one dinar: whom when our Lord and Teacher, the trier of hearts, saw, He said to us: O my disciples, this poor widow hath cast in more alms than anyone; for everyone hath cast in of that which was superfluous to him: but this, of all that she possessed she hath laid her up treasure.

Widows ought then to be modest, and obedient to the bishops and the deacons, and to reverence and respect and fear the bishop as God. And let them not act after their own will, nor desire to do any thing apart from that which is commanded them, or without counsel to speak with any one by way of making answer, or to go to anyone to eat or drink,

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or to fast with anyone, or to receive aught of anyone, or to lay hand on and pray over anyone without the command of the bishop or the deacon. But if she do aught that is not commanded her, let her be rebuked for having acted without discipline. For whence knowest thou, O woman, from whom thou receivest, or from what ministry thou art nourished, or for whom thou fastest, or upon whom thou layest hand? For knowest thou not that concerning everyone of these thou shalt render an account to the Lord in the day of judgement, seeing that thou communicatest in their works? But thou, O widow who art without discipline, seest thy fellow widows or thy brethren in sickness, and hast no care to fast and pray over thy members, and to lay hand upon them and to visit them, but feignest thyself to be not in health, or not at leisure; but to others, who are in sins or are gone forth from the Church, because they give much, thou art ready and glad to go and to visit them. You then who are such ought to be ashamed; for you wish to be wiser and to know better, not only than the men, but even than the presbyters and the bishops. Know then, sisters, that whatsoever the pastors with the deacons command you, and you obey them, you obey God; and with whomsoever you communicate by the command of the bishop, you are without blame before God; and so is every brother of the laity who obeys the bishop and submits to him:? for they (the bishops) are to render an account for all. But if you obey not the mind of the bishops and deacons, they indeed will be quit of your offences, but you shall render an account of all that you do of your own will, whether men or women.

Now whosoever prays or communicates with one that is expelled from the Church, must rightly be reckoned with him; for these things lead to the undoing and destruction of souls. For if one communicate and pray with him who is expelled from the Church, and obey not the bishop, he obeys not God; and he is defiled with him (that is expelled). And moreover he suffers not that man to repent. For if no one communicate with him, he will feel compunction and weep, and will ask and beseech to be received (again); and he will repent of what he has done, and will be saved.

That a woman should baptise, or that one should be baptised by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her who baptises and to him who is baptised. For if it were lawful to be baptised by a woman, our Lord and Teacher Himself would have been baptised by Mary His mother, whereas He was baptised by John, like others of the people. Do not therefore imperil yourselves, brethren and sisters, by acting beside the law of the Gospel.

But concerning envy or jealousy, or slander and fault-finding, or contention and ill-will, and carping or rivalry, we have already told you that these things ought not to be found in a Christian; but among widows it is not fitting that anyone of them should so much as be named. Yet because the author of evil has many wiles and devices, he enters into those who are no widows and boasts himself in them. For there are some indeed who profess themselves widows, but do not works worthy of their name. For not for the name of widowhood are they found worthy to enter into the kingdom, but for faith and works. For if one practise good works, she shall be praised and accepted; but if she practise evil works and do the works of the Evil One, she shall be blamed and cast out of the kingdom everlasting: because she has left the things eternal and desired and loved those that are temporal. Now we see and hear that there are widows in whom there is envy one towards another. For when thy fellow aged woman has been clothed, or has received somewhat from some one, thou oughtest, O widow, on seeing thy sister refreshed -- if thou be a widow of God -- to say: 'Blessed be God, who hath refreshed my fellow aged woman,' and to praise God; and afterwards (to praise) him that ministered, and say: 'May his work be acceptable in truth,' and: 'Remember him, Lord, for good in the day of Thy recompense, and my bishop who hath ministered well before Thee and hath dispensed the alms fairly; for my fellow aged woman was naked, and hath been provided: and add unto him glory, and give him also a crown of glory in the day of the manifestation of Thy coming.' And likewise also the widow who has received an alms of the Lord, let her pray for him that provided this ministration, suppressing his name like a wise woman, that his righteousness may be with God and not with men, -- as He said in the Gospel: When thou doest an alms, let not thy left hand know what thy rtght hand doeth -- lest, when thou pronounce and reveal his name in praying for him that gave, his name be disclosed and come to the ears of a heathen, and the heathen, being a man of the left hand, know it. Or it may even chance that one of the faithful, hearing thee, will go out and talk:? and it is not expedient that those things which are done or spoken in the Church should come abroad and be revealed; for he that divulges and speaks of them disobeys God, and becomes a betrayer of the Church. But do thou in praying for him suppress his name; and so shalt thou fulfil that which is written, thou and the widows who are such (as thou): for you are the holy altar of God, (even of) Jesus Christ.

But now we hear that there are widows who do not behave according to the commandment, but care only for this, that they may stray and run about asking questions. And moreover she who has received an alms of the Lord -- being without sense, in that she discloses (the matter) to her that asks her -- has revealed and declared the name of the giver; and the other, hearing it, murmurs and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: 'Knewest thou not that I was nearer to thee and in more distress than she?' And she knows not that it was not by man's will that this was done, but by the command of God. For if thou protest and say to him: 'I was nearer to thee, and thou knewest that I was more naked than she:' it behoved thee to know who it was that commanded, and to be silent and not find fault with him that ministered, but to go into thy house and fall upon thy face and give thanks to God for thy fellow widow; and to pray likewise for him that gave and for him that ministered, and

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to beseech the Lord that He would open to thee also the door of His favour. And the Lord would presently have heard thy prayer bountifully, and have sent thee more favour than thy fellow widow, from whence thou never thoughtest to receive a ministry; and (such) proof of thy patience would have been praiseworthy. Or know you not that it is written in the Gospel: When thou doest an alms, sound not the trumpet before men to be seen of them, as the hypocrites do. For verily I say unto you, they have received their reward.

Now if God has commanded that a ministry be ministered in secret, and he that ministered did so minister: why then dost thou, who hast received in secret, proclaim it openly? Or thou, again (who hast not received), why dost thou question it? For thou not only findest fault and murmurest, as one who is no widow, but even utterest a curse like the heathen. Or hast thou not heard what the Scripture saith: Everyone that blesseth, is blessed; and everyone that curseth, is cursed. And again in the Gospel He saith: Bless them that curse you; and again: When ye enter into a house, say: Peace be in this house. And if that house be worthy of peace, your peace shall come upon it; but if it be not worthy, your peace shall return unto you. If then peace returns to them that send it, much more will a curse return upon those who utter it idly: because that he upon whom it was sent does not merit to receive a curse. For everyone who curses a man idly, curses himself, since it is written in Proverbs: As birds and fowl fly, so do idle curses return. And again He saith: They that utter curses are void of understanding. For we are set forth in a parable by the example of the bee, as the Lord saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom; and there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she, albeit she is little in strength. As then the bee is little in strength, and when she has stung a man she loses her sting, and becomes barren and presently dies; so also we the faithful in like manner: whatever evil we do to another, we do it to ourselves; for, Whatsoever thou hatest that it should be done to thee, thou shalt not do to another. Wherefore, everyone that blesseth is blessed.

Do you therefore admonish and rebuke those (widows) who are undisciplined and likewise exhort and encourage and help forward those who conduct themselves rightly. And let widows keep themselves from cursing, for they have been appointed to bless. Wherefore, let not the bishop, nor a presbyter, nor a deacon, nor a widow utter a curse out of their mouth, that they may not inherit a curse but a blessing. And let this also be thy care, O bishop, that not even one of the laity utter from his mouth a curse: for thou hast the care of all.

DIDASCALIA CHAPTER 16

On the appointment of Deacons and Deaconesses.

Wherefore, O bishop, appoint thee workers of righteousness as helpers who may co-operate with thee unto salvation. Those that please thee out of all the people thou shalt choose and appoint as deacons:? a man for the performance of the most things that are required, but a woman for the ministry of women. For there are houses whither thou canst not send a deacon to the women, on account of the heathen, but mayest send a deaconess. Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing; and where there is no woman at hand, and especially no deaconess, he who baptises must of necessity anoint her who is being baptised. But where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men:? but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards -- whether thou thyself baptise, or thou command the deacons or presbyters to baptise -- let a woman deacon, as we have already said, anoint the women. But let a man pronounce over them the invocation of the divine Names in the water.? And when she who is being baptised has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important. For our Lord and Saviour also was ministered unto by women ministers, Mary Magdalene, and Mary the daughter of James and mother of Jose, and the mother of the sons of Zebedee, with other women beside. And thou also hast need of the ministry of a deaconess for many things; for a deaconess is required to go into the houses of the heathen where there are believing women, and to visit those who are sick, and to minister to them in that of which they have need, and to bathe those who have begun to recover from sickness.

And let the deacons imitate the bishops in their conversation: nay, let them even be labouring more than he. And let them not love filthy lucre; but let them be diligent in the ministry. And in proportion to the number of the congregation of the people of the Church, so let the deacons be, that they may be able to take knowledge (of each) severally and refresh all; so that for the aged women who are infirm, and for brethren and sisters who are in sickness -- for every one they may provide the ministry which is proper for him.

But let a woman rather be devoted to the ministry of women, and a male deacon to the ministry of men. And let him be ready to obey and to submit himself to the command of the bishop. And let him labour and toil in every place whither he is sent to minister or to speak of some matter to anyone. For it behoves each one to know his office and to be diligent in executing it. And be you (bishop and deacon) of one counsel and of one purpose, and one soul dwelling in two bodies. And know what the ministry is, according as our Lord and Saviour said in the Gospel: Whoso among you desireth to be chief, let him be your servant: even as the Son

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of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So ought you the deacons also to do, if it fall to you to lay down your life for your brethren in the ministry which is due to them. For neither did our Lord and Saviour Himself disdain (to be) ministering to us, as it is written in Isaiah: To justify the righteous, who hath performed well a service for many. If then the Lord of heaven and earth performed a service for us, and bore and endured everything for us, how much more ought we to do the like for our brethren, that we may imitate Him. For we are imitators of Him, and hold the place of Christ. And again in the Gospel you find it written how our Lord girded a linen cloth about his loins and cast water into a wash-basin, while we reclined (at supper), and drew nigh and washed the feet of us all and wiped them with the cloth. Now this He did that He might show us (an example of) charity and brotherly love, that we also should do in like manner one to another. If then our Lord did thus, will you, O deacons, hesitate to do the like for them that are sick and infirm, you who are workmen of the truth, and bear the likeness of Christ? Do you therefore minister with love, and neither murmur nor hesitate; otherwise you will have ministered as it were for men's sake and not for the sake of God, and you will receive your reward according to your ministry in the day of judgement. It is required of you deacons therefore that you visit all who are in need, and inform the bishop of those who are in distress; and you shall be his soul and his mind; and in all things you shall be taking trouble and be obedient to him.

DIDASCALIA CHAPTER 17

On the upbringing of Orphan Children

Now if anyone of the children of Christians be an orphan, whether boy or girl, it is well that, if there be one of the brethren who has no children, he should adopt the child in the place of children. And whoever has a son, let him adopt a girl; and when her time is come, let him give her to him to wife, that his work may be completed in the ministry of God. But if there be any who are unwilling to do thus because they would please men, and by reason of their riches are ashamed of orphan members: they who are such shall arrive at this very pass, and therein shall spend what they have spared; and that which the saints have not eaten, the Assyrians shall eat: and their land strangers shall devour before their eyes.

Do you therefore, O bishops, take pains over their upbringing, so that nothing may be wanting to them. And when a virgin's time is come, give her in marriage to one of the brethren. But when a boy is being brought up, let him learn a craft; and when he is become a man, let him receive the wage that is worthy of his craft, and let him fashion for himself the implements required for his craft, and not henceforth be a burden upon the love of the brethren, which was shown him without guile and without partiality.

And truly blessed is every one that is able to help himself, and shall not straiten the place of the orphan and the widow and the stranger. For woe from God to them that have, and receive in falsehood, {or are able to help themselves and (yet) receive;} for everyone of those who receive shall give an account to the Lord God in the day of judgement, how he received. If a man has received on account of a fatherless childhood, or on account of indigence in old age, or on account of infirmity and sickness, or on account of the rearing of children, he shall even be praised: for he is esteemed as the altar of God, therefore shall he be honoured of God. For he did not receive idly; because he was praying diligently (and) unremittingly at all times for those who give; for his prayer, which is his strength, he offered as his payment. Those then who are such shall be declared blessed by God in the life everlasting.

But those who have, and receive under pretence, or else are slothful, and instead of working and helping others rather themselves receive, shall be held to account for that which they receive, because they have straitened the place of the faithful poor. For everyone who has some possession, and neither gives to others nor uses it himself, lays up for himself a perishable treasure on earth; and he has inherited the place of the snake lying upon the treasure, and will come in danger of being reckoned with him. For whoever has, and receives in falsehood, puts his faith not in God but in the Mammon of iniquity; and for the gain of avarice he holds the word in hypocrisy, and he is fulfilled in unbelief. Now such a one will come in danger of being reckoned with the unbelievers. But he who gives simply to every man, does well in giving, and he is innocent. He also who receives on account of distress, and uses sparingly those things which he has received, has received well; and he shall be praised by God in the life and rest everlasting.

DIDASCALIA CHAPTER 18

That it is not right to receive gifts of alms from reprehensible persons.

Do you the bishops and the deacons be constant therefore in the ministry of the altar of Christ, -- we mean the widows and the orphans, -- so that with all care and with all diligence you make it your endeavour to search out concerning the things that are given, (and to learn) of what manner is the conversation of him, or of her, who gives for the nourishment -- we say again -- of 'the altar.' For when widows are nourished from (the fruits of) righteous labour, they will offer a holy and acceptable ministry before Almighty God through His beloved Son and His holy Spirit:? to whom be glory and honour for evermore.

Make it your care and endeavour therefore to minister to widows out of the ministry of a clean conscience, that what they ask and request may be granted them at once upon their praying for it. But if there be bishops who are careless and give no heed to these matters, through respect of persons, or for the sake of filthy lucre, or because they neglect to mak inquiry; they shall render no ordinary account. For they receive, forsooth, to administer for the nourishment of orphans and widows, from rich persons who keep men shut up in prison, or ill-treat their slaves, or behave with cruelty in their cities, or oppress the poor; or from the lewd, and

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those who abuse their bodies; or from evildoers; or from forgers; or from dishonest advocates, or false accusers; or from hypocritical lawyers; or from painters of pictures; or from makers of idols; or from workers of gold and silver and bronze (who are) thieves; or from dishonest tax-gatherers; or from spectators of shows; or from those who alter weights or measure deceitfully; or from inn-keepers who mingle water (with their wine); or from soldiers who act lawlessly; or from murderers; or from spies who procure condemnations; or from any Roman officials, who are defiled with wars and have shed innocent blood without trial:? perverters of judgement who, in order to rob them, deal unjustly and deceitfully with the peasantry and with all the poor; and from idolaters; or from the unclean; or from those who practise usury, and extortioners. Now they who nourish widows from these (sources) shall be found guilty in judgement in the day of the Lord; for the Scripture has said: Better is a supper of herbs with love and amity than the slaughter of fatted oxen with hatred. For if a widow be nourished with bread only from the labour of righteousness, it shall even be abundant for her; but if much be given her from (the proceeds) of iniquity it shall be insufficient for her. But again, if she be nourished from (the proceeds) of iniquity, she cannot offer her ministry and her intercession with purity before God; and even though she be righteous and pray for the wicked, her intercession for them will not be heard, but that for herself alone; for God makes trial of the hearts in judgement, and receives intercessions with discernment. But if they pray for those w ho have sinned and repent, their prayers will be heard. But those who are in sin, and do not repent, not only are they not heard when they pray, but they even call to remembrance their transgressions before the Lord.

Wherefore, a bishops, fly and avoid such ministrations; for it is written:There shall not go up upon the altar of the Lord (that which cometh) of the price of a dog, or of the hire of a harlot. For if widows pray for fornicators and transgressors through your blindness, and be not heard, not receiving their requests, you will perforce bring blasphemy upon the word through your evil management, as though God were not good and ready to give.

Take good heed therefore that you minister not to the altar of God out of the ministrations of transgression. For you have no pretext to say, 'We do not know;' for you have heard that which the Scripture saith:? Depart from an evil man, and thou shalt not fear; and trembling shall not come nigh unto thee. But if you say: 'These are they alone who give alms; and if we receive not of them, from whence shall the orphans and widows and those in distress be provided?' God saith to you: 'To this end did you receive the gifts of the Levites, the first fruits and offerings of your people, that you might be sustained and even have over and above, that you might not be constrained to receive from evil persons.' But if the Churches are so poor that those in want must needs be supported by such, it were better for you rather to be wasted with famine than to receive from evil persons.

Search out and make trial, therefore, that you may be receiving from the faithful, who communicate with the Churches and conduct themselves well, (wherewithal) to nourish those in distress, and may not receive from those who are expelled from the Church until they are found worthy to be members of the Church. But if you are in want, tell the brethren, and let them treat together and give; and thus perform your ministrations in righteousness. And teach your people and tell them that it is written: Honour the Lord with (the fruits of) righteous labour, and with the chiefest of all your increase. Wherefore, nourish and clothe those in want from the righteous labour of the faithful; and those things which are given by them, as we have already said, bestow for the ransom of the faithful; and redeem slaves and captives and prisoners, and those who are treated with violence, and those condemned by the mob, and those sentenced to fight with beasts, or to the mines, or to exile, and those condemned to the games. And let the deacons go in to those who are in distress, and let them visit each one and provide him with what he lacks.

But if ever it should happen that you are constrained and receive unwillingly some pieces of money from any evil person, you shall not employ them for (the purchase of) food; but if they be few, spend them on firewood for yourselves and for the widows, lest a widow, receiving of them, be forced to buy her some food with them. And so, unsullied by iniquity, the widows will pray and receive from God all good things for which they ask and make petition, all of them together and each one severally: and you also will not be reproached with these sins.

DIDASCALIA CHAPTER 19

That it is a duty to take care of those who for the name of Christ suffer affliction as Martyrs.

You shall not turn away your eyes from a Christian who for the name of God and for His faith and love is condemned to the games, or to the beasts, or to the mines; but of your labour and of the sweat of your face do you send to him for nourishment, and for a payment to the soldiers that guard him, that he may have relief and that care may be taken of him, so that your blessed brother be not utterly afflicted. For let him that is condemned for the name of the Lord God be esteemed of by you as a holy martyr, an angel of God, or God upon earth, even one that is spiritually clothed with the Holy Spirit of God; for through him you see the Lord our Saviour, inasmuch as he has been found worthy of the incorruptible crown, and has renewed again the witness of (His) passion. To those therefore who are bearing witness it is the duty of all you the faithful to minister with care, and to refresh them out of your possessions through your bishop. But if there be a man who has nothing, let him fast, and that which would have been spent by him that day let him give for his brethren. But if thou art rich, thou must minister to them according to thy power, or even give thy whole possession and redeem them from bonds; for they it is who are worthy of God, and the sons who perform His will; as the Lord has said: Every

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one that shall confess me before men, I also will confess him before my Father. And you shall not be ashamed to go to them where they are imprisoned. And when you do these things, you shall inherit everlasting life, for you become sharers of their martyrdom. For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me. I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say: Our Lord, when saw we thee hungry, and gave thee to eat or thirsty, and gave thee to drink or naked, and covered thee or sick, and did visit thee or a stranger, and gathered thee or in prison, and came unto thee. And he will answer and say to them: All that ye did to one of these little and mean ones, ye did it to me. And then shall they go into life everlasting.

But if there be one who is called a Christian, and he fall away and be tempted by Satan, and be convicted of evil deeds and condemned for (his) deeds, whether of theft or murder: avoid such persons, lest anyone of you be put on trial by those who seize him. For if one seize thee and question thee, and say to thee: 'Art thou also a Christian, like this man?' thou canst not deny that thou art a Christian, but must needs confess it. But thou wilt not be condemned as a Christian, but punished as a malefactor. For he asks thee whether thou art 'like this man:' and thy confession is rendered void. But if thou deny, thou hast also denied the Lord. Therefore avoid them, that you may be without offence. But the faithful who are violently and unjustly seized and imprisoned as evildoers, or even bound, help (as) your members with abundant care and with much pains, that you may deliver them from the hand of evil men. But if any man come near to them and be seized with them, and for no offence suffer affliction for his brother's sake, blessed is he in being called a Christian; for he has confessed the Lord, and he shall live before God. For if a man come near to those who are bound for the name of the Lord and be seized with them, he shall be blessed in being found worthy of such company.

And those again who are persecuted for the faith and pass from city to city, according to the Lord's command, do you receive and refresh; and when you receive them, rejoice, for you are made sharers of their persecution, For our Lord spoke concerning them in the Gospel thus: Blessed are ye, when they shall persecute you and revile you for my name's sake. For when a Christian is persecuted and bears witness and is slain for the faith, he becomes a man of God; and he is now no more persecuted by any man, for he has won him approval of the Lord. But if he deny, and say that he is not a Christian, he shall be called an offence; and (though) not persecuted by men, yet is he cast off by God for his denial; and he shall receive henceforth no portion with the saints in the kingdom everlasting, according to the Lord's promise, but his inheritance shall be with the ungodly. For the Lord God has said: Whosoever shall deny me and my words before men, or shall be ashamed of me: I also will be ashamed of him, and will deny him before my Father who is in heaven, when I come with power and glory to judge the dead and the living. And again you find it written: Every one that loveth his father or his mother more than me, is not worthy of me " and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life, by denying, shall lose it. For what shall a man be profited if he acquire the whole world, and forfeit his soul? or what shall he give in exchange for his soul? And again: Fear not them that kill the body, but are not able to kill the soul; but fear me rather, that am able to destroy soul and body in hell.

Now everyone who learns any craft watches his master and sees how by his skill and his knowledge he executes the work of his craft; and he himself copies him and executes the work which he has set him, that he may not be ill spoken of by him. But if he abate anything of the (tasks) set him, he is not perfect. We, then, who have our Lord for master and teacher, why do not we imitate His teaching and His conversation? For He left riches and favour, and power and glory, and came thus in poverty; and moreover He parted with Mary His blessed mother, and with His brethren, and with His life itself, and endured persecution even unto the cross. And these things He endured for our sake, that He might redeem us, who are of the People, from the bonds of the Second Legislation, of which we have already spoken, and might redeem you also, who are of the Gentiles, from the worship of idols and from all ungodliness, and get you for an inheritance. If then He suffered thus for our sake, to redeem us who believe in Him, and was not ashamed, why do not we also imitate His sufferings, while He gives us endurance? -- and this for our own sake, that we may be delivered from the death of fire. For He endured for our sake, but we for our own sake. Or has our Lord any need that we should suffer for Him? Rather it is this alone that He desires, to make proof of the love of our faith, and of our free will. Let us then part with our parents and our kinsfolk, and with all that is in this world, and even with our life.

We must indeed pray that we come not into temptation; yet if we be called to martyrdom, let us confess when we are interrogated, and when we suffer let us endure, and when we are afflicted let us rejoice, and when we are persecuted let us not grieve; for so doing, not only shall we deliver ourselves from hell, but we shall also teach those who are young in the faith, and the hearers, to do the like:? and they shall live before God. But if we fail in faith towards the Lord, and deny through the infirmity of the body -- as our Lord said:? The spirit is willing and ready, but the body is weak -- we shall not only destroy ourselves, but shall kill also our brethren with us. For when they see our denial, they will think that they have been made disciples of an erring doctrine; and when they stumble, we shall render an account

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for them as well as for ourselves, everyone of us, to the Lord in the day of judgement.

But if thou be taken and brought before the authority, and deny the hope that thou hast towards the Lord by thy holy faith, and thou be set at large to-day, but to-morrow fall sick of a fever and take to thy bed; or if thy stomach ail thee and retain no food, but vomit it out with grievous pains; or thou be afflicted with a disease of the belly, or with a disease in one of thy members; or thou bring up blood and bile from within thee by reason of dire disorders; or thou have an ulcer in one of thy members and be cut by the hands of physicians, and die in manifold afflictions and torments: what then will thy denial have availed thee which thou hast denied, O man? For behold, thy soul has inherited pains and afflictions, and thou hast destroyed thy life for ever before God; and thou shalt burn and be tormented without respite everlastingly: even as the Lord has said: Everyone that loveth his life, shall lose it; and everyone that shall lose his life for my sake, shall find it. Now a Christian who denies, loves his life for a little while in this world, that he may not die for the name of the Lord God; but he has destroyed himself for ever in fire, for he has fallen of himself into Gehenna. For Christ has denied him, as He said in the Gospel: Whosoever shall deny me before men, I also will deny him before my Father who is in heaven; but those whom the Lord has denied they put forth and cast into the outer darkness: and there is their weeping and their gnashing of teeth. For He said: Everyone that loveth his life more than me, is not worthy of me.

Let us be earnest then to commit ourselves to the Lord God; and if any man be found worthy of martyrdom, let him accept of it with joy, seeing that he has been counted worthy of so great a crown, and that his departure from this world is by martyrdom. For the Lord our Saviour has said: There is no disciple better than his master: but everyone shall be perfected as his master. Now our Lord consented to all these His sufferings that He might save us; and He submitted to be beaten, and that men should blaspheme Him and spit in His face, and to drink vinegar and gall; and at last He endured even to be hanged upon the cross. Let us therefore, who are His disciples, be also His imitators. For if He bore and endured all things for us, even to the sufferings (of His passion), how much more ought we, for our own sakes, to be patient when we suffer? And we ought not to doubt; for so He has promised us, that if we should be burned with coals of fire, while we believe in our Lord Jesus Christ and in God His Father, the Lord God Almighty, and in His Holy Spirit, -- to whom be glory and honour for evermore, Amen. --

DIDASCALIA CHAPTER 20

Concerning the Resurrection of the Dead.

God Almighty will raise us up through God our Saviour, as He has promised. And He will raise us up from the dead even as we are -- in this form in which we now are, but in the great glory of everlasting life, with nothing wanting to us. For though we be cast into the depths of the sea, or be scattered by the winds like chaff, we are still within the world; and the whole world itself is inclosed beneath the hand of God. From within His hand therefore will He raise us up: as the Lord our Saviour has said: A hair of your head shall not perish; but in your patience ye shall possess your souls.

Now concerning the resurrection, and concerning the glory of the martyrs, the Lord spoke in Daniel thus: Many that sleep in the breadth of the earth shall rise up in that day: some unto life everlasting, and some unto reproach and shame and dispersion. But they that understand shall shine as the luminaries which are in the heaven; and they that have been strengthened by the word, as the stars of heaven. As (of) the sun, then, and the moon, the luminaries of heaven, (such) glorious light has He promised to give to them that understand, and confess His holy name, and bear witness.

But not to the martyrs alone has He promised the resurrection, but to all men; for He speaks thus in Ezekiel: The hand of the Lord came upon me: and the Lord brought me forth in the spirit, and set me in the midst of a valley: and it was full of bones. And he caused me to pass over against them: and they were many, and they were exceeding dry. And he said unto me: Son of man, shall these bones live? And I said: Thou knowest, Lord Adonai. And the Lord said unto me: Prophesy unto these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord Adonai unto these bones: Behold, I will cause the spirit to enter into you, and ye shall live; and I will put sinews upon you, and will build up flesh upon you, and will clothe you with skin; and I will give the spirit in you, and ye shall live: and ye shall know that I am the Lord. And I prophesied as he spake unto me. And as I prophesied, there was made a sound and a movement; and the bones drew nigh, bone unto bone. And I saw that there came upon them sinews and flesh, and skin was stretched over them above: but there was no spirit in them. And the Lord said unto me: Prophesy unto the spirit, and say: Thus saith the Lord Adonai: Come, spirit, from the four winds, and enter into these dead, and they shalt live. And I prophesied, as he spake unto me: and the spirit entered into them, and they lived: and they stood upon their feet in a great army. And the Lord said unto me: Son of man, these bones are the house of Israel; for they say: Our bones are dried up, and our hope is perished, and we are not. Thus saith the Lord Adonai: Behold, I open your graves, and I will bring you forth from thence, O my people, and wilt bring you in to the land of Israel; and ye shall know that I am the Lord, when I shall open your graves, to bring up my people from the graves. And I will give my spirit in you, and ye shall live. And I will cause you to dwell in your land: and ye shall know that I am the Lord, that have spoken and have performed it.

And all the inhabitants of the earth shall be silent, saith the Lord. And again by Isaiah He said: All they that sleep and are dead shall rise; and all they that are in the graves shall awake: for thy dew is a dew of healing unto them. But the land of the wicked shalt perish. And many other things also He said by Isaiah and by all the prophets concerning the resurrection and the life everlasting, and concerning the

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glory of the righteous; and as touching the wicked also, concerning their dishonour and exposure and downfall, and concerning their undoing and overthrow and condemnation. For that which He said, the land of the wicked shall fall, He speaks concerning their body; because it is of the earth, and shall be reckoned unto the earth in dishonour. Because they served not God, they shall fall into fire and torment. And in the Twelve Prophets again He speaks thus: Behold, ye wicked, and see, and understand marvels: and return to corruption. For I do a work in your days, the which if a man recount it unto you, ye will not believe. Now these things, and many more than these, are spoken concerning those who believe not in the resurrection, and concerning those who deny God, and those who serve not God, and concerning transgressors of the law and the heathen; and when they shall see the glory of the faithful, they will be turned back to be destroyed in fire, because they believed not.

But we have learned and have believed; and by our Lord's resurrection from the dead is made sure to us the resurrection which God, who lies not, has promised us. For our Saviour, by rising Himself first, was made an earnest also of our resurrection. And those also who are called from the Gentiles, and even the heathen, read and hear concerning the resurrection that which is spoken and proclaimed to them by the Sibyl thus: When all things have been made dust and ashes, God Most High will allay the fire, even he that kindled it. And then again will God himself raise up the bones and the ashes of men, and will clothe them with their form. For he will raise up men as they were before: and then shall be the judgement, wherein God will judge in the world to come. And the wicked and the ungodly the earth will cover again; (but) the just and the righteous shall live in the living world. And God will give them spirit and grace and life: and then shall they all see one another. And not only by the Sibyl, brethren, was the resurrection preached to the Gentiles, but by the holy Scriptures also our Lord proclaimed beforehand, to the Jews and the heathen and Christians at once, and announced the resurrection of the dead which is to be for men; and even by a dumb bird, we mean the Phoenix. which is but one alone, by means whereof God gives us again abundant demonstration of the resurrection. For if he had a mate, many would be seen by men; but now one only is seen, once in five hundred years. which enters Egypt and comes to the altar which is called 'of the Sun' bringing cinnamon. And as he prays toward the East, a fire is kindled of itself and burns him up, and he is reduced to ashes. And from the ashes again there is formed a worm; and it grows in his form and becomes a perfect Phoenix. And then he departs and goes away whence he came.? If then by means of a dumb animal God shows us concerning the resurrection, we who believe in the resurrection and in the promise of God ought much more, as men deemed worthy of so great glory that we should receive an incorruptible crown in the life everlasting, to rejoice, if martyrdom come to us, in the great grace and in the honour and glory of martyrdom for God, and to accept of it joyfully with all our soul, and to believe in the Lord God who will raise us up in glorious light. As in the beginning God commanded by a word, and the world was made, and said: Let there be light, and night and day, and heaven and earth and sea, and birds and living creatures of the sea, and creeping things of the earth and fourfooted beasts, and trees; and everything was made by His word and established in its nature, as the Scripture has said: these works themselves, which came into being through the obedience which they rendered Him, bear witness to God who made them that by Him they were made from that which was not; and they also show a sign of the resurrection. As then He made every thing, so will He the more rather quicken and raise up man, who is of His own forming. For if from that which was not He fashioned and established the world, much easier is this, that from that which is He should quicken and raise up man, who is the formation of His hands: even as also, in the human seed, He clothes man in the womb with a form and causes him to grow.

If then He raises up all men, -- as He said by Isaiah: All flesh shall see the salvation of God, -- much more will He quicken and raise up the faithful; and (yet more) again will He quicken and raise up the faithful of the faithful, who are the martyrs, and establish them in great glory and make them His counsellors. For to mere disciples, those who believe in Him, He has promised a glory as of the stars; but to the martyrs He has promised to give an everlasting glory, as of the luminaries which fail not, with more abundant light, that they may be shining for all time.

As disciples of Christ, therefore, let us believe that we shall receive from Him all the good things which He has promised us in the life everlasting; and so let us imitate all His teaching and His patience. For as touching His birth from a virgin, and His coming, and the will of His passion, we have assurance through His holy Scriptures, even as the prophets foreannounced and foretold all things concerning His coming, and all have been accomplished and established in our hearts: for even the demons, trembling before His name, lauded His advent. Concerning those, therefore, which have come to pass of the things we have already mentioned, you also have believed and have been fully assured; but we yet more, who were with Him and have seen Him with our eyes, and have eaten with Him, and have been made the associates and witnesses of His coming. As touching also His great and unspeakable gifts which He is yet to give us, according as He has promised, let us believe and hope that we shall receive them; for (by this) is all our faith put to the proof, if we believe in (those) His promises which are yet to be (fulfilled). If then we are called to martyrdom for His name, and go forth from the world confessing (Him), we shall be pardoned all sins and offences, and shall be found pure. For He spoke in David concerning the martyrs thus: Blessed are they whose iniquity is forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute his sins. Blessed therefore are the martyrs, and clear of all offences; for they have been removed and taken away from all iniquity: as He said in Isaiah of Christ and of His martyrs: Behold, the

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righteous (man) is perished, and there is none that understandeth; and godly men are taken away, and no man layeth it to heart. For the righteous is gathered up from the presence of evil: and his burial shall be in peace. Now these things are said of those who bear witness for the name of Christ.

But again, sins are forgiven by baptism also to those who from the Gentiles draw near and enter the holy Church of God. Let us inquire also, to whom sins are not imputed. To such as Abraham and Isaac and Jacob and all the patriarchs, as also to the martyrs. Let us hear then, brethren, for the Scripture saith: Who shall boast himself and say: I am clear of sins? Or who shall be confident and say: I am innocent? And again: There is no man pure of defilement: not though his life be but one day. To everyone therefore who believes and is baptised his former sins have been forgiven; but after baptism also, provided that he has not sinned a deadly sin nor been an accomplice (thereto), but has heard only, or seen, or spoken, and is thus guilty of sin. But if a man go forth from the world by martyrdom for the name of the Lord, blessed is he; for brethren who by martyrdom have gone forth from this world, of these the sins are covered.

DIDASCALIA CHAPTER 21

Concerning the Pascha and the Resurrection of Christ our Saviour.

Wherefore, a Christian ought to keep himself from vain speech and from words of levity and profanity. For not even on Sundays, in which we rejoice and make good cheer, is it permitted to anyone to speak a word of levity or one alien to religion: as our Lord also teaches us in the Psalm by David, saying thus: And now, ye kings, understand; and be instructed, all ye judges of the earth, Serve the Lord with fear, and rejoice unto him with trembling. Give ye heed to discipline, lest the Lord be angry, and ye perish from the way of justice: for his wrath will shortly be kindled against you. Blessed are all they that trust on him. We must conduct our festivals and our rejoicings, then, with fear and trembling; for a faithful Christian, it saith, must not sing the songs of the heathen, nor have anything to do with the laws and doctrines of strange assemblies; for it may happen that through (their) songs he will make mention also of the name of idols, which God forbid that it should be done by the faithful; for the Lord by Jeremiah upbraids certain folk and speaks thus: They have left me, and have sworn by them that be no gods. And again He saith: If Israel will return, let him return unto me, saith the Lord; and if he will put away his abominations out of his mouth, and will fear before my face, and swear, As the Lord liveth. And again He saith: I will take away the name of idols out of your mouth. And by Moses again He saith to them: They have provoked me to jealousy by that which is no god; and with their idols they have angered me. And in all the Scriptures He speaks of these things.

And not by idols only is it not lawful for the faithful to swear, but neither by the sun, nor by the moon; for the Lord God speaks by Moses thus: My people, if ye shall see the sun and the moon, ye shall not be led astray by them, and ye shall not serve them: for these have been given you for light upon the earth. And by Jeremiah again He saith: Ye shall not learn according to the ways of the gentiles; and ye shall not fear the signs of heaven. And by Ezekiel He speaks thus: And he brought me in to the court of the house of the Lord, between the porch and the altar. And I saw there men whose backs were toward the temple of the Lord, and their faces toward the east: and they were worshipping the sun. And the Lord said unto me: Son of man, is this a light thing to the house of Judah to do these abominations which they do here, that they have filled the earth with iniquity, and have turned again to provoke me to anger? And they are become as scoffers: but I will deal (with them) in wrath; and mine eye shall not spare, and I will not have mercy. And they shall cry in mine ears with a loud voice, and I will not hear them. You see, our beloved, how sternly and bitterly sentence is passed on those who worship the sun or swear thereby, that the Lord should deal in His wrath. Therefore it is not lawful for a believer to swear, neither by the sun nor by any other of the signs of heaven or the elements; nor to make mention with his mouth of the name of idols; nor to utter a curse out of his mouth, but rather blessings and psalms and (words from) the dominical and divine Scriptures, which are the firm foundation of our faith: and especially in the days of the Pascha, wherein all the faithful throughout the world fast; as our Lord and Teacher said when they asked Him: Why do John's disciples fast, but thine fast not? And he answered and said to them: The sons of the bridechamber cannot fast, as long as the bridegroom is with them. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. But now by His working is He with us, but visibly He is absent, because He has ascended to the heights of heaven and sat at the right hand of His Father.

Wherefore, when you fast, pray and intercede for them that are lost; as we also did when our Saviour suffered. For while He was yet with us before He suffered, as we were eating the Passover with Him, He said to us: To-day, in this night, one of you will betray me. And we said unto Him, each one of us: Is it I, Lord? And he answered and said to us: He that putteth forth his hand with me into the dish. And Judas Iscariot, who was one of us, rose up and went his way to betray Him. Then our Lord said to us: Verily I say unto you, a little while and ye will leave me; for it is written: I will strike the shepherd, and the lambs of his flock shall be scattered. And Judas came with the scribes and with the priests of the people, and betrayed our Lord Jesus.

Now this was done on the fourth day of the week. For when we had eaten the passover on the third day of the week at even, we went forth to the Mount of Olives; and in the night they seized our Lord Jesus. And the next day, which was the fourth of the week, He remained in ward in the house of

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Caiaphas the high priest. And on the same day the chiefs of the people were assembled and took counsel against Him. And on the next day again, which was the fifth of the week, they brought Him to Pilate the governor. And He remained again in ward with Pilate the night after the fifth day of the week. But when it drew on (towards day) on the Friday, they accused him much before Pilate; and they could show nothing that was true, but gave false witness against Him. And they asked Him of Pilate to be put to death; and they crucified Him on the same Friday.

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: The Son of man must pass three days and three nights in the heart of the earth, as it is written in the Gospel. And again it is written in David: Behold, thou hast set my days in measure. Now because those days and nights came short, it was so written.

In the night, therefore, when the first day of the week drew on, He appeared to Mary Magdalene and to Mary the daughter of James; and in the morning of the first day of the week He went in to (the house of) Levi; and then He appeared also to us ourselves. And He said to us, teaching us: Are ye fasting for Me these days? or have I any need that ye should afflict yourselves? But it is for your brethren that ye have done this; and do ye the same in these days when ye fast, and on the fourth of the week and on the Friday always, as it is written in Zechariah: The fourth fast, and the fifth fast, which is the Friday. For it is not lawful to you to fast on the first of the week, because it is My resurrection; wherefore the first of the week is not counted in the number of the days of the Fast of the Passion, but they are counted from the second day of the week, and are five days. Wherefore, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Israel. Fast then from the second day of the week, six days wholly, until the night after the Sabbath; and it shall be reckoned to you as a week. But the tenth, -- because the beginning of My name is Yod, -- wherein was made the inception of the fasts. But (fast) not after the custom of the former People, but according to the new testament which I have appointed you: that you may be fasting for them on the fourth day of the week, because on the fourth of the week they began to destroy their souls, and apprehended Me. -- For the night after the third of the week belongs to the fourth of the week, as it is written: There was evening and there was morning, one day. The evening therefore belongs to the following day: for on the third of the week at even I ate My Pascha with you, and in the night they apprehended Me. -- But fast for them also on the Friday, because thereon they crucified Me, in the midst of their festival of unleavened bread, as it is said of old in David: In the midst of their festivals they set their signs, and they knew not.

'And be ye constant in fasting during these days always, and especially you who are of the Gentiles. For because the People was not obedient, I delivered them (the Gentiles) from blindness and from the error of idols and received them: that through your fast and theirs who are of the Gentiles, and your service during those days, when you pray and intercede for the error and destruction of the People, your prayer and intercession may be accepted before My Father who is in heaven, as though from one mouth of all the faithful on earth; and (that) all things which they did unto Me may be forgiven them. For this cause also I have already said to you in the Gospel: Pray for your enemies, and: Blessed are they that mourn, over the destruction of them that believe not.'

Know therefore, our brethren, that (as regards) our fast which we fast in the Pascha, it is on account of the disobedience of our brethren that you are to fast. For even though they hate you, yet ought we to call them brethren; for we have it written in Isaiah thus: Call them brethren that hate and reject you, that the name of the Lord may be glorified, For their sake therefore, and for the judgement and destruction of the (holy) place, we ought to fast and to mourn, that we may be glad and take our pleasure in the world to come; as it is written in Isaiah: Rejoice, all ye that mourn over Zion; and again He saith: To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory.

We ought then to take pity on them, and to have faith and to fast and to pray for them. For when our Lord came to the People, they did not believe Him when He taught them, but put away His teaching from their ears. Therefore, because this People was not obedient, He received you, the brethren who are of the Gentiles, and opened your ears that your heart might hear; as our Lord and Saviour Himself said by the prophet Isaiah: I appeared unto them that asked not after me, and I was found of them that sought me not; and I said, Behold, I am here, to a people that called not (upon) my name. Now of whom did He speak thus? Was it not of the Gentiles, because that they had never known God, and because that they were serving idols? But when our Lord came to the world and taught you, you believed, you who have believed in Him, that God is one; and they also who are worthy shall believe, until the number is filled up of them that are to be saved, a thousand thousand, and ten thousand times ten thousand, as it is written in David.

But concerning the People, who believed not in Him, He said thus: I spread forth my hands all the day long to a people that obey not and resist, and walk in a way that is not good, and go after their sins: a people that is provoking

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before me. See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: They provoked the holy Spirit; and he was turned to enmity unto them. And again He speaks otherwise of them by Isaiah the prophet: Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them. They that sit in darkness He said concerning those who have believed in our Lord Jesus from (among) the People. For by reason of the blindness of the People a great darkness was round about them. For they saw Jesus, but that He is the Christ they knew not; and they understood Him not, neither from the writings of the prophets nor from His works and His healings. But to you of the People who have believed in Jesus we say: Learn how the Scripture bears witness to us and saith, they have seen a great light. You then who have believed in Him have seen a great light, even Jesus Christ our Lord; and they also shall see who are (yet) to believe in Him, But they that sit in the shadow of death are you who are of the Gentiles; for you were in the shadow of death, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and Teacher appeared to us, light rose upon you, for you beheld and set your hope on the promise of the kingdom everlasting; and you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptised in Him: and a great light is risen upon you.

Thus then, because the People were not obedient, they were made darkness; but the hearing of the ear of you who are of the Gentiles was made light. Wherefore, do you pray and intercede for them, and especially in the days of the Pascha, that by your prayers they may be found worthy of forgiveness, and may return to our Lord Jesus Christ.

It behoves you then, our brethren, in the days of the Pascha to make inquiry with diligence and to keep your fast with all care. And do you make a beginning when your brethren who are of the People keep the Passover. For when our Lord and Teacher ate the Passover with us, He was betrayed by Judas after that hour; and immediately we began to be sorrowful, because He was taken from us. By the number of the moon, as we count according to the reckoning of the believing Hebrews, on the tenth of the moon, on the second day of the week, the priests and elders of the people assembled and came to the court of Caiaphas the high priest; and they took counsel to apprehend Jesus and put him to death: but they feared, saying: Not in the festival, lest the people make a tumult; for all men were hanging upon Him, and they held him for a prophet on account of His miracles of healing which He did among them. But Jesus was that day in the house of Simon the leper, and we together with Him, and He related to us that which was about to happen to Him. But Judas went out privily from us, thinking that he would evade our Lord, and went to the house of Caiaphas where the chief priests and elders were assembled, and said to them: What will ye give me, and I will betray Him to you when I have found an occasion? But they appointed and gave him thirty pieces of silver. And he said to them: 'Make ready young men armed, because of His disciples, that if He go forth by night to a desert place I may come and lead you.' And they made ready the young men and prepared to seize Him. And Judas was watching, when he might find him an occasion to betray him.

But by reason of the multitudes of all the people, from every city and from all the villages, who were coming up to the temple to keep the Passover in Jerusalem, the priests and elders took counsel and commanded and appointed that they should keep the festival straightway, that they might seize Him without disturbance. For the inhabitants of Jerusalem were engaged with the sacrifice and the eating of the Passover; and moreover, all the people that were without were not yet come, for they had deceived them as to the days. That they might be convicted before God of erring utterly in all things, therefore they anticipated the Passover by three days, and kept it on the eleventh of the moon, on the third day of the week. For they said: 'Because the whole people is gone astray after Him, now that we have an occasion let us seize Him; and then, when all the people are come, let us put Him to death before all, that this may be known openly, and all the people may turn back from after Him.'

And so in the night when the fourth day of the week drew on, (Judas) betrayed our Lord to them. But they made the payment to Judas on the tenth of the month, on the second day of the week; wherefore they were accounted by God as though on the second day of the week they had seized Him, because on the second of the week they had taken counsel to seize Him and put Him to death; and they accomplished their malice on the Friday: as Moses had said concerning the Passover, thus: It shall be kept by you from the tenth until the fourteenth: and then all Israel shall sacrifice the passover.

Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing. You shall come together and watch and keep vigil all the night with prayers and intercessions, and with reading of the Prophets, and with the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts. For thus did we also fast, when our Lord suffered, for a testimony of the three days; and we were keeping vigil and praying and interceding for the destruction of the People, because that they erred and confessed not our Saviour. So do you also pray that the Lord may not remember their guilt against them unto the end for the guile which they used against our Lord, but may grant them a place of repentance and conversion, and forgiveness of their wickedness.

For he who was a heathen and of a foreign people, Pilate the judge, did not consent to their deeds of wickedness, but took water and washed his hands, and said: I am innocent of

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the blood of this man. But the People answered and said: His blood be upon us, and upon our children; and Herod commanded that He should be crucified; and our Lord suffered for us on the Friday. Especially incumbent on you therefore is the fast of the Friday and of the Sabbath; and likewise the vigil and watching of the Sabbath, and the reading of the Scriptures, and psalms, and prayer and intercession for them that have sinned, and the expectation and hope of the resurrection of our Lord Jesus, until the third hour in the night after the Sabbath. And then offer your oblations; and thereafter eat and make good cheer, and rejoice and be glad, because that the earnest of our resurrection, Christ, is risen. And this shall be a law to you for ever, unto the end of the world. For to those who have not believed in our Saviour He is dead, because their hope in Him is dead; but to you who believe, our Lord and Saviour is risen, because your hope in Him is immortal and living for ever.

Fast then on the Friday, because thereon the People killed themselves in crucifying our Saviour; and on the Sabbath also, because it is the sleep of our Lord; for it is a day which ought especially to be kept with fasting: even as blessed Moses also, the prophet of all (things touching) this matter, commanded. For because he knew by the Holy Spirit and it was commanded him by Almighty God, who knew what the People were to do to His Son and His beloved Jesus Christ, -- as even then they denied Him in the person of Moses, and said: Who hath appointed thee head and judge over us? -- therefore he bound them beforehand with mourning perpetually, in that he set apart and appointed the Sabbath for them. For they deserved to mourn, because they denied their Life, and laid hands upon their Saviour and delivered Him to death. Wherefore, already from that time there was laid upon them a mourning for their destruction.

But let us observe and see, brethren, that most men in their mourning imitate the Sabbath; and they likewise who keep Sabbath imitate mourning. For he that mourns kindles no light: neither do the People on the Sabbath, because of the commandment of Moses; for so it was commanded them by him. He that mourns takes no bath: nor yet the People on the Sabbath. He that mourns does not prepare a table: neither do the People on the Sabbath, but prepare and lay for themselves the evening before; because they have a presentiment of mourning, seeing that they were to lay hands on Jesus. He that mourns does no work, and does not speak, but sits in sorrow: so too the People on the Sabbath; for it was said to the People concerning the mourning of the Sabbath thus: Thou shalt not lift thy foot to do any work, and thou shalt speak no word out of thy mouth. Now who testifies that the Sabbath is a mourning for them? The Scripture testifies, and saith: Then shall the people lament, family over against family: the family of the house of Levi apart, and their women apart; the house of Judah apart, and their women apart: even as, after the mourning of Christ until now, on the ninth of the month of Ab (August) they come together and read the Lamentations of Jeremiah? and wail and lament. Now nine represents Theta; but Theta denotes God. For God therefore they lament, even for Christ who suffered -- rather, on account of God our Saviour, but over themselves and their own destruction. Does any man lament, brethren, except he have a grief? Therefore do you also mourn for them on the day of the Sabbath of the Pascha until the third hour in the night following; and thereafter, in the Resurrection of Christ, rejoice and make good cheer for their sake, and break your fast; and the surplus of your fast of six days offer to the Lord God, And let those of you who have abundance or worldly possessions minister diligently to those who are poor and needy and refresh them, that the reward of your fast may be received.

Wherever, then, the Fourteenth of the Pascha falls, so keep it; for neither the month nor the day squares with the same season every year, but is variable. When therefore that People keeps the Passover, do you fast; and be careful to perform your vigil within their (feast of) unleavened bread. But on the first day of the week make good cheer at all times; for he is guilty of sin, whosoever afflicts his soul on the first of the ac week. And hence it is not lawful, apart from the Pascha, for anyone to fast during those three hours of the night between the Sabbath and the first of the week, because that night belongs to the first of the week; but in the Pascha alone you are to fast these three hours of that night, being assembled together, you who are Christians, in the Lord.

DIDASCALIA CHAPTER 22

That Children should be taught Crafts.

And teach your children crafts that are agreeable and befitting to religion, lest through idleness they give themselves to wantonness. For if they are not corrected by their parents, they will do those things that are evil, like the heathen. Therefore spare not to rebuke and correct and teach them; for you will not kill them by chastising them, but rather save them alive: as our Lord also teaches us in Wisdom, saying thus: Chasten thy son, that there may be hope for him: for thou shalt strike him with a rod, and deliver his soul from Sheol. And He saith again: Whosoever spareth his rod, hateth his son. Now our rod is the Word of God, Jesus Christ: even as Jeremiah also saw Him (as) an almond rod. Every man accordingly who spares to speak a word of rebuke to his son, hates his son. Therefore teach your sons the word of the Lord, and punish them with stripes, and bring them into subjection from their youth by your word of religion. And give them no liberty to set themselves up against you their parents; and let them do nothing without your counsel, lest they go with those of their own age and meet together and carouse; for in this way they learn mischief, and are caught and fall into fornication. Now, whether this happen to them without their parents, their parents themselves will be accountable before God for the judgement of their souls; or whether again by your licence they are undisciplined and sin, you their parents will likewise be guilty on their account before God. Therefore be careful to take wives for them, and have them married when their time is come, lest in their early

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age by the ardour of youth they commit fornication like the heathen, and you have to render an account to the Lord God in the day of judgement.

DIDASCALIA CHAPTER 23

On Heresies and Schisms.

Before all things beware of all abominable and evil and bitter heresies, and fly from them as from a blazing fire, and from those who adhere to them. For if when a man makes a schism, he condemns himself to fire together with those who go astray after him, how much more if one go and sink himself in the heresies. For know this, that if any of you covet the primacy and dare to make a schism, he shall inherit the place of Korah and Dathan and Abiram, he and they that are with him, and with them he shall be condemned to fire. For even the adherents of Korah were Levites, and ministered in the tabernacle of witness; but they coveted the primacy, and desired the high priesthood; and they began to speak evil of the great Moses, because, said they, he is married to a heathen woman -- for he had an Ethiopian wife -- and is defiled with her; and many others, and they of the following of Zimri, who committed fornication with the Midianite women, are with him. And the people, said they, that are with him are defiled; and his brother Aaron, too, was the author of idolatry, who made for his people the molten and graven image.

And they spoke evil of Moses, who wrought so many mighty works and signs from God for the People; who did these excellent and marvellous works for their benefit; who brought the ten plagues upon the Egyptians; who divided the Red Sea that the waters stood up as a wall on this side and on that, and caused the People to pass over as in the dry desert, and drowned their enemies and them that evil entreated them, and all that were with them; who made sweet for them the fountain of water, and brought them forth streams from the flinty rock, so that they drank and were satisfied; who brought them down manna from heaven, and with the manna gave them also flesh ; who gave them a pillar of fire by night for light and guidance, and a cloud by day for a covert, and in the desert stretched forth the hand to them for the dispensation of the Law, and gave them the Ten Words of God. And they spoke evil against the friend and good servant of the Lord God, as men glorying in righteousness, and boasting of holiness, and making a show of purity, and in hypocrisy making a display of service.

And thus, as puritans and sticklers for holiness, they said: 'Let us not be polluted with Moses and the people that is with him, because they are defiled.' And there rose up two hundred and fifty men, and they (Korah, &c.) led them astray to forsake the great Moses, that (men) might suppose concerning them that they were giving God more glory and ministering to Him more zealously. For among that multitude of the people aforesaid but one censer of incense was offered to the Lord God; but they who were in the schism, two hundred and fifty men with their leaders, offered each one a censer of incense, two hundred and fifty censers, as though forsooth they were far more religious and pure and zealous than Moses and Aaron and the people that was with them. But the more numerous ministry of those in the schism availed them nothing, but fire was kindled from before the Lord, and devoured them; and those two hundred and fifty men were burned up, holding the censers in their hands. And the earth opened her mouth and swallowed up Korah and Dathan and Abiram, and their tents and their vessels, and all that were with them: and they went down alive to Sheol unto punishment. And thus were the error-leaders of the schism swallowed up by the earth; and those two hundred and fifty men who went astray were burned with fire while the whole people beheld it. But the most of the people the Lord spared, among whom were many sinners, whom the Lord would judge each according to his works. And the most of the people He spared; but those who supposed that they were pure and holy, and performing a better ministry, the fire devoured, because that they were in the schism. And the Lord said to Moses and to Aaron: Take the censers of brass from the midst of the burning, and make (of) them fine plates, and overlay the altar therewith; that the children of Israel may see, and no more do so. And scatter the strange fire there; because it hath sanctified the censers of (them that were) sinners in their souls.

Let us regard therefore and see, beloved, the end of the schismatics, what befell them. For though they should appear pure and holy and chaste, their last end is given unto fire and burning everlasting. Let this then inspire you with fear, that even the fire of the schismatics was judged with fire: not because it sanctified the censers, but because they in their souls sanctified them; that is, forasmuch as the fire was performing its work, they also supposed in their heart, and in their souls, that their censers were holy. For it behoved the fire, which was employed for the ministry of transgression and the provocation of God, not to obey them but to cease from its operation, or to be quenched, and not to devour or burn or consume that which was put upon it. But now, because it did not the will of the Lord God, but obeyed the schismatics, therefore it was said: And scatter also the strange fire there; that is, with fire the Lord judgeth the fire.

If therefore upon those schismatics, who supposed that they were glorifying God, this threat and judgement was laid, what will happen to these heretics who blaspheme Him? Do you then, when you see from the Scriptures with the eyes of faith the plates of brass laid over the altar, beware of making schisms. For the adherents of Korah, Dathan and Abiram were made a monument and example of the destruction of schismatics; and everyone who imitates them shall perish even as they. As men therefore who believe and know, keep yourselves far from schisms, and go not near them in any wise: as Moses said concerning them to the people: Separate yourselves from among these stubborn men, and come not near to any thing that is theirs, lest ye perish with them in all their sins. And when the anger of the Lord had burned against the schismatics, it is written that the people fled from them, and said: Lest the earth swallow us also with them. So

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then do you also, as men contending for their lives, flee from schisms; and those who would do any such thing reject, for you know the place of their condemnation.

But as for heresies, be unwilling even to hear their names, and defile not your ears (with them); for not only do they in no wise glorify God, but they verily blaspheme against Him. Wherefore, the heathen are judged because they have not known, but the heretics are condemned because they withstand God: as also our Lord and Saviour Jesus said: There shall be heresies and schisms: and again: Woe unto the world because of scandals. For it must needs be that scandals and schisms come: yet woe to the man by whom they come.

Then indeed we did but hear, but now we have also seen, even as the Scripture declares by Jeremiah saying: Defilement is gone forth in all the earth. Now these defilements, of heresies, are gone forth; and they have come about for the persuasion of our hearts, and for the confirming of our belief that those things which were foretold are true; for behold, they have come to pass and are accomplished. For all the working of the Lord our God has passed from the People to the Church through us the Apostles; and He has withdrawn Himself and left the People, as it is written in Isaiah: He hath left his people the house of Jacob; and: Jerusalem is deserted, and Judah is fallen. And their tongues are (busy) with iniquity, and they obey not the Lord; and: I will leave (my) vineyard; and: Behold, your house is left to you desolate.

He has left that People, therefore, and has filled the Church; and He has accounted her a mountain of habitation, and throne of glory, and lofty house, as He said in David: The mount of the Lord is a mountain of fatness, a mountain of peaks. What think ye of the mountain of peaks? It is the mountain which the Lord hath chosen him to dwell therein: the Lord shall abide therein for ever. You see then how He saith to others: What think ye? even to those who err (in thinking) that there are other churches: for one is she that is the mountain of God's sanctuary. And by Isaiah He said again: In the last days the mountain of the house of the Lord, the God of Jacob, shall be established on the top of the mountains, and higher than the hills; and all nations shall look unto it; and many peoples shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us his way, and we will go therein. And again He said: There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and him that dwelleth in Mount Zion. And again by Jeremiah He said: A high throne is our sanctuary. As then He left the People, so did He leave their temple to them desolate; and He rent the veil, and took away from it the Holy Spirit, and shed Him upon them that believed from among the Gentiles, as He said by Joel: I will pour out of my spirit upon all flesh. For He took away the Holy Spirit, and the power of the word, and all the ministry from that People, and set it in His Church. Now in like manner did Satan also, the tempter, depart from that People and come against the Church. And he now no longer tempts that People, because by their evil works they have fallen into his hands, but he has set about to tempt the Church and to exercise his agency in her. And he has raised up against her afflictions and persecutions, and blasphemies and heresies and schisms.

Formerly indeed, in that time, there were heresies and schisms in that People; but now Satan by his evil agency has driven forth (some) that were of the Church, and has made heresies and schisms.

Now the beginning of heresies was on this wise. Satan clothed himself in a certain Simon, one that was a magician and his minister of old; and when we, by the gift of the Lord our God and by the power of the Holy Spirit, were working miracles of healing in Jerusalem, and by the laying on of our hand the fellowship of the Holy Spirit was given to those who drew nigh (to the faith), then he offered us much money, and desired that, as he had deprived Adam of the knowledge of life through eating of the tree, so by the gift of money he might deprive us also of the gift of God, and might take captive our minds with the bestowal of possessions, to the end that we should barter away and give to him for money the power of the Holy Spirit. Hereupon were we all stirred up; then Peter looked upon Satan, who was dwelling in Simon, and said to him: Thy money go with thee to perdition: but thou shalt have no part in this word.

But when we had divided the whole world into twelve parts, and were gone forth among the Gentiles into all the world to preach the word, then Satan set about and stirred up the People to send after us false apostles for the undoing of the word. And he sent out from the People one whose name was Cleobius, and joined him to Simon, and others also after them.

Now the party of Simon followed hard upon me Peter, and came to corrupt the word. And when he was in Rome he disturbed the Church much and subverted many; and he even made a show as though he would fly. And he was capturing the Gentiles, moving them by the power and agency of his magic arts. And on a certain day I went and saw him flying in the air; then I stood still, and said: 'By the power of the name of Jesus I cut off thy powers.' And he fell and broke the ankle-bone of his foot. And then many turned back from him; but others, worthy of him, continued with him. And thus was that his heresy first established. And by other false prophets beside was the enemy working.

And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection. And in other respects they were teaching and disturbing (men) with many opinions. For many of them taught that a man should not marry, saying that if one did not marry, this was holiness; and in the name of holiness they were commending the tenets of their heresies. Others again of them taught that a man might not eat flesh, saying that no one might eat any thing wherein there is a soul. But others said that one was bound to abstain from swine's flesh only, but might eat those things which the Law pronounces clean, and that he should be circumcised according to the Law. And

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some taught this, and some that, causing contentions and disturbing the Churches.

DIDASCALIA CHAPTER 24

On the ordering of the Church: showing also that the Apostles came together for the correction of abuses. Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with other opinions. For some forsooth were observing holiness; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

When therefore the whole Church was in peril of falling into heresy, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord, to write this Catholic Didascalia for the confirming of you all. And we have established and set down therein that you worship God Almighty and Jesus Christ and the Holy Spirit; that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving; and that men should marry: for He saith in Proverbs: Of God is a woman betrothed to a man; and in the Gospel again our Lord saith: He that created from the beginning the male, said that he created also the female. Therefore a man shall leave his father and his mother, and shall cleave to his wife: and they two shall be one body. What therefore God hath coupled, let not man separate. But sufficient for the faithful is the circumcision of the heart, (which is) spiritual, as He said by Jeremiah: Light you a lamp, and sow not among thorns. Be circumcised unto the Lord your God, and circumcise the foreskin of your heart, ye men of Judah. And again in Joel He saith: Rend your hearts, and not your garments. And as for baptism also, one is enough for you, even that which has perfectly forgiven you your sins. For Isaiah said not (only) Wash, but Wash, and be cleansed.

Now we had much questioning, as men contending for life; and not we the Apostles only, but also the people, together with James the bishop of Jerusalem, who is our Lord's brother after the flesh, and with his presbyters and deacons and all the Church. For also some days before, certain men had come down from Judaea to Antioch, and were teaching the brethren, (saying): Except ye be circumcised and conduct yourselves according to the law of Moses, and keep yourselves clean from meats, and all the rest, ye cannot be saved; and they had much conflict and questioning, And when the brethren of Antioch knew that we were all assembled and come to make inquiry of these matters, they sent to us certain men (that were) believers and had knowledge of the Scriptures to learn concerning this question, And when they were come to Jerusalem, they related to us the controversy which they had in the Church of Antioch, And there rose up certain (men) who had believed from the sect of the Pharisees, saying: Ye ought to be circumcised and to keep the law of Moses. And others also were crying out and saying in like manner. Then I Peter rose up and said to them:? 'Men, brethren, ye yourselves know that from the first days when I was among you, God made choice that by my hands the gentiles should hear the gospel and believe. And God, who proveth the hearts, gave witness of them; for to Cornelius, a certain centurion, there had appeared an angel and told him of me; and he sent for me. But when I was ready to go to him, it was shown me concerning the Gentiles that they were about to believe, and concerning all meats. For I had gone up to a housetop to pray; and I saw the heavens opened, and a certain vessel, that was tied by its four corners, being lowered and let down upon the earth; and there were therein all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.? And there came to me a voice? saying: Simon, arise, slay and eat. But I said: God forbid, Lord, for I have never eaten any thing defiled and profane.

And there came to me again another voice, the second time, saying: W hat God hath made clean, do not thou make profane. 16Now this was done thrice: and the vessel was taken up to heaven. Thereupon I bethought me, and understood the word of the Lord, how that He had said: Rejoice, ye gentiles, with the people, and that everywhere He had spoken of the calling of the Gentiles; and I rose up and went my way. And when I was entered into his house and had begun to speak the word of the Lord, the Holy Spirit lighted down upon him and upon all the Gentiles that were there present. God, then, hath given the Holy Spirit to them even as to us, and hath made no distinction between us and them in the faith, and he hath cleansed their hearts. Now therefore, why tempt ye God, that ye should lay a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we shall be saved even as they also. For our Lord came and released us from those bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light. If then our Lord has released and unburdened us, why will ye lay snares for your own selves?'

Then all the people was silent; and I James answered and said: Men, brethren, hear me. Simon hath told how formerly God said that he would choose him out a people from the gentiles to his name: 15whereunto agree the words of the prophets, as it is written: Hereafter will I raise up and build the tabernacle of David, that is fallen; and the ruins thereof will I build and raise up; that the residue of men may seek the Lord, and all the gentiles upon whom my name is called, saith the Lord who maketh known these things from everlasting. Wherefore I say, that no man vex them that turn to God from among the gentiles, but that word be sent them on this wise: that they abstain from evil (practices), and from idols, and from that which is sacrificed, and from that which is strangled, and from blood. Then we the apostles and the bishops and the elders, together with the whole church,

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thought it well to choose out men front amongst them and send them (to Antioch) in company with Barnabas and Paul, who were come thence. And we chose and appointed Judas, who was called Barsabbas, and Silas, notable men among the brethren, and wrote by them as followeth: --The apostles and elders and brethren to the brethren who are of the gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that some have troubled you with words, that they might corrupt your souls, whom we sent not: we have determined, being all assembled together, to choose out and send men unto you with our beloved Barnabas and his companions, whom ye sent (hither). And we have sent Judas and Silas, who themselves will tell you of these things by word (of mouth). For it hath seemed good to the Holy Spirit, and to us, that no further burden be laid upon you, save that ye abstain from (these) necessary things: from that which is sacrificed, and from blood, and from that which is strangled, and from fornication. And from these keep yourselves, and do well. Fare ye well. Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.

DIDASCALIA CHAPTER 25

Showing that the Apostles returned once more to the Churches and set them in order.

Now the decision which we reached with counsel and thought concerning those who have already gone astray, we have thus affirmed and established. And we will return yet again and go to the Churches a second time, as in the beginning of the preaching, and will confirm the faithful that they may avoid the offences aforesaid, and may not receive those who come deceitfully in the name of apostles, but may know them by the changeableness of their words and by the performance of their works. For these are they of whom our Lord said: There shall come unto you men having on the clothing of lambs, but inwardly ravening wolves: and by their fruits ye shall know them. Beware of them therefore. Now there shall arise false Christs and lying prophets, and lead many astray; and by reason of manifold iniquity the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

Now let those who have not erred, and those also who repent of their error, be left in the Church. But as for those who are still held fast in error and repent not, we have decreed and enjoined that they be put forth from the Church and be separated and removed from the faithful, because they are become heretics; and that the faithful be commanded wholly to avoid them, and not to communicate with them either in speech or in prayer. For these are enemies and spoilers of the Church; for concerning these our Lord commanded us and said to us: Beware of the leaven of the Pharisees and of the Sadducees; and: Into the cities of the Samaritans ye shall not enter. Now the cities of the Samaritans are those of the heresies, which go in a perverse way, concerning which He said in Proverbs: There is a way which men think right: but the end thereof leadeth to the bottom of Sheol. These are they concerning whom our Lord sternly and bitterly gave sentence and said: It shall not be forgiven them, neither in this world nor in the world to come. For as regards the People, who believed not in Christ and laid hands upon Him, it is against the Son of Man, on whom they laid hands, that they blaspheme; and our Lord said: It shall be forgiven them; and again our Lord said of them: My Father, they know not what they have done, nor what they speak: if it be possible, forgive them. And as for the Gentiles again, it is against the Son of Man also that they blaspheme, by reason of the cross; and for these there shall come forth forgiveness. For to those w ho have believed, from the People or from the Gentiles, forgiveness of their evil works has been granted through baptism; as the Lord Christ said: Wherefore I say unto you: All sins and blasphemies shall be forgiven to men: but blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. And everyone that shall say a word against the Son of Man, it shall be forgiven him; but everyone that shall say (it) against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come. But those who blaspheme the Holy Spirit, those who lightly and in hypocrisy blaspheme God Almighty, those heretics who receive (not) His holy Scriptures, or receive them ill, in hypocrisy with blaspheming, who with evil words blaspheme the Catholic Church which is the receptacle of the Holy Spirit: it is they who, before the judgement to come and before ever they can make a defence, are already condemned by Christ. For that which He said, It shall not be forgiven them, is the stern sentence of condemnation which goes forth for them.

And when we had ordained and affirmed and set down (these things) together with one accord, we set forth to go each one to his former province, confirming the Churches. For those things which were foretold have been fulfilled, and the hidden wolves are come, the false Christs and lying prophets have appeared. And this is evident and manifest, that when the times draw near and the Advent is at hand, there will be yet many more and worse than these: from whom the Lord God will deliver you.

Those then who have repented of the error of (their) godless apostasy we have healed with much admonition and with the word of doctrine (and) exhortation, and have made them whole and have suffered them to remain in the Churches; but those who are smitten unto death with the perverse word of error, and for whom there is no cure, we have driven out, that they may not contaminate the holy Catholic Church, the pure Church of God: that (the evil) may not creep like a leprosy and travel to all like a putrid gangrene, but that pure and without stain or blemish or scar the Church may remain sound unto the Lord God. And these things we so do in every place and in every city, and throughout the whole world; and we have given (our) testimony, and have left this Catholic Didascalia justly and rightly to the Catholic Church for a memorial and for the confirming of the faithful.

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DIDASCALIA CHAPTER 26

On the bonds of the Second Legislation of God.

But you who have been converted from the People to believe in God our Saviour Jesus Christ, do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats; for the Lord has said to you: Remember not the former things; and: Behold, I make all things new: the which I now declare, that ye may know them. And I will make in the desert a way. Now deserts the Churches formerly were, in which there is now a highway and the knowledge of religion, (a way) wherein there is no erring, but new and evident, even Jesus Christ and all His dispensation which was from the beginning. For you know that He gave a simple and pure and holy law, (a law) of life, wherein our Saviour set His name. For whereas He spoke the Ten Words, He signified Jesus: for Ten represents Yod; but Yod is the beginning of the name of Jesus. Now concerning the Law the Lord testifies in David, saying thus: The law of the Lord is without blemish, and converting souls. And many other things are said on this wise everywhere; for in completion of the writings of the Prophets the Lord spoke at the end by Malachi the Angel and said thus: Remember the law of Moses the servant of the Lord, how he commanded you commandments and judgements. And our Saviour also, when He cleansed the leper, sent him to the Law, and said to him : Go, show thyself to the high priests, and offer the gifts of thy cleansing, as Moses commanded, for a testimony unto them; that He might show that He does not undo the Law, but teaches what is the Law and what the Second Legislation. For He said thus: I am not come to undo the law, nor the prophets, but to fulfil them. The Law therefore is indissoluble; but the Second Legislation is temporary, and is dissoluble. Now the Law consists of the Ten Words and the Judgements; to which (Law) Jesus bore witness and said thus: One Yod letter shall not pass away from the law. Now it is the Yod which passes not away from the Law, even that which may be known from the Law itself through the Ten Words, which is the name of Jesus. But the letter is the extension of the wood of the cross. And in the mount also Moses and Elias appeared with our Lord: that is, the Law and the Prophets.

The Law then consists of the Ten Words and the Judgements, which God spoke before that the People made the calf and served idols. For also that it is called the Law, (is) truly on account of the Judgements. This is the simple and light Law, wherein is no burden, nor distinction of meats, nor incensings, nor offerings of sacrifices and burnt offerings. In this Law accordingly He shows concerning the dispensation of the Church and concerning the uncircumcision of the flesh only. For He spoke concerning sacrifices thus:? If thou shalt make me an altar, make it of earth: but if of stones, thou shalt make it of whole and unwrought, and not of wrought stones. Forasmuch as thou hast laid an iron (tool) upon it, thou hast also polluted it: not (as speaking) concerning (the axe, but concerning) the iron of the knife which is the physician's knife, with which he circumcises the foreskin. Wherefore He does not say, 'Make for me' but, If thou shalt make an altar. He did not impose this as a necessity, but showed what was about to be. For God had no need of sacrifices; as neither of old was it commanded Cain and Abel, but they of their own accord presented offerings: and their offering achieved a brother's murder. And Noah likewise offered, and was blamed. Wherefore He signified here: 'If thou desire to sacrifice, whereas I need it not thou sacrificest unto me.' So then the Law is easy and light, ?of no weak voice?. But when the People denied God, who by Moses visited them in their afflictions, who wrought signs by his hand and through his rod, who smote the Egyptians with the ten plagues and divided the Red Sea in two, who led them in the midst of the sea on dry land as in the desert, who drowned their enemies and them that hated them, who with wood made sweet the fountain of the bitter waters of Marah, who made water to flow for them in abundance from the rock that they might be satisfied, who with a pillar of cloud and a pillar of fire overshadowed and guided them, who brought them down manna from heaven, and gave them flesh from the sea, who ordained the Law for them in the mount: Him they denied and said : We have no God to go before us; and they made them a molten calf and worshipped it and sacrificed to a graven image. Therefore the Lord was angry; and in His hot anger -- (yet) with the mercy of His goodness -- He bound them with the Second Legislation, and laid heavy burdens upon them, and a hard yoke upon their neck. And He says now no longer: If thou shalt make, as formerly; but He said: 'Make an altar, and sacrifice continually' as though He had need of these things. Wherefore He laid upon them continual burnt offerings with a necessity, and caused them to abstain from meats by means of distinctions of meats. For from that time were animals discerned, and clean and unclean flesh; from that time were separations, and purifications, and baptisms, and sprinklings; from that time were sacrifices, and offerings, and tables; from that time were burnt offerings, and oblations, and shewbread, and the offering up of sacrifices, and firstlings, and redemptions, and he-goats for sin, and vows, and many other things marvellous. For because of manifold sins there were laid upon them customs unspeakable; but by none of them did they abide, but they again provoked the Lord. Wherefore He yet added to them by the Second Legislation a blindness worthy of their works, and spoke thus: If there be found in a man sins worthy of death, and he die, and ye hang him upon a tree; his body shall not remain the night upon the tree, but ye shall surely bury him the same day: for cursed is every one that is hanged upon a tree; that when Christ should come they might not be able to help Him, but might suppose that He was guilty of a curse. For their blinding therefore was this spoken, as Isaiah said: Behold, I show my righteousness, and thine evils: and they shall not help thee at all. For the Lord judged them with a just judgement, and dealt thus with them because of their wickedness, and hardened their heart like Pharaoh's; as

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the Lord said to them by Isaiah: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears. And in the Gospel again He said: This people's heart is waxed gross; and their eyes they have shut, and their ears they have stopped, lest at any time they should be converted. But blessed are your eyes that see, and your ears that hear. For you have been released from the bonds, and relieved of the Second Legislation, and set free from bitter slavery, and the curse has been taken off and put away from you.

For the Second Legislation was imposed for the making of the calf and for idolatry. But you through baptism have been set free from idolatry, and from the Second Legislation, which was (imposed) on account of idols, you have been released. For in the Gospel He renewed and fulfilled and affirmed the Law; but the Second Legislation He did away and abolished. For indeed it was to this end that He came, that He might affirm the Law, and abolish the Second Legislation, and fulfil the power of men's liberty, and show forth the resurrection of the dead. For even before His coming He foretold His coming through the prophets, and together with His coming He signified also the disobedience of the People, and preached the undoing of the Second Legislation; as He said by Jeremiah: Why bring ye me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable unto me, and your sacrifices delight me not, And again He said: Bring together your burnt offerings with your sacrifices, and eat flesh. For I gave you no command, when I brought you out from the land of Egypt, neither concerning burnt offerings nor concerning sacrifices. Yea, verily, in the Law He gave no command, but in the bonds of the Second Legislation, after that they had served idols. And again by Isaiah also He said: To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am sated with burnt offerings of rams; and the fat of lambs and the blood of oxen I desire not. And when ye come to see my face, who hath required these things at your hands? Trample my courts no more. If ye will bring me fine flour, it is a vain oblation; and your new moons and your sabbaths and solemn days are rejected of me: your fasts and your restings are not acceptable unto me, and your festivals my soul hateth. And in all the Scriptures He speaks thus; and through the sacrifices He abolishes the Second Legislation; for, as we have already said, it is in the Second Legislation that sacrifices are prescribed. If, then, even before His coming He made known and revealed His coming, and the disobedience of the People, and spoke of the abolition of the Second Legislation, much more, being come, did He fully and completely abolish the Second Legislation. For He did not use sprinklings, or baptisms, or other wonted rites; nor did He offer sacrifices or burnt offerings, or any thing that it is written in the Second Legislation to offer. And what else did He (hereby) signify but the abolition of the Second Legislation? as also He loosed you and called you from the bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens; and I will give you rest. Now we know that our Saviour did not say (this) to the Gentiles, but He said it to us His disciples from among the Jews, and brought us out from burdens and a heavy load.

Those therefore who do not obey Him, that He may lighten and deliver them from the bonds of the Second Legislation, obey not God, who has called them to come forth unto release and rest and refreshment; and they bind themselves with the heavy burdens of the Second Legislation, which are of no avail.

For our Lord and Saviour Himself, who gave the Law and the Second Legislation, bears witness concerning the Law that it is life to them that keep it; (but) concerning the Second Legislation He testifies and shows that it is a bond and a blindness. For He everywhere makes a distinction; and He bears witness to the Law, and admonishes and commands us that we be under the Law: for every one who is not under law is lawless. And therefore He thus bears witness to the Law: In the law of the Lord shall be his pleasure, and in his law will he meditate day and night. Not so the wicked. We see then, beloved, how the righteous are declared blessed on account of righteousness and the keeping of the Law. But not so the wicked; for they have no pleasure either in the righteous or in the Law, and they do not mediate therein. Wherefore He calls 'the wicked' those who do not converse according to the Law. For in the Gospel also He affirms the Law, and calls and brings us out from (the burden of the bonds and from the Second) Legislation. But that the Law is other than the Second Legislation, in David likewise He shows by a distinction, speaking thus: Let us sever their cords, and loose their yoke from us. You see how the Holy Spirit speaks as it were out of the mouth of the world and reveals its thought, and says that the Law is a 'yoke' but the Second Legislation 'cords.' For the Law is a yoke, because like the plough-yoke of oxen it is laid upon the former People and upon the present Church of God; even as now in the Church it is upon us who are called from the People, and upon you who from among the Gentiles have obtained mercy: it has? gathered and held us both together in one accord. But He well calls the Second Legislation 'bonds;' for when the People served idols, there was added to them the weight of the Second Legislation. For the bonds were justly imposed, as it befell the People then; but the Church has not been bound. For to Ezekiel He explains and makes known that the Law of life is one, but the second Law, of death, is another; for He spoke thus: I brought them forth from the land of Egypt, and brought them into the wilderness, and gave them my commandments, and made known to them my judgements: that if a man should do them, he might live by them. And afterwards, upbraiding them because they had sinned and had not kept the Law of life, He repeats to them and saith thus: I have given them commandments that are not good, and judgements whereby they may not live. Now the judgements which do not give life are those of the bonds.

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Hence also the word aforesaid in the Second Legislation was for the blinding of a blind people, to wit: Cursed is everyone that is hanged upon a tree. For thus did they think of Him who gives and distributes blessings to them that are worthy, that He is under a curse. Wherefore, (because) they knew Him not, even after the signs that were done by Him in the world: when He suffered, justly in accordance with their works that word was set down for the blinding of the People; and it was a bar that they might not believe and be saved. Whence also by Isaiah He speaks thus: Who is blind, but my servants? and the servants of God are blinded. And I have brought out a blind people, that have eyes, and see not: and their ears also are deaf. For by this word, because of their works, their eyes were blinded, and their ears made deaf like Pharaoh's. Hence with this word the Second Legislation also was imposed, which Moses appointed. And it is the Second Legislation that He called judgements that are not good; and it cannot save alive.

They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. For the yoke of the bonds is the heifer's yoke -- the bonds of the (Second) Legislation (now) upon the People, which like a long rope is laid upon them by reason of other men's sins which from former times and generations they bring upon themselves. Everyone who strives to be under the (Second) Legislation becomes guilty of the calf-worship; for the Second Legislation was imposed for nothing else but for idolatry. For the bonds were decreed because of idolatry; they therefore who regard them are bondsmen and idolaters. Wherefore, every one who binds himself becomes guilty of the Woe, and ought likewise to profess idolatry. Now one who is such asserts also the curse against our Saviour; for if thou uphold the Second Legislation, thou also assertest the curse against our Saviour, and thou art held fast in the bonds and made guilty of the Woe -- an enemy of the Lord God.

Cease therefore, beloved brethren, you who from among the People have believed, yet desire (still) to be tied with the bonds, and say that the Sabbath is prior to the first day of the week because that the Scripture has said: In six days did God make all things; and on the seventh day he finished all his works, and he sanctified it. We ask you now, which is first, Alaf or Tau? For that (day) which is the greater is that which is the beginning of the world, even as the Lord our Saviour said by Moses: In the beginning God created the heaven and the earth. But the earth was invisible and unshapen. And again He said: And there was one day: and as yet the seventh day was unknown. But what say you? Which is greater, that which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be? But again we ask you: Are your last children blessed, or the firstborn? as the Scripture also saith: Jacob shall be blessed among the firstborn; and: My son, my firstborn (is) Israel; and: Every male that openeth the womb of his mother is blessed to the Lord.

But that we may make you firm in the faith, hear ye. The first day and the last are equal; for learn how you find it written, that In his kingdom the day of the Lord is as a thousand years: the day of yesterday which is past; and as a watch of the night. {One day therefore is a thousand years in the kingdom of Christ, wherein also will be the judgement. For a watch of the night} He said concerning the judgement, which is a dark prison to them that are condemned. A day therefore is to be revealed in which the sun will stand in his mid-course, and the moon likewise, following the sun. For He said: Behold, I make the first things as the last, and the last as the first; and: The last shall be first, and the first last; and: Remember no more the former things, and let them not come to your mind. Behold, I make things new, which now shall be revealed; and: In those days and in that time they shall no more say: The ark of the covenant; neither shall it come to mind, nor be visited, nor any more be made. But the Sabbath itself is counted even unto the Sabbath, and it becomes eight (days); thus an ogdoad is (reached), which is more than the Sabbath, even the first of the week.

Wherefore, brethren, every day is the Lord's; for the Scripture has said: The earth is the Lord's with the fullness thereof: the world that is under heaven, and all that dwell therein. For if God willed that we should be idle one day for six, first of all the patriarchs and righteous men, and all they that were before Moses, would have remained idle (upon it), and God Himself also with all His creatures. But now all the governance of the world is carried on ever continually; and the spheres do not cease even for a moment from their course, but at God's command (their universal and perpetual motion proceeds.) For if He would say: Thou shalt be idle, and thy son, and thy servant, and thy maidservant, and thine ass, how does He (continue to) work, causing to generate, and making? the winds to blow?, and fostering and nourishing us His creatures? On the Sabbath day He causes (the winds) to blow, and (the waters) to flow, and (thus) works. But this (the Sabbath) has been set as a type for the times, even as many other things have been set for a type. The Sabbath therefore is a type of the (final) rest, signifying the seventh thousand (-years), But the Lord our Saviour, when He was come, fulfilled the types and explained the parables, and He showed those things that are life-giving, and those that cannot help He did away, and those that cannot give life He abolished.

And not only in His own person did He show this, but He wrought also by the Romans; and He overthrew the temple, and caused the altar to cease, and made an end of sacrifices, and all the commands and bonds that are in the Second Legislation He abolished, For the Romans also hold the Law, but they refuse the Second Legislation: therefore is their dominion strong. Thou, therefore, who desirest to-day to be under the Second Legislation, whilst the Romans rule thou canst not perform aught that is written in the Second Legislation. For thou canst not stone the wicked, nor kill idolaters, nor discharge the ministry of sacrifices, nor perform the libations and sprinklings (with the ashes) of a

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heifer; nor canst thou fulfil aught else of those things which are in the Second Legislation, nor observe them. For it is written: Cursed is every one that keepeth not these words to do them; and this is a thing impossible, to fulfil the Second Legislation while dispersed among the Gentiles. Wherefore, everyone that touches it falls under a curse, and binds himself, and inherits a Woe; and he asserts the curse against our Saviour, and as an enemy of God he is condemned.

But if thou follow Christ, thou shalt inherit the blessings. For there is no disciple better than his master: but when thou conformest to Him, through the Gospel thou conformest to the Law, and thou wilt entirely avoid the Second Legislation: even as the Lord Himself, who gave the kingdom to men, declared also that His commands ought justly to be kept; for in every age there is of right a legislation (given). Now having the Gospel, [thou conformest to the Law,] the renewal of the Law and the seal, beyond the Law and the Prophets seek nothing else. For the Second Legislation is undone, but the Law is made firm. And those who would be without the Law, against their will come under the Law; for He said in the Law: Thou shalt not kill; but if a man kill, he is condemned by the law of the Romans, and he comes under the Law. But if you follow and conform to the truth of the Church and the power of the Gospel, your hope in the Lord shall not be frustrated.

Do you therefore avoid all heretics, who follow not the Law and the Prophets, and obey not Almighty God, but are His enemies; and who abstain from meats, and forbid to marry, and believe not in the resurrection of the body; who moreover will not eat and drink, but would fain rise up demons, unsubstantial spirits, who shall be damned everlastingly and punished in unquenchable fire. Fly and avoid them therefore, that you may not perish with them.

But if there be any who are precise and desire, after the Second Legislation, to observe the wonted courses of nature and issues and marriage intercourse: first let them know that, as we have already said, together with the Second Legislation they affirm the curse against our Saviour and condemn themselves to no purpose. And again, let them tell us, in what days or in what hours they keep themselves from prayer and from receiving the Eucharist, or from reading the Scriptures -- let them tell us whether they are void of the Holy Spirit. For through baptism they receive the Holy Spirit, who is ever with those that work righteousness, and does not depart from them by reason of natural issues and the intercourse of marriage, but is ever and always with those who possess Him, and keeps them; as the Lord said in Proverbs: If thou sleep. he keepeth thee; and when thou awakest, he will speak with thee. And in the Gospel also our Lord said: Everyone that hath, there shall be given to him, and shall be added unto him; but from him that hath not, even that which he thinketh he hath shall be taken away. To those therefore who have, yea, it shall be added unto them; but from those who think that they have not, even that which they think they have shall be taken away.

For if thou think, O woman, that in the seven days of thy flux thou art void of the Holy Spirit; if thou die in those days, thou wilt depart empty and without hope. But if the Holy Spirit is always in thee, without (just) impediment dost thou keep thyself from prayer and from the Scriptures and from the Eucharist. For consider and see, that prayer also is heard through the Holy Spirit, and the Eucharist through the Holy Spirit is accepted and sanctified, and the Scriptures are the words of the Holy Spirit, and are holy. For if the Holy Spirit is in thee, why dost thou keep thyself from approaching to the works of the Holy Spirit? as those who say: Whosoever sweareth by the altar, sinneth not; but whosoever sweareth by the gift that is upon it, sinneth. As our Lord said: Fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Everyone therefore that sweareth by the altar, sweareth by it, and by all that is upon it, And every one that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And every one that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. If therefore thou possess the Holy Spirit, but keep thyself from His fruits so that thou approach not to them, thou also shalt hear from our Lord Jesus Christ: 'Fool and blind, whether is greater, the bread, or the Spirit that {sanctifieth the bread?' Therefore, if the Holy Spirit} thou possessest: fool, thou keepest vain observances. But if the Holy Spirit is not in thee, how canst thou work righteousness? For the Holy Spirit continues ever with those who possess Him; but from whom He departs, to him an unclean spirit joins himself. For the unclean spirit, when he is gone out from a man, departeth and goeth about in waterless places -- that is, men who go not down into the water (of baptism) -- and when he hath found him no rest, he saith: I will return to my former house, whence I came out. If therefore he come and find it empty and swept and garnished, then he goeth and taketh with him seven other spirits worse than himself, and they come and dwell in that man; and his last state is made worse than the first.

Learn now, why, when the unclean spirit is gone out, he finds him no rest in any place: because every man soever is filled with a spirit, one with the Holy Spirit, and one with an unclean spirit. A believer is filled with the Holy Spirit, and an unbeliever with an unclean spirit: and his nature does not receive an alien spirit. He therefore who has withdrawn and separated himself and departed from the unclean spirit by baptism, is filled with the Holy Spirit; and if he do good works, the Holy Spirit continues with him, and he remains fulfilled; and the unclean spirit finds no place with him, for he who is filled with the Holy Spirit does not receive him. For all men are filled with their own spirit; and the unclean spirits depart not even a little from the heathen, while yet they are heathens, even though they imagine that they do good works; for there is no other power whereby the unclean spirit may depart save by the pure and holy Spirit of God. Thus, then, when he has nowhere found him a place to enter, he returns and comes to him from whom he went forth;

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because one who is filled with the Holy Spirit does not receive him.

Thou then, O woman, according as thou sayest, (if) in the days of thy flux thou art void, thou shalt be filled with unclean spirits. For when the unclean spirit returns to thee and finds him a place, he will enter and dwell in thee always: and then will there be entering in of the unclean spirit and going forth of the Holy Spirit, and perpetual warfare. Wherefore, O foolish (women), these misfortunes befall you because of your imaginings; and because of the observances which you keep, and on account of your imaginings, you are emptied of the Holy Spirit and filled with unclean spirits: and you are cast out from life into the burning of everlasting fire. But again I will say to thee, O woman: In the seven days of thy flux thou accountest thyself unclean according to the Second Legislation: after seven days, therefore, how canst thou be cleansed without baptism? But if thou be baptised for that which thou supposest, thou wilt undo the perfect baptism of God which wholly forgave thee thy sins, and wilt be found in the evil plight of thy former sins; and thou shalt be delivered over to eternal fire. But if thou be not baptised, according to thine own supposition thou remainest unclean, and the vain observing of the seven days has availed thee nothing, but is rather hurtful to thee; for according to thy supposition thou art unclean, and as unclean thou shalt be condemned.

Be thus minded therefore concerning all those who observe issues and the intercourse of marriage; for all these observances are foolish and hurtful. For if, when a man use matrimony, or a blood come forth from him, he be baptised, let him also wash his couch: and he will have this labour and vexation incessantly; he will be baptizing and will be washing his clothes and his couch, and will be able to do nothing else. Now if thou be baptised from an issue and from marriage intercourse according to the Second Legislation, thou owest it also to be baptised when thou treadest upon a mouse: and thou shalt never be clean. For even as to the shoes of thy feet, with the skin of dead (animals) and with the hides of those that are sacrificed thou art shod; and as to clothes also, with the wool of the like (animals) thou art clothed. And if thou tread upon a bone, or enter a tomb, thou oughtest to be baptised: and thou shalt never be clean. And thou wilt undo the baptism of God, and thou renewest thy offences, and art found in thy former sins, and affirmest the Second Legislation, and takest upon thee the idolatry of the calf, -- for if thou take upon thee the Second Legislation, take also idolatry, for because of idolatry the Second Legislation was imposed, -- and the former sins of others, as a long rope, and as the band of a heifer; thou drawest and bringest upon thee. Moreover, thou bringest upon thee the Woe; for when thou affirmest the Second Legislation, thou consentest to the curse against our Saviour; and thou settest at naught Christ the King, who distributes blessings to them that are worthy. Wherefore thou shalt inherit a curse; for every one that shall curse a man is cursed [and every one that blesseth is blessed]. To what curses, therefore, and to what judgement or to what condemnation shall they be delivered who affirm a curse against our Saviour and our Lord and our God!

Wherefore, beloved, flee and avoid such observances: for you have received release, that you should no more bind yourselves; and do not load yourselves again with that which our Lord and Saviour has lifted from you. And do not observe these things, nor think them uncleanness; and do not refrain yourselves on their account, nor seek after sprinklings, or baptisms, or purification for these things. For in the Second Legislation, if one touch a dead man or a tomb, he is baptised; but do you, according to the Gospel and according to the power of the Holy Spirit, come together even in the cemeteries, and read the holy Scriptures, and without demur perform your ministry and your supplication to God; and offer an acceptable Eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departures of them that sleep -- pure bread that is made with fire and sanctified with invocations -- and without doubting pray and offer for them that are fallen asleep. For they who have believed in God, according to the Gospel, even though they should sleep, they are not dead; as our Lord said to the Sadducees: Concerning the resurrection of the dead, have ye not read that which is written: I am the God of Abraham, and the God of Isaac, and the God of Jacob? And he is not the God of the dead, but of the living. And Elisha the prophet also, after he had slept and was a long while (dead), raised up a dead man; for his body touched the body of the dead and quickened and raised it up. But this could not have been were it not that, even when he was fallen asleep, his body was holy and filled with the Holy Spirit.

For this cause therefore do you approach without restraint to those who are at rest, and hold them not unclean. In like manner also you shall not separate those (women) who are in the wonted courses; for she also who had the flow of blood was not chidden when she touched the skirt of our Saviour's cloak, but was even vouchsafed the forgiveness of all her sins. And when (your wives) suffer those issues which are according to nature, have a care that, in a manner that is right, you cleave to them; for you know that they are your members, and do you love them as your soul: as it is written in the Twelve Prophets, (in) Malachi who was called the Angel: The Lord hath borne witness between thee and the wife of thy youth, whom thou hast left, thy partner, and she the wife of thy covenant. And did not he make her and they (fem.) are the residue of his spirit. And ye have said: What else doth God seek but pure seed? Give heed in your spirits: and the wife of thy youth thou shalt not leave. Wherefore, a woman when she is in the way of women, and a man when an issue comes forth from him, and a man and his wife when they consort and rise up one from another: let them assemble without restraint, without bathing, for they are clean. But if a man should corrupt and defile another's wife after baptism, or be polluted with a harlot, and rising up from her should bathe in all the seas and oceans and be baptised in all the rivers, he cannot be made clean.

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Do you therefore, our beloved, avoid all such foolish observances, and come not near them. And be careful to abide in the wedded company of one wife, and to keep your bodies unspotted and unsullied; that you may receive life, that you may be partakers of the kingdom of God, and that you may receive that which the Lord God has promised, and may have rest for evermore.

Now with many other demonstrations similar to these we might the more clearly declare to you the Didascalia; but not to extend and prolong the writing, already we conclude the discourse and lay it aside, lest by reason of the severity of the truth the teaching of our discourse should remain but a short time with you. Wherefore, take not amiss those things which have been said; for our Lord and Saviour also spoke with severity to those who were worthy of condemnation, and said: Take and cast them into the outer darkness: there shall be weeping and gnashing of teeth ; and: Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the evil one and his angels. That the word is likened to fire and a sword, He has said also in Jeremiah: Behold, my words go forth as fire, and as iron that cutteth stone -- yet sword and fire and constraint, not to those who hearken to the truth, but (He means) that word which the People heard not with pleasure when our Lord and Teacher reproved them; for they were unwilling to hearken to it because they esteemed it hard like iron. For they hearkened not to that which He said to them, for He appeared to them to speak harshly and severely. Wherefore He said to them: Why call ye me Lord, Lord, and that which I say ye do not? And so in like manner this our writing also appears to some to speak harshly and severely by reason of its truth. For if we had written indulgently for the gratification of men, many would grow weak and melt away from the faith, and we should be guilty of their blood. For as a physician, when he has not been able to conquer and heal an ulcer with drugs and fomentations, comes to a severer remedy and to surgical cuttings, that is to iron and cauteries, by which alone the physician is able to overcome and conquer (the sore) and presently heal the sick man: even so is the word; to those who hear and do it it is as a compress and an emollient and a plaster, but by those who hear and do it not it is esteemed as iron and fire.

Now to Him who is able to open the ears of your hearts to receive the incisive words of the Lord through the Gospel and the teaching of Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate, and slept, that He might announce to Abraham and to Isaac and to Jacob and to all His saints the end of the world and the resurrection that is to be for the dead; and rose from the dead, that He might show and give to us, that we might know Him, a pledge of the resurrection; and was taken up to heaven by the power of God His Father and of the Holy Spirit, and sat on the right hand of the throne of God Almighty upon the Cherubim; to Him who cometh with power and glory to judge the dead and the living: to Him (be) dominion and glory and majesty and kingdom, and to His Father and to the Holy Spirit: who was, and is, and abideth, both now and unto all generations and ages.

Amen.

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CREED

The Vow of Allegiance

A Creed (somestimes also called "symbol" from Greek sumbolon, "sign") is an authoritative formulation of the beliefs of a religious community (or, by transference, of individuals). The word creed comes from Latin credo, "I believe" and is related to words such as credit, give credit, credible, credential, creditor, etc. A creed is a vow of allegiance and is therefore also a legal act. In other words: The creed is an orally performed signature. A creed or sign can take many different forms. It is a matter of identity. To disregard creed (a signature of allegiance) leads to devaluation and dissolution of not only the religious or cultural community but in the long run also to the suicide of the social and political fabric of the society as a whole.

It was only a few hundred years ago that leaving a faith, called "apostacy" or "religious treason," was considered a capital crime in Europe. It is still a capital crime in Islam today, is considered treason towards the Umma, the whole nation of Islam, and therefore it carries the death penalty (Koran [Medina] 9:65-66). The terms “creed” and “confession of faith” are sometimes used interchangeably, but when distinguished “creed” refers to a brief affirmation of faith employed in public worship or initiation rites, while “confession of faith” is generally used to refer to a longer, more detailed, and systematic doctrinal declaration. The latter term is usually restricted to such declarations within the Christian faith and is especially associated with churches of the Protestant Reformation. Both creeds and confessions of faith were historically called "symbols," and the teachings they contain are termed "articles of faith" or, sometimes, "dogmas."

The role of belief within religion is interpreted differently in the various empirical disciplines and by the proponents of particular theological or philosophical positions. Traditionally, it has been considered the primary factor in religion, but some modern scholars often regard beliefs as rationales for ritual, that is to say, as secondary expressions of religious experience or as a posteriori ideological sanctions for social and cultural patterns. The present article follows a current anthropological and sociological tendency to define religion as a symbolic system in which ideas and their concomitant attitudinal aspects and actions provide to an individual or group a model of itself and its world. From this perspective, every religion involves distinctive views or beliefs regarding the nature of ultimate reality.

Origins and Functions of Creeds

These beliefs, however, need not be explicitly articulated but may be wholly embedded and transmitted in rituals, myths, and social structures and practices. This is especially true in primitive religions. Even when differentiated from other factors, beliefs are frequently not stated in creedal form but are diffusely expressed in sacred writings, legal codes, liturgical formulas, and theological and philosophical reflection. This was true in the ancient cultural religions of Egypt, Mesopotamia, Greece, and Rome, and in traditional Hinduism, Confucianism, and Daoism. When, however, a religion is transmitted from one culture to another (as from Semitic to Hellenistic; i.e., Palestine to Rome) or claims some degree of universal or exclusive truth, formal creeds often develop as aids in maintaining continuity and identity. They serve this purpose because the relative abstractness, comprehensiveness, and concentration of the verbal expressions of beliefs enable them to serve better than most other forms of religious symbolism as stable identifying marks in pluralistic, changing, proselytizing, and missionary situations.

Creeds in the full sense are therefore found only in so-called universal religions, such as Zoroastrianism, Buddhism, Judaism, Christianity, Islam, and certain modern Hindu movements (e.g., Brahmo Samaj). Even here they are of variable importance, with some groups rejecting all formal creeds. Confessions are less common. They function to define the distinctive beliefs of opposing or uniting groups within a given religion or to formulate doctrines appropriate to new circumstances, and are chiefly a Christian phenomenon during the period from the Reformation to the present.

CREED IN JUDAISM

In Judaism, the central affirmations of belief are parts of worship; e.g., the confessions of the oneness of God in the Shema (Deut. 6:4 “Hear, O Israel: The Lord our God is one Lord”) and of the resurrection of the dead in the amidah (standing prayer). Of the various medieval attempts to formulate creeds, the most enduring has been Maimonides' Thirteen Principles of Faith, but these have never become formally binding. The Reform movement's doctrinal declarations, such as the Pittsburgh Platform (1885), have been without lasting influence. The reason for this paucity of creeds is that Jewish identity has been chiefly defined in terms of the observance of the commandments and of the Oral Law, not the acceptance of doctrines.

Text of the 13 Jewish Principles of Faith

There is no established formulation of principles of faith that are recognised by all branches of Judaism. Central authority in Judaism is not vested in any one person or group - although the Sanhedrin, the supreme Jewish religious court, would fulfill this role if it were re-established - but rather in Judaism's sacred writings, laws, and traditions.

Judaism affirms the existence and uniqueness of God, and stresses performance of deeds or commandments alongside adherence to a strict belief system. In contrast to traditions such as Christianity which demand a more explicit identification of God, faith in Judaism requires one to

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honour God through a constant struggle with God's instructions (Torah) and the practice of their mitzvot.

Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient, transcendent, non-compound God, who created the universe, and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai, and revealed his laws and 613 commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism, the Torah consists of both the written Torah (Pentateuch) and a tradition of oral law, much of it later codified in sacred writings (see: Mishna, Talmud).

Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah (commandment) to study and understand the law.

Judaism is based on a strict monotheism, and a belief in one single, indivisible, non-compound God. Judaism emphatically rejects any concept of plurality with respect to God, explicitly rejecting polytheism, dualism, and trinitarianism, which are incompatible with monotheism as Judaism understands it.

The unity of God is stated many times in Jewish tradition. It is the second of Maimonides's 13 principles of faith; Maimonides wrote that, "This God is One, not two or more than two, but One whose unity is different from all other unities that there are. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. But His is a unity that which there is no other anywhere" (Yad, Yesode Ha-Torah 1:7). In Jewish tradition, dualistic and trinitarian conceptions of God are generally referred to as Shituf ("partnership"), meaning an incorrect, but not an idolatrous, view.

Moses ben Maimon (c. 1138-1204 AD), commonly known as Maimonides and also referred to by the acronym Rambam, was a Sephardic Jewish rabbi, physician, astronomer and philosopher who became the personal physician of Saladin. Born in Córdoba, Almoravid Empire (present-day Spain) he worked in Morocco and Egypt and he was one of the most prolific and influential Torah scholars of the Middle Ages. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. Under influence of Christianity and Islam, Maimonides formulated his 13 Principles of Faith, here presented in its summary:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.-Maimonides [See Birnbaum at p. 157]

CREED IN CHRISTIANITY

The actual purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. In Christianity, there are over 150 officially recognised creeds and confessions. In part this is because the church was from the beginning doctrinally oriented, making the acceptance of a specific kerygma (proclamation) a condition for membership. The faith of the community was expressed in acclamations such as “Jesus is Lord” (e.g., Rom. 10:9, I Cor. 12:3) and in longer, partly stereotyped summaries of essential beliefs (e.g., I Cor. 15:3 ff.) For the New Testament community, in contrast to some Christian groups in later times, a creedless Christianity was inconceivable.

Fully formed creeds first developed for use in baptismal rites and catechetical instruction. They generally had three sections concerned with God the Father, Jesus Christ, and the Holy Spirit, but were variable in wording and content and only gradually became standardised.

This process culminated in the West in the Apostles' Creed, which is now almost universally recognized by Western

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churches, and is still used in baptismal rites as well as public worship by Catholics and most Protestants. This creed is wholly derived from New Testament affirmations, but the 5th-century legend that the Twelve Apostles were its authors is without foundation. Not until the 8th century is it quoted in its present wording. Its sources, however, are to be found in earlier baptismal creeds, most probably in the Old Roman Symbol, which appears to go back in its essentials to the 2nd century. As is true of other creeds, it is in part intended to exclude heretical views. For example, against Gnosticism and Marcionism (dualistic heresies), it emphasizes that God, not an evil demiurge, is the creator of the world, and against docetic views that Jesus was a heavenly being with a phantom body, it insists that he was born of the Virgin Mary and actually suffered and died and was buried.

The Nicene Creed, 325 AD

The Nicene Creed or the Creed of Nicaea, 325 AD, was created during a vicious power struggle in which the Pauline Christians, i.e., the Roman Christians fought for gaining the upper hand in political power against Arians, Nestorians, Gnostics, Jewish Christians [Ebionites], Mandaeans, Manichaeans, and others.

Arianism is a doctrine that came from Arius (c. 260–336 AD), an influential priest who taught in Alexandria, Egypt. Arius lived as an ascetic, in a lifestyle that was similar to Jesus' lifestyle which was characterised by abstinence from sensual pleasures, mainly for the purpose of pursuing redemption, salvation or spirituality.

Arianism simply teaches that Jesus was not God. For this reason, Arianism opposes the dogma of the Holy Trinity. In 325 AD, the Nicene Creed was made, which the early Christians used to defeat Arianism, with the statement: "We believe in one Lord Jesus Christ, the Son of God . . . begotten, not made, consubstantial with the Father."

The trinity developed out of the process of deification of a deceased Roman leader before the Roman Senate. Augustus used a formula like "in the name of Caesar my father, of me the son of a god, and of the Roman Pantheon (the divine Spririts), a proposal to deify Caesar, the father of the nation, is brought forward to the honourable Senate of Rome to its benevolent consideration." The succeeding emperors of Rome persuaded the Senate to do the same to them. When Christianity came along, this kind of petition had become a tradition and common knowledge as it could be read on the walls of temples, triumphal arches as well as on surfaces of coins like this: DIVI F or DV F for Divi Filius or Divi Filia, son or daughter of the god or the divine. It is the trinity as well as titles like Pontifex Maximus (chief of the Roman Imperial Cult, the ministry of religion, ancestor of the Roman church) held by Caesar, Augustus and most emperors up to the 4th century AD, that identifies Christianity clearly as Roman.

In the Christian religion, the Trinity is an idea used to explain that three different persons are called God: "God the Father", "God the Son", and "God the Holy Spirit" (also called the Holy Ghost). The Trinity says that each of these three entities be forms of the same God. The Apostle Paul and his gentile [non-Jewish] followers wanted to make Jesus devine and copied the Roman Imperial Cult whose leader, the Roman emperor, was recognised as God and his son and heir as the "son of god". The Jews, under the first bishop of Jerusalem, James the brother of Jesus, were furious. Knowing that this concept is blasphemy against God, the early Pauline Christians have tried to disguise their deification of Jesus in a weird explanation to which they have added also the so-called "Holy Spirit" or "Holy Ghost" that would have been represented the entire Pantheon of the empire's Roman Imperial Cult, the Ministry of Religion.

Due to Jesus deification, Jews have looked down on Christians as heretics, blasphemers, liers and traitors. They found it revolting that Christians were violating the first 3 of the 10 Commandments: 1. I am the Lord thy God, thou shalt have no other gods before me [You must not worship any other gods except me.]; 2. Thou shalt not make unto thee any graven image [Do not worship or serve idols of any kind.]; 3. Thou shalt not take the name of the Lord thy God in vain [You must not use the name of the Lord your God to make empty promises.]. The 3rd Commandment points to the concept of salvation only by believing in Jesus alone. Most Christians have not been aware that this concept is taken from Mithraism, a cult of Persian origin; this includes also the Eucharist.

Judaism and Gnosticism still oppose the heretic teachings of the Trinity. And so does Islam which teaches that God can not be divided. For this reason, the Islamic scripture, the Koran, the Sira and the Hadith is bashing the doctrine of Trinity as blasphemous (against God) and as heretic. And therefore Christians are viewed as spiritually unclean

Text of the Nicene Creed of 325 AD

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

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The Old Roman Creed, 340 AD

The Old Roman Creed or Old Roman Symbol (Latin: vetus symbolum romanum), is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rule of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure, following Matthew 28:19 ("baptising them in the name of the Father and of the Son and of the Holy Spirit"), which is part of the Great Commission.

According to the Oxford Dictionary of the Christian Church, the first text attesting it is a letter to Pope Julius I in 340 or 341, and it has recently been argued that it developed in the context of the Arian controversy. Bettenson and Maunder further comment on this that Marcellus had been exiled from his diocese through Arian influence, thus spending two years at Rome, and finally left his creed with Julius, Bishop of Rome.

Additionally, at c. 400 AD, Rufinus, a priest of Aquileia, left a Latin version in his Commentarius in Symbolum Apostolorum (P.L. xxi. 335B). He believed this to be the Roman creed as the "rule of faith" written by the Apostles at Jerusalem. About at the same time also Nicetas of Remesiana wrote an Explanatio Symboli (P.L. Lii. 865-874B) based on the Old Roman Symbol, but including also the communion of saints.

The Old Roman Creed, English translation
I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(the life everlasting).

The Creed Of Constantnople, 381 AD

In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. The Apostles' Creed is also used in the Latin West, but not in the Eastern liturgies. On Sundays and solemnities, one of these two creeds is recited in the Roman Rite Mass after the homily. The Nicene Creed is also part of the profession of faith required of those undertaking important functions within the Catholic Church. In the Eastern Roman Rite, the Nicene Creed is sung or recited at the Divine Liturgy, immediately preceding the Anaphora (Eucharistic Prayer), and is also recited daily at compline.

The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene–Constantinopolitan Creed" received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in 381 as a modification of the original Nicene Creed of 325. In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion. (The Apostles' and Athanasian creeds are not as widely accepted.)

Text of the Creed of Constantinople, 381 AD

We believe in one God, the Father Almighty, Maker of (heaven and earth, and of) all things visible and invisible.

And in one Lord Jesus Christ, the (only-begotten) Son of God, begotten of the Father (before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down (from heaven,) and was incarnate (by the Holy Ghost and of the Virgin Mary,) and was made man; he (was crucified for us under Pontius Pilate, and) suffered, (and was buried,) and the third day he rose again, (according to the Scriptures,) and ascended) into heaven, (and sitteth on the right hand of the Father;) from thence he shall come (again, with glory,) to judge the quick and the dead; (whose kingdom shall have no end.)

And in the Holy Ghost, (the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.)

Comparison between the Creed of 325 and the Creed of 381

Although church officials seem to downplay it, the difference between the text of 325 and the text of 381 is quite significant. The following comparison makes that clear. The square brackets [. .] of the following Necene Creed, indicates portions of the 325 text that were omitted or moved in the Creed of Constantinople from 381 AD, and uses round brackets (. .) to indicate what phrases, absent in the text from 325 AD, were added in the text from 381 AD.

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Differences between the Latin and the Greek Text

The Latin (Rufinus) and the Greek (Marcellus) versions are faithful, literal, verbatim translations of each other. The only outstanding difference is the concluding clause in the Greek text, "life everlasting", which has no equivalent in the Latin text. This clause is present in the Apostles' Creed.

The Latin version of Nicetas of Remesiana also follows quite closely the version of Rufinus (usually verbatim) but also includes the vitam eternam, as Marcellus, and the communionem sanctorum, omitted by the other two.

Apostles' Creed, 390 AD

The Apostles' Creed (Latin: Symbolum Apostolorum or Symbolum Apostolicum), sometimes titled the Apostolic Creed or the Symbol of the Apostles, is an early statement of Christian belief—a creed or "symbol".[a] It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Roman Catholic Church, Lutheranism and Anglicanism. It is also used by Presbyterians, Moravians, Methodists and Congregationalists.

The Apostles' Creed is trinitarian in structure with sections affirming belief in God the Father, God the Son, and God the Holy Spirit. The Apostles' Creed was based on Christian theological understanding of the canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol.

Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later.

The earliest known mention of the expression "Apostles' Creed" occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the creed.

Though the name "Apostles' Creed" appears in a letter of Saint Ambrose (c. 390), what is now known as the Apostles' Creed is first quoted in its present form in the early 8th century. It developed from the Old Roman Symbol, and seems to be of Hispano-Gallic origin, being accepted in Rome some time after Charlemagne imposed it throughout his dominions.

Text of the Apostles' Creed, International Consultation on English Texts

The International Consultation on English Texts (ICET), a first inter-church ecumenical group that undertook the writing of texts for use by English-speaking Christians in common, published Prayers We Have in Common (Fortress Press, 1970,1971,1975). Its version of the Apostles' Creed was adopted by several churches.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Apostles' Creed, English Language Liturgical Consultation

The English Language Liturgical Consultation (ELLC), a successor body to the International Consultation on English Texts (ICET), published in 1988 a revised translation of the Apostles' Creed. It avoided the word "his" in relation to God and spoke of Jesus Christ as "God's only Son" instead of "his only Son". In the fourth line, it replaced the personal pronoun "he" with the relative "who", and changed the punctuation, so as no longer to present the Creed as a series of separate statements. In the same line it removed the words "the power of". It explained its rationale for making these changes and for preserving other controverted expressions in the 1988 publication Praying Together, with which it presented its new version:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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OTHER DIFFERENCES

The Filioque clause, affirming that the Spirit proceeds "from the Son" as well as the Father, was inserted into the text in Spain during the 6th century and gradually spread to all Western churches, but was probably not used in Rome itself until 1014. Eastern Christians continue to reject this addition, though now they do not generally regard it as heretical, especially if it is understood in the sense of "through the Son."

The term Filioque is not in the original text of the Creed, attributed to the First Council of Constantinople (381 AD), the second ecumenical council, which says that the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone". Eastern [Orthodox] Christians have argued that this interpolation is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. This was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity. Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches.

The Athanasian Creed, also called the Quicumque vult from its initial words, is the last of what in the West are regarded as the three catholic or ecumenical creeds. It has received some slight recognition in the East, but only since the 16th century. While officially accepted in the Roman Catholic, Anglican, and Lutheran communions, its liturgical use has greatly declined in recent centuries. In part this is because it is in form more a theological exposition than a creed, and in part because of the damnatory clauses that exclude from salvation all those who do not accept every detail of its teaching. The main themes are the nature of Christ and the Trinity, and these are developed in opposition not only to Arianism but also apparently to later heresies such as Nestorianism and Eutychianism. While its doctrine can in general be attributed to the 4th-century Church Father Athanasius, he was not its author. It probably originated in southern France about 450–500, although there is no scholarly consensus on this point.

Text of the Athanasian Creed, 6th century AD:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

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MODERN TEXT SAMPLES

Text of the Creed of the Roman Catholic Church

The initial (1970) English official translation of the Roman Missal of the Roman Catholic Church adopted the ICET version, as did catechetical texts such as the Catechism of the Catholic Church.

In 2008 the Catholic Church published a new English translation of the texts of the Mass of the Roman Rite, use of which came into force at the end of 2011. It included the following translation of the Apostles' Creed:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Text of the Traditional Twelve Articles of the Creed

In its discussion of the contents of the Creed, the Catechism of the Catholic Church presents it in the traditional division into twelve articles:

1. I believe in God the Father almighty, creator of heaven and earth.
2. I believe in Jesus Christ, his only Son, our Lord.
3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
4. Under Pontius Pilate, He was crucified, died, and was buried.
5. He descended to the dead. On the third day he rose again.
6. He ascended into heaven and is seated at the right hand of the Father.
7. He will come again to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy Catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and the life everlasting.

Text of the Cewwd of the Church of England

In the Church of England there are currently two authorised forms of the creed: that of the Book of Common Prayer (1662) and that of Common Worship (2000).

Book of Common Prayer, 1662:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,[b]
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

Text of the Creed during Common Worship:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Text of the Creed of the Lutheran Church

The publication Evangelical Lutheran Worship published by Augsburg Fortress, is the primary worship resource for the Evangelical Lutheran Church in America, the largest Lutheran denomination in the United States, and the Evangelical Lutheran Church in Canada. It presents the official ELCA version, footnoting the phrase "he descended to the dead" to indicate an alternative reading: "or ‘he

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descended into hell,' another translation of this text in widespread use".

The text is as follows:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Creed of the United Methodist Church

The United Methodists commonly incorporate the Apostles' Creed into their worship services. The version which is most often used is located at No. 881 in the United Methodist Hymnal, one of their most popular hymnals and one with a heritage to brothers John Wesley and Charles Wesley, founders of Methodism. It is notable for omitting the line "he descended into hell", but is otherwise very similar to the Book of Common Prayer version. The 1989 Hymnal has both the traditional version and the 1988 ecumenical version,[40] which includes "he descended to the dead."

The Apostles' Creed as found in The Methodist Hymnal of 1939 also omits the line "he descended..." The Methodist Hymnal of 1966 has the same version of the creed, but with a note at the bottom of the page stating, "Traditional use of this creed includes these words: 'He descended into hell.'"

However, when the Methodist Episcopal Church was organized in the United States in 1784, John Wesley sent the new American Church a Sunday Service which included the phrase "he descended into hell" in the text of The Apostles' Creed. It is clear that Wesley intended American Methodists to use the phrase in the recitation of the Creed.

The United Methodist Hymnal of 1989 also contains (at #882) what it terms the "Ecumenical Version" of this creed which is the ecumenically accepted modern translation of the International Committee on English Texts (1975) as amended by the subsequent successor body, the English Language Liturgical Consultation (1987). This form of the Apostles' Creed can be found incorporated into the Eucharistic and Baptismal Liturgies in the Hymnal and in The United Methodist Book of Worship, and hence it is growing in popularity and use. The word "catholic" is intentionally left lowercase in the sense that the word catholic applies to the universal and ecumenical Christian church.

I believe in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.[45]

Liturgical use in Western Christianity

The Apostles' Creed is used in its direct form or in interrogative forms by Western Christian communities in several of their liturgical rites, in particular those of baptism and the Eucharist.

Rite of Baptism

The Apostles' Creed, whose present form is similar to the baptismal creed used in Rome in the third and fourth centuries, actually developed from questions addressed to those seeking baptism. The Catholic Church still today uses an interrogative form of it in the Rite of Baptism (for both children and adults). In the official English translation (ICEL, 1974) the minister of baptism asks:

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

To each question, the catechumen, or, in the case of an infant, the parents and sponsor(s) (godparent(s)) in his or her place, answers "I do." Then the celebrant says:

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

And all respond: Amen.

The Presbyterian Church of Aotearoa New Zealand uses the Apostles' Creed in its baptism rite in spite of the reservations

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of some of its members regarding the phrase "born of the virgin Mary".

The Episcopal Church in the United States of America uses the Apostles' Creed as part of a Baptismal Covenant for those who are to receive the Rite of Baptism. The Apostles' Creed is recited by candidates, sponsors and congregation, each section of the Creed being an answer to the celebrant's question, "Do you believe in God the Father (God the Son, God the Holy Spirit)?" It is also used in an interrogative form at the Easter Vigil in The Renewal of Baptismal Vows.

The Church of England likewise asks the candidates, sponsors and congregation to recite the Apostles' Creed in answer to similar interrogations, in which it avoids using the word "God" of the Son and the Holy Spirit, asking instead: "Do you believe and trust in his Son Jesus Christ?", and "Do you believe and trust in the Holy Spirit?" Moreover, "where there are strong pastoral reasons", it allows use of an alternative formula in which the interrogations, while speaking of "God the Son" and "God the Holy Spirit", are more elaborate but are not based on the Apostles' Creed, and the response in each case is: "I believe and trust in him."[50] The Book of Common Prayer may also be used, which in its rite of baptism has the minister recite the Apostles' Creed in interrogative form. asking the godparents or, in the case "of such as are of Riper Years", the candidate: "Dost thou believe in God the Father ..." The response is: "All this I stedfastly believe."

Lutherans following the Lutheran Service Book (Lutheran Church–Missouri Synod and the Lutheran Church–Canada), like Catholics and Anglicans, use the Apostles' Creed during the Sacrament of Baptism:

Do you believe in God, the Father almighty, maker of heaven and earth?

Do you believe in Jesus Christ, His only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Following each question, the candidate answers: "Yes, I believe". If the candidates are unable to answer for themselves, the sponsors are to answer the questions.

For ELCA Lutherans who use the Evangelical Lutheran Worship book, the Apostles' Creed appears during the Sacrament of Holy Baptism Rite on p. 229 of the hardcover pew edition.

Methodists use the Apostles' Creed as part of their baptismal rites in the form of an interrogatory addressed to the candidate(s) for baptism and the whole congregation as a way of professing the faith within the context of the Church's sacramental act. For infants, it is the professing of the faith by the parents, sponsors, and congregation on behalf of the candidate(s); for confirmands, it is the professing of the faith before and among the congregation. For the congregation, it is a reaffirmation of their professed faith.

Do you believe in God?

I believe in God, the Father Almighty, creator of heaven and earth.

Do you believe in Jesus Christ?

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Christians without creeds

Some Christian denominations do not profess a creed. This stance is often referred to as "non-creedalism". The Religious Society of Friends, also known as the Quakers, consider that they have no need for creedal formulations of faith. The Church of the Brethren and other Schwarzenau Brethren churches also espouse no creed, referring to the New Testament, as their "rule of faith and practice." Jehovah's Witnesses contrast "memorizing or repeating creeds" with acting to "do what Jesus said". Unitarian Universalists do not share a creed.

CREED IN ISLAM AND WHAT IT REALLY MEANS

The intensely anti-non-Muslim faith of Islam is summed up in the Shahada (or shahadah). Recitation of the Shahada is the most common statement of faith for all Mohammedans. This is proclaimed in the daily calls to prayer from every mosque, and every Muslim must recite it aloud with full comprehension and assent at least once in his life, and profess it without hesitation until his death. It is considered as the first of the Five Pillars of Islam (which are: 1st: Shahada (Profession of Faith), 2nd: Salat (Prayer), 3rd: Zakat (paying tax), 4th: Sawm (Fasting), 5th: Hajj (Pilgrimage).

Learn the entire following Arabic **text**: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Muhammadun rasul Allah" Meaning: I testify, that: "There is no god but Allah". And I testify, that: "Muhammad is the messenger of Allah".

Another form of the Shahada sounds like: “Ash-hadu an: "La ilaha ill-Allah". Wa ash hadu an na "Muhammadan ‘abd-ullahi wa rasolah." Meaning: I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger.

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Arabic is the national language of the Umma (the nation of all Mohammedans / Muslims). Arabic, as most Semitic languages, has only 3 vowels: a, i, u. Pronunciation always: a as in father, i as in beat, u as in boot. Do not link the words. Consonants (never silent) in transcriptions, otherwise like in English except: q = k, kh = ch in Scots loch, r = 'rolled' r in Scots. Advice: practise and speak clearly; do not mumble!

This text may be important for you one day as it can safe your life when you are captured or threatened by islamo-fascist terrorists because the Recitation of the Shahada in front of witnesses is the first and only formal step in conversion to Islam. To harm such a convert is considered the worst crime in the Islamic world and muslims believe that the soul of such a criminal will burn in hell for all eternity. In addition, the perpetrator of such a crime is liable to the harshest punishment the Islamic law (the Sharia) can offer.

Why do we find in ths place the Islamic creed? When we talk in this book about Judaism and Christianity, we must also briefly mention the main adversary of them, and that is Islam. What is Islam? The word Islam means "submission" which makes non-Muslims feel uncomfortable. And that has its reason in the actions of Muslims that we perceive. One mundane answer to the question above could be "it is a monotheistic religion from Arabia." A biblical and koranic scholar might answer more enigmatically "the Koran and Mohammed" or "Allah and Mohammed." These answers refer to the 3 sacred books of Islam: Koran (the notebook or recital of the prophet Mohammed), the Sira (the biography of Mohammed, and the Hadith (the explained laws of Mohammed briefly outlined in the Koran). In other words: In order to understand the Koran and the actions of Muslims, we first have to read the Sira, and then the Hadith, because Muslims are required to emulate Mohammed and his actions. Over 50% of these 3 books together do not talk about Muslims but about YOU if you are not a Muslim! This alone ought to be a good reason to be interested in that what Islam has to say about non-Muslims (disbelievers, unbelievers, infidels, idolaters, kafirs).

Islam is dualistic, just as the biography of Mohammed. In the mind of Muslims there is not one humanity but two humanities: believers (Muslims), and infidels (the Kafirs, all non-Muslims and Islam-rejectors who are therefore not innocent.); the House of Islam (dar al-Islam, Muslims) and the House of War (sar al-harb, non-Muslims). There is no equality between them as much as there is no equality between man and woman (who is legally just half worth a man in Islam (Koran 4:11-12 [inheritance]; 4:34 [wife beating], 2:282 [witness].). These legal fact cannot be altered by new laws because one cannot challenge the devine words of Allah and Mohammed!

As Islam has not undergone the process of secularisation (banning religion from political power), like Christianity and some other belief systems. We must therefore understand that Islam is not just a religion for private purposes. Islam is always encompassing all matters of society, it is, as Islamic teachers emphasise, a "comprehesive system of civilisation", or to be more precise, a "totalitarian system of law" that every Muslim [and every non-Muslim in Islamic ruled regions] has to submit unto. Foremore, the Sharia law is the tool with which Islam and its Muslims constantly and relentlessly desintegrate the non-Muslim host societies. Sharia begins already by demanding halal food, prayer places and times. The non-Muslim complies and so has accepted Sharia. Not to know the Islamic doctrines has proved deadly for any society that has experienced Islamic immigration during the last 1,400 years. No exceptions!

Western people try to make a difference between Islam and Islamism, in their illusion that one day an imagined "peaceful Islam" may come to terms with the West or East Asia one day. As all Muslims emphasise that Islam, the Koran and Mohammed are perfect as they are, these illusion will remain wishful thinking. Islamism is just putting Islam, all Islamic doctrines and laws into practice. There is no escape - neither for Muslims, nor for non-Muslims!

It is vital to know the contents of the Islamic Trilogy [Koran, Sira, Hadith]. All Islamic states and organisations are explicily based on it; and also the violence of Muslims. Koran, Sira, Hadith are primarily books of law! There can be no doubt about it. Here some snippets to think about:

The Constitution Of Saudi Arabia (from 1992 with Amendments through 2005)

Article 1 (§2): Religion: Islam;

Constitution (and books of law): The Holy Koran and the Prophet's Sunna (two explanatory books called "Sira," biography of Mohammed, and "Hadith," his laws.)

Constitution Of The Islamic Republic Of Iran 1979 (rev. 1989)

Preamble: ... The Constitution of the Islamic Republic of Iran sets forth the cultural, social, political, and economic institutions of Iranian society on the basis of Islamic principles and norms, which represent the earnest aspiration of the Islamic Ummah (the Islamic nation consists of 56 Islamic countries, the largest voting block in the UN).

Section 5: ... In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "Verily My righteous servants shall inherit the earth" [Koran 21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah.

Article 2: The Islamic Republic is a system based on belief in:

§1. the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands;

§2. Divine revelation (Koran, Sira, Hadith) and its fundamental role in setting forth the laws;

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Article 4: All civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria (as outlined in Koran, Sira, Hadith).

Article 11: In accordance with the sacred verse of the Koran ("This your community is a single community, and I am your Lord, so worship Me" [21:92]), all Muslims (of the World) form a single nation (the Ummah), and the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

Hamas Covenant; The Covenant of the Islamic Resistance Movement, 18 August 1988

Article 1: The Islamic Resistance Movement: The Movement's programme is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgement in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article 2: The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal Organisation which constitutes the largest Islamic movement in modern times. It is characterised by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgement, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Article 8: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

Muslim Brotherhood Memorandum, 1991

Original title: "An Explanatory Memorandum On The General Strategic Goal For The Group In North America: 5/22/1991" Government Exhibit 003-0085 3:04-CR-240-G U.S. v. HLF, et al. Original language and script: Arabic

In the name of God, the Beneficent, the Merciful

Thanks be to God, Lord of the Two Worlds [Dar al-Islam / House of Islam = Muslim territory) and Dar al-Harb / House of War = non-Muslim territory] And Blessed are the Pious [devout Muslim]

ONE: The Memorandum Is Derived From:

1. The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America" . . . .

TWO: An Introduction To The Explanatory Memorandum:

In order to begin with the explanation, we must "summon" the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: "How do you like to see the Islam Movement in North America in ten years?", or "taking along" the following sentence when planning and working, "Islamic Work in North America in the year (2000): A Strategic Vision".

Also, we must summon and take along "elements" of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1. Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.

2. Adopting Muslims' causes domestically and globally.

3. Expanding the observant Muslim base.

4. Unifying and directing Muslims' efforts.

5. Presenting Islam as a civilization alternative

6. Supporting the establishment of the global Islamic State wherever it is].

• It must be stressed that it has become clear and emphatically known that all is in agreement that we must "settle" or "enable" Islam and its Movement in this part of the world.

• Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

THREE: The Concept Of Settlement:

This term was mentioned in the Group's "dictionary" and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its "meanings" a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of "the process" of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: "That Islam and its Movement become a part of the homeland it lives in".

Establishment: "That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built".

Stability: "That Islam is stable in the land on which its people move".

Enablement: "That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves".

Rooting: "That Islam is resident and not a passing thing, or rooted "entrenched" in the soil of the spot where it moves and not a strange plant to it".

[When Muslims talk about "Settlement," they mean "civil conquest by immigration," infiltration of all social

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structures of the host country to subjugate and paralyse the indigenous people and their institutions by Sharia law which begins always with the Muslims' demand for halal food, getting rid of non-halal food from kindergartens and schools, demand 5 prayer times a day and demand prayer places, mosques, and own Islam schools (preferably paid for by the host country, of course).]

FOUR: The Process Of Settlement:

• In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

. . . . We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

A.) The stage of searching for self and determining the identity.

B.) The stage of inner build-up and tightening the organization.

C.) The stage of mosques and the Islamic centers.

D.) The stage of building the Islamic organizations - the first phase.

E.) The stage of building the Islamic schools - the first phase.

F.) The stage of thinking about the overt Islamic Movement - the first phase.

G.) The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H.) The stage of reviving and establishing the Islamic organizations - the second phase. We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

All these plans and demands are according to Koran, Sira, Hadith, Islamic Constitutions, and Islamic jurisprudence by Dawa (Islamic propaganda), Jihad (of Islamic encroachment, infiltration of the host's institutions, gaining political power over the host, the Zakat or money collected from Muslims and non-Muslims, intimidation of host and unwilling Muslims, violence, honour killings, terror attacks and the Sharia law.).

The mentioned writings, and the worries they cause, are not unfounded. Since 11 September 2001, and up to mid-2024, about 45,000 Islamic terrorist attacks have been carried out. 300,000 people have been murdered by Muslims, and 360,000 have been injured by Muslims; this equals to 650,000 direct victims of Islam in total. (Look up for a complete and constantly updated and detailed list of all terrorist attacks: thereligionofpeace.com)

This is an equivalent of the explosion of 4 Hiroshima-size atomic bombs. Interestingly, over 90% of the victims are Muslims. According to their murderers, these were not "real Muslims" but "collaborators with the non-Muslim West." Sobering realisation: Islam is not only bad for non-Muslims but especially bad for Muslims! 99.9% of all terror attacks in the World are being committed by Muslims!

(For the complete texts and more information, please see the Grand Bible, 6th edition 2024. Contents of Islamic (historical and modern) documents (plus page numbers):

- *The Basic Islamic Glossary, 4362*
- *Martin Luther on Islam and the Koran; 2 Prefaces , 4367*
- *Islam: What the West Needs to Know, 4369*
- *The Logic of Islam / Lecture by Carl Goldberg, 4374*
- *Clash of Civilzations? by Samuel P. Huntington, 4379*
- *Dawa, Islamic Proselytisation, 4384*
- *The Koran, The Recitation (Chronological Order), 4388*
- *The Life of Mohammed / Sira / Sirat Rasul Allah, 4453*
- *The Constitution of Medina, 4591*
- *The Edict of Umar / The Pact of Umar, 4591*
- *The Hadith, The Sahih al-Bukhari, 4597*
- *Statistics on Islamic Scripture (verses as evidence), 4896*
- *Misconceptions and Lies about Islam, 5029*
- *Manual to Sharia Law / Reliance of the Traveller, 5032*
- *Constitution of Saudi Arabia, 1992, 5122*
- *Constitution of the Islamic Republic of Iran, 1979, 5125*
- *The Hizballah Program (Manifesto), 1985, 8064*
- *The New Hizballah Manifesto, 2009, 8066*
- *The Hamas Covenant, 1988 (18 August 1988), 5132*
- *The Hamas Charter, 2017, 5136*
- *The Islamic Declaration on Human Rights, 1990, 5137*
- *The Arab Charter on Human Rights, 2004, 5139*
- *The Muslim Brotherhood Memorandum, 5141*
- *UN Declaration and Programme of Action, 5144*

With the obligatory perfomance of the Shahada, each and every Muslim swaers a legal oath of allegiance towards Allah and Mohammed, towards the Koran, the Sira, and the Hadith, towards the Umma, the One Nation of all Muslims on Earth. To act against this oath is treason and apostacy. That is why both carry the death penalty.

Ignoring the Islamic doctrine of migration, Islam's ruthlessness, relentlessness and the will to succeed politically, is fatal for all non-Muslims. (* the Islamic calendar is based on the migration of the Islamic prophet Mohammed.)*

1,400 years of Islamic history with the cry of roughly 250 million dead victims clearly should make the zealous wrath of Mohammed and his Allah audible to all of us.)

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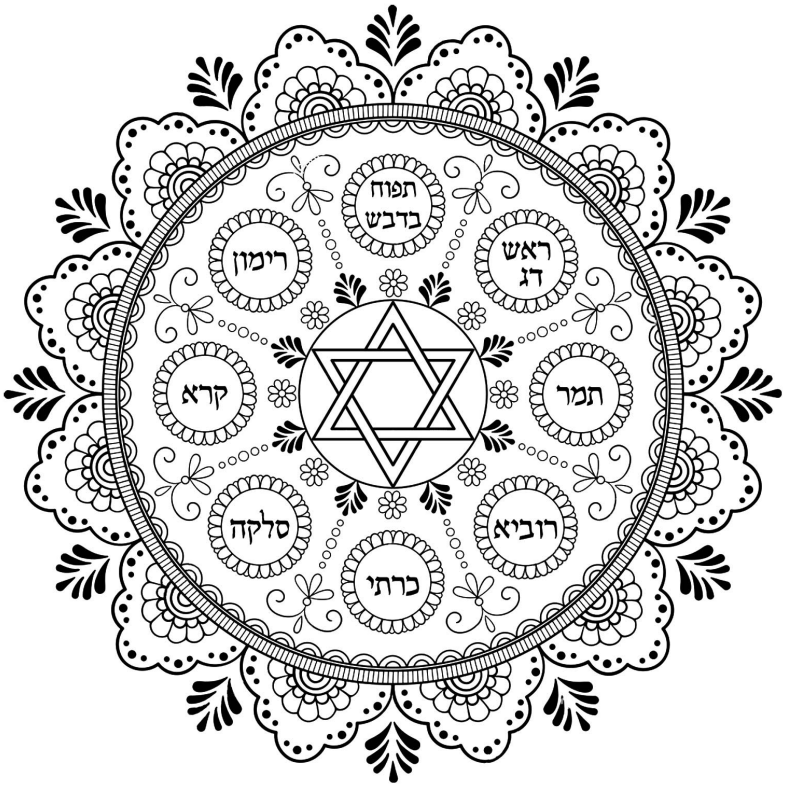
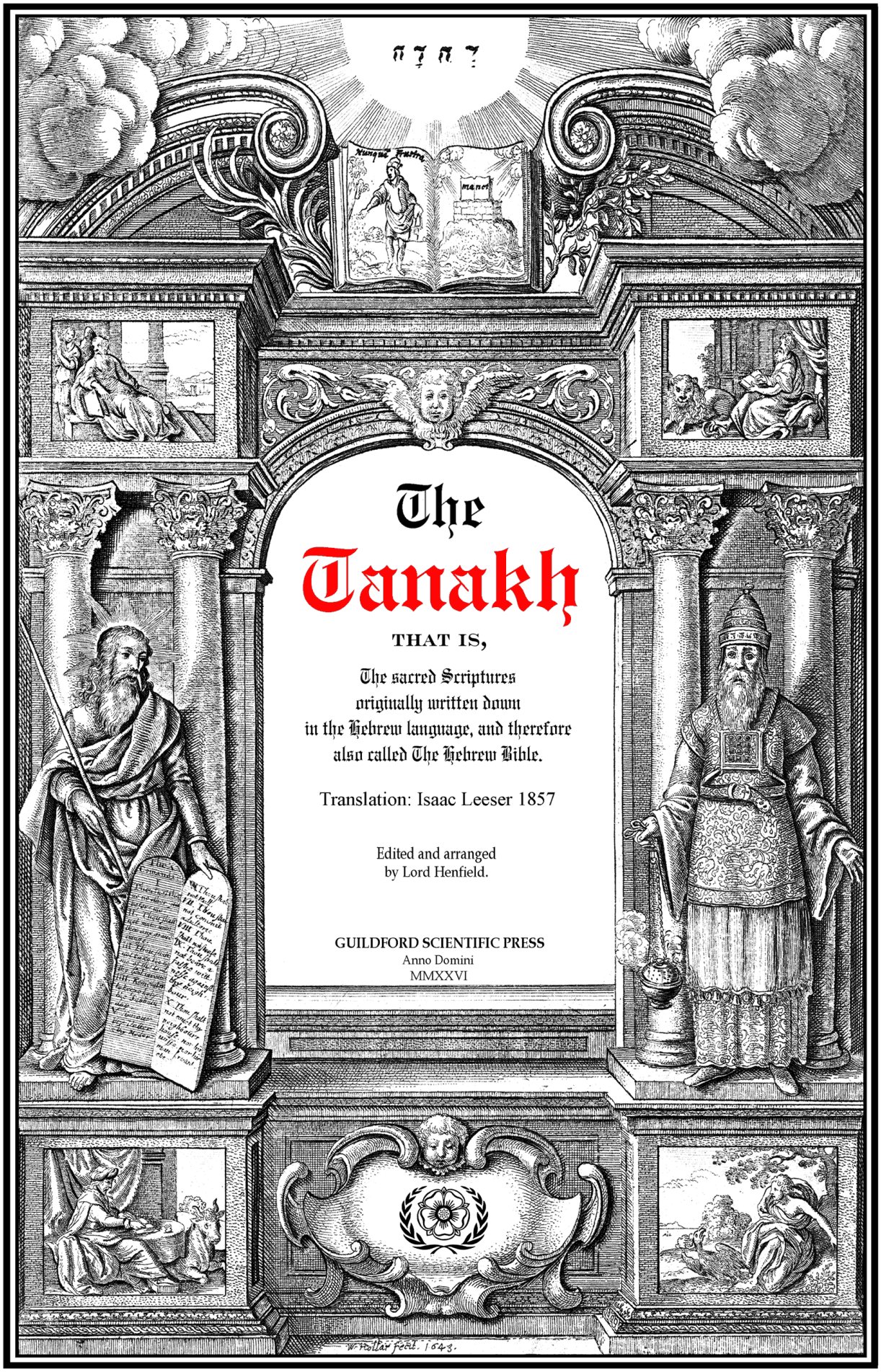


Table cloth for Rosh-Hashanah (head of the year; the Jewish New Year, Yom Teruah; Leviticus 23: 23-25). The Star of David (Heb. Magen David) in its centre is a mystical symbol consisting of two triangles forming a hexagram. Today this is regarded as a Jewish symbol. However, in ancient times it was predominantly a gentile decorative motif found on Roman mosaic pavements and even in Christian churches of the Middle Ages. It was first used by Jewish people in the synagogue of Capernaum in the 3rd century AD. The messianic star as symbol for freedom was used on their coins by Jews and Phoenicians alike; see Appendix B, 1st coin chart. The only symbol that always has been truly Jewish is the Menora.



The Tanakh

THAT IS,

The sacred Scriptures
originally written down
in the Hebrew language, and therefore
also called The Hebrew Bible.

Translation: Isaac Leeser 1857

Edited and arranged
by Lord Henfield.

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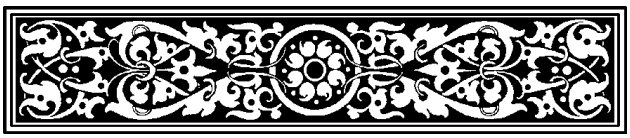
Anno Domini
MMXXVI



THE OLD TESTAMENT

or The Tanakh, The Miqra, The Hebrew Bible
Translation: American Standard Version, 1900
which is based on translations from Hebrew
publishd in the King James Version, 1611
.Estimated Range of Dating: c. 800-200 B.C.

(The Hebrew Bible, also called Hebrew Scriptures, Old Testament, Tanakh or Miqra, is a collection of writings that was first compiled and preserved as the sacred books of the Jewish people. Tanakh is an acronym (T-N-K), made from the first Hebrew letter of each of the three traditional divisions: Torah ('Teaching of the Law,' the Five Books of Moses), Nevi'im ('The Prophets'), and Ketuvim ('The Writings')—hence TaNaKh. Each of these 3 text groups is further subdivided. The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times.

The Hebrew Bible is a collection of Jewish accounts in which God is dealing with the Jews as his chosen people, who collectively called themselves Children of Israel. After an account of the world's creation by God and the emergence of human civilisation, the first six books narrate not only the history but the genealogy of the people of Israel to the conquest and settlement of the Promised Land under the terms of God's covenant with Abraham [who came from Ur in Sumer, perhaps c. 2000 BC], whom God promised to make the progenitor of a great nation. This covenant was subsequently renewed by Abraham's son Isaac and grandson Jacob (whose byname Israel became the collective name of his descendants and whose sons, according to legend, fathered the 12 Israelite tribes). The Exodus (Hebrew: Yezi'at Mizrayim: lit. 'Departure from Egypt') is another founding myth of the Israelites. It narrates the story of Moses [Mose is Egyptian for 'Son', an obvious connexion to names such as Dedimose I & II (c. 1600 BC), Kamose (c. 1555–1550 BC), Ahmose I (1550–1525 BC), or Thutmose II (1493–1479 BC)] and his people leaving Egypt while receiving the Ten Commandments from God at Mount Sinai on their way to Canaan, about four centuries after Abraham. The following seven books continue their story in the Promised Land, describing the people's constant apostasy and breaking of the covenant; the establishment and development of the monarchy in order to counter this; and the warnings by the prophets both of impending divine punishment and exile and of Israel's need to repent. The last 11 books contain poetry, theology, and some additional history.

The Hebrew Bible's profoundly monotheistic interpretation of human life and the universe as creations of God provides the basic structure of ideas that gave rise not only to Judaism and Christianity but also to Islam, which emerged from Jewish and Christian tradition and which views Abraham as a patriarch. Most of these scriptures were written originally in Hebrew during the period from 1200 to 200 BC, some were written in Aramaic, the daily language of the Jews.

The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Nevi'im are categorised among either the Former Prophets—which contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kings—or the Latter Prophets—which exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as "The Book of the Twelve") the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

The Tanakh is also the first and larger portion of the Christian Bible. name Old Testament was devised by a Christian, Melito of Sardis, about 170 AD to distinguish this part of the Bible from the New Testament, which recounts the ministry and gospel of Jesus and presents the history of the early Christian church. Many Christians refer to the Hebrew Bible as the Old Testament, the "prophecy foretelling the advent of Jesus Christ as God's appointed Messiah". The Old Testament is longer than the Hebrew Bible, in part because Christian editors divided particular works into two sections (Samuel, Kings, Chronicles) but also because different Christian groups consider as canonical some texts not found in the Hebrew Bible.

The Bibles of the Eastern Orthodox, Oriental Orthodox, Roman Catholic, and some Protestant churches were derived initially from the Septuagint, the Hebrew Bible in its Greek translation produced in the 3rd and 2nd centuries BC. This included some books deemed noncanonical by Orthodox Judaism and most Protestant churches (see also Apocrypha), slightly longer versions of Daniel and Esther, and one additional psalm. Moreover, the Ethiopian Tewahdo Orthodox Church, one of the Oriental Orthodox churches, also includes within its Old Testament two works considered by other Christian churches to be pseudepigraphical (both noncanonical and dubiously attributed to a biblical figure): the apocalyptic First Book of Enoch and the Book of Jubilees.

The Old Testament is largely identical with the Hebrew Bible as interpreted among the various branches of Christianity. In Judaism the Hebrew Bible (The Tanakh) is not only the primary text of instruction for a moral life but also the historical record of God's promise, first articulated in his covenant with Abraham (who came from "Erech", the Mesopotamian City of Ur[uk]), to consider the Jews as Israel, his chosen people. That Abraham came from Uruk or Ur in Sumer is in so far important as it explains why we find so

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many texts from Mesopotamia (Sumer, Babylonia, Akkad: the Instructions of Shuruppak, the Gilgamesh Epic, the Flood Story, the Code of Hammurabi etc.) in the Old Testament.

The first five books – Genesis, Exodus, Leviticus, book of Numbers and Deuteronomy – reached their present form in the Persian period (538–332 BC), and their authors were the elite of exilic returnees who controlled the Temple at that time. The books of Joshua, Judges, Samuel and Kings follow, forming a history of Israel from the Conquest of Canaan to the Siege of Jerusalem c. 587 BC. There is a broad consensus among scholars that these originated as a single work (the so-called "Deuteronomistic history") during the Babylonian exile of the 6th century BC. The two Books of Chronicles cover much the same material as the Pentateuch and Deuteronomistic history and probably date from the 6th century BC. Chronicles, and Ezra–Nehemiah, were probably finished during the 5th century BC. Catholic and Orthodox Old Testaments contain two (Catholic Old Testament) to four (Orthodox) Books of Maccabees, written in the 2nd and 1st centuries BC.

These history books make up around half the total content of the Old Testament. Of the remainder, the books of the various prophets – Isaiah, Jeremiah, Ezekiel, Daniel and the twelve "minor prophets" – were written between the 8th and 6th centuries BC, with the exceptions of Jonah and Daniel, which were written much later. The "wisdom" books – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon – have various dates: Proverbs possibly was completed by the Hellenistic time (332-198 BC), though containing much older material as well; Job completed by the 6th Century BC; Ecclesiastes by the 3rd Century BC. The entire Hebrew Bible probably reached its current form when it was translated into Greek in the 3rd and 2nd centuries BC.

Marcion, a critic and therefore heretic of Roman Christianity, was clearly opposed to include the Hebrew Bible into the Christian canon. And he had very good reasons. His teaching made a radical distinction between the God of the Old Testament (the Creator, a wrathful and punishing god) and the Father of Jesus on the one side, and Jesus (the son of God, the Saviour and Christ) as the God of Love on the other side. According to Marcion, that distinction had been obscured at the very earliest stages of the Christian movement, and, among the Apostles, only Paul had understood it because he created the doctrine of love. Due to corruptions that had consequently been introduced into the life and message of the church and into the very text of the New Testament had to be expunged, Marcion edited his own versions of the biblical books. His collection of those books that he regarded as authoritative: the Gospel of Luke and five letters of Paul. His actions led to a battle inside the Roman Church that lasted for 150 years and was finally solved in 325 AD at the Council of Nicaea by accepting the Hebrew Bible also as Christian Scripture.

Some Christian scholars talk about an Old Testamental Period, an Inter-Testamental Period (c. 500 years between c. 420 BC and c. 70 AD, in which was written nothing), and a New Testamental Period. The Inter-Testamental Period was actually created by the Romans as they have destroyed most Jewish texts (except the Apocrypha) created between c. 200 BC and 68 AD. These texts have been found again in 1947 when archaeologists rescued the Dead Sea Scrolls from the Qumran caves. The texts contained a lot of anti-Roman propaganda of the ancient Jewish Messianic Movement that led to the catastrophic Roman-Jewish war (66-73 AD). They show clearly what the fight was all about: a clash of two civilisations that had a fundamental difference in law: The (Jewish) Law of God, also called "the Covenant of Moses", and the (Roman) Law of Man.

The Covenant of Moses is most likely based on the 100 "Instructions of Shuruppak" from Mesopotamia and the Maxims of Ptah-Hotep from Egypt. A Covenant - and the Covenant of Moses especially so - is a binding promise of far-reaching importance in the relations between individuals, groups, and nations. It has social, legal, religious, and other aspects. This discussion is concerned primarily with the term in its special religious sense and especially with its role in Judaism and Christianity; and to some extant in Islam as it devolved from descendants of the Messianic Movement (the authors of the Messianic texts such as the War Scroll, the Messianic Scroll, the Community Rule, found in the Dead Sea Scrolls of Qumran).

Covenants in the ancient world were solemn agreements by which societies attempted to regularise the behaviour of both individuals and social organisations, particularly in those contexts in which social control was either inadequate or nonexistent. Though ancient Greek civilisations apparently never developed a descriptive theory of covenants, analysis of covenant forms and the ancient use of language yields a definition that essentially is the same as that found in modern law. It is a promise or agreement under consideration, usually under seal or guarantee between two parties, and the seal or symbol of guarantee is that which distinguishes covenant from modern contract.

The concept of covenant has been of enormous importance in the biblical tradition; from it there is derived the long traditional division of the Bible into the Old and New Testaments (Covenants). In postbiblical Judaism and sporadically in Christianity, the concept of covenant has been a major source and foundation of religious thought and especially of the concept of the religious community, but the nature and content of covenant ideas have undergone an extremely complex history of change, adaptation, and elaboration.

Though both covenant and law in the ancient world were means by which obligation was both established and sanctioned, and are often virtually identified with each other in modern scholarly literature, there are, nevertheless, very important contrasts between the two that should not be obscured. A covenant is a promise that is sanctioned by an oath. This promise in turn was accompanied by an appeal to a deity or deities to "see" or "watch over" the behaviour of the one who has sworn, and to punish any violation of the

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covenant by bringing into action the curses stipulated or implied in the swearing of the oath. Legal procedure, on the other hand, may be entirely secular, for law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law. Further, in ordinary legal procedure the sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond the control of man and society.

It is the knowledge of the Law of God that can make us understand why the Old Testament has served as legitimisation of Christianity and even more as solid foundation of Mohammed's Islam, which is nothing else but a shadow of the ancient Messianic Movement that might have survived outside of the Roman sphere of influence in oral traditions and is hanging now over us like the sword of Damocles in the shape of the Islamic Jihad.

Lifespans of characters in the Genesis: *In Genesis 5:5, we can read: "And all the days that Adam lived were nine hundred and thirty years: and he died". The Torah (the five books of Moses) mentiones the lifespan of its characters. Methuselah was the oldest man ever recorded in the Bible and he lived to be 969 years old. It was after the flood that God said that he would shorten man's days upon the earth. It is very interesting to look at this chart and realise who might have lived long enough to meet some of the important characters mentioned in the Bible.*

Lifespans from Adam to Noah:

Name	*Lifespan*	*Age When Son was Born*
Adam	*930*	*130*
Seth	*912*	*105*
Enosh	*905*	*90*
Kenan	*910*	*70*
Mahalalel	*895*	*65*
Jared	*962*	*162*
Enoch	*365*	*65*
Methuselah	*969*	*187*
Lamech	*777*	*182*
Noah (Flood)	*950*	*600 (at time of flood)*
		1656 Total Years

LifeSpans of Shem's Children

Name	*Lifespan*	*Age When Son was Born*
Arpachshad	*438*	*35*
Shelah	*433*	*30*
Eber	*464*	*34*
Peleg	*239*	*30*
Reu	*239*	*32*
Serug	*230*	*30*
Nahor	*148*	*29*
Terah	*205*	*130*
Abraham	*175*	*100*
		450 Total Years

The are four possible ezplanations for such numbers:
1. The writers wanted to elevate the Characters because high age meant high authority.
2. The writers wrote one digit too many
*3. The writers meant months instead of years**
4. The writers refered to the lifespan of the house / dynasty of the mentioned person
[Adam's alleged age of 930 years, just for instance, divided by 12 mornths would result in 77.5. This number as 'years of reign' would be much more feasible in a biological sense; especially when we talk about years of the lunar calendar which are shorter than the years of the solar calendar. Just a reminder of biological reality: The oldest persons who ever lived died at the age of roughly 120 years.]*

Genealogy Data:
There were 1656 years from Adam to the Flood.
There were 427 years from the flood to the time Abraham entered the land of Canaan.
There were 450 years from the flood to the birth of Isaac.
Adams lifespan overlapped Methuselah by 243 years.
Methuselah's lifespan overlapped Noah by 600 years, and Shem by 98 years.
Methuselah's name means "when he dies it shall be sent" probably meaning the flood.
There were 126 years between the death of Adam and the birth of Noah.
Noah lived for 350 years after the flood, and he died two years before the birth of Abraham.
Shem lived from 98 years before the flood until 502 years after the flood.
Shem lived until 75 years after Abraham entered the land of Canaan.
Adam would've lived long enough to meet his great great great great grandchildren.
Noah lived through to the ninth generation of his own descendants.
The age of man gradually reduces afer the flood.

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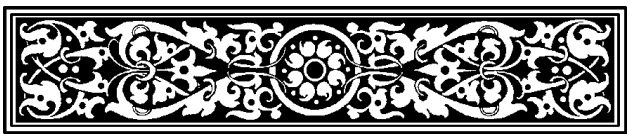

THE TORAH

The Instructions or Teachings of God's Laws
or The Pentateuch or The Five Books of Moses
or The Bible Canon of the Samaritans
Oldest surviving copy: Dead Sea Scrolls
from Qumran, 3rd - 2nd centuries B.C.
Estimated Range of Dating: 8th - 5th centuries B.C.

(The Torah is, without any doubt, the most pivotal Hebrew "Book of Law." The name Torah is a Hebrew synonym for "teaching, instruction, law, pentateuch, sefer torah or the Five Books of Moses." What these terms really mean is the "Teaching of the Law," and therefore, the name Torah has the same meaning as the Hindu word Sutra (in Sanskrit) or Sutta (in Pali).

The Torah, or Pentateuch (Five Scrolls), traditionally the most revered portion of the Hebrew Bible canon, comprises a series of narratives, interspersed with law codes, providing an account of events from the beginning of the world to the death of Moses. Among Samaritans (or Samaritan Hebrews), the Five Books of Moses are the only canon of the Bible; all other Biblical books are allowed but not part of the Bible canon. Modern critical scholarship tends to hold that there were originally four books by Biblical scholars called "The Jahwist Source," "The Elohist Source," "The Priestly Source," and "The Deuteronomist Source."

The final Torah is widely seen as a product of the Persian period 450–350 BC. A minority of scholars would place the final formation of the Pentateuch somewhat later, in the Hellenistic (333–164 BC) or even Hasmonean (140–37 BC) periods. The finalisation of the Torah in Hellenistic times seems to be a possibility. The Elephantine papyri, the records of a Hebrew colony in Egypt dating from the last quarter of the 5th century BC, make no reference to a written Torah, the Exodus, or to any other biblical event.

The Talmud holds that the Torah was written by Moses, with the exception of the last eight verses of Deuteronomy, describing his death and burial, being written by Joshua. By contrast, modern scholars are certain that the Torah has multiple authors and that its composition took place over centuries. The precise process by which the Torah was composed, the number of authors involved, and the date of each author remain debated.

The Torah had been made out of probably four distinct manuscripts that were re-arranged into five books later. In the mid-18th century, some scholars started a critical study of doublets (parallel accounts of the same incidents), inconsistencies, and changes in style and vocabulary in the Torah. Text analyses by German-speaking scientists result in the "documentary hypothesis" (DH). They identified 4 independent sources, which were later compiled together according to topic. The sources are named: J [the Jahwist source], E [the Elohist source], P [the Priestly source], and D [the Deuteronomist source]. The earliest of these sources, J, would have been composed in the late 7th or the 6th century BC, with the latest source, P, being composed around the 5th century BC. These source names are based what is actually written in the Torah texts.

1. The 'Jahwist source' (J) is so named because of its characteristic use of the term Yahweh (German: Jahwe) for God.

2. The 'Elohist source' (E) is so named because of its pervasive use of the word Elohim to refer to the Israelite god.

3. The 'Priestly source' (P) is both stylistically and theologically distinct from other material in the Torah, and includes a set of claims that are contradicted by non-Priestly passages and therefore uniquely characteristic: no sacrifice before the institution is ordained by Yahweh (God) at Sinai, the exalted status of Aaron and the priesthood, and the use of the divine title El Shaddai before God reveals his name to Moses, to name a few. In general, the Priestly source is concerned with priestly matters – religious law, the origins of shrines and rituals, and genealogies – all expressed in a formal, repetitive style. It stresses the rules and rituals of worship, and the crucial role of priests, expanding considerably on the role given to Aaron (all Levites are priests, but according to P only the descendants of Aaron were to be allowed to officiate in the inner sanctuary).

The history of Judah is little known when we look at the time its elite was taken captive to Babylonia. We know more of the time after their return through the Elephantine Papyri. A summary of current theories can be made as follows:

• Religion in monarchic Judah centred around ritual sacrifice in the Temple. There, worship was in the hands of priests known as Zadokites (meaning that they traced their descent from an ancestor called Zadok, who, according to the Hebrew Bible, was the high priest appointed by Samuel.) There was also a lower order of religious officials called Levites, who were not permitted to perform sacrifices and were restricted to menial functions.

• While the Zadokites were the only priests in Jerusalem, there were other priests at other centres. One of the most important of these was a temple at Bethel, north of Jerusalem. Bethel, the centre of the "golden calf" cult, was one of the main religious centres of the northern kingdom of Israel and had royal support until Israel was destroyed by the Assyrians in 721. Aaron was in some way associated with Bethel.*

('Saducees', a Greek word corruption of the Hebrew word 'Z-D-K' [Zadik] by transliteration, which in turn came back to the Aramaic speaking Jews as 'Sedukim'. Z-D-K means "the just" or "the righteous" one, as in "James the Just", who was the brother of Jesus and is refered to as "the Teacher of Righteousness" in the Dead Sea Scrolls from Qumran)*

• In 587 the Babylonians conquered Jerusalem and took most of the Zadokite priesthood into exile, leaving behind the Levites, who were too poor and marginalised to represent a threat to their interests. The temple at Bethel

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now assumed a major role in the religious life of the inhabitants of Judah, and the non-Zadokite priests, under the influence of the Aaronite priests of Bethel, began calling themselves "sons of Aaron" to distinguish themselves from the "sons of Zadok".

• When the Zadokite priests returned from exile after c. 538 and began re-establishing the temple in Jerusalem they came into conflict with the Levite priests. The Zadokites won the conflict but adopted the Aaronite name, whether as part of a compromise or in order to out-flank their opponents by accepting their ancestors.

• The Zadokites simultaneously found themselves in conflict with the Levites, who objected to their subordinate position. The priests also won this battle, writing into the Priestly document stories such as the rebellion of Korah, which paints the challenge to priestly prerogative as unholy and unforgivable. This conflict grew to a full-scale civil war envolving several messianic movements (Zealots, Sadusees, Pharisees, etc.) and Jihadist terror organisations such as the Sicarii. In 66 AD, this civil war culminated to the Roman-Jewish War that engulfed the entire eastern half of the Roman Empire. Titus Flavius Vespasianus had no other option but wiping out all messianic movements, distroying the "Temple of Jerusalem", killing the Messianic Army that brought 60.000 soldiers onto the battlefields. Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, reported later these event in great detail in his book The Jewish War and gave a total death toll of 1.1 million. Vespasianus was hailed as the "Saviour" or "Messiah" of the Roman Empire.

4. The 'Deuteronomist source' (D) may refer either to the source document underlying the core chapters (12-26) of the Book of Deuteronomy, or to the broader "school" that produced all of Deuteronomy as well as the Deuteronomistic history of Joshua, Judges, Samuel, and Kings and also the book of Jeremiah. In general, the Deuteronomist source is concerned with Civil Law and rules for the daily life. This kind of law is commonly refered to as "The Law of Moses" but might better be called "The Law of God" as it refers to the tablets with their 10 Commandments. Those Deuteronomist Commandmends have in turn their origin in the tablets of the 100 "Instructions of Shuruppak" from Mesopotamia (c. 2600–2500 BC). Even the title is the very same, because "Torah" means "Instruction".

The "School of Deuteronomism" is usually described in a narrative such as follows:

• Following the destruction of Israel (the northern kingdom) by Assyria in 721 BC, refugees came south to Judah, bringing with them traditions, notably the concept of Yahweh as the only god who should be served, which had not previously been known. Among those influenced by these new ideas were the landowning aristocrats (called "people of the land" in the Bible) who provided the administrative elite in Jerusalem.

• In 640 BC there was a crisis in Judah when king Amon was murdered. The aristocrats suppressed the attempted coup, putting the ringleaders to death and placing Amon's eight-year-old son, Josiah, on the throne.

• Judah at this time was a vassal of Assyria, but Assyria now began a rapid and unexpected decline in power, leading to a resurgence of nationalism in Jerusalem. In 622 BC Josiah launched his reform program, based on an early form of Deuteronomy 5–26, framed as a covenant (treaty) between Judah and Yahweh in which Yahweh replaced the Assyrian king.

• By the end of the 7th century BC Assyria had been replaced by a new imperial power, Babylon. The trauma of the destruction of Jerusalem by the Babylonians in 586 BC, and the exile which followed, led to much theological reflection on the meaning of the tragedy, and the Deuteronomistic history was written as an explanation: Israel had been unfaithful to Yahweh, and the exile was God's punishment.

• By about 540 BC Babylon was also in rapid decline as the next rising power, the Achaemenid Empire, steadily ate away at it. With the end of the Babylonian oppression becoming ever more probable, Deuteronomy was given a new introduction and attached to the history books as an overall theological introduction.

• The final stage was the addition of a few extra laws following the Fall of Babylon to the Persians in 539 BC and the return of some (in practice only a small fraction) of the exiles to Jerusalem.)

NOTICE

For reasons of identification, we shall display
the book title but also all known alternative book titles.
Furthermore, we shall give information on
provenance, manuscript, author, language, script,
edition, archaeology, history, science,
any other findings and estimated range of dating.

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GENESIS

The First Book of Moses
Hebrew Title: Bereshit ("In the Beginning")

(The original name of this Jewish book is Bereshit in Hebrew which means "In the Beginning". As usual in Semitic writings, the initial words of the text serves also as title. The First Book of Moses is in Greek called Genesis. It is the first book of the Hebrew Bible. It means "creation, origin, or birth" as the book begins with the creation of the Universe. It ends with the death of Joseph.

Contents or Torah portions:

• Bereshit, on Genesis 1–6: Creation, Eden, Adam and Eve, Cain and Abel, Lamech, wickedness
• Noach, on Genesis 6–11: Noah's Ark, the Flood, Noah's drunkenness, the Tower of Babel
• Lech-Lecha, on Genesis 12–1 Abraham, Sarah, Lot, covenant, Hagar and Ishmael, circumcision
• Vayeira, on Genesis 18–22: Abraham's visitors, Sodomites, Lot's visitors and flight, Hagar expelled, binding of Isaac
• Chayei Sarah, on Genesis 23–25: Sarah buried, Rebekah for Isaac
• Toledot, on Genesis 25–28: Esau and Jacob, Esau's birthright, Isaac's blessing
• Vayetze, on Genesis 28–32: Jacob flees, Rachel, Leah, Laban, Jacob's children and departure
• Vayishlach, on Genesis 32–36: Jacob's reunion with Esau, the rape of Dinah
• Vayeshev, on Genesis 37–40: Joseph's dreams, coat, and slavery, Judah with Tamar, Joseph and Potiphar
• Miketz, on Genesis 41–44: Pharaoh's dream, Joseph in government, Joseph's brothers visit Egypt
• Vayigash, on Genesis 44–4 Joseph reveals himself, Jacob moves to Egypt
• Vaychi, on Genesis 47–50: Jacob's blessings, death of Jacob and of Joseph)

GENESIS (BERESHIT) CHAPTER 1

1 In the beginning God created the heaven and the earth.
2 And the earth was without form and void, and darkness was upon the face of the deep; and the spirit of God was waving over the face of the waters.
3 And God said, Let there be light; and there was light.
4 And God saw the light that it was good; and God divided between the light and the darkness.
5 And God called the light Day, and the darkness he called Night. And it was evening and it was morning, the first day.
6 And God said, Let there be an expansion in the midst of the waters, and let it divide between waters and waters.
7 And God made the expansion, and divided between the waters which were under the expansion and the waters which were above the expansion: and it was so.
8 And God called the expansion Heaven. And it was evening and it was morning, the second day.
9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land be visible: and it was so.
10 And God called the dry land Earth; and the gathering together of the waters he called Seas: and God saw that it was good.
11 And God said, Let the earth bring forth grass, herbs yielding seed, fruit-trees yielding fruit after their kind, in which its seed is upon the earth: and it was so.
12 And the earth brought forth grass, herbs yielding seed after their kind, and trees yielding fruit, in which its seed is after their kind: and God saw that it was good.
13 And it was evening and it was morning, the third day.
14 And God said, Let there be lights in the expansion of the heaven to divide between the day and the night; and let them be for signs, and for seasons, and for days, and years;
15 And let them be for lights in the expansion of the heaven, to give light upon the earth: and it was so.
16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night; and the stars.
17 And God set them in the expansion of the heaven to give light upon the earth,
18 And to rule by day and by night, and to divide between the light and the darkness: and God saw that it was good.
19 And it was evening and it was morning, the fourth day.
20 And God said, Let the waters bring forth abundantly moving creatures that have life, and fowl that may fly above the earth in the open expansion of the heaven.
21 And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after its kind: and God saw that it was good.
22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply on the earth.
23 And it was evening and it was morning, the fifth day.
24 And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.
25 And God made the beasts of the earth after their kind, and the cattle after their kind, and every thing that creepeth upon the earth after its kind: and God saw that it was good.
26 And God said, Let us make man in our image, after our likeness; and they shall have dominion over the fish of the sea, and over the fowl of the heaven, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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27 And God created man in his image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heaven, and over every living thing that moveth upon the earth.

29 And God said, Behold I have given unto you every herb bearing seed, which is upon the face of all the earth, and every tree on which is the fruit of a tree yielding seed; to you it shall be for food.

30 And to every beast of the earth, and to every fowl of the heaven, and to every thing that creepeth upon the earth, wherein there is life, [I have given] every green herb for food: and it was so.

31 And God saw every thing that he had made, and behold, it was very good. And it was evening and it was morning, the sixth day.

GENESIS (BERESHIT) CHAPTER 2

(Verses 10 to 15 contain a very accurate description of the geographical distribution of the Israelites and Judeans within the borders of the land of their Persian liberators and overlords. This area stretched from the easternmost extent [northwestern India] to the westernmost extent [Cush in Nubia, Sudan] of the Persian Empire. In the region of the four rivers Pishon [Indus], Gihon [Nile], Hiddekel [Tigris] and Phrat [Euphrates], the Aramaic-speaking Jews played a significant role as Persian government officials and military personnel because the lingua franca of the Empire was Aramaic. In Babylon, they completed the Hebrew Bible in the 6th and 5th centuries BC. See Appendix C: The Elephantine Papyrus Find by Eduard Meyer.)

1 Thus were finished the heavens and the earth, and all their host.

2 And God had finished on the seventh day his work which he had made, and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because thereon he had rested from all his work which God had created in making it.

4 These are the generations of the heavens and of the earth when they were created, on the day that the Lord God made earth and heaven.

5 And every plant of the field was not yet on the earth, and every herb of the field had not yet grown; for the Lord God had not caused it to rain upon the earth, and man was not yet there to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the Lord God formed the man of dust from the ground, and breathed into his nostrils the breath of life; and the man became a living being.

8 And the Lord God planted a garden in Eden to the eastward, and he put there the man whom he had formed.

9 And the Lord God caused to grow out of the ground every tree that is pleasant to the sight and good for food; and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil.

10 And a river went out of Eden to water the garden, and from there it was parted, and became four principal streams.

11 The name of the first is Pishon (Indus), the same which compasseth the whole land of Havilah (the northwest of ancient India), where there is gold.

12 And the gold of that land is good; there is the bdellium and the onyx stone (sard and carnelian, cornaline).

13 And the name of the second river is Gihon (Nile), the same which compasseth the whole land of Cush (from Meroë to Napata; Nubia, Sudan).

14 And the name of the third river is Hiddekel (Tigris), the same which floweth towards the east of Assyria; and the fourth river is the Euphrates (Phrat).

15 And the Lord God took the man, and put him into the garden of Eden (Havilah, Sindh; the northwest of India), to till it, and to keep it.

16 And the Lord God commanded the man (Adam; Semitic: male), saying, Of every tree of the garden thou mayest freely eat;

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die.

18 And the Lord God said, It is not good that the man should be alone; I will make him a help suitable for him.

19 And the Lord God had formed out of the ground every beast of the field, and every fowl of the heaven, and he brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that should be its name.

20 And the man gave names to all cattle, and to the fowl of the heaven, and to every beast of the field; but for man there was not found a help suitable for him.

21 And the Lord God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

22 And the Lord God formed the rib which he had taken from the man into a woman, and brought her unto the man.

23 And the man said, This time it is bone of my bones, and flesh of my flesh; this shall be called Woman, [[Ishah,]] because out of Man [[Ishi]] was this one taken.

24 Therefore doth a man leave his father and his mother, and cleave unto his wife, and they become one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

GENESIS (BERESHIT) CHAPTER 3

1 Now the serpent was more subtle than any beast of the field which the Lord God had made; and he said unto the woman, Hath God indeed said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden;

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3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye will surely not die;

5 For God doth know, that, on the day ye eat thereof, your eyes will be opened, and ye will be as God, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and the tree was desirable to make one wise, she took of its fruit, and did eat, and gave also unto her husband with her, and he did eat.

7 And the eyes of both of them were opened, and they felt that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day; and the man and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto the man, and said unto him, Where art thou?

10 And he said, Thy voice I heard in the garden; and I was afraid, because I am naked; and I hid myself.

11 And he said, Who told thee that thou art naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, be thou cursed above all the cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt wound his heel.

16 Unto the woman he said, I will greatly multiply thy pain and [the suffering of] thy conception; in pain shalt thou bring forth children; and for thy husband shall be thy desire, but he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed be the ground for thy sake; in pain shalt thou eat of it all the days of thy life.

18 And thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

20 And the man called his wife's name Eve [[Chavvah]] (or Eva; Canaanite: hawwa: source of life); because she was the mother of all living [[Chay]].

21 And the Lord God made unto Adam and to his wife coats of skins, and clothed them.

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flaming sword which revolveth, to guard the way to the tree of life.

GENESIS (BERESHIT) CHAPTER 4

1 And the man knew Eve his wife (Adam came together with Eve): and she conceived, and bore Cain (Hebrew: the gotten), and said, I have gotten a man from the Lord.

2 And she bore again, his brother, Abel (Akkadian: son); and Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And it came to pass in process of time, that Cain brought of the fruit of the ground and offering unto the Lord.

4 And Abel—he also brought of the firstlings of his flock, and of the fattest thereof; and the Lord had respect unto Abel and to his offering;

5 But unto Cain and to his offering he had no respect; and it was very displeasing to Cain, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee is its desire, but thou canst rule over it.

8 And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the Lord said unto Cain, Where is Abel they brother? and he said, I know not; am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now be thou cursed from the ground, which hath opened its mouth to receive thy brother's blood from thy hand:

12 When thou tillest the ground, it shall not henceforth yield its strength unto thee; fugitive and vagabond shalt thou be on the earth.

13 And Cain said unto the Lord, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and if I shall be a fugitive and a vagabond on the earth, it will come to pass, that every one that findeth me will slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a sign unto Cain, that any one finding him should not kill him.

16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

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17 And Cain knew his wife, and she conceived, and bore Enoch; and he built a city, and called the name of the city after the name of his son Enoch.

18 And unto Enoch was born Irad; and Irad begat Mechujael: and Mechujael begat Methushael; and Methushael begat Lemech.

19 And Lemech took unto himself two wives, the name of one was Adah, and the name of the other Zillah.

20 And Adah bore Jabal; he was the father of such as dwell in tents, and have cattle.

21 And his brother's name was Jubal; he was the father of all such as play on the harp and guitar.

22 And Zillah, she also bore Tubal-cain, an artificer in every article of copper and iron; and the sister of Tubal-cain was Naamah.

23 And Lemech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lemech, hearken unto my speech; for I have slain a man to my own wounding, and a young-man to my hurt.

24 If Cain shall be avenged seven-fold, truly Lemech seventy and seven-fold.

25 And Adam knew his wife again, and she bore a son, and called his name Sheth [[Seth]]; for God [said she] hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Sheth, to him also there was born a son; and he called his name Enosh: then began men to call upon the name of the Lord.

GENESIS (BERESHIT) CHAPTER 5

1 This is the book of the generations of Adam. On the day that God created man, in the likeness of God made he him:

2 Male and female created he them; and blessed them, and called their name Adam, on the day when they were created.

3 And Adam lived a hundred and thirty years, and begat a son in his likeness, after his image; and called his name Sheth.

4 And the days of Adam after he had begotten Sheth were eight hundred years; and he begat sons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years; and he died.

6 And Sheth lived a hundred and five years, and begat Enosh.

7 And Sheth lived after he had begotten Enosh eight hundred and seven years; and he begat sons and daughters.

8 And all the days of Sheth were nine hundred and twelve years; and he died.

9 And Enosh lived ninety years, and begat Kenan.

10 And Enosh lived after he had begotten Kenan eight hundred and fifteen years; and he begat sons and daughters.

11 And all the days of Enosh were nine hundred and five years; and he died.

12 And Kenan lived seventy years, and begat Mahalalel.

13 And Kenan lived after he had begotten Mahalalel eight hundred and forty years; and he begat sons and daughters

14 And all the days of Kenan were nine hundred and ten years; and he died.

15 And Mahalalel lived sixty and five years, and begat Jared.

16 And Mahalalel lived after he had begotten Jared eight hundred and thirty years; and he begat sons and daughters.

17 And all the days of Mahalalel were eight hundred ninety and five years; and he died.

18 And Jared lived a hundred sixty and two years, and begat Enoch.

19 And Jared lived after he had begotten Enoch eight hundred years; and he begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years; and he died.

21 And Enoch lived sixty and five years, and begat Methushelah.

22 And Enoch walked with God after he had begotten Methushelah three hundred years; and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he was no more; for God had taken him.

25 And Methushelah lived a hundred eighty and seven years and begat Lemech.

26 And Methushelah lived after he had begotten Lemech seven hundred eighty and two years; and he begat sons and daughters.

27 And all the days of Methushelah were nine hundred sixty and nine years; and he died.

28 And Lemech lived a hundred eighty and two years, and begat a son.

29 And he called his name Noach, [[Noah,]] saying, This one shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed.

30 And Lemech lived after he had begotten Noah five hundred ninety and five years; and begat sons and daughters.

31 And all the days of Lemech were seven hundred seventy and seven years; and he died.

32 And Noah was five hundred years old, and Noah begat Shem, Ham, and Japheth.

GENESIS (BERESHIT) CHAPTER 6

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men, that they were fair; and they took themselves wives of all whom they chose.

3 And the Lord said, My Spirit shall not always strive for the sake of man, for that he is but flesh; yet his days [of grace] shall be a hundred and twenty years.

4 The giants were on the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore children to them; these became the mighty men, who were of old the men of renown.

5 And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

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7 And the Lord said, I will destroy the man whom I have created from the face of the earth; both man and beast, and the creeping things and the fowls of the heaven; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 These are the generations of Noah: Noah was a just, perfect man in his generation; Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 And the earth was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and I will destroy them with the earth.

14 Make thee an ark of gopher-wood, rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the manner in which thou shalt make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and thou shalt finish it above, to be one cubit broad, and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

17 And as regards myself, behold, I will bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under the heavens; every thing that is on the earth shall perish.

18 But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing, of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: male and female shall they be.

20 Of the fowls after their kind, and of the cattle after their kind, of every creeping thing of the earth after its kind, two of every sort shall come unto thee, to keep them alive.

21 And thou, for thy part, take unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be unto thee, and unto them for food.

22 Thus did Noah; according to all that God had commanded him, so he did.

GENESIS (BERESHIT) CHAPTER 7

1 And the Lord said unto Noah, Come thou and all thy household into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee seven pairs of each, the male and his female; and of beasts that are not clean two, the male and his female.

3 Also of the fowls of the heaven, seven pairs of each, the male and the female; to keep seed alive upon the face of all the earth.

4 For after only seven days more, I will cause it to rain upon the earth forty days and forty nights: and I will blot out every living substance that I have made from off the face of the earth.

5 And Noah did all just as the Lord had commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of the clean beasts, and of the beasts that are not clean, and of the fowls, and of every thing that creepeth upon the earth,

9 One pair of each went in unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, after the seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on this same day, were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain fell upon the earth forty days and forty nights.

13 On that self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after his kind, every bird, every thing that hath wings.

15 And they went in unto Noah into the ark, one pair of each, of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and then the Lord shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and increased greatly upon the earth; and the ark floated along upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high mountains that are under the whole heavens were covered.

20 Fifteen cubits above them did the waters prevail; and the mountains were [thus] covered.

21 And all flesh perished that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils was the breath of life, of all that were on the dry land, died.

23 And it swept off every living substance which was upon the face of the ground, both man, and cattle, and creeping things, and fowls of the heaven; and they were swept from the earth; and Noah only was left, together with those that were with him in the ark.

24 And the waters prevailed upon the earth one hundred and fifty days.

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GENESIS (BERESHIT) CHAPTER 8

1 And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God caused a wind to pass over the earth, and the waters were assuaged;

2 The fountains also of the deep, and the windows of heaven were stopped; and the rain from heaven was restrained.

3 And the waters returned from off the earth, gradually returning; and the waters were abated after the end of the hundred and fifty days.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen;

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made;

7 And he sent forth a raven which went forth to and fro, until the waters were dried up from off the earth.

8 He then sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no resting-place for the sole of her foot, and she returned unto him unto the ark; for there was water on the face of the whole earth; then he put forth his hand, and took her, and brought her into the ark.

10 And he stayed yet another seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him at the time of the evening; and, lo, an olive-leaf plucked off was in her mouth; so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; but she returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first month, on the first day of the month, that the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth perfectly dried up.

15 And God spoke unto Noah, saying,

16 Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, bring forth with thee; that they may breed abundantly on the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19 Every beast, every creeping thing, and every fowl, whatsoever creepeth upon the earth, after their families, went forth out of the ark.

20 And Noah built an altar unto the Lord, and he took of every clean cattle, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the Lord smelled the sweet savour; and the Lord said in his heart, I will not again curse the ground any more for the sake of man; although the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

22 All the while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

GENESIS (BERESHIT) CHAPTER 9

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the heaven; whatever is that moveth upon the earth, and all the fishes of the sea, are delivered into your hand.

3 Every moving thing that liveth shall be yours for food; even as the green herbs have I given you all things.

4 But flesh in which its life is, which is its blood, shall ye not eat.

5 Your blood, however, on which your lives depend, will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly on the earth, and multiply thereon.

8 And God spoke unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all those that go out of the ark, for every beast of the earth.

11 And I will establish my covenant with you; and all flesh shall not be cut off any more by the waters of a flood; neither shall there be any more a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations.

13 My bow I do set in the cloud, and it shall be for a token of the covenant between me and the earth.

14 And it shall come to pass, that, when I bring a cloud over the earth, and the bow shall be seen in the cloud,

15 I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature, of all flesh, that is upon the earth.

17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

18 And the sons of Noah that went forth from the ark, were Shem, Ham and Japheth; and Ham was the father of Canaan.

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19 These three were the sons of Noah, and of them was the whole earth overspread.
20 And Noah, who was a husbandman, began his work, and he planted a vineyard.
21 And he drank of the wine, and became drunken; and he uncovered himself within his tent.
22 And Ham, the father of Canaan, saw the nakedness of his father, and told it his two brothers without.
23 And Shem and Japheth took a garment, and laid it upon the shoulders of both of them, and went backward, and covered the nakedness of their father; and their faces were turned backward, and they saw not their father's nakedness.
24 And Noah awoke from his wine, and discovered what his younger son had done unto him.
25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.
26 And he said, Blessed be the Lord, the God of Shem; and Canaan shall be a servant unto them.
27 May God enlarge the boundaries of Japheth, and may he dwell in the tents of Shem; and Canaan shall be a servant unto them.
28 And Noah lived after the flood three hundred and fifty years.
29 And all the days of Noah were nine hundred and fifty years; and he died.

GENESIS (BERESHIT) CHAPTER 10

1 Now these are the generations of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood.
2 The sons of Japheth: Gomer, and Magog, and Madai and Javan, and Tubal, and Meshech, and Tirass.
3 And the sons of Gomer: Ashkenaz, Riphath, and Togarmah.
4 And Javan's sons: Elishah, Tarshish, Kittim, and Dodanim.
5 From these were separated the isles of the nations in their lands, every one after his tongue: after their families, in their nations.
6 And the sons of Ham: Cush and Mizrayim, Put and Canaan.
7 And the sons of Cush: Seba and Havilah, Sabtah and Raamah, and Sabtecha; and the sons of Raamah: Sheba and Dedan.
8 And Cush begat Nimrod; he began to be a mighty man on the earth.
9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, a mighty hunter before the Lord.
10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
11 Out of that land went forth Asshur, and built Nineveh, and the city of Rechoboth, and Calach.
12 And Ressen between Nineveh and Calach: the same is the great city.
13 And Mizrayim begat the Ludim, and Anamim, and Lehabim, and Naphtuchim.
14 And the Pethrussim, and Casluchin, [out of whom came the Pelishtim,] and the Caphtorim.
15 And Canaan begat Sidon his first-born, and Heth,
16 And the Jebusite, and the Emorite, and the Girgashite,
17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad.
19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gazzah; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboyim, even unto Lesha.
20 These are the sons of Ham, after their families, after their tongues, in their countries, in their nations.
21 But unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, were children born.
22 The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram.
23 And the children of Aram: Uz, and Hul, and Gether, and Mash.
24 And Arpachshad begat Shelach; and Shelach begat Eber.
25 And unto Eber were born two sons; the name of one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.
26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerach,
27 And Hadoram, and Uzal, and Diklah,
28 And Obal, and Abimael, and Sheba.
29 And Ophir, and Havilah, and Jobab; all these were the sons of Joktan.
30 And their dwelling was from Mesha, as thou goest unto Sephar, the mount of the east.
31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.
32 These are the families of the sons of Noah, after their generations, in their nations; and from these were the nations separated on the earth after the flood.

GENESIS (BERESHIT) CHAPTER 11

1 And the whole earth was of one language, and of one kind of words.
2 And it came to pass, as they journeyed toward the east, that they found a plain in the land of Shinar, and they dwelt there.
3 And they said to one another, Go to, let us make bricks, and burn them thoroughly. And thus the brick served them for stone, and slime served them for mortar.
4 And they said, Go to, let us build ourselves a city, and a tower, the top of which may reach unto heaven; and let us make ourselves a name, lest we be scattered abroad upon the face of the whole earth.
5 And the Lord came down to see the city and the tower, which the children of man were building.
6 And the Lord said, Behold, it is one people, and they have all one language, and this is the first thing they undertake to

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do; and now shall they not be restrained in all which they have imagined to do?

7 Go to, let us go down, and confound there their language, that they may not understand one another's speech.

8 So the Lord scattered them abroad from there over the face of all the earth; and they left off to build the city.

9 Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth; and from there did the Lord scatter them abroad over the face of all the earth.

10 These are the generations of Shem: Shem, when a hundred years old, begat Arpachshad, two years after the flood.

11 And Shem lived after he had begotten Arpachshad five hundred years; and begat sons and daughters.

12 And Arpachshad lived five and thirty years, and begat Shelach.

13 And Arpachshad lived after he had begotten Shelach four hundred and three years; and begat sons and daughters.

14 And Shelach lived thirty years, and begat Eber.

15 And Shelach lived after he had begotten Eber four hundred and three years; and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he had begotten Peleg four hundred and thirty years; and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he had begotten Reu two hundred and nine years; and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he had begotten Serug two hundred and seven years; and begat sons and daughters.

22 And Serug lived thirty years, and begat Nachor.

23 And Serug lived after he had begotten Nachor two hundred years; and begat sons and daughters.

24 And Nachor lived nine and twenty years, and begat Terach.

25 And Nachor lived after he had begotten Terach a hundred and nineteen years; and begat sons and daughters.

26 And Terach lived seventy years, and begat Abram (Abhira, Habiru, Hebrew; Akkadian: person, human, tribe, nation), Nachor, and Haran.

27 Now these are the generations of Terach: Terach begat Abram, Nachor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terach in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nachor took themselves wives; the name of Abram's wife was Sarai; and the name of Nachor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Yiscah.

30 But Sarai was barren; she had no child.

31 And Terach took Abram his son, and Lot, the son of Haran, his son's son, and Sarai his daughter-in-law, the wife of his son Abram; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Charan, and dwelt there.

32 And the days of Terach were two hundred and five years; and Terach died in Charan.

GENESIS (BERESHIT) CHAPTER 12

1 Now the Lord had said unto Abram, Get thee out of thy country, and out of thy birthplace, and from thy father's house, unto the land that I will show thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless those that bless thee, and him that curseth thee, will I curse; and in thee shall all families of the earth be blessed.

4 So Abram departed, as the Lord had spoken unto him, and Lot went with him; and Abram was seventy and five years old at his departure out of Charan.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had acquired, and the persons that they had obtained in Charan; and they went forth to go into the land of Canaan; and they came into the land of Canaan.

6 And Abram passed through the land unto the place of Shechem, unto the plain of Moreh; and the Canaanite was then in the land.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land. And he built there an altar unto the Lord, who had appeared unto him.

8 And he removed from there unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and 'Ai on the east; and he built there an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed farther, still going on toward the south.

10 And there arose a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a woman of handsome appearance:

12 And it may come to pass, when the Egyptians shall see thee, that they will say,

This is his wife; and they may kill me, but thee they will save alive.

13 Say then, I pray thee, thou art my sister, that it may go well with me for thy sake, and my soul live because of thee.

14 And it came to pass, when Abram was come into Egypt, that the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her to Pharaoh; and the woman was taken into Pharaoh's house.

16 And he did well to Abram for her sake; and he received sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 But the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

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18 And Pharaoh called Abram, and said, What is this thou hast done unto me? Why didst thou not tell me that she is thy wife?

19 Why saidst thou, She is my sister? and so I took her to me for a wife; now, therefore, behold, here is thy wife, take her, and go thy way.

20 And Pharaoh commanded some men concerning him, who accompanied him and his wife, and all that he had.

GENESIS (BERESHIT) CHAPTER 13

1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and 'Ai;

4 Unto the place of the altar, which he had made there at the first; and Abram called there on the name of the Lord.

5 And Lot also, who went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together.

7 And there arose a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee and between my herdmen and thy herdmen; for we are near relatives.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere; before the Lord destroyed Sodom and Gomorrah, [it was] like the garden of the Lord, like the land of Egypt, till thou comest unto Zoar.

11 Then Lot chose himself all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan; and Lot dwelt in the cities of the plain, and pitched his tents, till close to Sodom.

13 But the men of Sodom were wicked and sinners before the Lord exceedingly.

14 And the Lord said unto Abram, after Lot was separated from him, Lift up now thy eyes, and look from the place where thou art, northward, and southward, and eastward, and westward;

15 For all the land which thou seest, to thee will I give it, and to thy seed forever.

16 And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it.

18 Then Abram pitched his tent, and came and dwelt in the grove of Mamre, which is in Hebron; and he built there an altar unto the Lord.

GENESIS (BERESHIT) CHAPTER 14

1 And it came to pass, in the day of Amraphel king of Shinar, Arioch king of Ellasar, Kedorlaomer king of Elam, and Tidal king of Goyim;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboyim, and the king of Bela, which is Zoar.

3 All these joined together in the vale of Siddim, which is now the salt sea.

4 Twelve years had they served Kedorlaomer, but in the thirteenth year they rebelled.

5 And in the fourteenth year came Kedorlaomer, and the kings that were with him, and they smote the Rephaim in Ashteroth-karnayim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathayim,

6 And the Horites in their mountain Seir, unto El-paran, which is by the wilderness.

7 And they returned and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Emorites, that dwelt in Hazezon-tamar.

8 And then went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboyim, and the king of Bela, [the same is Zoar;] and they joined battle with them in the vale of Siddim;

9 With Kedorlaomer king of Elam, and with Tidal king of Goyim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell therein; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told it to Abram the Hebrew; but he dwelt in the grove of Mamre the Emorite, brother of Eshcol, and brother of Aner, and these were confederates of Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained servants; born in his own house, three hundred and eighteen, and pursued them into Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods; and he also brought again his brother Lot, and his goods, and also the women, and the people.

17 And the king of Sodom went out to meet him [after his return from smiting Kedorlaomer, and the kings that were with him] at the valley of Shaveh, which is the kings' dale.

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18 And Malkizidek king of Salem brought forth bread and wine; and he was a priest of the most high God.
19 And he blessed him, and said, Blessed be Abram of the most high God, the possessor of heaven and earth.
20 And blessed he the most high God, who hath delivered thy enemies into thy hand. And he gave him tithes of all.
21 And the king of Sodom said unto Abram, Give me the persons, and the goods take to thyself.
22 And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth,
23 That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine; lest thou shouldst say, I have made Abram rich:
24 Save only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre — these may take their portion.

GENESIS (BERESHIT) CHAPTER 15

1 After these things the word of the Lord came unto Abram in a vision, saying, Fear not Abram; I am thy shield, thy reward shall be exceedingly great.
2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is Eliezer of Damascus?
3 And Abram said, Behold to me thou hast given no seed; and lo, one born in my house will be my heir.
4 And behold, the word of the Lord came unto him, saying, This one shall not be thy heir; but he that shall come forth out of thy own bowels shall be thy heir.
5 And he brought him forth abroad, and said, Look now toward the heaven, and count the stars, if thou be able to count them; and he said unto him, So shall thy seed be.
6 And he believed in the Lord; and he accounted it to him for righteousness.
7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give unto thee this land, to inherit it.
8 And he said, Lord God, whereby shall I know that I shall inherit it?
9 And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.
10 And he took unto him all these, and divided them in the midst, and laid each piece one opposite the other; but the birds he did not divide.
11 And the birds of prey came down upon the carcasses; but Abram drove them away.
12 And when the sun was about going down, a deep sleep fell upon Abram; and lo, a horror, dark and great, fell upon him.
13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land which is not theirs, and they will make them serve, and they will afflict them four hundred years.
14 And also that nation whom they shall serve, will I judge; and afterward shall they go out with great substance.
15 But thou shalt come to thy fathers in peace; thou shalt be buried in a good old age.
16 Yet the fourth generation shall come hither again; for the iniquity of the Emorites will not be full until then.
17 And it came to pass, when the sun had gone down, and it was dark, that behold a smoking furnace, and a burning flame, which passed between those pieces.
18 On the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;
19 The Kenites, and the Kenizzites, and the Kadmonites,
20 And the Hittites, and the Perizzites, and the Rephaim,
21 And the Emorites, and the Canaanites, and the Girgashites, and the Jebusites.

GENESIS (BERESHIT) CHAPTER 16

1 Now Sarai, Abram's wife, bore him no children; and she had an Egyptian handmaid, whose name was Hagar.
2 And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: go in, I pray thee, unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.
3 And Sarai, Abram's wife, took Hagar, the Egyptian, her maid, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.
4 And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress became of little esteem in her eyes.
5 And Sarai said unto Abram, I suffer wrong through thee; I have placed my maid into thy bosom; and when she saw that she had conceived, I became of little esteem in her eyes; may the Lord judge between me and thee.
6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.
7 And an angel of the Lord found her by a fountain of water in the wilderness, by the fountain on the way to Shur.
8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, From the face of my mistress Sarai I am fleeing.
9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.
10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
11 And the angel of the Lord said unto her, Behold, thou art with child, and wilt bear a son, and thou shalt call his name Ishmael; because the Lord hath heard thy affliction.
12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and in the presence of all his brethren shall he dwell.
13 And she called the name of the Lord that spoke unto her, Thou art an all-seeing God; for she said, Have I not also seen here a vision after he appeared to me?

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14 Wherefore the well was called Beerlachai-roi: behold, it is between Kadesh and Bared.

15 And Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.

16 And Abram was eighty and six years old, when Hagar bore Ishmael to Abram.

GENESIS (BERESHIT) CHAPTER 17

1 And when Abram was ninety and nine years old, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and I will multiply thee exceedingly.

3 And Abram fell on his face, and God spoke with him, saying,

4 As for me, behold my covenant is with thee, and thou shalt become the father of a multitude of nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham (Abhira + ham/him [plural suffix]; Akkadian: multitude of people, folk); for the father of a multitude of nations have I made thee.

6 And I will make thee exceedingly fruitful, and I will cause thee to become nations; and kings shall come out of thee.

7 And I will establish my covenant between me and thee and between thy seed after thee in their generations for an everlasting covenant: to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou sojournest, all the land of Canaan, for an everlasting possession; and I will be their God.

9 And God said unto Abraham, But thou, for thy part, shalt keep my covenant, thou and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep, between me and between you, and between thy seed after thee: Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and this shall serve as the token of the covenant between me and you.

12 And at eight days old shall every man-child in your generations be circumcised among you, he that is born in the house, or bought with money of any stranger, who is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant.

14 And any uncircumcised male, who circumciseth not the flesh of his foreskin, that soul shall be cut off from his people; he hath broken my covenant.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16 And I will bless her, and give thee also a son of her; yea I will bless her, and she shall become a mother of nations; kings of people shall spring from her.

17 Then Abraham fell upon his face, and laughed; and he said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, who is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Truly, Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, for his seed after him.

20 And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make of him a great nation.

21 But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.

22 And when he had left off talking with him, God went up from Abraham.

23 And Abraham now took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and he circumcised the flesh of their foreskin on the selfsame day, as God had spoken unto him.

24 And Abraham was ninety and nine years old, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son, was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 On the self-same day was Abraham circumcised, with Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

GENESIS (BERESHIT) CHAPTER 18

1 And the Lord appeared unto him in the grove of Mamre; while he was sitting at the door of the tent in the heat of the day.

2 And he lifted up his eyes and looked, and lo, three men stood near him; and when he saw them, he ran to meet them from the door of the tent, and bowed himself to the ground;

3 And he said, My Lord, if now I have found favor in thy eyes, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.

5 And I will fetch a morsel of bread, and comfort ye your heart, after that ye may pass on; since ye have once passed by your servant. And they said, So do, as thou hast spoken.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man, and he hastened to dress it.

8 And he took cream and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

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9 And they said unto him, Where is Sarah thy wife! And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee at this time next year: and lo, Sarah thy wife shall have a son. And Sarah heard it at the door of the tent, which was behind him.

11 Now Abraham and Sarah were old and well stricken in years; it had ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord also being old!

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, since I am old?

14 Is anything too hard for the Lord? At the time appointed I will return unto thee, at this time next year, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid; but he said, Nay; indeed thou didst laugh.

16 And the men rose up from there and looked toward Sodom; and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham what I am about doing?

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, that they shall keep the way of the Lord, to do righteousness and justice; in order that the Lord may bring upon Abraham that which he hath spoken concerning him.

20 And the Lord said, Because the cry against Sodom and Gomorrah is great, and because their sin is very grievous:

21 I will go down now, and see if they have done according to the cry against them, which is come unto me, destruction [shall come upon them]; and if not, I will know it.

22 And the men turned their faces from there, and went toward Sodom; but Abraham stood yet before the Lord.

23 And Abraham drew near, and said, Wilt thou then destroy the righteous also with the wicked?

24 Peradventure there are fifty righteous within the city; wilt thou then also destroy and not spare the place for the sake of the fifty righteous that are therein?

25 Far be it from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked; far be this from thee; shall the Judge of all the earth not exercise justice?

26 And the Lord said, If I find in Sodom fifty righteous within the city, then will I spare all of the place for their sake.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, although I am but dust and ashes:

28 Peradventure there will lack five of the fifty righteous; wilt thou then destroy all the city for the [lack of] these five? And he said, I will not destroy, if I find there forty and five.

29 And he spoke yet again unto him, and said, Peradventure there will be found there forty. And he said, I will not do it for the sake of the forty.

30 And he said, Oh, let not the Lord be angry, and I will speak: Peradventure there will be found there thirty. And he said, I will not do it, if I find there thirty.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there will be found there twenty. And he said, I will not destroy for the sake of the twenty.

32 And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure there will be found there ten. And he said, I will not destroy, for the sake of the ten.

33 And the Lord went away, when he had finished speaking with Abraham; and Abraham returned unto his place.

GENESIS (BERESHIT) CHAPTER 19

1 And the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom; and when Lot saw them he rose up to meet them, and he bowed himself with his face to the ground.

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye can rise up early, and go on your way. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly, and they turned in unto him, and entered into his house; and he made them a feast, and baked unleavened bread, and they did eat.

4 But before they had lain down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where are the men who came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out unto them, at the entrance [of the house], and shut the door after him.

7 And he said, I pray you, my brethren, do not act wickedly.

8 Behold now, I have two daughters who have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes, only unto these men do nothing, since they have once come under the shadow of my roof.

9 And they said, Stand back. And they said, This one man came in to sojourn, and he will needs be a judge; now will we deal worse with thee than with them. And they pressed sorely upon the man Lot, and they came near to break the door.

10 But the men put forth their hand, and pulled Lot to them into the house, and the door they locked.

11 And the men that were at the entrance of the house they smote with blindness, both small and great, so that they wearied themselves to find the entrance.

12 And the men said unto Lot, Hast thou here any besides? a son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring out of this place.

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13 For we will destroy this place, because the cry against them is waxed great before the face of the Lord; and the Lord hath sent us to destroy it.

14 And Lot went out and spoke unto his sons-in-law, who were to marry his daughters, and said, Arise, get yourselves out of this place, for the Lord will destroy this city; but he seemed as one that jesteth in the eyes of his sons-in-law.

15 And as the morning dawn arose, the angels urged Lot, saying, Arise, take thy wife, and thy two daughters that are here, lest thou be consumed for the iniquity of the city.

16 And while he yet lingered, the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, because the Lord desired to spare him; and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my lord!

19 Behold now, thy servant hath found grace in thy eyes, and thou hast magnified thy kindness, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest the evil overtake me, and I die.

20 Behold now, this city is near to flee thereunto, and it is little; oh, let me, I pray thee, escape thither, [as it is but little,] that my life may be saved.

21 And he said unto him, See, I have favored thee concerning this thing also, that I will not overthrow this city, of which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou hast come thither. Therefore was the name of the city called Zoar.

23 The sun rose over the earth, when Lot entered into Zoar.

24 And the Lord rained upon Sodom and upon Gomorrah brimstone and fire, from the Lord, out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham got up early in the morning to the place where he had stood before the Lord:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, smoke went up from the earth as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot away out of the midst of the overthrow, when he overthrew the cities in which Lot had dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar; and he dwelt in a cave, he, and his two daughters.

31 And the first-born said unto the younger, Our father is old, and there is not a man in the country to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night; and the first-born went in, and lay with her father, and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father; let us make him drink wine this night also, and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also; and the younger arose, and lay with him, and he perceived not when she lay down, nor when she arose.

36 And both the daughters of Lot became with child by their father.

37 And the first-born bore a son, and called his name Moab; the same is the father of the Moabites unto this day.

38 And the younger, she also bore a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

GENESIS (BERESHIT) CHAPTER 20

1 And Abraham journeyed from there toward the south country, and dwelt between Kadesh and Shur and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister; and Abimelech the king of Gerar sent and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou shalt die for the sake of the woman whom thou hast taken; for she is a man's wife.

4 But Abimelech had not come near to her; and he said, Lord, wilt thou then slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself, said, He is my brother; in the integrity of my heart and the innocency of my hands have I done this.

6 And God said unto him in the dream, Yea, I also well know that thou hast done this in the integrity of thy heart; therefore did I also withhold thee from sinning against me; for this cause I suffered thee not to touch her.

7 And now restore the man's wife, for he is a prophet, and he will pray for thee, that thou mayest live; and if thou restore her not, know thou, that thou shalt surety die, thou and all that are thine.

8 And Abimelech rose early in the morning, and called all his servants, and told all these things in their hearing; and the men were greatly afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and in what have I offended thee, that thou hast brought on me and on my kingdom a great sin? deeds that ought not to be done thou hast done unto me.

10 And Abimelech said unto Abraham, What sawest thou, that thou didst this thing?

11 And Abraham said, Because I thought, Surely there is no fear of God in this place, and they will slay me for the sake of my wife.

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12 And yet indeed she is my sister, the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored to him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it is pleasing in thy eyes.

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, this is to thee a covering of the eyes unto all that are with thee; and with all others thou canst thus justify thyself.

17 And Abraham prayed unto God; and God healed Abimelech, and his wife, and his maid-servants, so that they could bear children.

18 For the Lord had fast closed up every womb of the house of Abimelech, because of Sarah, Abraham's wife.

GENESIS (BERESHIT) CHAPTER 21

1 And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

2 And Sarah conceived, and bore unto Abraham a son in his old age, at the appointed time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac.

4 And Abraham circumcised his son Isaac, at eight days old, as God had commanded him.

5 And Abraham was a hundred years old, when his son Isaac was born unto him.

6 And Sarah said, God hath made me joy, whoever heareth it will laugh concerning me.

7 And she said, Who would have said unto Abraham, that Sarai should have given children suck? yet I have born a son in his old age.

8 And the child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, whom she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, with Isaac.

11 And the thing was very grievous in Abraham's eyes, because of his son.

12 And God said unto Abraham, Let it not be grievous in thy eyes because of the lad, and because of thy bond-woman; in all that Sarah may say unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it onto her shoulder, and the child, and sent her away; and she departed, and wandered astray in the wilderness of Beer-sheba.

15 And the water was spent from the bottle, and she cast the child under one of the shrubs.

16 And she went, and seated herself down at some distance, a good way off, about a bow-shot; for she said, I cannot look on when the child dieth; so she sat at a distance, and lifted up her voice, and wept.

17 And God heard the voice of the lad; and an angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad, there where he is.

18 Arise, lift up the lad, and lay hold on him with thy hand; for I will make of him a great nation.

19 And God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew up, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

22 And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host, spoke unto Abraham, saying, God is with thee in all that thou doest:

23 Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son; [but] according to the kindness that I have done unto thee, shalt thou do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: neither didst thou tell me; nor have I heard of it except this day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock, by themselves.

29 And Abimelech said unto Abraham; What mean these seven ewe-lambs which thou hast set by themselves?

30 And he said, For these seven ewe-lambs shalt thou take from my hand, that they may be a witness unto me that I have dug this well.

31 Wherefore he called that place Beer-sheba; because there they swore, both of them.

32 Thus they made a covenant at Beer-sheba; then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And Abraham planted an orchard in Beer-sheba, and called there on the name of the Lord, the God of everlasting.

34 And Abraham sojourned in the land of the Philistines many days.

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GENESIS (BERESHIT) CHAPTER 22

1 And it came to pass after these things, that God did tempt Abraham, and he said unto him, Abraham, and he said, Behold, here am I.

2 And he said: Take now thy son, thy only one, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and arose, and went unto the place of which God had told him.

4 On the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, abide ye here with the ass, and I and the lad will go yonder, and we will worship, and then come again to you.

6 And Abraham took the wood for the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

7 And Isaac spoke unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold, here is the fire and the wood; but where is the lamb for a burnt-offering?

8 And Abraham said, God will provide himself the lamb for a burnt-offering, my son; so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built there an altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar above the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 But the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I.

12 And he said, Lay not thy hand upon the lad, neither do thou the least unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thy only one, from me.

13 And Abraham lifted up his eyes, and looked, and behold, there was a ram that was afterward caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place, Adonai-yireh: as it is said to this day, On the mount of the Lord it shall be seen.

15 And the angel of the Lord called unto Abraham the second time out of heaven,

16 And said, By myself have I sworn, saith the Lord, since, because thou hast done this thing, and hast not withheld thy son, thy only one:

17 That I will greatly bless thee, and I will exceedingly multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because that thou hast obeyed my voice.

19 And Abraham returned unto his young men; and they rose up, and went together to Beer-sheba; and Abraham dwelt in Beer-sheba.

20 And it came to pass after these things, that it was told to Abraham, saying, Behold, Milcah, she also, hath born children unto Nachor thy brother;

21 'Uz his first born, and Buz his brother, and Kemuel the father of Aram,

22 And Kesed, and Chazo, and Pildash, and Yidlaph, and Bethuel.

23 And Bethuel begat Rebekah; these eight did Milcah bear to Nachor, Abraham's brother.

24 And his concubine, whose name was Reumah, she also bore Tebach, and Gacham, and Thachash, and Maachah.

GENESIS (BERESHIT) CHAPTER 23

1 And the lifetime of Sarah was a hundred and twenty-seven years; [these] were the years of the life of Sarah.

2 And Sarah died in Kiryath-arba, the same in Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spoke unto the sons of Heth, saying,

4 A stranger and a sojourner I am with you; give me a possession for a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him:

6 Hear us, my lord; a prince of God thou art among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, so that thou mayest bury thy dead.

7 And Abraham stood up and bowed himself to the people of the land, to the children of Heth.

8 And he spoke with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intercede for me with Ephron the son of Zochar,

9 That he may give me the cave of Machpelah, which is his, which is at the end of his field; for as much money as it is worth he shall give it me, for a possession as a burying-place amongst you.

10 And Ephron dwelt among the children of Heth; and Ephron the Hittite answered Abraham in the hearing of the children of Heth, and of all those that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field I give to thee, and the cave that is therein, I give it to thee; in the presence of the sons of my people do I give it to thee; bury thy dead.

12 And Abraham bowed himself down before the people of the land.

13 And he spoke to Ephron in the hearing of the people of the land, saying, But if thou wouldst only hear me; I will give the money for the field, take it off me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

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15 My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that between me and thee? only bury thy dead.

16 And Abraham understood the meaning of Ephron; and Abraham weighed out to Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, current with the merchant.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all its borders round about, were made sure

18 Unto Abraham for a bought possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre, which is Hebron, in the land of Canaan.

20 And the field, with the cave that is therein, was made sure unto Abraham for a possession as a burying-place by the sons of Heth.

GENESIS (BERESHIT) CHAPTER 24

1 And Abraham was old, well stricken in years; and the Lord had blessed Abraham in all things.

2 And Abraham said unto his servant, the eldest of his house, who ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son from the daughters of the Canaanites, among whom I dwell.

4 But unto my country, and to my birthplace shalt thou go, and take a wife unto my son, unto Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I then bring thy son again unto the land from which thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 The Lord, the God of heaven, who took me from my father's house, and from the land of my birth, and who spoke unto me, and who swore unto me, saying, Unto thy seed will I give this land: he will send his angel before thee, and thou shalt take a wife unto my son from there.

8 But if the woman should not be willing to follow thee, then shalt, thou be clear from this my oath: only my son thou shalt not bring thither again.

9 And the put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

10 And the servant took ten camels of the camels of his master, and departed, with all kinds of precious things of his master in his hand; and he arose, and went to Mesopotamia, unto the city of Nachor.

11 And he made the camels to kneel down without the city by a well of water at the time of the evening, at the time that the women go out to draw water.

12 And he said, O Lord, the God of my master Abraham, I pray thee, send me good speed this day, and deal kindly with my master Abraham.

13 Behold, I stand by the well of water: and the daughters of the men of the city come out to draw water.

14 And let it come to pass that the maiden to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and to thy camels also will I give drink, be the one thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shown kindness unto my master.

15 And it came to pass, before he had yet finished speaking, that, behold, Rebekah came out, who was born to Bethuel, the son of Milcah, the wife of Nachor, Abraham's brother, with her pitcher upon her shoulder.

16 And the maiden was of a very handsome appearance, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up. 17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water out of thy pitcher.

18 And she said, Drink, my lord; and she hastened, and let down her pitcher upon her hand, and gave him to drink.

19 And when she had finished giving him drink, she said, Also for thy camels will I draw water, until they have finished drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man was wondering at her; remaining silent, to discover whether the Lord had made his journey prosperous or not.

22 And it came to pass, as the camels had finished drinking, that the man took a golden earring, half a shekel in weight, and two bracelets for her hands, ten gold shekels in weight;

23 And he said, Whose daughter art thou? tell me, I pray thee; is there room in thy father's house for us to stay this night in?

24 And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bore unto Nachor.

25 She said moreover unto him, We have both straw and provender in plenty, as also room to lodge in.

26 And the man bowed down his head, and prostrated himself before the Lord.

27 And he said, Blessed be the Lord, the God of my master Abraham, who hath not withdrawn his mercy and his truth from my master; I being on the way, which the Lord hath led me, to the house of the brethren of my master.

28 And the maiden ran, and told at her mother's house these things.

29 And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the well.

30 And this came to pass, when he saw the earring and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spoke the man unto me; and he came unto the man; and, behold, he was standing by the camels at the well.

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31 And he said, Come in, thou blessed of the Lord; wherefore standest thou without? while I have prepared the house and room for the camels.

32 And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him.

33 And there was set food before him to eat; but he said, I will not eat, until I have spoken my words. And he said, Speak on.

34 And he said, I am Abraham's servant.

35 And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid- servants, and camels, and asses.

36 And Sarah my master's wife bore a son to my master after she was become old: and he hath given unto him all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife for my son from the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The Lord, before whom I have walked will send his angel with thee, and prosper thy way; that thou mayest take a wife for my son from my kindred, and from my father's house.

41 Then shalt thou be clear from my oath, when thou comest to my kindred; and if they do not give thee one, [then] shalt thou be clear from my oath.

42 And I came this day unto the well, and said, O Lord, the God of my master Abraham, if thou wouldst but prosper my way on which I am going.

43 Behold, I stand by the well of water; and it shall be the young woman who cometh forth to draw water, and I say to her, Give me, I pray thee, a little water out of thy pitcher to drink;

44 And she say to me, Both drink thou, and also for thy camels will I draw: this shall be the wife whom the Lord hath destined for my master's son.

45 And before I had yet finished speaking to my own heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water; and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and also to thy camels I will give drink; and I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter

of Bethuel, Nachor's son, whom Milcah bore unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and prostrated myself before the Lord; and I blessed the Lord, the God of my master Abraham, who had led me in the right way to take the daughter of my master's brother for his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me, that I may turn to the right, or to the left.

50 Then Laban and Bethuel answered and said, The thing hath proceeded from the Lord; we cannot speak unto thee bad or good.

51 Behold, Rebekah is before thee, take her, and go, and let her be the wife of thy master's son, as the Lord hath spoken.

52 And it came to pass, when Abraham's servant heard their words, that he prostrated himself to the earth unto the Lord.

53 And the servant brought forth vessels of silver, and vessels of gold, and garments, and gave them to Rebekah; and precious things he gave to her brother and to her mother.

54 And they did eat and drink, he and the men that were with him, and tarried the night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the maiden abide with us, a year or ten months; after that she shall go.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the maiden, and inquire her own decision.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And thereupon they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of myriads, and let thy seed possess the gate of those who hate them.

61 And Rebekah arose with her maidens, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

62 And Isaac came from a walk to the well Lachai-roi; for he dwelt in the south country;

63 And Isaac was gone out to meditate in the field toward evening; and he lifted up his eyes, and saw, and, behold, camels were coming.

64 And Rebekah lifted up her eyes, and she saw Isaac; and she alighted off the camel.

65 And she said unto the servant, Who is yonder man that walketh in the field toward us? And the servant said, This is my master; therefore she took a vail, and covered herself.

66 And the servant told Isaac all the things that he had done.

67 And Isaac brought her into the tent of Sarah his mother, and took Rebekah, and she became his wife, and he loved her; and Isaac was comforted after his mother's death.

GENESIS (BERESHIT) CHAPTER 25

1 Then Abraham took again a wife, and her name was Keturah.

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2 And she bore him Zimran, and Yokshan, and Medan, and Midian, and Yishbak, and Shuach.

3 And Yokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian: Ephah, and Epher, and Chanoch, and Abida', and Eldaah. All these were the children of Keturah.

5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he was yet living, eastward, unto the east country.

7 And these are the days of the years of Abraham's life which he lived, one hundred seventy and five years.

8 Then Abraham departed this life, and died in a good old age, an old man, and full of years, and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zochar the Hittite, which is before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, with Sarah his wife.

11 And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt by the well Lachai-roi.

12 Now theses are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore unto Abraham.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebayoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Chadad, and Tema, Yetur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these are the years of the life of Ishmael, one hundred and thirty and seven years: and he departed this life and died; and was gathered unto his people.

18 And they dwelt from Chavilah unto Shur, that is before Egypt, as thou goest toward Assyria: he dwelt in the presence of all his brethren.

19 And these are the generations of Isaac, the son of Abraham: Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian, of Padan-aram, the sister to Laban the Syrian, to himself as wife.

21 And Isaac entreated the Lord in behalf of his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If it be so, why did I desire this? And she went to inquire of the Lord.

23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and one people shall be stronger than the other people; and the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like a hairy garment; and they called his name Esau.

26 And after that came his brother out, his hand holding on to Esau's heel; and his name was called Jacob: and Isaac was sixty years old when she bore them.

27 And the boys grew up: and Esau was an expert hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob.

29 And Jacob at one time boiled pottage, and Esau came from the field, and he was faint.

30 And Esau said to Jacob, Let me swallow down, I pray thee, some of that yonder red pottage, for I am faint; therefore was his name called Edom.

31 And Jacob said, Sell me this day thy right of first-born.

32 And Esau said, Behold, I am going to die; and what profit then can the right of first-born be to me?

33 And Jacob said, Swear to me this day; and he swore unto him, and he sold his right of first-born unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles, and he did eat and drink, and he rose up, and went his way; thus Esau despised the birthright.

GENESIS (BERESHIT) CHAPTER 26

1 And there was a famine in the land, beside the first famine that was in the days of Abraham; and Isaac went unto Abimelech, the king of the Philistines, unto Gerar.

2 And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, will I give all these countries, and I will perform the oath which I swore unto Abraham thy father;

4 And I will cause thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth bless themselves.

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 And Isaac dwelt in Gerar.

7 And the men of the place asked [him] concerning his wife; and he said, She is my sister; for he feared to say, She is my wife; lest, [said he,] the men of the place should kill me for Rebekah, because she is of a handsome appearance.

8 And it came to pass, when he had been there a long time, that Abimelech, the king of the Philistines, looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I thought, Perhaps I may die for her.

10 And Abimelech said, What is this thou hast done unto us? How easily might one of the people have lain with thy wife, and thou wouldst have brought guiltiness upon us.

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11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year a hundred-fold: so the Lord blessed him.

13 And the man became great, and went forward and grew, until he became very great;

14 And he had possession of flocks, and possession of herds, and great store of servants; and the Philistines envied him.

15 And all the wells which his father's servants had dug in the days of Abraham his father, these the Philistines stopped, and filled them with earth.

16 And Abimelech said unto Isaac, Go away from us; for thou hast become much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac dug again the wells of water, which they had dug in the days of Abraham his father, and which the Philistines had stopped after the death of Abraham; and he called their names after the names by which his father had called them.

19 And the servants of Isaac dug in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Essek; because they strove with him.

21 And they dug another well, and they strove for that also: and he called the name of it Sitnah.

22 And he removed from there, and dug another well; and for that they strove not: and he called the name of it Rechoboth, and he said, For now the Lord hath made room for us, and we shall increase in the land.

23 And he went up from there to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and I will bless thee, and multiply thy seed for the sake of Abraham my servant.

25 And he built there an altar, and called upon the name of the Lord, and pitched there his tent: and the servants of Isaac dug there a well.

26 Then Abimelech went to him from Gerar, and Achuzzath his friend, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing that ye do hate me, and have sent me away from you?

28 And they said, We saw clearly that the Lord was with thee; and we said, Let there be now an oath between us and thee; and we will make a covenant with thee;

29 That thou shalt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now one blessed of the Lord.

30 And he made them a feast, and they ate and drank.

31 And they rose up betimes in the morning, and they swore one to the other; and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had dug, and they said unto him, We have found water.

33 And he called it Shibah: therefore is the name of the city Beer-sheba unto this day.

34 And when Esau was forty years old he took to wife Judith the daughter of Beeri, the Hittite, and Bahsemath the daughter of Elon the Hittite.

35 And they were a grief of mind unto Isaac and to Rebekah.

GENESIS (BERESHIT) CHAPTER 27

1 And it came to pass, when Isaac was old, and his eyes were too dim to see, that he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

2 And he said, Behold now, I am grown old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and hunt for me some venison;

4 And make me savory food, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard as Isaac was speaking to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spoke unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savory food, that I may eat and bless thee before the Lord before my death.

8 And now, my son, obey my voice in that which I command thee.

9 Go, I pray thee, to the flock, and fetch me from there two good kids; and I will make them savory food for thy father, such as he loveth:

10 And thou shalt bring it to thy father, that he may eat; for the sake that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

12 Peradventure my father will feel me, and I shall then seem to him as a deceiver; and I would bring upon me a curse, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch them to me.

14 And he went, and fetched, and brought them to his mother: and his mother made savory food, such as his father loved.

15 And Rebekah took the goodly garments of her eldest son Esau, which were with her in the house, and clothed therewith Jacob her younger son;

16 And the skins of the kids she put upon his hands, and upon the smooth part of his neck;

17 And she gave the savory food and bread, which she had prepared, into the hand of Jacob her son.

18 And he came unto his father, and said, My father: and he said, Here am I; who art thou my son?

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19 And Jacob said unto his father, I am Esau thy first-born; I have done as thou didst speak to me: arise I pray thee, sit here and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it before me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be truly my son Esau or not.

22 And Jacob went near unto Isaac his father, and he felt him; and he said, The voice is the voice of Jacob, but the hands are the hands of Esau.

23 And he recognized him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, Art thou indeed my son Esau? and he said I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat, and he brought him wine, and he drank.

26 And Isaac his father said unto him, Come near, I pray thee, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his garments and blessed him, and said, See, the smell of my son is the smell of the field which the Lord hath blessed.

28 And may God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine;

29 Nations shall serve thee, and people bow down to thee; be lord over thy brethren, and thy mother's sons shall bow down to thee; cursed be they that curse thee, and blessed be they that bless thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarcely gone out from the presence of his father, that Esau his brother came in from his hunting.

31 And he also made savory food, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, in order that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac trembled greatly, exceedingly, and said, Who was it? where is he that had hunted venison, and brought it me, and I ate of all before thou camest, and blessed him? yea, he shall also remain blessed.

34 When Esau heard the words of his father, he uttered a great and exceedingly bitter cry, and said unto his father, Bless me, also me, my father.

35 And he said, Thy brother came with subtilty, and took away thy blessing.

36 And he said, Hath he been therefore named Jacob, because he hath supplanted me these two times? my right of first-born he took away; and, behold, now he hath taken away my blessing: and he said, Hast thou not reserved a blessing for me.

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I endowed him: and what can I do now for thee, my son.

38 And Esau said unto his father, Hast thou then but one blessing, my father? bless me, also me, my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and [blessed] by the dew of heaven from above;

40 And by thy sword shalt thou live, and thy brother shalt thou serve; and it shall come to pass, that when thou shalt have the dominion, thou canst break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father had blessed him; and Esau said in his heart, The days of mourning for my father will be at hand; then will I slay my brother Jacob.

42 And Rebekah was informed of the words of Esau her elder son: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau doth comfort himself, with regard to thee, purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Charan;

44 And tarry with him a short time, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then will I send, and fetch thee from there; why should I be deprived of both of you at once in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife from the daughters of Heth, such as these, from the daughters of the land, what good will life do me?

GENESIS (BERESHIT) CHAPTER 28

1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife from the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thyself from there a wife of the daughters of Laban thy mother's brother.

3 And God, the Almighty, bless thee, and make thee fruitful, and multiply thee, that thou mayest become a multitude of people;

4 And may he give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojourn, which God gave unto Abraham.

5 And Isaac sent away Jacob, and he went to Padan-aram, unto Laban, the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

6 And when Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take himself from there a wife; and in blessing him had given him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

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7 And that Jacob had obeyed his father and his mother, and was gone to Padan-aram:

8 Then saw Esau that the daughters of Canaan were evil in the eyes of Isaac his father;

9 And Esau went unto Ishmael, and took Machalath the daughter of Ishmael, Abraham's son, the sister of Nebayoth in addition to his wives, to himself as wife.

10 And Jacob went out from Beer-sheba, and went toward Charan.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it for his pillow, and laid himself down in that place.

12 And he dreamed, and behold a ladder was set up on the earth, and the top of it reached to heaven; and behold, angels of God were ascending and descending on it.

13 And, behold, the Lord stood above it, and said, I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done what I have spoken to thee of.

16 And Jacob awakened out of his sleep, and he said, Surely the Lord is present in this place; and I knew it not.

17 And he was afraid, and said, How fearful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el; but Luz was the name of that city in former times.

20 And Jacob made a vow, saying, If God will be with me, and will keep me on this way which I am going, and will give me bread to eat, and raiment to put on,

21 And I come again in peace to my father's house: then shall the Lord be my God;

22 And this stone, which I have set for a pillar, shall be God's house; and of all that thou wilt give me I will surely give the tenth unto thee.

GENESIS (BERESHIT) CHAPTER 29

1 Then Jacob lifted up his feet and went unto the land of the children of the east.

2 And he looked, and behold there was a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and the stone upon the mouth of the well was great.

3 And there all the flocks were wont to assemble; and they rolled then the stone from the mouth of the well, and watered the sheep; and they put the stone again upon the mouth of the well in its place.

4 And Jacob said unto them, My brethren, whence are ye? And they said, Of Charan are we.

5 And he said unto them, Know ye Laban the son of Nachor? And they said, We know him.

6 And he said unto them, Is he well? And they said, He is well; and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, the day is yet long, it is not time that the cattle should be driven home; water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, then do they roll the stone from the mouth of the well; and we water the sheep.

9 And while he was yet speaking with them, Rachel came with her father's sheep; for she was a shepherdess.

10 And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the mouth of the well, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

15 And Laban then said unto Jacob, Because thou art my brother, shouldst thou therefore serve me for naught? tell me, what shall thy wages be?

16 And Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel.

17 And the eyes of Leah were tender; but Rachel was of handsome form and handsome appearance.

18 And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man; abide with me.

20 And Jacob served for Rachel seven years; and they seemed unto him but a few days, through the love he had to her.

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid for a handmaid.

25 And it came to pass that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto

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me? did I not serve with thee for Rachel? wherefore then hast thou deceived me?

26 And Laban said, It is not done so in our place, to give in marriage the younger before the first-born.

27 Fulfill the week of this, and we will give thee this one also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled the week of the first; and he gave him Rachel his daughter for a wife.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah; and he served with him yet seven other years.

31 And when the Lord saw that Leah was hated, he opened her womb; but Rachel was barren.

32 And Leah conceived, and bore a son, and she called his name Reuben; for she said, Surely, the Lord hath looked upon my affliction, because now my husband will love me.

33 And she conceived again and bore a son; and she said, Because the Lord heard that I was hated, he hath given me this one also; and she called his name Simeon.

34 And she conceived again, and bore a son; and she said, Now this time will my husband be joined unto me, because I have born him three sons; therefore was his name called Levi.

35 And she conceived again, and bore a son; and she said, This time will I praise the Lord; therefore she called his name Judah: and she left off bearing.

GENESIS (BERESHIT) CHAPTER 30

1 And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and she said unto Jacob, Give me children, and if not, I die.

2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold, [here is] my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid for wife, and Jacob went in unto her.

5 And Bilhah conceived, and bore Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7 And Bilhah, Rachel's maid, conceived again, and bore Jacob a second son.

8 And Rachel said, Contests of God have I contended with my sister, I have also prevailed: and she called his name Naphtali.

9 When Leah now saw that she had left off bearing, she took Zilpah her maid, and gave her to Jacob for wife.

10 And Zilpah Leah's maid bore Jacob a son.

11 And Leah said, Good luck hath come: and she called his name Gad.

12 And Zilpah Leah's maid bore a second son unto Jacob.

13 And Leah said, To my happiness; for the daughters will call me blessed: and she called his name Asher.

14 And Reuben went in the days of the wheat harvest, and found mandrakes in the

field, and he brought them unto Leah his mother; then Rachel said to Leah, Give me, I pray thee, [some] of thy son's mandrakes.

15 And she said unto her, Is it not enough that thou hast taken my husband? and wouldst thou also take away my son's mandrakes? And Rachel said, Therefore shall he be with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Unto me thou must come in; for surely I have obtained thee as a reward with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived and bore Jacob a fifth son.

18 And Leah said, God hath given me my reward, because I have given my maid to my husband: and she called his name Issachar.

19 And Leah conceived again, and bore a sixth son unto Jacob.

20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have borne him six sons; and she called his name Zebulun.

21 And afterward she bore a daughter, and she called her name Dinah.

22 And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bore a son; and she said, God hath taken away my reproach.

24 And she called his name Joseph, saying, The Lord shall add to me another son.

25 And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto my own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go; for thou knowest my service with which I have served thee.

27 And Laban said unto him, If I could but find favor in thy eyes; I have learned by experience that the Lord hath blessed me for thy sake:

28 And he said, Appoint me thy wages, and I will give them.

29 And he said unto him, Thou knowest how I have served thee, and what thy cattle hath become with me.

30 For it was a little which thou hadst before I came, and it is now increased into a multitude; and the Lord hath blessed thee since my coming; and now when shall I provide also for my own house?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me the least; if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock today, removing from there every speckled and spotted lamb, and every brown lamb among the sheep, and whatever is spotted and speckled among the goats; and such shall be after this my reward.

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33 And my righteousness shall testify for me in time to come, when it shall come with my reward before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Well, let it be according to thy word.

35 And he removed on that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, every one that had some white on it, and all the brown among the sheep, and gave them into the hand of his sons.

36 And he put a space of three days' journey between himself and Jacob; and Jacob fed the flocks of Laban that were left.

37 And Jacob took himself rods of green poplar, and of the hazel and chestnut tree; and peeled thereon white streaks, laying bare the white which was on the rods.

38 And he set the rods which he had peeled in the gutters in the watering troughs, where the flocks came to drink, just before the flocks, and where they conceived, when they came to drink.

39 And the flocks conceived before the rods, and brought forth ring-streaked, speckled, and spotted.

40 And these lambs did Jacob separate, and set the faces of the flocks toward the ring-streaked, and whatever was brown in the flock of Laban; and he put his own flocks by themselves, and put them not with Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in; so the feebler belonged to Laban, and the stronger to Jacob.

43 And the man increased exceedingly, and he had many flocks, and maid-servants, and men-servants, and camels, and asses.

GENESIS (BERESHIT) CHAPTER 31

1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all this wealth.

2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

3 And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy birthplace; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock.

5 And he said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.

6 And ye know well that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times: but God suffered him not to do me evil.

8 If he said thus, The speckled shall be thy wages: then bore all the flocks speckled: and if he said thus, The ring-streaked shall be thy reward; then bore all the flocks ring-streaked.

9 Thus God took away the cattle of your father, and gave them to me.

10 And it came to pass at the time that the flocks conceived, that I lifted up my eyes, and saw in a dream, and, behold, the rams which leaped upon the flocks were ring-streaked, speckled, and grizzled.

11 And an angel of God spoke unto me in the dream, Jacob: and I said, Here am I.

12 And he said, Lift up now thy eyes and see, all the rams which leap upon the flocks are ring-streaked, speckled, and grizzled; for I have seen all that Laban doth unto thee.

13 I am the God of Beth-el, where thou anointedst a pillar, where thou madest unto me a vow: now arise, get thee out from this land, and return unto the land of thy birth.

14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

15 Were we not counted of him as strangers? for he hath sold us; and he hath quite consumed also our money.

16 For all the riches which God hath taken from our father, that is ours, and our children's; now then, whatsoever God hath said unto thee, do.

17 Then Jacob rose up, and set his sons and his wives upon camels;

18 And he led away all his cattle, and all his goods which he had gotten, the cattle of his acquiring, which he had gotten in Padan-aram, to go to Isaac his father into the land of Canaan.

19 And Laban was gone to shear his sheep; and Rachel stole the images that were her father's.

20 And Jacob stole away unawares to Laban the Syrian, by not letting him know that he was going to flee.

21 And he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

22 And it was told to Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him a seven days' journey; and he overtook him at the mount of Gilead.

24 And God came to Laban, the Syrian, in a dream of the night, and said unto him, Take thou heed that thou speak not to Jacob either good or bad.

25 Then Laban overtook Jacob; now Jacob had pitched his tent on the mount, and Laban with his brethren pitched on the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and led away my daughters, as captives taken with the sword.

27 Wherefore didst thou flee away secretly, and steal away from me; and why didst thou not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And [why] hast thou not suffered me to kiss my sons and my daughters? now thou hast acted foolishly in so doing.

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29 It is in the power of my hand to do you hurt; but the God of your father spoke unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, thou wouldst needs be gone, because thou greatly longedst after thy father's house; [yet] wherefore hast thou stolen my gods.

31 And Jacob answered and said to Laban, Because I was afraid, for I said, Peradventure thou wouldst take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live; before our brethren seek out thou what is thine with me, and take it to thee; but Jacob knew not that Rachel had stolen them.

33 And Laban went into the tent of Jacob, and into the tent of Leah, and into the tent of the two maid-servants; but he found nothing; he then went out of the tent of Leah, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the saddle-cushion of the camel, and sat upon them; and Laban searched all the tent, and found nothing.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me; and thus he searched, but found not the images.

36 Now Jacob became wroth, and quarrelled with Laban; and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37 Although thou hast searched all my goods, what hast thou found of all the articles of thy household? set it here before my brethren and thy brethren, that they may judge between us both.

38 These twenty years have I been with thee: thy ewes and thy she-goats have not cast their young; and the rams of thy flock have I not eaten.

39 That which was torn of beasts I brought not unto thee; I had to bear the loss of it, of my hand didst thou require it, whatever was stolen by day, or stolen by night.

40 [Where] I was in the day the heat consumed me, and the frost by night; and my sleep departed from my eyes.

41 These twenty years have I been in thy house; I have served thee fourteen years for thy two daughters, and six years for thy flocks: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst now sent me away empty; my affliction and the labor of my hands God hath seen, and decided yesternight.

43 And Laban answered and said unto Jacob, The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine; but as to my daughters, what can I do unto them this day, or unto their children whom they have born?

44 And now, come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap; and they ate there upon the heap.

47 And Laban called it Yegar-sahadutha; but Jacob called it Galed.

48 And Laban said, This heap is a witness between me and thee this day; therefore called he its name Galed;

49 And Mitzpah; for he said, The Lord shall watch between me and thee, when we are absent one from the other;

50 If thou shouldst afflict my daughters, or if thou shouldst take other wives besides my daughters, when there is no man with us: see, God is witness between me and thee.

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast up between me and thee;

52 Witness be this heap and witness be this pillar, that I will not pass by this heap, and that thou shalt not pass unto me by this heap and this pillar, for evil.

53 The God of Abraham and the God of Nachor shall judge between us, the God of their father; but Jacob swore by the Fear of his father Isaac.

54 Then Jacob slew some cattle upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night on the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters and blessed them; and Laban departed, and returned unto his own place.

GENESIS (BERESHIT) CHAPTER 32

1 And Jacob went on his way, and there met him angels of God.

2 And when Jacob saw them, he said, This is a host of God; and he called the name of that place Machanayim.

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord, to Esau, Thus hath said thy servant Jacob, With Laban have I sojourned, and stayed until now.

5 And I have acquired oxen, and asses, flocks, and men-servants, and women- servants; and I send now to tell my lord, to find grace in thy eyes.

6 And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and he felt distressed; and he divided the people that were with him, and the flocks, and the herds, and the camels, into two bands.

8 And he said, If Esau should come to the one band and smite it, then the other band which is left may escape.

9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord who saidst unto me, Return unto thy country, and to thy birthplace, and I will deal well with thee:

10 I am not worthy of all the kindness, and of all the truth, which thou hast shown unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

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11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and he took of that which he carried with him a present for Esau his brother:

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams.

15 Thirty milch camels with their colts, forty cows, and ten bulls, twenty she-asses, and ten foals.

16 And he delivered them into the hand of his servants, every drove by itself; and he said unto his servants, Pass on before me, and put a space between drove and drove.

17 And he commanded the foremost, saying, When Esau my brother should meet thee, and ask thee, saying, Whose art thou? and whither art thou going? and for whom are these before thee?

18 Then shalt thou say, They belong to thy servant, to Jacob; it is a present sent unto my lord, to Esau; and, behold, also, he is himself behind us.

19 And so he commanded also the second, also the third, as also all that followed the droves, saying, After this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, also thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will receive me kindly.

21 The present went thus on before him; and he lodged himself that night in the camp.

22 And he rose up that night, and he took his two wives, and his two women- servants, and his eleven sons, and passed over the ford of the Yabbok.

23 And he took them, and sent them over the stream and sent over what he had.

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he could net prevail against him, he struck against the hollow of his thigh; and the hollow of Jacob's thigh was put out of joint, as he was wrestling with him.

26 And he said, Let me go, for the day hath dawned. And he said, I will not let thee go until thou hast blessed me.

27 And he said unto him, What is thy name? and he said, Jacob.

28 And he said, Not Jacob shall any more be called thy name, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen an angel of God face to face, and my life hath been preserved.

31 And the sun rose unto him as he passed by Penuel, and he halted upon his thigh.

32 Therefore do the children of Israel not eat the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he struck against the hollow of Jacob's thigh on the sinew that shrank.

GENESIS (BERESHIT) CHAPTER 33

1 And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he himself passed on before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.

6 Then came the handmaids near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and they bowed themselves; and after that came Joseph near and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all this drove which I have met? And he said, To find grace in the eyes of my lord.

9 And Esau said, I have enough, my brother, keep unto thyself what thou hast.

10 And Jacob said, This must not be, I pray thee; if I have but found grace in thy eyes, then do thou receive my present at my hand; since I have seen thy face, it is as though I had seen the face of an angel, and because thou hast received me kindly.

11 Take, I pray thee, my present that is brought to thee; because God hath dealt graciously with me, and because I have a plenty of all. And he urged him, and he took it.

12 And he said, Let us depart, and move farther, and I will travel near thee.

13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are a charge on me: and if they should overdrive them one day, all the flock would die.

14 Let my lord, I pray thee, pass on before his servant: and I will lead on slowly, according to the cattle that goeth before me and the children may be able to travel, until I come unto my lord unto Seir.

15 And Esau said, Let me, I pray thee, leave with thee some of the people that are with me. And he said, What needeth it? let me only final grace in the eyes of my lord.

16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth and built himself a house, and for his cattle he made booths; therefore he called the name of the place Succoth.

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18 And Jacob came in good health to the city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and he encamped before the city.

19 And he bought the parcel of the field, where he had spread his tent, at the hand of the children of Chamor, the father of Shechem, for a hundred kessitah.

20 And he erected there an altar, and called it, El-Elohe-Yisrael.

GENESIS (BERESHIT) CHAPTER 34

1 And Dinah the daughter of Leah, whom she had born unto Jacob, went out to look about among the daughters of the land.

2 And Shechem the son of Chamor the Hivite, the prince of the country, saw her; and he took her, and lay with her, and did her violence.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the maiden, and spoke kindly unto the maiden.

4 And Shechem spoke unto Chamor his father, saying, Get me this girl for wife.

5 And Jacob heard that he had defiled Dinah his daughter; but his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 And Chamor the father of Shechem went out unto to Jacob to speak with him.

7 And the sons of Jacob came from the field when they heard it, and the men were grieved, and it excited their anger greatly; because he had wrought a disgraceful thing in Israel to lie with the daughter of Jacob, and this ought not to be done.

8 And Chamor spoke with them, saying, The soul of Shechem my son longeth for your daughter; give her, I pray you, unto him for wife.

9 And intermarry with us; your daughters ye shall give unto us, and our daughters ye may take unto yourselves.

10 And with us shall ye dwell; and the land shall be open before you; dwell and trade ye therein, and acquire possessions therein.

11 And Shechem said unto her father and unto her brother, Let me but find grace in your eyes, and whatever ye may say unto me, I will give.

12 Ask of me ever so much dowry and gift, and I will give, just as ye may say unto me; but give me the maiden for wife.

13 And the sons of Jacob answered Shechem and Chamor his father with cunning, and spoke; because he had defiled Dinah their sister.

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that would be a reproach unto us.

15 But on this condition will we consent unto you; if ye will become as we are, that every male of you be circumcised:

16 Then will we give our daughters unto you, and we will take your daughters unto us; and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and go our way.

18 And their words were pleasing in the eyes of Chamor, and in the eyes of Shechem, the son of Chamor.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was the most honored of all the house of his father.

20 And Chamor and Shechem his son came unto the gate of their city, and spoke with the men of their city, saying,

21 These men are peaceably inclined with us; therefore let them dwell in the land, and trade therein; and the land, behold, it is large enough on all sides before them; their daughters we will take unto us for wives, and our daughters we will give unto them.

22 Only with this condition will the men consent unto us to dwell with us, to become one people, if every male among us be circumcised, as they are circumcised.

23 Their cattle and their substance and every beast of theirs will they not be ours? only let us consent unto them, that they may dwell with us.

24 And unto Chamor and unto Shechem his son hearkened all that went out of the gate of his city; and all the males were circumcised, all that went out of the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each his sword, and came upon the city unresisted and slew all the males.

26 And they slew Chamor and Shechem his son with the edge of the sword; and they took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep and their oxen, and their asses, and that which was in the city, and that which was in the field.

29 And all their wealth, and all their little ones, and their wives they took captive, and spoiled; and all that was in the house.

30 And Jacob said unto Simeon and Levi, Ye have troubled me, to cause me to be hated among the inhabitants of the land, among the Canaanites and the Perizzites: and as I am but few in number, they may gather themselves together against me, and slay me; and I would be destroyed, I and my house.

31 And they said, Should he deal with our sister as with a harlot?

GENESIS (BERESHIT) CHAPTER 35

1 And God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto the God that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then said Jacob unto his household, and to all that were with him, Put away the strange gods that are among you, and cleanse yourselves, and change your garments.

3 And let us arise, and go up to Beth-el: and I will make there an altar unto the God who answered me on the day of my distress, and was with me on the way which I went.

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4 And they gave unto Jacob all the strange gods which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was near Shechem.

5 And they journeyed; and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him.

7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 And Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and he called its named Allon-bachuth.

9 And God appeared unto Jacob again, when he came from Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I am God the Almighty; be fruitful and multiply; a nation and an assemblage of nations shall spring from thee, and kings shall come out of thy loins.

12 And the land which I gave to Abraham and to Isaac, to thee will I give it; and to thy seed after thee will I give the land.

13 And God went up from him on the place where he had spoken with him.

14 And Jacob set up a pillar at the place where he had spoken with him, a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God had spoken with him, Beth-el.

16 And they journeyed from Beth-el: and there was yet some distance to come to Ephrath, when Rachel travailed, and she had hard labor.

17 And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; for this child also is a son for thee.

18 And it came to pass, as her soul was departing, [for she died] that she called his name Ben-oni; but his father called him Benjamin.

19 And so Rachel died, and was buried on the way to Ephrath, which is Beth-lechem.

20 And Jacob set a pillar upon her grave: this is the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of flocks [Eder].

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard it. Now the sons of Jacob were twelve.

23 The sons of Leah, Jacob's first-born, Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel, Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid, Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid, Gad, and Asher: these are the sons of Jacob, that were born to him in Padan-aram.

27 And Jacob came unto Isaac his father unto Mamre, the city of Arba', which is Hebron, where Abraham and Isaac had sojourned.

28 And the days of Isaac were one hundred and eighty years.

29 And Isaac departed this life, and died, and was gathered unto his people, old and full of days; and Esau and Jacob his sons buried him.

GENESIS (BERESHIT) CHAPTER 36

1 Now these are the generations of Esau, who is Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bahsemath Ishmael's daughter, the sister of Nebayoth.

4 And Adah bore to Esau Eliphaz; and Bahsemath bore Reuel;

5 And Aholibamah bore Yeush, and Ya'lam, and Korach: these are the sons of Esau, that were born unto him in the land Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had gotten in the land of Canaan; and went into another country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land of their sojourning could not bear them, because of their cattle.

8 Thus dwelt Esau in mount Seir: Esau is Edom.

9 And these are the generations of Esau the father of the Edom in mount Seir.

10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Bahsemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Ga'tam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son: and she bore to Eliphaz Amalek; these were the sons of Adah, Esau's wife.

13 And these are the sons of Reuel: Nachath, and Zerach, Shammah, and Mizzah; these were the sons of Bahsemath, Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bore to Esau Yeush, and Ya'lam, and Korach.

15 These are the dukes of the sons of Esau; the sons of Eliphaz the first-born of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korach, duke Ga'tam, duke Amalek; these are the dukes of Eliphaz in the land of Edom; these are the sons of Adah.

17 And these are the sons of Reuel Esau's son: duke Nachath, duke Zerach, duke Shammah, duke Mizzah; these

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are the dukes of Reuel in the land of Edom; these are the sons of Bahsemath, Esau's wife.

18 And these are the sons of Aholibamah, Esau's wife: duke Yeush, duke Ya'lam, duke Korach; these are the dukes of Aholibamah the daughter of Anah, Esau's wife.

19 These are the sons of Esau, and these are their dukes; this is Edom.

20 These are the sons of Seir the Chorite, who inhabited the land: Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Etzer, and Dishan; these are the dukes of the Chorites, the children of Seir in the land of Edom.

22 And the children of Lotan were Chori and Heman; and Lotan's sister was Timna.

23 And these were the children of Shobal: Alvan, and Manachath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon: both Ajah, and Anah; this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And these are the children of Anah: Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishan: Chemdan, and Eshban, and Yithran, and Cheran.

27 These are the children of Etzer: Bilhan, Zaavan, and Akan.

28 These are the children of Dishan: Uz, and Aran.

29 These are the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah;

30 Duke Dishon, duke Etzer, duke Dishan; these are the dukes of the Chorites, after their dukes in the land of Seir.

31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And there reigned in Edom Bela the son of Beor: and the name of his city was Dinhabah.

33 And Bela died, and there reigned in his stead Yobab the son of Zerach of Bozrah.

34 And Yobab died, and there reigned in his stead Chusham of the land of Teman.

35 And Chusham died, and there reigned in his stead Hadad the son of Bedad, who smote Midian in the field of Moab; and the name of his city was Avith.

36 And Hadad died, and there reigned in his stead Samlah of Masrekah.

37 And Samlah died, and there reigned in his stead Shaul of Rechoboth by the river.

38 And Shaul died, and there reigned in his stead Baal-chanan the son of Achbor.

39 And Baal-chanan the son of Achbor died, and there reigned in his stead Hadar, and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

40 And these are the names of the dukes of Esau, according to their families, after their places, by their names: duke Timna, duke Alvah, duke Yetheth,

41 Duke Aholibamah, duke Elah, duke Pinon.

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram; these are the dukes of Edom, according to their habitations in the land of their possession: this is Esau the father of the Edom.

GENESIS (BERESHIT) CHAPTER 37

1 And Jacob dwelt in the land of his father's sojourning, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers; and he was as a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil reports of them unto his father.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors.

4 And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it to his brothers: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 And, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also remained standing upright; and, behold, your sheaves placed themselves round about, and made obeisance to my sheaf.

8 And his brothers said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it to his brothers; and he said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and eleven stars made obeisance to me.

10 And he told it to his father, and to his brothers; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall we indeed come, I and thy mother, and thy brothers, to bow down ourselves to thee to the earth.

11 And his brothers envied him; but his father noted the matter [in his mind].

12 And his brothers went to feed their father's flocks in Shechem.

13 And Israel said unto Joseph, Do not thy brothers feed [the flocks] in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

14 And he said to him, Go, I pray thee, see whether it be well with thy brothers, and well with the flocks; and bring me word again. So he sent him from the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, he was wandering astray in the field; and the man asked him, saying, What seekest thou?

16 And he said, I seek my brothers; tell me, I pray thee, where they are feeding their flocks?

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17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brothers, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, here comes this man of dreams.

20 And now, come and let us slay him, and cast him into one of the pits, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And when Reuben heard it, he delivered him out of their hand; and he said, Let us not put him to death.

22 And Reuben said unto them, Do not shed blood; but cast him into this pit that is in the wilderness, but do not lay hand upon him;—in order that he might deliver him out of their hand, to bring him back again to his father.

23 And it came to pass, when Joseph was come unto his brothers, that they stript Joseph of his coat, the coat of many colors that was on him;

24 And they took him, and cast him into the pit; and the pit was empty; there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites was coming from Gilead; and their camels were bearing spicery, and balm, and lotus, going to carry it down to Egypt.

26 And Judah said unto his brothers, What profit will it be if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites, but let our hand not be upon him; for he is our brother, our flesh. And his brothers hearkened to him.

28 And when the Midianitish men, merchants, passed by, they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

29 And when Reuben returned unto the pit, and, behold, Joseph was not in the pit, he rent his clothes.

30 And he returned unto his brothers, and said, The child is not there; and I, whither shall I go?

31 And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood;

32 And they sent the coat of many colors, and they brought it to their father, and said, This have we found: acknowledge, we pray thee, whether it be thy son's coat or not.

33 And he recognized it, and said, it is my son's coat; an evil beast hath devoured him; Joseph is surely torn in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I must go down unto my son, mourning, into the grave; thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guards.

GENESIS (BERESHIT) CHAPTER 38

1 And it came to pass at that time, that Judah went down from his brothers, and he pitched his tent with a certain Adullamite whose name was Chirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shua; and he took her, and went in unto her.

3 And she conceived, and bore a son; and he called his name 'Er.

4 And she conceived again, and bore a son; and she called his name Onan.

5 And she again bore another son; and she called his name Shelah: and he was at Chezib, when she bore him.

6 And Judah took a wife for 'Er his first-born, whose name was Tamar.

7 And 'Er, Judah's first-born, was displeasing in the eyes of the Lord; and the Lord slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and take her, as her brother-in-law, and raise up seed to thy brother.

9 Onan thus knew that the seed should not be his, and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, so as not to give seed unto his brother.

10 And the thing which he did was displeasing in the eyes of the Lord: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown; for he thought, Lest peradventure he die also, as his brothers have done. And Tamar went and dwelt in her father's house.

12 And many days had elapsed when the daughter of Shua, Judah's wife, died; and after Judah was comforted, he went up unto his sheep-shearers, he and his friend Chirah the Adullamite, to Timnah.

13 And it was told unto Tamar, saying, Behold, thy father-in-law goeth up to Timnah to shear his sheep.

14 And she put her widow's garments off from her, and covered herself with a vail, and concealed her face, and seated herself at the cross-road, which is by the way to Timnah; for she saw that Shelah was grown, and she was not given unto him for wife.

15 And Judah saw her and thought her to be a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; [for he knew not that she was his daughter-in-law.] And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee a kid from the flock. And she said, If thou wilt give me a pledge, till thou send it.

18 And he said, What is the pledge which I shall give thee? And she said, Thy signet, and thy scarf, and thy staff that is in thy hand. And he gave them unto her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

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20 And Judah sent the kid by the hand of his friend the Adullamite, to take the pledge out of the woman's hand; but he found her not.

21 Then he asked the men of her place, saying, Where is the harlot, that was at the cross-road on the highway? And they said, There hath been no harlot in this neighborhood.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place have said, There hath been no harlot in this place.

23 And Judah said, Let her keep it, lest we be put to shame; behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told to Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by prostitution. And Judah said, Lead her forth, and let her be burnt.

25 When she was led forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, Acknowledge, I pray thee, to whom belong these, the signet, the scarf, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her not again any more.

27 And it came to pass at the time of her travail, that, behold, twins were in her womb.

28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold his brother came out; and she said, How hast thou broken forth! this breach is upon thee: therefore his name was called Perez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerach.

GENESIS (BERESHIT) CHAPTER 39

1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, the captain of the guards, an Egyptian, bought him of the hands of the Ishmaelites, who had brought him down thither.

2 And the Lord was with Joseph, and he was a prosperous man; and he was thus in the house of his master the Egyptian.

3 And when his master saw that the Lord was with him, and that the Lord caused all that he did to prosper in his hand:

4 Joseph found grace in his eyes, and he served him; and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for the sake of Joseph; and the blessing of the Lord was upon all that he had, in the house and in the field.

6 And he left all that he had in Joseph's hand; and he troubled himself not about aught he had, save the bread which he did eat. And Joseph was handsome in form and handsome in appearance.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, Thy master troubleth himself not about what is with me in the house, and he hath committed all that he hath into my hand;

9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great evil, and sin against God?

10 And it came to pass, as she spoke to Joseph day by day, and he hearkened not unto her, to lie by her, or to be with her;

11 That it came to pass one particular day, that he went into the house to do his business; and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me; and he left his garment in her hand, and fled, and ran out into the street.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spoke unto them, saying, See, he hath brought in unto us a Hebrew man to have his sport with us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and ran out into the street.

16 And she laid up his garment by her until his lord came home.

17 And she spoke unto him according to these words, saying, The Hebrew servant whom thou hast brought unto us, came in unto me to have his sport with me.

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled forth.

19 And it came to pass, when his master heard the words of his wife, which she spoke unto him, saying, After this manner hath thy servant done to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, the place where the king's prisoners were imprisoned: and he was there in the prison.

21 But the Lord was with Joseph, and caused him to find kindness, and gave him favor in the eyes of the superintendent of the prison.

22 And the superintendent of the prison committed into Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, was done through him.

23 The superintendent of the prison looked not after the least that was under his hand, because the Lord was with him; and that which he did, the Lord made to prosper.

GENESIS (BERESHIT) CHAPTER 40

1 And it came to pass after these things, that the butler of the king of Egypt and the baker committed an offense, against their lord the king of Egypt.

2 And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers.

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3 And he put them in ward in the house of the captain of the guards, into the prison, the place where Joseph was confined.
4 And the captain of the guards charged Joseph with them, and he served them; and they continued a season in ward.
5 And they dreamed a dream, both of them, each his dream in one night, each in accordance with the interpretation of his dream, the butler and the baker of the king of Egypt, who were confined in the prison.
6 And Joseph came in unto them in the morning, and looked at them, and, behold, they were sad.
7 And he asked the officers of Pharaoh that were with him in ward in his lord's house, saying, Wherefore look ye so sadly today?
8 And they said unto him, We have dreamed a dream, and there is none to interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it to me, I pray you.
9 The chief of the butlers then told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;
10 And on the vine were three branches; and it was as though it budded, shot forth its blossoms, and on its clusters the grapes became ripe:
11 And Pharaoh's cup was in my hand; and I took the grapes, and pressed them out into Pharaoh's cup, and I placed the cup into Pharaoh's hand.
12 And Joseph said unto him, This is its interpretation: The three branches are three days;
13 Within yet three days will Pharaoh lift up thy head, and restore thee unto thy office; and thou shalt place Pharaoh's cup into his hand, after the former manner when thou wast his butler.
14 Therefore if thou thinkest on me when it shall be well with thee, then show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house;
15 For indeed I was stolen away out of the land of the Hebrews; and here also have I not done the least that they should put me into the dungeon.
16 And when the chief of the bakers saw that he had well interpreted, he said unto Joseph, I also [saw] in my dream, and, behold, I had three baskets with fine bread on my head:
17 And in the uppermost basket there was of all manner of bakemeats, used as food for Pharaoh; and the birds did eat them out of the basket from my head.
18 And Joseph answered and said, This is the interpretation: The three baskets are three days;
19 Within yet three days will Pharaoh lift up thy head from off thee, and will hang thee on a tree; and the birds shall eat thy flesh from off thee.
20 And it came to pass on the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief of the butlers and the head of the chief of the bakers among his servants.
21 And he restored the chief of the butlers unto his butlership; and he placed the cup in Pharaoh's hand;
22 But the chief of the bakers he hanged, as Joseph had interpreted to them.
23 Yet the chief of the butlers did not remember Joseph, and forgot him.

GENESIS (BERESHIT) CHAPTER 41

1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.
2 And, behold, there came up out of the river seven cows, of good appearance and fat in flesh; and they fed in the meadow.
3 And, behold, seven other cows came up after them out of the river, ill-favored and lean in flesh; and they stood by the other cows upon the brink of the river.
4 And the ill-favored and lean-fleshed cows did eat up the seven well-favored and fat cows. And Pharaoh awoke.
5 And he slept and dreamed a second time: and, behold, seven ears of corn came up on one stalk, rank and good.
6 And, behold, seven thin ears and blasted with the east wind sprung up after them.
7 And the seven thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.
8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret the same unto Pharaoh.
9 Then spoke the chief of the butlers unto Pharaoh, saying, My faults I must call to remembrance this day:
10 Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guards, me and the chief of the bakers;
11 And we dreamed a dream in one night, I and he; we dreamed each in accordance with the interpretation of his dream.
12 And there was with us a Hebrew lad, a servant to the captain of the guards; and we told him, and he interpreted to us our dreams; to each according to his dream did he interpret.
13 And it came to pass, just as he had interpreted to us, so it was; me he restored unto my office, and him he hanged.
14 Then Pharaoh sent and had Joseph called, and they brought him hastily out of the dungeon: and he shaved himself, and changed his garments, and came in unto Pharaoh.
15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.
16 And Joseph answered Pharaoh, saying, It is not in me; God will give an answer for the peace of Pharaoh.
17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the brink of the river;
18 And, behold, there came up out of the river seven cows, fat in flesh and good in shape; and they fed in the meadow;
19 And, behold, seven other cows came up after them, poor and very ill-shaped and lean in flesh; I never saw any like these in all the land of Egypt for ugliness;
20 And the lean and the ill-favored cows did eat up the first seven fat cows;

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21 And when they had eaten them up, it could not be known that they had eaten them; but their appearance was still as bad as at the beginning. And I awoke.

22 And I saw in my dream, and, behold, seven ears came up on one stalk, full and good;

23 And, behold, seven ears, withered, thin, blasted with the east wind, sprung up after them;

24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could tell it to me.

25 And Joseph said unto Pharaoh, the dream of Pharaoh is one, that which God is about to do, he hath told to Pharaoh.

26 The seven good cows are seven years; and the seven good ears are seven years; the dream is one.

27 And the seven thin and ill-favored cows that came up after them are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine.

28 This is the thing which I have spoken unto Pharaoh: What God is about to do he hath shown unto Pharaoh.

29 Behold, there are coming seven years of great plenty throughout all the land of Egypt:

30 And there shall arise seven years of famine after them, when all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following it; for it shall be very grievous.

32 And as it respecteth that the dream was doubled unto Pharaoh twice, it is because the thing is firmly resolved on by God, and God hasteneth to bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part [of the produce] of the land of Egypt in the seven years of plenty.

35 And let them gather up all the food of those good years that are coming, and lay up corn under the hand of Pharaoh, as food in the cities, and keep the same.

36 And that food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land be not cut off through the famine. 37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?

39 And Pharaoh said unto Joseph, Inasmuch as God hath caused thee to know all this, there is none so discreet and wise as thou:

40 Thou shalt be over my house, and according to thy word shall all my people be ruled, only in regard to the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a golden chain about his neck;

43 And he caused him to ride in the second chariot which he had; and they cried before him, Bend the knee: and he placed him [thus] over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh; but without thee shall no man lift up his hand or his foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphenath-pa'neach; and he gave him Assenath the daughter of Poti-phera', the priest of On, for wife. And Joseph went out over all the land of Egypt.

46 And Joseph was thirty years old when he stood before Pharaoh the king of Egypt; and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And the earth brought forth in the seven years of plenty by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field of the city, which was round about it, laid he up in the same.

49 And Joseph heaped up corn as the sand of the sea, very much; until he left off numbering, for it was without number.

50 And unto Joseph were born two sons before the years of famine came, whom Assenath the daughter of Poti-phera' the priest of On, bore unto him.

51 And Joseph called the name of the first-born Menasseh: For God [said he] hath made me forget all my toil, and all my father's house.

52 And the name of the second he called Ephraim; For God [said he] hath caused me to be fruitful in the land of my affliction.

53 And the seven years of plenty, that was in the land of Egypt, were ended.

54 And the seven years of famine began to come, just as Joseph had said; and there was famine in all the countries, but in all the land of Egypt there was bread.

55 And when all the land of Egypt also felt hunger, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the store-houses, wherein corn was, and sold unto the Egyptians; for the famine grew strong in the land of Egypt.

57 And all the countries came into Egypt to buy corn of Joseph; because the famine was sore in all the countries.

GENESIS (BERESHIT) CHAPTER 42

1 And when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look at one another?

2 And he said, Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us provision from there, that we may live, and not die.

3 And ten brothers of Joseph went down to buy corn in Egypt,

4 But Benjamin, Joseph's brother, Jacob sent not with his brothers; for he said, Lest mischief befall him.

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5 And the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan.

6 And Joseph—he was the governor over the land, it was he that sold corn to all the people of the land; and Joseph's brothers came, and bowed themselves down before him with the face to the earth.

7 And Joseph saw his brothers, and he recognized them; but made himself strange unto them and spoke roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph recognized his brothers, but they recognized not him.

9 And Joseph remembered the dreams which he had dreamed concerning them, and he said unto them, Ye are spies; to see the nakedness of the land are ye come.

10 And they said unto him, No, my lord, thy servants are only come to buy food.

11 We are all sons of one man; we are true men; thy servants have never been spies.

12 And he said unto them, No! but to see the nakedness of the land are ye come.

13 And they said, We, thy servants, are twelve brothers, sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is no more.

14 And Joseph said unto them, It is as I have spoken unto you, saying, Ye are spies;

15 Hereby shall ye be proved: By the life of Pharaoh, ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether the truth be with you; and if not, by the life of Pharaoh, ye are surely spies.

17 And he put them together into ward three days.

18 And Joseph said unto them on the third day, This do, and live; I fear God.

19 If ye be true men, let one of your brothers remain imprisoned in the house of your confinement; but ye, go, carry home what you have bought for the want of your household.

20 But your youngest brother bring unto me; so shall your words be verified, and ye shall not die. And they did so.

21 And they said to one another, Truly we are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Did I not say unto you, thus, Do not sin against the child; and ye would not hear? and behold, his blood also is now required.

23 And they knew not that Joseph understood them; for he spoke unto them by an interpreter.

24 And he turned himself away from them, and wept; and returned to them again, and spoke with them, and took from them Simeon, and bound him before their eyes.

25 And Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and he did unto them thus.

26 And they loaded their asses with their corn, and departed thence.

27 And one of them opened his sack to give his ass provender in the inn: when he espied his money, for, behold, it was in the mouth of his sack.

28 And he said unto his brothers, My money hath been restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and they told him all that had befallen them; saying,

30 The man, the lord of the land, spoke roughly to us, and took us as though we were espying the country.

31 And we said unto him, We are true men; we have never been spies:

32 We are twelve brothers, sons of our father; the one is no more, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brothers here with me, and [the food for] the want of your households take ye and be gone;

34 And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men; your brother I will give up to you, and in the land ye shall be allowed to traffic.

35 And it came to pass as they were emptying their sacks, that, behold, every man's bundle of money was in his sack: and when they saw the bundles of their money, they and their father, they were afraid.

36 And Jacob their father said unto them, Me ye have bereaved of my children: Joseph is gone, and Simeon is gone, and Benjamin ye will take away; all these things are against me.

37 And Reuben said unto his father, thus, Two of my sons shalt thou slay, if I bring him not to thee; deliver him into my hand, and I will bring him back to thee.

38 And he said, My son shall not go down with you; for his brother is dead, and he alone is left: and if mischief befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to the grave.

GENESIS (BERESHIT) CHAPTER 43

1 And the famine was sore in the land.

2 And it came to pass, when they had completely eaten up the provisions which they had brought out of Egypt, that their father said unto them, Go again, buy us a little food.

3 And Judah said unto him, thus, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food;

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5 But if thou sendest him not, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore have ye dealt so ill with me, as to tell the man that ye have yet another brother?

7 And they said, The man inquired particularly concerning us, and our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we possibly know that he would say, Bring down your brother?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, as also our little ones.

9 I will be surety for him; from my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then shall I have sinned against thee all the days.

10 For, if we had not lingered, surely we had now returned the second time.

11 And their father Israel said unto them, If it must be so now, do this: take of the best products of the land in your vessels, and carry down to the man a present, a little balm, and a little honey, spices and lotus, pistachio-nuts and almonds;

12 And twofold money take in your hand; and the money that was put back in the mouth of your sacks, you must carry back in your hand; peradventure it was an oversight;

13 Also your brother take along, and arise, go again unto the man.

14 And may God the Almighty give you mercy before the man, that he may send away to you your other brother, and Benjamin. And I, if I am to be bereaved, let me be bereaved.

15 And the men took that present; and twofold money they took in their hand, as also Benjamin; and they rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the superintendent of his house, Bring these men into the house, and slay, and make ready; for with me shall these men dine at noon.

17 And the man did as Joseph had said; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house: and they said, Because of the money that came back in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, together with our asses.

19 And they came near to the man who was appointed over Joseph's house, and they spoke with him at the door of the house.

20 And they said, Pardon, my lord, we came down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in its full weight; and we have brought it back in our hand.

22 And other money have we brought down in our hand to buy food; we know not who hath put our money in our sacks.

23 And he said, Peace be to you, fear not; your God, and the God of your father, hath given you a treasure in your sacks; your money hath come to me. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house; and he gave them water, and they washed their feet, and he gave provender to their asses.

25 And they made ready the present before Joseph came home at noon; for they had heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them after their welfare, and said, Is your old father well, of whom ye spoke? is he yet alive?

28 And they answered, Thy servant, our father, is in good health, he is yet alive. And they bowed down their heads, and prostrated themselves.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your youngest brother, of whom ye spoke unto me? And he said, God be gracious unto thee, my son.

30 And Joseph hastened away, for his affection toward his brother became enkindled, and he sought to weep; and he entered into his chamber and wept there.

31 And he washed his face, and came out, and refrained himself, and said, Set on the bread.

32 And they set on for him by himself, and for them by themselves; and for the Egyptians, who did eat with him, by themselves; because the Egyptians may not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his prior birth, and the youngest according to his youth; and the men marveled one at the other.

34 And he sent portions unto them from before him; but Benjamin's portion exceeded the portions of all of them fivefold. And they drank, and were merry with him.

GENESIS (BERESHIT) CHAPTER 44

1 And he commanded the superintendent of his house, saying, Fill the sacks of these men with food, as much as they can carry, and put every man's money in the mouth of his sack.

2 And my cup, the silver cup, thou shalt put in the mouth of the sack of the youngest, and the money for his corn. And he did according to the word of Joseph which he had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 They were gone out of the city, not yet far off, when Joseph said unto the superintendent of his house, Up, follow after the men; and when thou hast overtaken them, say unto them, Wherefore have ye returned evil for good?

5 Is not this out of which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 And he overtook them, and he spoke unto them these same words.

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7 And they said unto him, Wherefore will my lord speak such words as these? God forbid that thy servants should do any thing like this.

8 Behold the money, which we found in the mouth of our sacks, we brought back unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, let him die; and we also will be bondmen unto thy lord.

10 And he said, Now also let it be according to your words: he with whom it is found shall be my servant; but ye shall be blameless.

11 And they made haste, and every one of them took down his sack to the ground, and every one opened his sack.

12 And he searched, at the eldest he began, and at the youngest he left off; and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and every one loaded his ass, and they returned to the city.

14 And Judah and his brothers came into Joseph's house, and he was yet there; and they fell down before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? knew ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we justify ourselves? God hath found out the iniquity of thy servants: behold we are servants unto my lord, both we, as also he in whose hand the cup was found.

17 And he said, God forbid that I should do this: the man in whose hand the cup was found, he shall be my servant; and as for you, go you up in peace unto your father.

18 Then Judah came near unto him, and said, Pardon, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thy anger burn against thy servant; for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother.

20 And we said unto my lord, We have an old father, and a little child born in his old age; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set my eye upon him.

22 And we said unto my lord, The lad cannot leave his father; for if he should leave his father, he would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall not see my face any more.

24 And it came to pass, when we came up unto thy servant my father, that we told him the words of my lord.

25 And our father said, Go back and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we cannot see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bore me two sons;

28 And the one went out from me, and I said, Surely he hath been torn to pieces; and I have not seen him up to this time.

29 And if ye take this one also from me, and mischief befall him, ye will bring down my gray hairs with sorrow to the grave.

30 And now, when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

31 It will come to pass, that when he seeth that the lad is not with us, he will die: and thy servants would thus bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I have sinned against my father all the days.

33 Now therefore, I pray thee, let thy servant abide instead of the lad as bond-man to my lord; and let the lad go up with his brothers.

34 For how shall I go up to my father, and the lad be not with me? I should perhaps be compelled to witness the evil which would come on my father.

GENESIS (BERESHIT) CHAPTER 45

1 Then could Joseph not refrain himself before all those that stood by him; and he cried, Cause every man to go out from me. And there remained no man with him, while Joseph made himself known unto his brothers.

2 And he raised his voice in weeping; and the Egyptians heard it, and the house of Pharaoh heard it.

3 And Joseph said unto his brothers, I am Joseph; doth my father yet live? And his brothers could not answer him; for they were terrified at his presence.

4 And Joseph said unto his brothers, Come near to me, I pray you; and they came near; and he said, I am Joseph your brother, whom ye sold into Egypt.

5 But now be not grieved, nor be angry with yourselves, that ye sold me hither; for in order to preserve life did God send me before you.

6 For these two years hath the famine been already in the land; and there are yet five years, in which there will be neither ploughing nor harvesting.

7 And God hath thus sent me before you to prepare for you a permanence on the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and a lord for all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus hath said thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy

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children's children, and thy flocks, and thy herds, and all that is thine.

11 And I will maintain thee there; for there are yet five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your own eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my honor in Egypt, and of all that ye have seen; and ye shall hasten and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 And he kissed all his brothers, and wept upon them; and after that his brothers spoke with him.

16 And the report thereof was heard in Pharaoh's house, saying, Joseph's brothers are come; and it was pleasing in the eyes of Pharaoh, and in the eyes of his servants.

17 And Pharaoh said unto Joseph, Say unto thy brothers, This do ye; load your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me; and I will give you the best of the land of Egypt, and ye shall eat the fat of the land.

19 And thou art commanded, This do ye, take unto yourselves out of the land of Egypt wagons for your little ones, and for your wives, and take up your father, and come.

20 And do ye feel no concern on account of your household goods; for the best of all the land of Egypt is yours.

21 And the children of Israel did so; and Joseph gave them wagons, according to the command of Pharaoh; and he gave them provision for the way.

22 To all of them he gave to each changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner: ten asses laden with the best things of Egypt, and ten she-asses laden with corn and bread and other food for his father, for the journey.

24 And he accompanied his brothers on the way, and they departed: and he said unto them, Do not fall out by the way.

25 And they went out of Egypt, and came into the land of Canaan, unto Jacob their father.

26 And they told him, saying, Joseph is yet alive; and that he is governor over all the land of Egypt. But his heart remained cold, for he believed them not.

27 But when they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him: the spirit of Jacob their father revived.

28 And Israel said, Enough; Joseph my son is yet alive: I will go and see him before I die.

GENESIS (BERESHIT) CHAPTER 46

1 And Israel commenced his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spoke unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father; fear not to go down into Egypt; for a great nation will I make of thee there:

4 I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thy eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt; Jacob, and all his seed with him:

7 His sons, and his son's sons with him, his daughters, and his sons' daughters, and all his seed he brought with him into Egypt.

8 And these are the names of the children of Israel, that came into Egypt, Jacob and his sons: the first-born of Jacob, Reuben.

9 And the sons of Reuben: Chanoch, and Pallu, and Chezron, and Carmi.

10 And the sons of Simeon: Yemuel, and Yamin, and Ohad, and Yachin, and Zochar, and Shaul the son of the Canaanitish woman.

11 And the sons of Levi: Gershon, Kehath, and Merari.

12 And the sons of Judah: 'Er, and Onan, and Shelah, and Perez, and Zerach; but 'Er and Onan died in the land of Canaan, and the sons of Perez were Chezron and Chamul.

13 And the sons of Issachar: Tola, and Puvah, and Yob, and Shimron.

14 And the sons of Zebulun: Sered, and Elon, and Yachleel.

15 These are the sons of Leah, whom she bore unto Jacob in Padan-aram, with Dinah his daughter: all the souls of his sons and his daughters were thirty and three.

16 And the sons of Gad: Ziphyon, and Chaggi, Shuni, and Ezbon, 'Eri, and Arodi, and Areli.

17 And the sons of Asher: Yimnah, and Yishvah, and Yishvi, and Beriah, and Serach their sister; and the sons of Beriah: Cheber, and Malkiel.

18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and she bore these unto Jacob, sixteen souls.

19 The sons of Rachel, Jacob's wife: Joseph and Benjamin.

20 And there were born unto Joseph in the land of Egypt Menasseh and Ephraim, whom Assenath the daughter of Poti-phera', the priest of On, bore unto him.

21 And the sons of Benjamin: Bela', and Becher, and Ashbel, Gera, and Naaman, Echi, and Rosh, Muppim and Chuppim, and Ard.

22 These are the sons of Rachel, that were born to Jacob: in all fourteen souls.

23 And the son of Dan: Chushim.

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24 And the sons of Naphtali: Yachzeel, and Guni, and Yezer, and Shillem.

25 These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and she bore these unto Jacob, in all seven souls.

26 All the souls that came with Jacob into Egypt, that came out of his loins, besides the wives of Jacob's sons, were in all sixty and six souls.

27 And the sons of Joseph, who were born him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were seventy.

28 And Judah he sent before him unto Joseph, to direct him beforehand unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and when he obtained sight of him, he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Let me die now, since I have seen thy face, that thou art yet alive.

31 And Joseph said unto his brothers, and unto his father's house, I will go up, and tell Pharaoh, and say unto him, My brothers and my father's house, who were in the land of Canaan, are come unto me;

32 And the men are shepherds, for they have been owners of cattle; and their flocks, and their herds, and all that they have, they have brought along.

33 And it shall come to pass, if Pharaoh should have you called, and say, What is your occupation?

34 That ye shall say, Owners of cattle have thy servants been from our youth even until now, both we, as also our fathers; in order that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

GENESIS (BERESHIT) CHAPTER 47

1 Then came Joseph and told Pharaoh, and said, My father and my brothers, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

2 And he took some of his brothers, five men, and presented them before Pharaoh.

3 And Pharaoh said unto his brothers, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, as also our fathers.

4 They said moreover unto Pharaoh, To sojourn in the land are we come; because there is no pasture for the flocks of thy servants, for the famine is sore in the land of Canaan; and now let thy servants dwell, we pray thee, in the land of Goshen.

5 And Pharaoh said unto Joseph, thus, Thy father and thy brothers are come unto thee:

6 The land of Egypt is before thee; in the best of the land let thy father and brothers dwell; let them dwell in the land of Goshen; and if thou knowest that there are among them men of activity, then appoint them rulers over my cattle.

7 And Joseph brought in Jacob his father, and placed him before Pharaoh; and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old art thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are one hundred and thirty years: few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph assigned places of residence for his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ra'meses, as Pharaoh had commanded.

12 And Joseph supplied his father, and his brothers, and all his father's household, with bread, in proportion to their families.

13 And there was no bread in all the land: for the famine was very sore; and the land of Egypt and the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

15 And when the money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread, for why should we die in thy presence, since the money is all gone?

16 And Joseph said, Give up your cattle; and I will give you for your cattle, if the money be all gone.

17 And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for horses, and for the flocks of sheep, and for the herds of cattle, and for the asses; and he supplied them with bread for all their cattle for that year.

18 And when that year was ended, they came unto him in the second year, and said unto him, We will not hide it from my lord, how that our money with our herds of cattle hath entirely passed into the possession of my lord; there is naught left in sight of my lord, but our bodies, and our land.

19 Wherefore shall we die before thy eyes, both we and our land? buy us and our land for bread; and we and our land will be servants unto Pharaoh; and give us seed, that we may live, and not die, and that the land be not rendered desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to the cities, from one end of the borders of Egypt to the other end thereof.

22 Only the land of the priests bought he not; for the priests had a portion assigned them by Pharaoh, and they ate their portion which Pharaoh gave them: therefore they did not sell their land.

23 Then said Joseph unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and sow ye the land.

24 And it shall come to pass in the harvest times, that ye shall give the fifth part unto Pharaoh; and four parts shall be your own, for the seed of the field, and for your food, and for

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those belonging to your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us but find grace in the eyes of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a statute unto this day over the land of Egypt, that Pharaoh should have the fifth part; except the land of the priests alone became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and were fruitful, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: and the days of Jacob, the years of his life, were one hundred forty and seven years.

29 And when the time of Israel drew near that he was to die, he sent to call his son Joseph, and said unto him, if now I have found grace in thy eyes, put, I pray thee, thy hand under my thigh; and deal with me in kindness and truth; bury me not, I pray thee, in Egypt.

30 But when I shall lie with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me; and he swore unto him; and Israel bowed himself upon the head of the bed.

GENESIS (BERESHIT) CHAPTER 48

1 And it came to pass after these things, that some one said to Joseph, Behold, thy father is sick; and he took his two sons with him, Menasseh and Ephraim.

2 And some one told Jacob, and said, Behold, thy son Joseph is coming unto thee; and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God, the Almighty, appeared unto me at Luz in the land of Canaan, and blessed me,

4 And he said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and I will give this land to thy seed after thee for an everlasting possession.

5 And now thy two sons, who were born unto thee in the land of Egypt, before I came unto thee into Egypt, shall be mine; Ephraim and Menasseh shall be unto me as Reuben and Simeon.

6 And thy issue, which thou begettest after them, shall be thine, after the name of their brothers shall they be called in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan on the way, when yet there was some distance to come unto Ephrath: and I buried her there on the way of Ephrath, the same is Beth-lechem.

8 And Israel perceived the sons of Joseph, and said, Who are these?

9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were dim through age, he could not see; and he brought them near unto him, and he kissed them, and embraced them.

11 And Israel said unto Joseph, To see thy face I had not hoped; and lo, God hath shown me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left, and Menasseh in his left hand toward Israel's right, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Menasseh's head; he laid his hands wittingly; although Menasseh was the first-born.

15 And he blessed Joseph, and said, The God, before whom my fathers Abraham and Isaac did walk, the God who fed me from my first being unto this day,

16 The angel who redeemed me from all evil, bless the lads; and let my name be called on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father would lay his right hand upon the head of Ephraim, it displeased him: and he took hold of his father's hand, to remove it from the head of Ephraim unto the head of Menasseh.

18 And Joseph said unto his father, Not so, my father; for this is the first-born, put thy right hand upon his head.

19 And his father refused, and said, I know, my son, I know, he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, With thee shall Israel bless, saying, God make thee as Ephraim and Menasseh: and so he set Ephraim before Menasseh.

21 And Israel said unto Joseph, Behold, I die; but God will be with you, and bring you again unto the land of your fathers

22 Moreover I have given unto thee one portion above thy brothers, which I took out of the hand of the Emorite with my sword and with my bow.

GENESIS (BERESHIT) CHAPTER 49

1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 Reuben, thou art my first-born, my might, and the beginning of my strength; the excellency of dignity, and the excellency of power [should be thine].

4 Unstable as water, thou shalt not have the excellence; because thou wentest up to thy father's bed; then defiledst thou the one who ascended my couch.

5 Simeon and Levi are brethren; weapons of violence are their swords.

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6 Into their secret shall my soul not come; unto their assembly my spirit shall not be united; for in their anger they slew the man, and in their self-will they lamed the ox.

7 Cursed be their anger, for it is fierce; and their wrath, for it is cruel: I will divide them in Jacob, and scatter them in Israel.

8 Judah, thou art the one thy brothers shall praise, thy hand shall be on the neck of thy enemies; thy father's children shall bow down unto thee.

9 Like a lion's whelp, O Judah, from the prey, my son, thou risest: he stoopeth down, he croucheth as a lion, and as a lioness, who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet; until Shiloh come, and unto him shall the gathering of the people be.

11 He bindeth unto the vine his foal, and to the vine-branch his ass's colt; he washeth his garments in wine, and in the blood of grapes his clothes;

12 His eyes shall be red from wine, and his teeth white from milk.

13 Zebulun shall dwell at the margin of the seas; and he shall be at the haven of ships; and his border shall be near to Zidon.

14 Issachar is a strong-boned ass, couching down between the stables.

15 And when he saw the resting-place that it was good, and the land that it was pleasant, he bent his shoulder to bear, and became a servant unto tribute.

16 Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder on the path, that biteth the horse in the heels, so that his rider falleth backward.

18 For thy salvation, I hope, O Lord.

19 Gad, troops will band against him; but he shall wound their heel.

20 Out of Asher cometh fat bread, and he shall yield royal dainties.

21 Naphtali is [like] a fleet hind; he bringeth pleasant words.

22 Joseph is a fruitful bough, a fruitful bough by a spring; the branches of which run over the wall.

23 And they embittered his life, and they shot at him, and they hated him, the men of the arrows.

24 But his bow abode in strength, and his arm and his hands remained firm; from the hands of the mighty God of Jacob, from there thou becamest the shepherd, the stone of Israel.

25 From the God of thy father, who will help thee; and from the Almighty, who will bless thee, with blessings of heaven above, with blessings of the deep that coucheth beneath, with blessings of the breasts, and of the womb;

26 With the blessings of thy father that have excelled the blessings of my progenitors unto the utmost bound of the everlasting hills: these shall be on the head of Joseph, and on the crown of the head of him that was separated from his brothers.

27 Benjamin shall be as a wolf that rendeth: in the morning he shall devour the prey, and at evening he shall divide the spoil.

28 All these are the tribes of Israel, twelve in number; and this is what their father spoke unto them, and wherewith he blessed them; every one according to his proper blessing blessed he them.

29 And he charged them and said unto them, I am to be gathered unto my people; bury me near my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which field Abraham bought of Ephron the Hittite, for a possession as a burying-place,

31 (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah,)

32 Purchasing the field and the cave that is therein from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed; and he departed this life, and was gathered unto his people.

GENESIS (BERESHIT) CHAPTER 50

1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And they fulfilled for him forty days: for so they fulfill the days of those that are embalmed; and the Egyptians wept for him seventy days.

4 And when the days of his mourning were past, Joseph spoke unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die; in my grave, which I have dug for me in the land of Canaan, there shalt thou bury me: now therefore let me go up, I pray thee, and I will bury my father, and return again.

6 And Pharaoh said, Go up, and bury thy father, as he hath made thee swear.

7 And Joseph went up to bury his father, and there went up with him all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brothers, and his father's house; only their little ones, and their flocks, and their herds, they left behind in the land of Goshen.

9 And there went up with him both chariots and horsemen; and the encampment was very great.

10 And they came to the thrashing-floor of Atad, which is beyond Jordan, and they held there a great and very sore lamentation; and he made for his father a mourning of seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning at the thrashing-floor of Atad, they said, This is a grievous mourning to the Egyptians; wherefore the

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name of it was called Abel-mizrayim, which is beyond the Jordan.

12 And his sons did unto him according as he had commanded them;

13 And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which field Abraham bought for a possession, as a burying- place, of Ephron the Hittite, before Mamre.

14 And Joseph returned unto Egypt, he, and his brothers, and all that were gone up with him to bury his father, after he had buried his father.

15 And when Joseph's brothers saw that their father was dead, they said, Peradventure Joseph may now hate us: and then he would certainly requite us all the evil which we have done unto him.

16 And they sent word unto Joseph, saying, Thy father did command before his death, saying,

17 So shall ye say unto Joseph, O forgive, I pray thee, the trespass of thy brothers, and their sin; for evil have they done unto thee: and now, we pray thee, forgive the trespass of the servants of the God of thy father; and Joseph wept when they spoke unto him.

18 And his brothers also went and fell down before him; and they said, Behold, we will be thy servants.

19 And Joseph said unto them, Fear not; for am I in the place of God?

20 But as for you, though ye thought evil against me, God meant it unto good; in order to bring to pass, as it is this day, to save alive a numerous people.

21 Now therefore fear ye not, I will support you, and your little ones; and he comforted them, and spoke kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house; and Joseph lived one hundred and ten years.

23 And Joseph saw of Ephraim children of the third generation; the children also of Machir the son of Menasseh were brought up upon Joseph's knees.

24 And Joseph said unto his brothers, I shall die; but God will surely visit you, and bring you up out of this land unto the land which he hath sworn to Abraham, to Isaac, and to Jacob.

25 And Joseph caused the children of Israel to swear, saying, God will surely visit you, and then shall ye carry up my bones from here.

26 So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin (sarcophagus) in Egypt.

EXODUS

The Second Book of Moses
Hebrew Title: Shemot ("Names"); Greek: Exodos
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Exodus is the second book of the Bible. Exodus is called Shemot in Hebrew, which means 'Names.' Exodus means 'Going Out' in Latin. It is about how the Hebrew people were led out of Egypt by Yahweh, the revelations at biblical Mount Sinai, and the subsequent "divine indwelling" of God with Israel. Exodus ends with God's laws and his instructions on how to build a holy container called the Ark of the Covenant. The Exodus is traditionally ascribed to Moses, but modern scholars see its initial composition as a product of the Babylonian exile (6th century BC), with final revisions in the Persian post-exilic period (5th century BC). The Exodus is by Jewish people considered very important as it presents the defining features of Israel's identity—memories of a past marked by hardship and escape, a binding covenant with God.

Contents or Torah portions:

• Shemot, on Exodus 1–5: Affliction in Egypt, discovery of baby Moses, Pharaoh

• Va'eira, on Exodus 6–9: Plagues 1 to 7 of Egypt

• Bo, on Exodus 10–13: Last plagues of Egypt, first Passover

• Beshalach, on Exodus 13–1 Parting the Sea, water, manna, Amalek

• Yitro, on Exodus 18–20: Jethro's advice, The Ten Commandments

• Mishpatim, on Exodus 21–24: The Covenant Code

• Terumah, on Exodus 25–2 God's instructions on the Tabernacle and furnishings

• Tetzaveh, on Exodus 27–30: God's instructions on the first priests

• Ki Tissa, on Exodus 30–34: Census, anointing oil, golden calf, stone tablets, Moses radiant

• Vayakhel, on Exodus 35–38: Israelites collect gifts, make the Tabernacle and furnishings

• Pekudei, on Exodus 38–40: Setting up and filling of The Tabernacle.)

EXODUS (SHEMOT) CHAPTER 1

(Modern archaeology confirms biblical stories as true or semi-true rather than false. The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. One of those events is the Exodus [12-14]. Canaanites [to Egyptians known as Habiru, Hebrews, or Hyksos, Heka-Khasut, 'invaders from the east'] began a new

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life in the mid-1900s BC, and Abraham with his clan came first. After generations of hart work they built their own kingdom in Goshen, the north of Egypt. Hubris and greed took over, and the Habiru tried to conquer the remaining south of Egypt. After a decade-long struggle they were defeated by the southern Egyptian kings Kamose and Ahmose. This ended the Habiru's 430-years long history in Egypt as they were immediately expelled from Egypt, an expulsion which the Bible calls "the Exodus.")

1 Now these are the names of the children of Israel, that came into Egypt with Jacob, every man and his household they came.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls; together with Joseph who was already in Egypt.

6 And Joseph died, and all his brothers, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.

8 Now there rose up a new king over Egypt, who knew not Joseph.

9 And he said unto his people: Behold, the people of the children of Israel are more numerous and mightier than we.

10 Come, let us deal wisely with them lest they multiply, and it come to pass, that, when there happen to be a war, they join also unto our enemies, and fight against us, and depart out of the land.

11 And they set over taskmasters, to afflict them with their burdensome labors; and they built treasure cities, for Pharaoh, Pithom and Raamses.

12 But in the measure that they afflicted them, so they multiplied and so they spread out; and they felt abhorrence because of the children of Israel.

13 And the Egyptians made the children of Israel to labor with rigor:

14 And they made their lives bitter with hard labor, in mortar, and in bricks, and in all manner of labor in the field; in all their service, wherein they made them labor with rigor.

15 And the king of Egypt said to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;

16 And he said: When ye do the office of a midwife to the Hebrew women, ye shall look upon the birth; if it be a son, then shall ye kill him; but if it be a daughter, then may she live.

17 But the midwives feared God, and they did not as the king of Egypt had commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and he said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively; ere the midwife cometh in unto them they are delivered.

20 And God dealt well with the midwives; and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

EXODUS (SHEMOT) CHAPTER 2

(At least from the 17th century BC, Egypt was divided, and the Egyptian pharaoh [17th Dynasty] ruled only the southern half of Egypt. The pharaoh mentioned in the following text was a Canaanite pharaoh of the Hyksos dynasty (15th Dynasty, c. 1600 BC) that ruled northern Egypt from 1630 to c. 1523 BC. He resided in his capital, Avaris (called Pi Rameses, City of Ramose, in the Bible), which lies on the eastern edge of the Nile Delta; known in the Bible as the Land of Goshen. The dynasty came to Egypt under the leadership of Abraham. These individuals were depicted on the walls of the government official Knumhotep around 1950 BC; see Appendix A).

1 And there went a man of the house of Levi, and took a daughter of Levi.

2 And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.

3 And when she could no longer hide him, she took for him a box of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it amidst the flags by the brink of the river.

4 And his sister placed herself afar off, to ascertain what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the side of the river; and when she saw the box among the flags, she sent her maid and fetched it.

6 And she opened it, and saw the child, and, behold, it was a weeping boy; and she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse for thee the child?

8 And Pharaoh's daughter said to her, Go; and the maiden went and called the mother of the child.

9 And Pharaoh's daughter said unto her, Take away this child, and nurse him for me, and I will give thee thy wages; and the woman took the child, and nursed him.

10 And the child grew up, and she brought him unto Pharaoh's daughter, and he became to her as a son; and she called his name Moses*; and she said, Because out of the water (of the womb) have I drawn him. (* Mose; Egyptian: son, son of, e.g.: Ahmose [son of Yah, Yahweh, 'God'],

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Ramose [Ramesses: son of Ra], Thutmose, Dedimose, Kamose, etc.)

11 And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdensome labors; and he saw an Egyptian man smiting a Hebrew man, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no one by, he smote the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two Hebrew men were striving together; and he said unto him that was in the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a chief and a judge over us? intendest thou to kill me, as thou hast killed the Egyptian! And Moses feared, and said, Surely the thing is become known.

15 And Pharaoh heard this thing, and he sought to slay Moses; but Moses fled from the face of Pharaoh, and tarried in the land of Midian, and he sat down by a well.

16 Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away; but Moses arose and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, Wherefore are ye come home so soon today?

19 And they said, An Egyptian man delivered us out of the hand of the shepherds; and he also drew water for us, and watered the flock.

20 And he said unto his daughters, And where is he? wherefore have ye left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man; and he gave Zipporah his daughter to Moses.

22 And she bore a son, and he called his name Gershom; for he said, I have been a stranger in a foreign land.

23 And it came to pass in this long time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried; and their complaint came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God took cognizance of them.

EXODUS (SHEMOT) CHAPTER 3

1 And Moses was keeping the flock of Jithro his father-in-law, the priest of Midian; and he led the flock far away into the desert, and came to the mountain of God, to Choreb.

2 And an angel of the Lord appeared unto him in a flame of fire out of the midst of a thorn-bush; and he looked, and, behold, the thorn-bush was burning with fire, but the thorn-bush was not consumed.

3 And Moses said, I must turn aside, and see this great sight, why the thorn-bush is not burnt.

4 And when the Lord saw that he turned aside to see God called unto him out of the midst of the thorn-bush, and said, Moses, Moses; and he said, Here am I.

5 And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

6 And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and Moses hid his face; for he was afraid to look up to God.

7 And the Lord said, I have truly seen the affliction of my people that is in Egypt, and have heard its cry by reason of its taskmasters; yea, I know its sorrows;

8 And I am come down to deliver it out of the hand of the Egyptians, and to bring it up out of that land unto a land, good and large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Emorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 And now then go, and I will send thee unto Pharaoh, and thou shalt bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Because I will be with thee; and this shall be unto thee the token, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, if I come unto the children of Israel, and say unto them, The God of your fathers hath sent me unto you; and they then say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I will be that I will be: and he said, Thus shalt thou say unto the children of Israel, I will be hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Everlasting One, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and assemble the elders of Israel, and say unto them, The Everlasting One, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely taken cognizance of you and of that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Emorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they will hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Everlasting One, the God of the Hebrews hath met with us; and now let us go, we beseech thee,

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a three days' journey into the wilderness, that we may sacrifice to the Lord our God.

19 But I am sure that the king of Egypt will not let you go, unless it happen through a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

21 And I will give this people favor in the eyes of the Egyptians; and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall ask of her neighbor, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and garments; and ye shall put them upon your sons, and upon your daughters; and ye shall empty out Egypt.

EXODUS (SHEMOT) CHAPTER 4

1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee.

2 And the Lord said unto him, What is that in thy hand? and he said, A staff.

3 And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the Lord said unto Moses, Put forth thy hand, and grasp it by the tail; and he put forth his hand, and laid hold of it, and it became a staff in his hand.

5 In order that they may believe that there hath appeared unto thee the Everlasting One, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob.

6 And the Lord said farthermore unto him, Do put thy hand into thy bosom: and he put his hand into his bosom; and when he took it out, behold, his hand was leprous, white as snow.

7 And he said, Put thy hand again into thy bosom: and he put his hand again into his bosom; and when he pulled it out of his bosom, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, and will not hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou shalt take out of the river shall become blood upon the dry land.

10 And Moses said unto the Lord, Pardon, O Lord, I am not a man of words, neither yesterday, nor the day before, nor since thou hast spoken unto thy servant; for I am heavy of speech, and heavy of tongue.

11 And the Lord said unto him, Who hath given a mouth to man? or who maketh him dumb, or deaf, or seeing, or blind? is it not I the Lord?

12 Now therefore go, and I will be with thy mouth, and I will teach thee what thou shalt speak.

13 And he said, Pardon, O Lord, send, I pray thee, by the hand of him whom thou wouldst send.

14 And the anger of the Lord was kindled against Moses, and he said, Is there not Aaron, thy brother, the Levite? I know that he can speak well; and also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and I will teach you what ye shall do.

16 And he shall speak for thee unto the people; and he shall be, yea he shall be to thee as a mouth, and thou shalt be to him as a God.

17 And this staff shalt thou take in thy hand, wherewith thou shalt do the signs.

18 And Moses went and returned to Jether his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive; and Jithro said to Moses, Go in peace.

19 And the Lord said unto Moses in Midian, Go, return into Egypt; for all the men are dead who sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt; and Moses took the staff of God in his hand.

21 And the Lord said unto Moses, When thou goest to return into Egypt, regard well all the wonders which I have put in thy hand, and do them before Pharaoh; but I will harden his heart, and he will not let the people go.

22 And thou shalt say unto Pharaoh, Thus hath said the Lord, My son, my first-born, is Israel.

23 And I said unto thee, Let my son go, that he may serve me; and thou refusest to let him go; so, behold, I will slay thy son, thy first-born.

24 And as he was on the journey in the inn, the Lord met him, and sought to kill him.

25 Then took Zipporah a sharp instrument, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody relative art thou to me.

26 And then he withdrew from him; when she said, A bloody relative, but only in respect of the circumcision.

27 And the Lord said to Aaron, Go to meet Moses, into the wilderness; and he went and met him by the mount of God, and kissed him.

28 And Moses told Aaron all the words of the Lord wherewith he had sent him, and all the signs which he had commanded him.

29 And Moses and Aaron went and assembled all the elders of the children of Israel:

30 And Aaron spoke all the words which the Lord had spoken unto Moses; and he did the signs before the eyes of the people.

31 And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

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EXODUS (SHEMOT) CHAPTER 5

1 And after that Moses and Aaron went in, and said unto Pharaoh, Thus hath said the Everlasting One, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the Everlasting, whose voice I am to obey, to let Israel go? I know not the Everlasting, nor will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, a three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with the pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, hinder the people from their works? get you unto your own affairs.

5 And Pharaoh said, Behold, the people of the land now are many, and ye disturb them in the pursuit of their labors.

6 And Pharaoh commanded on the same day the taskmasters of the people, and its officers, saying,

7 Ye shall no more give the people straw to make the bricks, as yesterday and the day before; they themselves shall go and gather themselves straw.

8 And the number of the bricks, which they did make heretofore, ye shall impose upon them, ye shall not diminish aught thereof; for they are idle: therefore they cry, saying, Let us go and sacrifice to our God.

9 Let the work be made to lie heavily upon the men, that they may have enough to do therein; and that they may not pay attention to false words.

10 And the taskmasters of the people and its officers went out, and they said to the people, saying, Thus saith Pharaoh, I will not give you any straw.

11 Go ye, get yourselves straw from wherever ye can find it; yet not the least shall be taken off from your work.

12 And the people scattered themselves abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters were urgent, saying, Fulfill your works, every day its due portion, just as when there was straw.

14 And the officers of the children of Israel, whom the taskmasters of Pharaoh had set over them, were beaten, as these said, Wherefore have ye not fulfilled your task in making brick as heretofore, both yesterday and today?

15 And the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 Straw is not given unto thy servants, and, Make bricks, say they to us: and, behold, thy servants are beaten, and thy people are treated as sinners.

17 But he said, Idle are ye, idle; therefore say ye, Let us go and sacrifice to the Lord.

18 And now go, work, and straw shall not be given you; yet the required number of bricks shall ye deliver.

19 And the officers of the children of Israel saw themselves in the evil necessity to say, Ye shall not diminish aught from your bricks, every day of its task.

20 And they met Moses and Aaron, standing in their way, as they came forth from Pharaoh.

21 And they said unto them, May the Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the Lord, and said, Lord, wherefore hast thou let so much evil come upon this people? why is it that thou hast sent me?

23 For, since I came unto Pharaoh to speak in thy name, he hath done more evil to this people; but thou hast in nowise delivered thy people.

EXODUS (SHEMOT) CHAPTER 6

1 Then said the Lord unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he send them away, and with a strong hand shall he drive them out of his land.

2 And God spoke unto Moses, and said unto him, I am the Lord:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God, the Almighty, but by my name The Eternal was I not made known to them.

4 And as I did also establish my covenant with them, to give unto them the land of Canaan, the land of their pilgrimage, wherein they sojourned:

5 So have I also heard the groaning of the children of Israel, whom the Egyptians compel to labor; and I have remembered my covenant.

6 Therefore say unto the children of Israel, I am the Eternal, and I will bring you out from under the burdens of the Egyptians, and I will release you from their bondage, and I will redeem you with an outstretched arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you for a God; and ye shall know that I am the Lord your God, who bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning which I did lift up my hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the Lord.

9 And Moses spoke thus unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 And the Lord spoke unto Moses, saying,

11 Go in, speak unto Pharaoh the king of Egypt, that he shall let the children of Israel go out of his land.

12 And Moses spoke before the Lord, saying, Behold, the children of Israel have not hearkened unto me: how then shall Pharaoh hear me, whereas I am of uncircumcised lips?

13 And the Lord spoke unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh, the king of Egypt, to bring forth the children of Israel out of the land of Egypt.

14 These are the heads of their family divisions: The sons of Reuben the first-born of Israel: Chanoch, and Pallu, Chezron,

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and Carmi; these are the families of Reuben. 15 And the sons of Simeon: Yemuel, and Yamin, and Ohad, and Yachin, and Zochar, and Shaul the son of the Canaanitish woman; these are the families of Simeon.

16 And these are the names of the sons of Levi according to their generations: Gershon, and Kehath, and Merari; and the years of the life of Levi were one hundred and thirty and seven years.

17 The sons of Gershon: Libni, and Shimi, according to their families.

18 And the sons of Kehath: Amram, and Yizhar, and Chebron, and 'Uzziel; and the years of the life of Kehath were one hundred and thirty and three years.

19 And the sons of Merari: Machli and Mushi; these are the families of Levi according to their generations.

20 And Amram took himself Yochebed his aunt for wife; and she bore unto him Aaron and Moses; and the years of the life of Amram were one hundred and thirty and seven years.

21 And the sons of Yizhar: Korach, and Nepheg, and Zichri.

22 And the sons of 'Uzziah Mishael, and Elzaphan, and Sithri,

23 And Aaron took himself Elisheba, daughter of Amminadab, sister of Nachshon, for wife; and she bore unto him Nadab, and Abihu, Elazar, and Ithamar.

24 And the sons of Korach: Assir, and Elkanah, and Abiassaph; these are the families of the Korchites.

25 And Elazar the son of Aaron took himself one of the daughters of Putiel for wife; and she bore unto him Phinehas: these are the heads of the divisions of the Levites according to their families.

26 These are Aaron and Moses, to whom the Lord said, Bring forth the children of Israel out of the land of Egypt according to their armies.

27 These are they that spoke to Pharaoh the king of Egypt, to bring forth the children of Israel out of Egypt: these are Moses and Aaron.

28 And it came to pass on the day when the Lord spoke unto Moses in the land of Egypt.

29 Then spoke the Lord unto Moses, saying, I am the Lord; speak thou unto Pharaoh the king of Egypt all that I speak unto thee.

30 And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

EXODUS (SHEMOT) CHAPTER 7

1 And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I shall command thee; and Aaron thy brother shall speak unto Pharaoh, that he send away the children of Israel out of his land.

3 And I will harden the heart of Pharaoh, and I will multiply my signs and my wonders in the land of Egypt.

4 And Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my armies, my people, the children of Israel, out of the land of Egypt by means of great judgments.

5 And the Egyptians shall know that I am the Lord, when I stretch forth my hand over Egypt, and bring out the children of Israel from the midst of them.

6 And Moses and Aaron did so; as the Lord commanded them, so did they.

7 And Moses was eighty years old, and Aaron eighty and three years old, when they spoke unto Pharaoh.

8 And the Lord said unto Moses and unto Aaron, saying,

9 If Pharaoh shall speak unto you, saying, Show a miracle for yourselves: then shalt thou say unto Aaron, Take thy staff and cast it down before Pharaoh; it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded; and Aaron cast down his staff before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did with their secret arts in like manner.

12 And they cast down every man his staff, and they became serpents; but Aaron's staff swallowed up their staves.

13 But the heart of Pharaoh was hard, and he hearkened not unto them; as the Lord had spoken.

14 And the Lord said unto Moses, The heart of Pharaoh is obdurate, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt place thyself opposite to him by the brink of the river; and the staff which was turned to a serpent shalt thou take in thy hand.

16 And thou shalt say unto him, The Eternal, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, thou wouldst not hear, up to this time.

17 Thus hath said the Lord, By this thou shalt know that I am the Lord: behold, I will smite with the staff that is in my hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loath to drink water from the river.

19 And the Lord said unto Moses, Say unto Aaron, Take thy staff, and stretch out thy hand over the waters of Egypt, over their streams, over their rivers, and over their ponds, and over all their pools of water, that they become blood; and there shall be blood throughout all the land of Egypt, also in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as the Lord had commanded; and he lifted up [his hand] with the staff, and smote the waters that were in the river, before the eyes of Pharaoh, and before the eyes of his servants; and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt.

22 And the magicians of Egypt did so with their secret arts: and the heart of Pharaoh remained hardened, and he did not hearken unto them; as the Lord had spoken.

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23 And Pharaoh turned away and went into his house, and he did not set his heart to this thing also.

24 And all the Egyptians dug in the neighborhood of the river for water to drink; for they could not drink of the water of the river.

25 And full seven days elapsed, after that the Lord had smitten the river.

EXODUS (SHEMOT) CHAPTER 8

1 And the Lord said unto Moses, Go in unto Pharaoh, and say unto him, Thus hath said the Lord, Let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, and they shall go up and come into thy house, and into thy sleeping-chamber, and upon thy bed, and into the house of thy servants, and among thy people, and into thy ovens, and into thy kneading-troughs;

4 And upon thee, and upon thy people, and upon all thy servants, shall the frogs come up.

5 And the Lord said unto Moses, Say unto Aaron, Stretch forth thy hand with thy staff over the streams, over the rivers, and over the ponds, and cause the frogs to come up over the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their secret arts, and brought up the frogs over the land of Egypt.

8 Then did Pharaoh call for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto the Lord.

9 And Moses said unto Pharaoh, Arrogate thyself glory over me: for what time shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and from thy houses, that they may remain in the river only?

10 And he said, For tomorrow; and he said, Be it according to thy word; in order that thou mayest know that there is none like unto the Lord our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they remain.

12 And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord on account of the frogs which he had inflicted on Pharaoh.

13 And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields.

14 And they gathered them together in many heaps; and the land stank.

15 But when Pharaoh saw that there was a respite, he hardened his heart, and hearkened not unto them; as the Lord had spoken.

16 And the Lord said unto Moses, Say unto Aaron, Stretch out thy staff, and smite the dust of the earth, and it shall become lice throughout all the land of Egypt.

17 And they did so; and Aaron stretched out his hand with his staff, and smote the dust of the earth, and the lice were thus on man, and on beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their secret arts to bring forth the lice, but they could not; so were the lice upon man and upon beast.

19 Then said the magicians unto Pharaoh, This is a finger of God; but Pharaoh's heart remained hardened, and he hearkened not unto them; as the Lord had spoken.

20 And the Lord said unto Moses, Rise up early in the morning, and place thyself before Pharaoh; lo, he goeth forth to the water; and say unto him, Thus hath said the Lord, Let my people go, that they may serve me.

21 For if thou wilt not let my people go, behold, I will send against thee, and against thy servants, and against thy people, and into thy houses various wild beasts: and the houses of the Egyptians shall be full of the wild beasts, and also the ground whereon they dwell.

22 And I will distinguish on that day the land of Goshen, in which my people abideth, so that no wild beasts shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.

23 And I will put a distinction between my people and thy people; tomorrow shall this sign be.

24 And the Lord did so; and there came a grievous multitude of beasts into the house of Pharaoh, and into the house of his servants; and in all the land of Egypt, the land was laid waste by reason of the wild beasts.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not proper to do so; for the abomination of the Egyptians must we sacrifice to the Eternal our God: lo, if we should sacrifice the abomination of the Egyptians before their eyes, would they not stone us?

27 A three days' journey will we go into the wilderness, and sacrifice to the Lord our God, just as he may say unto us.

28 And Pharaoh said, I will surely let you go, that ye may sacrifice to the Eternal your God in the wilderness; only do not go very far away: entreat for me.

29 And Moses said, Behold, I am going out from thee, and I will entreat the Lord, and the wild beasts shall depart from Pharaoh, from his servants, and from his people, tomorrow; only let not Pharaoh deal deceitfully any more, so as not to let the people go to sacrifice to the Lord.

30 And Moses went out from Pharaoh, and entreated the Lord.

31 And the Lord did according to the word of Moses; and he removed the wild beasts from Pharaoh, from his servants, and from his people; there remained not one.

32 But Pharaoh hardened his heart at this time also, and he did not let the people go.

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EXODUS (SHEMOT) CHAPTER 9

1 And the Lord said unto Moses, Go in unto Pharaoh, and speak to him, Thus hath said the Eternal, the God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refusest to let them go, and still holdest on to them,

3 Behold, the hand of the Lord will be sent against thy cattle which is in the field, against the horses, against the asses, against the camels, against the oxen, and against the sheep;—a very grievous pestilence.

4 And the Lord will distinguish between the cattle of Israel and the cattle of Egypt; and not one head shall die of all that belongeth to the children of Israel.

5 And the Lord appointed a set time, saying, Tomorrow will the Lord do this thing in the land.

6 And the Lord did this thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel there died not one.

7 And Pharaoh sent, and, behold, there had not died of the cattle of the Israelites even one; but the heart of Pharaoh remained hardened, and he did not let the people go.

8 And the Lord said unto Moses and unto Aaron, Take unto yourselves your hands full of soot of the furnace, and let Moses throw it heavenward before the eyes of Pharaoh.

9 And it shall become small dust over all the land of Egypt, and shall become upon man and beast an inflammation, producing boils, throughout all the land of Egypt.

10 And they took the soot of the furnace, and stood before Pharaoh; and Moses threw it up heavenward; and it became an inflammation, producing boils, upon man, and upon beast.

11 And the magicians could not stand before Moses because of the inflammation; for the inflammation was upon the magicians, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

13 And the Lord said unto Moses, Rise up early in the morning, and place thyself before Pharaoh, and say unto him, Thus hath said the Eternal, the God of the Hebrews, Let my people go, that they may serve me.

14 For at this time I send all my plagues against thy heart, and against thy servants, and against thy people; in order that thou mayest know that there is none like me on all the earth.

15 For even now I might have stretched out my hand, and I might have smitten thee and thy people with the pestilence; and thou wouldst have been cut off from the earth;

16 But for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth.

17 If thou dost yet wantonly oppress my people, so as not to let them go:

18 Behold, then will I let rain, about this time tomorrow, a very grievous hail, the like of which hath not been in Egypt since the day of its foundation even until now.

19 And now send, and bring under shelter thy cattle, and all that thou hast in the field; [for] every man and beast that shall be found in the field, and shall not be brought into the house, upon them shall the hail come down, and they shall die.

20 He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses;

21 And he that regarded not the word of the Lord left his servants and his cattle in the field.

22 And the Lord said unto Moses, Stretch forth thy hand toward heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, in the land of Egypt.

23 And Moses stretched forth his staff toward heaven; and the Lord sent thunder and hail, and the fire ran down to the ground; and the Lord rained hail upon the land of Egypt.

24 And there was hail, and fire was flaming up amidst the hail, very grievous, the like of which had not been in all the land of Egypt, since it had become a nation.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and every herb of the field did the hail smite, and every tree of the field did it break.

26 Only in the land of Goshen, where the children of Israel were, there was no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and he said unto them, I have sinned this time; the Eternal is the righteous, and I and my people are the wicked.

28 Entreat the Lord that there may be no more of the thunders of God, and hail; and I will let you go, and ye shall no longer stay here.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread out my hands unto the Lord: the thunders shall cease, and the hail shall not be any more; in order that thou mayest know how that to the Lord belongeth the earth.

30 But as for thee and thy servants, I know that ye are not yet afraid before the Lord God.

31 And the flax and the barley were smitten; for the barley was in the ear, and the flax was bolled.

32 But the wheat and the millet were not smitten; for they are late-ripening.

33 And Moses went away from Pharaoh out of the city, and spread out his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured out upon the earth.

34 And when Pharaoh saw that the rain, and the hail, and the thunders had ceased, he sinned yet farther, and hardened his heart, he and his servants.

35 And the heart of Pharaoh remained hardened, and he did not let the children of Israel go; as the Lord had spoken by the hand of Moses.

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EXODUS (SHEMOT) CHAPTER 10

1 And the Lord said unto Moses, Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, in order that I might display these my signs in the midst of them:

2 And in order that thou mayest tell in the ears of thy son, and of thy son's son, the wonders which I have wrought in Egypt, and my signs which I have shown among them; and ye shall know now that I am the Lord.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Eternal, the God of the Hebrews, How long yet wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 For, if thou refusest to let my people go, behold, I will bring tomorrow locusts into thy boundary.

5 And they shall cover the face of the earth, so that one shall not be able to see the earth: and they shall eat the residue of that which escaped, which hath been left unto you from the hail, and they shall eat off every tree which groweth for you out of the field:

6 And thy houses, and the houses of all thy servants, and the houses of all the Egyptians shall be full of them; such as neither thy fathers, nor thy fathers' fathers have seen, since the day of their being upon the earth, until this day; and he turned himself, and went out from Pharaoh.

7 And the servants of Pharaoh said unto him, How long shall this man be unto us for a snare? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

8 And Moses was brought back with Aaron unto Pharaoh; and he said unto them, Go ye, serve the Lord your God; who all are they that shall go?

9 And Moses said, With our young and with our old will we go; with our sons and with our daughters, with our flocks and with our herds will we go; for we are to hold a feast unto the Lord.

10 And he said unto them, So be the Lord with you, as I will let you go, together with your little ones: look, surely your intentions are evil.

11 Not so; go now ye men, and serve the Lord, for this you desire: and they were driven out from Pharaoh's presence.

12 And the Lord said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, and they shall come up over the land of Egypt, and eat every herb of the earth, all that the hail hath left.

13 And Moses stretched forth his staff over the land of Egypt, and the Lord urged an east wind over the land all that day, and all the night; when it was morning, the east wind bore along the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the boundaries of Egypt; in very large masses; before them there were no such locusts as they, and after them there will not be any such.

15 And they covered the face of the whole earth, so that the earth was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left: and there was not left any green thing on the trees, or on the herbs of the field, throughout all the land of Egypt.

16 Then made Pharaoh haste to call for Moses and Aaron; and he said, I have sinned against the Lord your God, and against you.

17 And now forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me only this death.

18 And he went out from Pharaoh, and entreated the Lord.

19 And the Lord turned a very strong west wind, which bore away the locusts, and cast them into the Red Sea; there was not left one locust in all the boundary of Egypt.

20 But the Lord hardened Pharaoh's heart, so that he did not let the children of Israel go.

21 And the Lord said unto Moses, Stretch out thy hand toward heaven, and there shall be darkness over the land of Egypt, and it shall be a darkness of the night.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither did they rise, any one from his place, for three days; but for all the children of Israel there was light in their dwellings.

24 And Pharaoh called for Moses, and said, Go ye, serve the Lord; only your flocks and your herds shall remain behind: also your little ones may go with you.

25 And Moses said, Even thou also must give into our hand sacrifices and burnt- offerings, that we may sacrifice [them] unto the Eternal, our God.

26 And also our cattle must go with us, there shall not be left behind a single hoof, for thereof must we take to serve the Lord our God; and we cannot know with what we must serve the Lord, until we come thither.

27 But the Lord hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee away from me; take heed to thyself, see my face no more; for on the day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will not see thy face again any more.

EXODUS (SHEMOT) CHAPTER 11

1 And the Lord said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; after that he will let you go hence: when he doth let you go, he shall surely thrust you out altogether from here.

2 Speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor, vessels of silver, and vessels of gold.

3 And the Lord gave the people favor in the eyes of the Egyptians; also the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.

4 And Moses said, Thus hath said the Lord, About midnight will I go out in the midst of Egypt:

5 And there shall die every first-born in the land of Egypt, from the first-born of Pharaoh that is to sit upon his throne,

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even unto the first-born of the maid-servant that is behind the mill; and every first-born of cattle.

6 And there shall be a great cry throughout all the land of Egypt, the like of which hath never been, and the like of which will not be any more.

7 But against any of the children of Israel not a dog shall move his tongue, neither against man nor beast; in order that ye may know how that the Lord doth distinguish between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow themselves down unto me, saying, Get thee out, and all the people that followeth thee; and after that I will go out: and he went out from Pharaoh in a burning anger.

9 And the Lord said unto Moses, Pharaoh will not hearken unto you; in order that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

EXODUS (SHEMOT) CHAPTER 12

(The Hebrews journeyed from Pi-Rameses [Avaris] to Succoth ["confinements," Sukkot, Exodus 12:37], a place of store houses and canal locks. On their way out, the Habiru, under the leadership of Mose, encountered the "divided water" which traditionally was mislocated as the Red Sea but originally refered to the crossing of the Canal of the Pharaos near Migdol by the Bitter Lakes [that were used as flow-round basin to keep the salt water out of the canal and the Nile]: "And the Lord said unto Moses: ". . . And lift thou up thy rod [open the lock's gate with the lever], and stretch out thy hand over the sea, and divide it [and let the water flow out of the lock]; and the children of Israel shall go into the midst of the sea [the water] on dry ground." Exodus 14:15-16. The canal was once built by Pharao Khakaure Senusret III [r. 1878-1839 BC] in around 1850 BC in order to facilitate sea trade with India and Mesopotamia. Search for Avaris, Dr Manfred Bietak.)

1 And the Lord spoke unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the chief of months: the first shall it be unto you of the months of the year.

3 Speak ye unto all the congregation of Israel, saying, On the tenth day of this month they shall take to themselves every man a lamb for every family, a lamb for every house:

4 And if the household be too small for a lamb, then shall he take it with his neighbor who is next unto his house, according to the number of the souls; every man according to what he eateth shall ye make a count for the lamb.

5 A lamb without blemish, a male of the first year shall ye have; from the sheep, or from the goats may ye take it.

6 And ye shall have it in keeping until the fourteenth day of the same month; and then the whole assembly of the congregation of Israel shall kill it toward evening.

7 And they shall take of the blood, and put it on the two side-posts and on the upper door-post, in the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roasted by the fire, with unleavened bread; together with bitter herbs shall they eat it.

9 You shall not eat of it raw, nor in any wise sodden with water; but roasted by the fire; its head with its legs, and with its entrails.

10 And ye shall not let any thing of it remain until morning; and that which remaineth of it until morning ye shall burn with fire.

11 And thus shall ye eat it, With your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste, it is passover unto the Lord.

12 And I will pass through the land of Egypt in this night, and I will smite every first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgments: I am the Lord.

13 And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you; and there shall be no plague against you to destroy, when I smite [others] in the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall celebrate it as a feast unto the Lord; throughout your generations, as an ordinance for ever shall ye celebrate it.

15 Seven days shall ye eat unleavened bread; but on the first day ye shall have put away leaven out of your houses; for whosoever eateth leavened bread, that soul shall be cut off from Israel, from the first day until the seventh day.

16 And on the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation to you; no manner of work shall be done on them, save what is eaten by every man, that only may be prepared by you.

17 And ye shall observe the unleavened bread; for on this selfsame day have I brought forth your armies out of the land of Egypt; therefore shall ye observe this day in your generations as an ordinance for ever.

18 In the first month, on the fourteenth day of the month, at evening, shall ye eat unleavened bread, until the one and twentieth day of the month at evening.

19 Seven days no leaven shall be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or one born in the land.

20 Nothing that is leavened shall ye eat; in all your habitations shall ye eat unleavened bread.

21 And Moses called for the elders of Israel, and said unto them, Draw out and take for yourselves lambs according to your families, and kill the passover sacrifice.

22 And ye shall take a bunch of hyssop, and dip in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out frown the door of his house until the morning.

23 And the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two

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side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite.

24 And ye shall observe this thing, as an ordinance for thee and for thy sons for ever.

25 And it shall come to pass, when ye be come into the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the passover unto the Lord, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and our houses he spared; and the people bent the head and bowed themselves.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

29 And it came to pass at midnight, that the Lord smote every first-born in the land of Egypt, from the first-born of Pharaoh that was to sit on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not some one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the Eternal, as ye have spoken.

32 Also your flocks and your herds take, as ye have spoken, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, to make haste to send them away out of the land; for they said, We are all dying.

34 And the people took up their dough before it was yet leavened, their kneading- troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel had done according to the word of Moses; and they had asked of the Egyptians vessels of silver, and vessels of gold, and garments.

36 And the Lord had given the people favor in the eyes of the Egyptians, so that they gave unto them what they required; and they emptied out Egypt.

37 And the children of Israel journeyed from Ra'meses to Succoth, about six hundred thousand men on foot, beside children.

38 And a mixed multitude also went up with them; and flocks, and herds, a very large amount of cattle.

39 And they baked of the dough, which they had brought forth out of Egypt, unleavened cakes, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared any provisions for themselves.

40 Now the time of the residence of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, and it happened even on the selfsame day, that all the armies of the Lord went out from the land of Egypt.

42 A night to be observed was this unto the Lord to bring them out from the land of Egypt: this is that night holy to the Lord, to be observed by all the children of Israel in their generations.

43 And the Lord said unto Moses and Aaron, This is the ordinance of the passover: No stranger shall eat thereof.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A resident foreigner and a hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; and no bone shall ye break in it.

47 All the congregation of Israel shall prepare it.

48 And when a stranger sojourneth with thee, and will prepare the passover to the Lord, let his males be circumcised, and then let him come near and prepare it, and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 And all the children of Israel did so; as the Lord had commanded Moses and Aaron, so did they.

51 And it came to pass on the selfsame day, that the Lord did bring forth the children of Israel out of the land of Egypt by their armies.

EXODUS (SHEMOT) CHAPTER 13

1 And the Lord spoke unto Moses, saying,

2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 And Moses said unto the people, Remember this day, on which ye came out from Egypt, out of the house of slavery; for by strength of hand the Lord brought you out from here: and no leavened bread shall be eaten.

4 This day go ye out, in the month of Abib.

5 And it shall be, when the Lord doth bring thee into the land of the Canaanites, and the Hittites, and the Emorites, and the Hivites, and the Jebusites, which he hath sworn unto thy fathers to give unto thee, a land flowing with milk and honey, that thou shalt perform this service in this month.

6 Seven days shalt thou eat unleavened bread, and on the seventh day shall be a feast to the Lord.

7 Unleavened bread shall be eaten these seven days; and there shall not be seen with thee any leavened bread, neither shall there be seen with thee any leaven in all thy boundaries.

8 And thou shalt tell thy son on that day, saying, This is done for the sake of that which the Lord did unto me when I came forth out of Egypt.

9 And it shall be unto thee for a sign upon thy hand, and for a memorial between thy eyes, in order that the law of the

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Lord may be in thy mouth; for with a strong hand hath the Lord brought thee forth out of Egypt.

10 And thou shalt keep this ordinance in its season, from year to year.

11 And it shall be, when the Lord doth bring thee into the land of the Canaanites, as he hath sworn unto thee and to thy fathers, and giveth it to thee,

12 That thou shalt set apart all that openeth the womb unto the Lord; and every firstling that cometh of a beast which thou shalt have, the males, shall belong to the Lord.

13 And every firstling of an ass shalt thou redeem with a lamb; and if thou wilt not redeem it, then shalt thou break its neck: and all the first-born of man among thy children shalt thou redeem.

14 And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us forth out of Egypt, out of the house of slavery;

15 And it came to pass, when Pharaoh obstinately refused to let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first- born of beast; therefore do I sacrifice to the Lord all that openeth the womb, being males; but all the first-born of my children must I redeem.

16 And it shall be for a sign upon thy hand, and for frontlets between thy eyes; that by strength of hand the Lord brought us forth out of Egypt.

17 And it came to pass, when Pharaoh let the people go, that God did not lead them the way through the land of the Philistines, because it was near; for God said, Lest peradventure the people repent when they see war, and return to Egypt.

18 But God led the people about, by the way of the wilderness to the Red Sea: and the children of Israel went up armed out of the land of Egypt.

19 And Moses took the bones of Joseph with him; for he had caused the children of Israel to swear, saying, God will surely visit you, and ye shall then carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, at the edge of the wilderness.

21 And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give light to them; that they might go by day and by night:

22 He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

EXODUS (SHEMOT) CHAPTER 14

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel, that they turn back and encamp before Pi- hachiroth, between Migdol and the sea; in front of Baal-zephon; opposite to this shall ye encamp by the sea.

3 And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden the heart of Pharaoh, that he shall follow after them; and I will get myself honor on Pharaoh, and on all his host; and the Egyptians shall know that I am the Lord; and they did so.

5 And it was told to the king of Egypt that the people had fled; and the heart of Pharaoh and of his servants was changed with respect to the people, and they said, What is this which we have done, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the Lord hardened the heart of Pharaoh, the king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with a high hand.

9 And the Egyptians pursued after them, and they overtook them encamping by the sea, all the horses and chariots of Pharaoh, and his horsemen, and his army, beside Pi-hachiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them, and they were greatly afraid; and the children of Israel cried out unto the Lord.

11 And they said unto Moses, Is it because there were no graves in Egypt, that thou hast taken us away to die in the wilderness? what is this which thou hast done to us, to bring us forth out of Egypt?

12 Is not this the word that we spoke unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it is better for us to serve the Egyptians than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which he will do for you today; for as ye have seen the Egyptians today, ye shall not see them again any more for ever.

14 The Lord will fight for you, and ye shall hold your peace.

15 And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward;

16 But do thou lift up thy staff, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go through the midst of the sea on dry ground.

17 And I, behold, I will harden the heart of the Egyptians, and they shall follow them: and I will get myself honor on Pharaoh, and on all his host, on his chariots, and on his horsemen.

18 And the Egyptians shall know that I am the Lord, when I have got myself honor on Pharaoh, on his chariots, and on his horsemen.

19 And the angel of God, that went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to the first],

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but it gave light by night [to these]: and the one came not near unto the other all the night.

21 And Moses stretched out his hand over the sea; and the Lord drove back the sea with a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them, on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them, all Pharaoh's horses, his chariots, and his horsemen, to the midst of the sea.

24 And it came to pass in the morning watch, that the Lord looked unto the camp of the Egyptians with the pillar of fire and of the cloud, and brought into confusion the camp of the Egyptians;

25 And he took off the wheels of their chariots, and caused them to move onward with difficulty; and the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thy hand over the sea, and the waters shall return over the Egyptians, over their chariots, and over their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned, when the morning appeared, to its strength; while the Egyptians were fleeing against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen with all the host of Pharaoh that came after them into the sea: there remained of them not even one.

29 But the children of Israel walked upon dry ground in the midst of the sea; and the waters were unto them a wall on their right hand, and on their left.

30 Thus the Lord saved Israel on that day out of the land of the Egyptians; and Israel saw the Egyptians dead upon the shore of the sea.

31 And Israel saw that great power which the Lord had shown on the Egyptians: and the people feared the Lord, and then believed in the Lord, and in Moses his servant.

EXODUS (SHEMOT) CHAPTER 15

1 Then sang Moses and the children of Israel this song unto the Lord, and thus did they say, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 My strength and song is the Lord, and he is become my salvation: he is my God, and I will declare his praise, the God of my father, and I will exalt him.

3 The Eternal is the Lord of war; the Eternal is his name.

4 The chariots of Pharaoh and his host hath he hurled into the sea; and the chosen of his captains are sunk in the Red Sea.

5 The depths have covered them; they went down to the bottom as a stone.

6 Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy.

7 And in the greatness of thy excellency hast thou overthrown those that rose up against thee; thou didst send forth thy wrath, it consumed them as stubble.

8 And with the breath of thy nostrils the waters were heaped up together, the floods stood upright as a wall; congealed were the depths in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sunk as lead in mighty waters.

11 Who is like unto thee, O Lord, among the mighty? who is like unto thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou didst stretch out thy right hand, the earth swallowed them.

13 Thou leadest forth in thy kindness the people thou hast redeemed; thou guidest it in thy strength unto the habitation of thy holiness.

14 Nations hear it and tremble: sorrow seizeth the inhabitants of Palestine.

15 Then were troubled the dukes of Edom; the mighty men of Moab, trembling seizeth them; faint-hearted become all the inhabitants of Canaan. l

16 Fear and dread shall fall upon them; by the greatness of thy arm they shall be still as a stone: till thy people pass over, O Lord, till this people pass over, which thou hast purchased.

17 Thou wilt bring them, and plant them on the mountain of thy inheritance, the place, O Lord, which thou hast wrought for thy residence, the sanctuary, O Lord, which thy hands have established.

18 The Lord will reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again upon them the waters of the sea; but the children of Israel went on dry ground through the midst of the sea.

20 Then took Miriam the prophetess, the sister of Aaron, a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam began her song to them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 And Moses caused Israel to depart from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And they came to Marah; but they could not drink the waters of Marah, for they were bitter; therefore they called its name Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the Lord; and the Lord showed him a tree, which he cast into the waters, and the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

26 And he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his

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eyes, and wilt give ear to his commandments, and wilt keep all his statutes: I will put none of those diseases upon thee, which I have brought upon the Egyptians; for I the Lord am thy physician.

27 And they came to Elim, and there were twelve wells of water, and seventy palm- trees: and they encamped there by the water.

EXODUS (SHEMOT) CHAPTER 16

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pot, when we ate bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the Lord unto Moses, Behold, I will let rain for you bread from heaven; and the people shall go out and gather a certain portion every day, in order that I may prove it, whether it will walk in my law, or not.

5 And it shall come to pass, on the sixth day, when they prepare what they shall have brought in, that it shall be twice as much as they shall gather daily.

6 And Moses and Aaron said unto all the children of Israel, At evening, then shall ye know that it is the Lord who hath brought you out from the land of Egypt:

7 And in the morning, then shall ye see the glory of the Lord; since he heareth your murmurings against the Lord; and what are we, that ye should murmur against us?

8 And Moses said, When the Lord giveth you in the evening flesh to eat, and bread in the morning to the full; since the Lord heareth your murmurings which ye murmur against him:—what are we then? not against us are your murmurings, but against the Lord.

9 And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord; for he hath heard your murmurings.

10 And it came to pass, as Aaron was speaking unto the whole congregation of the children of Israel, that they turned round toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

11 And the Lord spoke unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, Toward evening ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Eternal your God.

13 And it came to pass, that at evening the quails came up, and covered the camp; and in the morning there was a layer of dew round about the camp.

14 And when the layer of dew was gone up, behold, there was upon the face of the wilderness something fine in grains, small as the hoar-frost, on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna, for they knew not what it was; and Moses said unto them, This is the bread which the Lord hath given you to eat.

16 This is the thing which the Lord hath commanded, Gather of it every man according to his eating: an omer for every head, according to the number of your persons that every man hath in his tent, shall ye take.

17 And the children of Israel did so; and they gathered, some much, some little.

18 And when they measured it with an omer, he that had gathered much had nothing over, and he that had gathered little had no lack: every man according to his eating, had they gathered.

19 And Moses said, Let no man leave of it till the morning.

20 But they hearkened not unto Moses; but some men left of it until morning, and it bred worms, and stank; and Moses was wroth with them.

21 And so they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

22 And it came to pass on the sixth day, that they gathered twofold bread, two omers for every one; all the rulers of the congregation came and told it to Moses.

23 And he said unto them. This is what the Lord hath spoken, A rest, a holy rest is unto the Lord tomorrow: that which ye will bake bake today, and what ye will seethe seethe today; and all the remaining lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses had bidden; and it did not stink, nor was there any worm therein.

25 And Moses said, Eat it today; for a sabbath is this day unto the Lord: today ye will not find it in the field.

26 Six days shall ye gather it; but on the seventh day, the sabbath, on it there shall be none.

27 And it came to pass on the seventh day, that there went out some of the people to gather; but they found nothing.

28 And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, that the Lord hath given you the sabbath, therefore he giveth you on the sixth day bread for two days; remain ye, every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna, [[Man]]; and it was like coriander-seed, white, and its taste was like wafers made with honey.

32 And Moses said, This is the thing which the Lord hath commanded, One omer-full of it is to be kept for your generations; in order that they may see the bread which I gave you to eat in the wilderness, when I brought you forth out of the land of Egypt.

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33 And Moses said unto Aaron, Take a flask, and put therein an omer-full of manna, and lay it up before the Lord, to be kept for your generations.

34 As the Lord had commanded Moses, so did Aaron lay it up before the Testimony, to be kept.

35 And the children of Israel ate the manna forty years, until they came to an inhabited land; the manna they did eat, until they came unto the borders of the land of Canaan.

36 But the omer is a tenth part of an ephah.

EXODUS (SHEMOT) CHAPTER 17

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeyings, by the order of the Lord; and they encamped in Rephidim, and there was no water for the people to drink.

2 And the people quarrelled with Moses, and said, Give us water that we may drink; and Moses said unto them, Why will ye quarrel with me? why will ye tempt the Lord?

3 And the people thirsted there for water; and the people murmured against Moses, and said, For what purpose is it that thou hast brought us up out of Egypt, to kill me and my children and my cattle with thirst?

4 And Moses cried unto the Lord, saying, What shall I do unto this people? but little is wanting and they will stone me.

5 And the Lord said unto Moses, Pass on before the people, and take with thee some of the elders of Israel; and thy staff, wherewith thou smotest the river, take in thy hand, and go.

6 Behold, I will be standing before thee there upon the rock at Horeb; and thou shalt smite the rock, and there shall come out from it water, and the people shall drink; and Moses did so before the eyes of the elders of Israel.

7 And he called the name of the place Massah and Meribah; because of the quarrelling of the children of Israel, and because they tempted the Lord, saying, Is then the Lord among us, or not?

8 Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose for us men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the staff of God in my hand.

10 And Joshua did as Moses had said to him, to fight with Amalek; and Moses, Aaron, and Chur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, that Amalek prevailed.

12 But when the hands of Moses became heavy, they took a stone, and put it under him, and he sat thereon; and Aaron and Chur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the Lord said unto Moses, Write this for a memorial in the book, and rehearse it in the ears of Joshua; for I will utterly blot out the remembrance of Amalek from under the heavens.

15 And Moses built an altar, and called its name Adonay Nissy [[The Lord is my Banner]].

16 And he said, Because the Lord hath sworn on his throne, that the Lord will have war with Amalek from generation to generation.

EXODUS (SHEMOT) CHAPTER 18

1 And Jithro, the priest of Midian, Moses' father-in-law, heard all that God had done for Moses, and for Israel his people, that the Lord had brought forth Israel out of Egypt.

2 Then took Jithro, the father-in-law of Moses, Zipporah, the wife of Moses, after he had sent her back,

3 And her two sons; of whom the name of the one was Gershom; for he said, I have been a stranger in a foreign land:

4 And the name of the other was Eliezer; for the God of my father was my help, and delivered me from the sword of Pharaoh.

5 And Jithro, the father-in-law of Moses, came with his sons and his wife unto Moses, unto the wilderness, where he was encamped at the mount of God.

6 And he sent word unto Moses, I thy father-in-law Jithro am coming unto thee, with thy wife, and her two sons with her.

7 And Moses went out to meet his father-in-law, and bowed himself, and kissed him; and they asked each other after their welfare; and they went into the tent.

8 And Moses told his father-in-law all which the Lord had done unto Pharaoh and to the Egyptians on account of Israel, all the hardship which had come upon them by the way, and how the Lord had delivered them.

9 And Jithro rejoiced over all the goodness which the Lord had done to Israel, that he had delivered it out of the hand of the Egyptians.

10 And Jithro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Eternal is great above all gods; for by the very thing wherein they sinned presumptuously was punishment brought upon them.

12 And Jithro, the father-in-law of Moses, offered a burnt-offering and sacrifices unto God; and Aaron came, with all the elders of Israel, to eat bread with the father-in-law of Moses, before God.

13 And it came to pass on the morrow, that Moses sat to judge the people; and the people stood around Moses from the morning unto the evening.

14 And the father-in-law of Moses saw all that he did to the people; and he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people standeth around thee from morning until evening?

15 And Moses said unto his father-in-law, Because the people cometh unto me to inquire of God.

16 When they have a matter of dispute, they come unto me; and I judge between one and the other, and I make them know the statutes of God, and his laws.

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17 And the father-in-law of Moses said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee; for the thing is too heavy for thee; thou wilt not be able to perform it by thyself alone.

19 Now hearken unto my voice, I will give thee counsel, and may God be with thee, Be thou for the people a mediator with God, that thou mayest bring the causes unto God.

20 And thou shalt explain to them the statutes and the laws; and thou shalt make them know the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt select out of all the people able men, such as fear God, men of truth, hating [their own] gain; and place these over them, as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all times; and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thee, when they shall bear with thee.

23 If thou wilt do this thing, and God commandeth it thee, then wilt thou be able to endure; and also the whole of this people will come to its place in peace.

24 And Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and placed them as heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all times; any difficult cause they brought unto Moses, but every small cause they judged themselves.

27 And Moses dismissed his father-in-law; and he went his way unto his own land.

EXODUS (SHEMOT) CHAPTER 19

1 In the third month, after the children of Israel were gone forth out of the land of Egypt, the same day they came into the wilderness of Sinai.

2 For they had departed from Rephidim, and they came to the desert of Sinai, and encamped in the wilderness; and Israel encamped there opposite the mount.

3 And Moses went up unto God, and the Lord called unto him from the mount, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel.

4 Ye have yourselves seen what I have done unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself.

5 Now therefore, if you will truly obey my voice, and keep my covenant, then shall ye be unto me a peculiar treasure above all nations; for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and a holy nation; these are the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before them all these words which the Lord had commanded him.

8 And all the people answered unanimously, and said, all that the Lord hath spoken will we do; and Moses returned the words of the people unto the Lord.

9 And the Lord said unto Moses, Behold, I will come unto thee in a thick cloud, for the sake that the people may hear when I speak with thee, and that also in thee they shall believe for ever; and Moses told the words of the people unto the Lord.

10 And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes.

11 And they shall be ready against the third day; for on the third day will the Lord come down, before the eyes of all the people, upon mount Sinai.

12 And thou shalt set bounds unto the people, round about, saying, Take heed to yourselves, that ye go not up into the mount, nor touch the border of it; whosoever toucheth the mount shall surely be put to death.

13 Yet not a hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they may come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people: and they washed their clothes.

15 And he said unto the people, Be ready against the third day; approach not unto a woman.

16 And it came to pass on the third day when it was morning, that there were thunders and lightnings, and a heavy cloud was upon the mount, and the voice of the cornet was exceedingly loud; so that all the people that were in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they placed themselves at the foot of the mount.

18 And mount Sinai smoked in every part, because the Lord had descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And the voice of the cornet went on, and waxed louder and louder; Moses spoke, and God answered him with a loud voice.

20 And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount, and Moses went up.

21 And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them might perish.

22 And the priests also, who come near to the Lord, shall sanctify themselves; lest the Lord break forth among them.

23 And Moses said unto the Lord, The people cannot come up to mount Sinai; for thou hast charged us, saying, Set bounds about the mount and sanctify it.

24 And the Lord said unto him, Go, get thee down, and then shalt thou come up, thou, and Aaron with thee; but the priests and the people shall not break through to come up unto the Lord, lest he break forth among them.

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25 So Moses went down unto the people, and spoke unto them.

EXODUS (SHEMOT) CHAPTER 20

1 And God spoke all these words, saying,

2 I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of slavery.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thyself any graven image, or any likeness of any thing that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow thyself down to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

6 And showing mercy unto the thousandth generation of them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day to keep it holy.

9 Six days shalt thou labor, and do all thy work.

10 But the seventh day is the sabbath in honor of the Lord thy God; on it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day, and hallowed it.

12 Honor thy father and thy mother; in order that thy days may be prolonged upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbor.

17 Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

18 And all the people perceived the thunders, and the lightnings, and the sound of the cornet, and the mountain smoking; and when the people saw it, they removed trembling, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not; for in order to prove you, did God come, and in order that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that from heaven I have spoken with you.

23 Ye shall not make any thing with me; gods of silver, and gods of gold ye shall not make unto yourselves.

24 An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thy oxen; in every place where I shall permit my name to be mentioned, I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps upon my altar, that thy nakedness be not laid open thereon.

EXODUS (SHEMOT) CHAPTER 21

1 And these are the laws of justice which thou shalt set before them.

2 If thou buy a Hebrew servant, six years shall he serve; and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself; if he was the husband of a woman, then shall his wife go out with him.

4 If his master should give him a wife, and she bear him sons or daughters: the wife and her children shall belong to her master, and he shall go out by himself.

5 And if the servant should plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then shall his master bring him unto the judges, and he shall bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him till the jubilee.

7 And if a man sell his daughter for a maid-servant, she shall not go out as the men-servants go out.

8 If she please not her master, to whom he hath assigned her, then shall he aid her to be redeemed: unto a strange nation he shall have no power to sell her, seeing he hath dealt faithlessly with her.

9 And if he should assign her unto his son, then shall he do unto her after the right of the daughters.

10 If he take himself another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three things unto her, then shall she go out free, without money.

12 He that smiteth a man, so that he die, shall surely be put to death.

13 And if he did not lie in wait, but God let it come into his hand, then will I appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbor, to slay him with guile, from my altar shalt thou take him, that he may die.

15 And he that smiteth his father, or his mother, shall surely be put to death.

16 And he that stealeth a man, and selleth him, and he be found in his hand, shall surely be put to death.

17 And he that curseth his father, or his mother, shall surely be put to death.

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18 And if men strive together, and one smite the other with a stone, or with the fist, and he die not, but keepeth his bed:
19 If he rise again, and walk abroad upon his crutch, then shall he that smote him be quit; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.
20 And if a man smite his servant or his maid, with a rod, and he die under his hand, it shall be surely avenged.
21 Nevertheless, if he continue alive a day or two, it shall not be avenged; for he is his money.
22 If men strive, and hurt a woman with child, so that her children depart from her, and yet no farther mischief follow: he shall be surely punished, [with a fine,] according as the husband of the woman will lay upon him; and he shall pay this by the decision of the judges.
23 And if any mischief follow, then shalt thou give life for life.
24 Eye for eye, tooth for tooth, hand for hand, foot for foot,
25 Burning for burning, wound for wound, bruise for bruise.
26 And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for the sake of his eye.
27 And if he strike out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for the sake of his tooth.
28 If an ox gore a man or a woman, that he die: then shall the ox be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.
29 But if the ox were wont to gore in time past, and warning have been given to his owner, and he hath not kept him in, and he killeth a man or a woman: the ox shall be stoned, and his owner also should of right be put to death;
30 But there shall be laid on him a sum of money in atonement, and he shall give the ransom of his life whatsoever may be laid upon him.
31 If he gore a son, or gore a daughter, according to this judgment shall be done unto him.
32 If the ox gore a man-servant or a maid-servant, thirty shekels of silver shall he give to his master, and the ox shall be stoned.
33 And if a man open a pit, or if a man dig a pit, and do not cover it, and an ox or an ass fall therein:
34 The owner of the pit shall make it good, he shall make restitution in money unto the owner thereof; and the dead beast shall be his.
35 And if one man's ox hurt the ox of another, that he die: then shall they sell the live ox, and divide his money; and the dead ox also they shall divide.
36 But if it be known that the ox was wont to gore in time past, and his owner hath not kept him in: he shall surely pay ox for ox; and the dead shall belong to him.

EXODUS (SHEMOT) CHAPTER 22

1 If a man steal an ox or a sheep, and kill it, or sell it: five oxen shall he restore for one ox, and four sheep for one sheep.
2 If a thief be found while breaking in, and be smitten so that he die, there shall no blood be shed for him.
3 If the sun be risen upon him, there shall be blood shed for him; he shall make full restitution; if he have nothing, then shall he be sold for his theft.
4 If the thing stolen be actually found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.
5 If a man cause a field or vineyard to be eaten off, and he let his beasts enter, and they feed in another man's field; with the best of his own field, and with best of his own vineyard, shall he make restitution.
6 If a fire break out, and meet with thorns, so that stacks of corn, or the standing corn, or the field, be consumed thereby, he that kindled the fire shall surely make restitution.
7 If a man do deliver unto his neighbor money or vessels to keep, and it be stolen out of the man's house: if the thief be found, he shall pay double.
8 If the thief be not found, then shall the master of the house be brought unto the judges, [to swear] that he have not stretched out his hand against his neighbor's goods.
9 For all manner of trespass, for ox, for ass, for lamb, for raiment, or for any manner of lost thing, of which he can say, This is it, before the judges shall come the cause of both parties, and he, whom the judges may condemn, shall pay double unto his neighbor.
10 If a man deliver unto his neighbor an ass, or an ox, or a lamb, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:
11 Then shall an oath of the Lord be between them both, that he have not stretched out his hand against his neighbor's goods; and the owner of it shall accept this, and he shall not make it good.
12 But if it be stolen from him, he shall make restitution unto the owner thereof.
13 If it be torn in pieces, then let him bring it as evidence; that which was torn he shall not make good.
14 And if a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof not being with it, he shall surely make it good.
15 But if the owner thereof be with it, he shall not make it good; if it be a hired thing, the loss is included in its hire.
16 And if a man seduce a virgin that is not betrothed, and lie with her, he shall surely endow her to be his wife.
17 If her father refuse to give her unto him, he shall pay money according to the dowry of virgins.
18 Thou shalt not suffer a witch to live.
19 Whosoever lieth with a beast shall surely be put to death.
20 He that sacrificeth unto any god, save unto the Lord only, shall be utterly destroyed.
21 And a stranger thou shalt not vex, and shalt not oppress him; for strangers ye were in the land of Egypt.
22 Ye shall not afflict any widow, or fatherless child.
23 If thou afflict him in any wise; [for if he cry at all unto me, I will surely hear his cry:]

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24 My wrath shall wax hot, and I will slay you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to my people, to the poor by thee, thou shalt not be to him as a lender of money; thou shalt not lay upon him usury.

26 If thou take at all thy neighbor's raiment in pledge, thou shalt restore it unto him by the time the sun goeth down;

27 For it is his only covering, it is his raiment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 The judges thou shalt not revile; and a ruler among thy people thou shalt not curse.

29 The first of thy ripe fruits, and of thy liquors, shalt thou not delay to offer; the first-born of thy sons shalt thou give unto me.

30 In like manner shalt thou do with thy ox, with thy sheep; seven days it shall be with its dam; on the eighth day thou shalt give it me.

31 And holy men shall ye be unto me: and flesh that is torn of beasts in the field, shall ye not eat; to the dogs shall ye cast it.

EXODUS (SHEMOT) CHAPTER 23

1 Thou shalt not receive a false report: put not thy hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to incline after many, to wrest judgment.

3 Neither shalt thou countenance a poor man in his cause.

4 If thou meet thy enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to unload him, [thou must not do so, but] thou shalt surely unload with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thyself far from a false speech; and him who hath been declared innocent and righteous thou shalt not slay; for I will not justify the wicked.

8 And thou shalt take no bribe; for the bribe blindeth the clear-sighted, and perverteth the words of the righteous.

9 And a stranger shalt thou not oppress; for ye know well the spirit of the stranger, seeing ye yourselves were strangers in the land of Egypt.

10 And six years shalt thou sow thy land, and shalt gather in the fruits thereof;

11 But the seventh year shalt thou let it rest and lie still; that the needy of thy people may eat [of it]; and what they leave the beasts of the field shall eat: in like manner shalt thou deal with thy vineyard, and with thy olive tree.

12 Six days shalt thou do thy work, and on the seventh day shalt thou rest; that thy ox and thy ass may repose, and the son of thy hand-maid, and the stranger, may be refreshed.

13 And in all things that I have said unto you be on your guard; and of the name of other gods ye shall make no mention, it shall not be heard out of thy mouth.

14 Three times shalt thou keep a feast unto me in the year.

15 The feast of unleavened bread shalt thou keep; seven days shalt thou eat unleavened bread, as I commanded thee, in the time appointed of the month of Abib; for in it thou camest out from Egypt: and none shall appear before me empty.

16 And the feast of harvest, of the first-fruits of thy labors, which thou hast sown in thy field: and the feast of ingathering, at the conclusion of the year, when thou gatherest in thy labors out of the field.

17 Three times in the year shall all thy males appear before the Lord, the Eternal.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my festive sacrifice remain until morning.

19 The first of the first-fruits of thy land shalt thou bring unto the house of the Lord thy God. Thou shalt not seethe a kid in its mother's milk.

20 Behold, I send an angel before thee, to keep thee on the way, and to bring thee unto the place which I have prepared.

21 Beware of him, and obey his voice, disobey him not; for he will not pardon your transgression, because my name is in him.

22 But if thou wilt carefully hearken to his voice, and do all that I shall speak: then will I be an enemy unto thy enemies, and afflict those that afflict thee.

23 For my angel shall go before thee, and bring thee in unto the Emorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their deeds; but thou shalt utterly overthrow them, and completely break down their statuary images.

25 And ye shall serve the Lord your God, and he will bless thy bread, and thy water; and I will remove sickness from the midst of thee.

26 There shall be no one casting her children, nor a barren woman, in thy land; the number of thy days I will make full.

27 My terror will I send before thee, and will bring in confusion all the people to which thou shalt come; and I will make all thy enemies turn their back unto thee.

28 And I will send hornets before thee, and they shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 Little by little will I drive them out from before thee, until thou be increased and canst possess the land.

31 And I will set thy bounds from the Red Sea unto the sea of the Philistines, and from the desert unto the river; for I will deliver into your hand the inhabitants of the land, and thou shalt drive them out before thee.

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32 Thou shalt not make a covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they cause thee to sin against me; for thou mightest [be led to] serve their gods, and this would surely be a snare unto thee.

EXODUS (SHEMOT) CHAPTER 24

1 And unto Moses he said, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and ye shall bow yourselves down afar off.

2 And Moses alone shall come near unto the Lord, but they shall not come nigh; and the people shall not go up with him.

3 And Moses came and told the people all the words of the Lord, and all the laws of justice; and all the people answered with one voice, and said, all the words which the Lord hath spoken will we do.

4 And Moses wrote down all the words of the Lord, and he rose up early in the morning, and built an altar at the foot of the mount, and twelve pillars, according to the twelve tribes of Israel.

5 And he then sent the young men of the children of Israel, and they offered burnt- offerings, and sacrificed peace-offerings unto the Lord, of oxen.

6 And Moses took the half of the blood, and put it in basins; and the [other] half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the hearing of the people; and they said, all that the Lord hath spoken will we do and obey.

8 And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

9 Then went up Moses, with Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

10 And they saw the God of Israel; and the place under his feet was like a paved work of brilliant sapphire, and like the color of heaven in clearness.

11 And against the nobles of the children of Israel he stretched not forth his hand; and they saw [the glory of] God, and did eat and drink.

12 And the Lord said unto Moses, come up to me to the mount, and remain there: and I will give thee the tables of stone, with the law, and the commandment which I have written, to teach them.

13 And Moses rose up, and his servant Joshua; and Moses went up to the mount of God.

14 And unto the elders he said, Tarry ye for us here, until the time we come again unto you; and, behold, Aaron and Chur are with you, whoever may have any cause to be decided, let him come unto them.

15 And Moses went up to the mount, and the cloud covered the mount.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and he called unto Moses on the seventh day out of the midst of the cloud.

17 And the appearance of the glory of the Lord was like a devouring fire on the top of the mount, before the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and ascended the mount; and Moses was on the mount forty days and forty nights.

EXODUS (SHEMOT) CHAPTER 25

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel, that they may bring me an offering; from every man whose heart prompteth him thereto shall ye take my offering.

3 And this is the offering which ye shall take from them: gold, and silver, and copper,

4 And blue, and purple, and scarlet yarn, and linen thread, and goats' hair,

5 And rams' skins died red, and badgers' skins, and shittim wood,

6 Oil for lighting, spices for the anointing oil, and for the incense of spices,

7 Onyx stones, and stones for setting, for the ephod, and for the breastplate.

8 And they shall make me a sanctuary; and I will dwell in the midst of them.

9 In accordance with all that I show thee, the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 And they shall make an ark of shittim wood: two cubits and a half shall be its length, and a cubit and a half its breadth, and a cubit and a half its height.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it; and thou shalt make upon it a crown of gold round about.

12 And thou shalt cast for it four rings of gold, and put them on the four corners thereof; namely, two rings shall be on the one side of it, and two rings on the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt place the staves into the rings, upon the sides of the ark, that the ark may be borne with them.

15 In the rings of the ark shall the staves remain: they shall not be removed therefrom.

16 And thou shalt put into the ark the testimony which I will give unto thee.

17 And thou shalt make a cover of pure gold; two cubits and a half shall be its length, and a cubit and a half its breadth.

18 And thou shalt make two cherubim of gold, of beaten work shalt thou make them, on the two ends of the cover.

19 And make one cherub on the one end, and the other cherub on the other end; from the cover itself shall ye make the cherubim on the two ends thereof.

20 And the cherubim shall be spreading forth their wings on high, overshadowing the cover with their wings, with their faces turned one to the other; toward the cover shall the faces of the cherubim be directed.

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21 And thou shalt put the cover above upon the ark; and in the ark shalt thou put the testimony which I will give unto thee.

22 And I will meet with thee there, and I will speak with thee from above the cover, from between the two cherubim which are upon the ark of the testimony, all that which I will command thee unto the children of Israel.

23 Thou shalt also make a table of shittim wood; two cubits shall be its length, and a cubit its breadth, and a cubit and a half its height.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a rim of a hand's breadth round about; and thou shalt make a golden crown on its rim round about.

26 And thou shalt make for it four rings of gold, and thou shalt put the rings on the four corners that are on its four feet.

27 Close under the rim shall the rings be; as receptacles for the staves, to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold; and the table shall be borne with them.

29 And thou shalt make its dishes, and its spoons, and its supporters, and its purifying tubes, wherewith [the bread] is to be covered: of pure gold shalt thou make them.

30 And thou shalt set upon the table show-bread before me always.

31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made; its shaft, and its branches, its bowls, its knobs, and its flowers, shall be out of one piece with it.

32 And six branches shall come out of its sides; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls, almond-shaped, shall be on one branch, with a knob and a flower; and three bowls, almond-shaped, on the other branch, with a knob and a flower: so on the six branches that come out of the candlestick.

34 And on the candlestick itself shall be four bowls, almond-shaped, [with] its knobs and its flowers.

35 And there shall be a knob under the two branches that come out of the same, and a knob under the two branches that come out of the same, and a knob under the two branches that come out of the same; for the six branches that proceed out of the candlestick.

36 Their knobs and their branches shall be out of one piece with it; all of it shall be one piece of beaten work of pure gold.

37 And thou shalt make its seven lamps; and when they light its lamps, it shall give light toward the body of it.

38 And its tongs, and its snuff-dishes shall be of pure gold.

39 Out of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make them after their pattern, which thou wast shown on the mount.

EXODUS (SHEMOT) CHAPTER 26

1 The tabernacle also shalt thou make of ten curtains, of twisted linen thread, and blue, and purple, and scarlet yarn, with cherubim, of weaver's work shalt thou make them.

2 The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits: there shall be one measure for all the curtains.

3 Five of the curtains shall be coupled together, one to another; and the other five curtains shall be coupled, one to another.

4 And thou shalt make loops of blue on the edge of the one curtain which is on the outside in the [one] coupling; and the like shalt thou make on the edge of the curtain which is the outmost in the second coupling.

5 Fifty loops shalt thou make on the one curtain, and fifty loops shalt thou make on the edge of the curtain that is in the second coupling; the loops shall be fixed opposite each other.

6 And thou shalt make fifty hooks of gold; and thou shalt couple the curtains together one unto the other with the hooks, and the tabernacle shall thus be one piece.

7 And thou shalt make curtains of goats' hair for a tent over the tabernacle; eleven curtains shalt thou make the same.

8 The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: there shall be one measure for the eleven curtains.

9 And thou shalt couple five of the curtains by themselves, and six of the curtains by themselves; and thou shalt double the sixth curtain toward the front side of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that is the outmost in the [one] coupling, and fifty loops on the edge of the curtain of the second coupling.

11 And thou shalt make fifty hooks of copper; and thou shalt put the hooks into the loops, and couple the tent together, that it may be one piece.

12 And the part hanging over in the excess of the curtains of the tent, the half curtain which is over, shall hang down over the back part of the tabernacle.

13 And the cubit on the one side, and the cubit on the other side in the excess in the length of the curtains of the tent, shall be hanging down over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a cover for the tent of rams' skins dyed red, and a cover of badgers' skins above.

15 And thou shalt make the boards for the tabernacle of shittim wood, standing up.

16 Ten cubits shall be the length of each board, and a cubit and a half shall be the breadth of each one board.

17 There shall be two tenons for every board, fitted in, one against the other: the like shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle: twenty boards for the south side, on the right.

19 And forty sockets of silver shalt thou make under the twenty boards; two sockets under the one board for its two tenons, and two sockets under the other board for its two tenons.

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20 And for the other side of the tabernacle, for the north side, there shall be twenty boards;
21 And their forty sockets of silver; two sockets under the one board, and two sockets under the other board.
22 And for the back wall of the tabernacle, westward, thou shalt make six boards.
23 And two boards shalt thou make for the corners of the tabernacle in the back wall.
24 And they shall be closely fitting together beneath, and they shall be closely joined together on the top by means of one ring: thus shall it be for both of them; for the two corners shall they be.
25 And so they shall be eight boards, and their sockets of silver, sixteen sockets: two sockets under the one board, and two sockets under the other board.
26 And thou shalt make bars of shittim wood: five for the boards of the one side of the tabernacle;
27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the back wall, westward;
28 And the middle bar in the midst of the boards, passing from the one end to the other end.
29 And the boards thou shalt overlay with gold, and their rings thou shalt make of gold, as receptacles for the bars; and thou shalt overlay the bars with gold.
30 And thou shalt rear up the tabernacle, according to the fashion thereof, which thou hast been shown on the mount.
31 And thou shalt make a vail of blue, and purple, and scarlet yarn, and twisted linen, of weavers' work shall it be made, with cherubim.
32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks also shall be of gold; upon four sockets of silver.
33 And thou shalt hang up the vail under the hooks; and thou shalt bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between the holy place and the holy of holies.
34 And thou shalt put the cover upon the ark of the testimony in the holy of holies.
35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle, toward the south; and the table thou shalt put on the north side.
36 And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet yarn, and twisted linen; the work of the embroiderer.
37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, their hooks also shall be of gold; and thou shalt cast for them five sockets of copper.

EXODUS (SHEMOT) CHAPTER 27

1 And thou shalt make the altar of shittim wood: five cubits long, and five cubits broad, a foursquare shall the altar be, and three cubits shall be its height.
2 And thou shalt make its horns on its four corners, from itself shall its horns be; and thou shalt overlay it with copper.
3 And thou shalt make its pots to receive its ashes, and its shovels, and its basins, and its forks, and its fire-pans; all its vessels thou shalt make of copper.
4 And thou shalt make for it a grating, of a network of copper; and thou shalt make upon the net four rings of copper, on its four corners.
5 And thou shalt put it under the compass of the altar beneath, and the net shall reach even to the half of the altar.
6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with copper.
7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, when they bear it.
8 Hollow, of boards, shalt thou make it; as it was shown to thee on the mount, so shall they make it.
9 And thou shalt make the court of the tabernacle: for the south side, on the right, the hangings for the court, of twisted linen, shall be a hundred cubits in length, for the one side.
10 And its pillars shall be twenty, with their twenty sockets of copper; the hooks of the pillars and their fillets shall be of silver.
11 And likewise for the north side in the length there shall be hangings one hundred cubits in length, and its pillars twenty with their twenty sockets of copper; the hooks of the pillars and their fillets shall be of silver.
12 And [for] the breadth of the court on the west side shall be fifty cubits of hangings; their pillars shall be ten, and their sockets ten.
13 And the breadth of the court on the front side, eastward, shall be fifty cubits.
14 And fifteen cubits of hangings shall be on the one wing; their pillars shall be three and their sockets three.
15 And on the other wing shall be fifteen cubits of hangings; their pillars shall be three, and their sockets three.
16 And for the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet yarn, and twisted linen, the work of the embroiderer; with four pillars for the same, and their four sockets.
17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver and their sockets of copper.
18 The length of the court shall be one hundred cubits, and the breadth fifty by fifty, and the height five cubits, of twisted linen, and the sockets for the same of copper.
19 All the vessels of the tabernacle in all the service thereof, and all its pins, and all the pins of the court, shall be of copper.
20 And thou shalt command the children of Israel, that they bring thee pure olive oil, beaten out, for the lighting, to cause a light to burn always.
21 In the tabernacle of the congregation, without the vail, which is before the testimony, shall Aaron with his sons arrange it [for] from the evening to the morning, before the

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Lord; as a statute for ever unto their generations, on behalf of the children of Israel.

EXODUS (SHEMOT) CHAPTER 28

1 And thou shalt let come near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may be a priest unto me; Aaron, Nadab and Abihu, Elazar and Ithamar, the sons of Aaron.

2 And thou shalt make holy garments for Aaron thy brother, for glory and for ornament.

3 And thou shalt speak unto all that are wisehearted, whom I have filled with the spirit of wisdom, that they may make garments for Aaron, to sanctify him, that he may be a priest unto me.

4 And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a checkered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and for his sons, to be a priest unto me.

5 And they shall take the gold, and the blue, and purple, and scarlet yarn, and the linen.

6 And they shall make the ephod, of gold, of blue, and of purple, of scarlet yarn, and twisted linen, of weaver's work.

7 Two shoulder-pieces shall it have joined at the two edges thereof; by which it shall be joined together.

8 And the belt for girding, which is upon it, shall be of the same make, out of the same piece with itself; of gold, of blue, and purple, and scarlet yarn, and twisted linen.

9 And thou shalt take two onyx stones, and engrave on them the names of the children of Israel:

10 Six of their names on the one stone, and the names of the remaining six on the other stone, according to the order of their birth.

11 With the work of an engraver in stone, like the engraving of a signet, shalt thou engrave the two stones with the names of the children of Israel; fitted in settings of gold shalt thou make them.

12 And thou shalt put the two stones upon the shoulder-pieces of the ephod as stones of memorial unto the children of Israel; and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.

13 And thou shalt make casings of gold;

14 And two chains of pure gold, with knots at the ends, of wreathed work shalt thou make them, and thou shalt fasten the wreathed chains to the casings.

15 And thou shalt make the breastplate of judgment, of weaver's work; after the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet yarn, and of twisted linen, shalt thou make it.

16 Four-square shall it be, double; a span in length, and a span in breadth.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row, a sardius, a topaz, and an emerald; this shall be the first row.

18 And the second row, a carbuncle, a sapphire, and a diamond.

19 And the third row, an opal, a turquoise, and an amethyst.

20 And the fourth row, a chrysolite, and an onyx, and a jasper: they shall be fitted in golden casings when they are set in.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names; [engraved] with the engraving of a signet, every one according to his name, shall they be for the twelve tribes.

22 And thou shalt make on the breastplate chains with knots at the ends, of wreathed work, of pure gold.

23 And thou shalt make on the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathed chains of gold in the two rings, on the ends of the breastplate.

25 And the [other] two ends of the two wreathed chains thou shalt fasten on the two casings, and put them on the shoulder-pieces of the ephod on the outside thereof.

26 And thou shalt make two rings of gold, and thou shalt put them on the two ends of the breastplate on its border, which is on the opposite side of the ephod, inward.

27 And thou shalt make two more rings of gold, and shalt put them on the two shoulder-pieces of the ephod underneath, toward its front part, close by its seam, above the girdle of the ephod.

28 And they shall fasten the breastplate by its rings unto the rings of the ephod with a lace of blue, that it may remain on the girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

30 And thou shalt put into the breastplate of judgment the Urim and the Thummim, and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

31 And thou shalt make the robe of the ephod altogether of blue woolen yarn.

32 And there shall be an opening in the top of it, in the midst thereof; it shall have a binding of woven work, round about its opening, as it is on the opening of a habergeon, so shall it be thereon, that it be not rent.

33 And thou shalt make on its lower hem pomegranates of blue, and purple, and scarlet yarn, round about its lower hem; and bells of gold between them round about: 34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the lower hem of the robe round about.

35 And it shall be upon Aaron when he ministereth; and his sound shall be heard when he goeth in into the holy place before the Lord, and when he cometh out, that he die not.

36 And thou shalt make a plate of pure gold, and grave upon it, like the engraving of a signet, Holy unto the Lord.

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37 And thou shalt fasten it on a lace of blue, and it shall be upon the mitre; upon the front of the mitre shall it be.

38 And it shall be upon Aaron's forehead; and Aaron shall atone for the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be upon his forehead always, that they may be received in favor before the Lord.

39 And thou shalt make the coat of linen checkered, and thou shalt make a mitre of linen, and a girdle shalt thou make of embroiderer's work.

40 And for Aaron's sons shalt thou make coats, and thou shalt make for them girdles; and bonnets thou shalt make for them, for glory and for ornament.

41 And thou shalt clothe therewith Aaron thy brother, and his sons with him; and thou shalt anoint them, and consecrate them, and sanctify them, that they may be priests unto me.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs shall they reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die; a statute for ever shall it be for him and for his seed after him.

EXODUS (SHEMOT) CHAPTER 29

1 And this is the thing that thou shalt do unto them to hallow them, to become priests unto me: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and unleavened cakes, mingled with oil, and unleavened wafers, anointed with oil; of fine wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them near in the basket, with the bullock and the two rams.

4 And Aaron and his sons shalt thou bring near unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and clothe Aaron with the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod:

6 And thou shalt put the mitre upon his head, and thou shalt fasten the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And his sons shalt thou bring near, and clothe them with coats.

9 And thou shalt gird them with the girdles, Aaron and his sons, and bind the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thus shalt thou consecrate Aaron and his sons.

10 And thou shalt cause the bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall lay their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and all the remaining blood shalt thou pour out beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the midriff above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire, without the camp: it is a sin-offering.

15 And the one ram shalt thou take; and Aaron and his sons shall lay their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it upon the altar round about.

17 And the ram shalt thou cut in pieces, and wash his inwards, and his legs, and put them with his pieces, and with his head.

18 And thou shalt burn the whole ram upon the altar, it is a burnt-offering unto the Lord; it is a sweet savor, an offering made by fire unto the Lord.

19 And thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of Aaron's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle them upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, together with his garments, and his sons, and the garments of his sons with him.

22 And thou shalt take from the ram the fat and the rump, and the fat that covereth the inwards, and the midriff above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration;

23 And one loaf of bread, and one cake of the oiled bread, and one wafer, out of the basket of the unleavened bread that is before the Lord.

24 And thou shalt put all this upon the hands of Aaron, and upon the hands of his sons; and thou shalt make with them a waving before the Lord.

25 And thou shalt then take them from their hands, and burn them upon the altar upon the burnt-offering; for a sweet savor before the Lord, it is an offering made by fire unto the Lord.

26 And thou shalt take the breast of the ram of the consecration that belongeth to Aaron, and make therewith a waving before the Lord; and it shall belong to thee as thy portion.

27 And thou shalt sanctify the breast which hath been waved, and the shoulder which hath been lifted up, which was waved, and which was heaved up, of the ram of the consecration, of that which belongeth to Aaron, and of that which belongeth to his sons:

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28 That they shall belong to Aaron and to his sons, as a statute forever, from the children of Israel; for it is a heave-offering; and a heave-offering it shall remain from the children of Israel, from the sacrifices of their peace-offerings, as their heave- offering unto the Lord.

29 And the holy garments belonging to Aaron shall be for his sons after him, to anoint them therein, and to consecrate them therein.

30 Seven days shall that one of his sons put them on who is to be priest in his place, who is to go into the tabernacle of the congregation to minister in the sanctuary.

31 And the ram of the consecration shalt thou take, and seethe his flesh in a holy place.

32 And Aaron with his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate them and to sanctify them; but a stranger shall not eat thereof, because they are holy.

34 And if aught of the flesh of the consecration sacrifice, or of the bread, remain unto the morning, then shalt thou burn the remainder with fire; it shall not be eaten, because it is holy.

35 And thou shalt do unto Aaron, and to his sons thus, all as I have commanded thee; seven days shalt thou consecrate them.

36 And a bullock shalt thou offer every day for a sin-offering as an atonement: and thou shalt cleanse the altar, in as much as thou makest an atonement upon it; and thou shalt anoint it, to sanctify it.

37 Seven days shalt thou make an atonement upon the altar and sanctify it; and the altar shall be most holy; whatsoever toucheth the altar shall be holy.

38 And this is what thou shalt offer upon the altar: Two sheep of the first year for every day, continually.

39 The one sheep shalt thou offer in the morning; and the other sheep shalt thou offer toward evening.

40 And a tenth part of fine flour mingled with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink-offering, shall be for the one sheep.

41 And the other sheep shalt thou offer toward evening; according to the meat- offering of the morning, and according to its drink-offering shalt thou do unto it, for a sweet savor, an offering made by fire unto the Lord.

42 A continual burnt-offering throughout your generations [shall this be] at the door of the tabernacle of the congregation before the Lord; where I will meet with you, to speak unto thee there.

43 And I will meet there with the children of Israel, and it shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: and both Aaron and his sons will I sanctify, that they may he priests unto me.

45 And I will dwell among the children of Israel, and I will be to them for a God.

46 And they shall know that I am the Eternal, their God, who brought them forth out of the land of Egypt, that I might dwell among them: I am the Lord their God.

EXODUS (SHEMOT) CHAPTER 30

1 And thou shalt make an altar to burn incense upon, of shittim wood shalt thou make it.

2 A cubit shall be its length, and a cubit its breadth, foursquare shall it be; and two cubits shall be its height; from itself shall its horns be.

3 And thou shalt overlay it with pure gold, its top, and its sides round about, and its horns; and thou shalt make unto it a crown of gold round about.

4 And two rings of gold shalt thou make for it beneath its crown, on its two corners shalt thou make them, upon both its sides; and they shall be as receptacles for the staves to bear it by means of them.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that is before the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon incense of spices; every morning when he dresseth the lamps, shall he burn it.

8 And when Aaron lighteth the lamps toward evening, shall he burn it; a perpetual incense before the Lord, throughout your generations.

9 Ye shall not offer thereon any strange incense, or burnt-sacrifice, or meat-offering; and a drink-offering shall ye not pour thereon.

10 And Aaron shall make an atonement upon its horns once in a year; with the blood of the sin-offering of the day of atonement, once in the year, shall he make atonement upon it, throughout your generations; it is most holy unto the Lord.

11 And the Lord spoke unto Moses, saying,

12 When thou takest the sum of the children of Israel of those who are to be numbered of them, then shall they give every man a ransom for his soul unto the Lord, when they number them; that there be no plague among them, when they number them.

13 This shall they give, every one that passeth among those that are numbered, Half a shekel after the shekel of the sanctuary; twenty gerahs to the shekel; the half of the shekel shall be the tribute to the Lord.

14 Every one that passeth among those that are numbered, from twenty years old and above, shall give the tribute unto the Lord.

15 The rich shall not give more, and the poor shall not give less than the half of a shekel, as a tribute unto the Lord, to make an atonement for your souls.

16 And thou shalt take the money of the atonement from the children of Israel, and shalt employ it for the service of the tabernacle of the congregation; and it shall be unto the children of Israel as a memorial before the Lord, to make an atonement for your souls.

17 And the Lord spoke unto Moses, saying,

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18 Thou shalt also make a laver of copper, with its foot of copper, to wash withal: and thou shalt set it between the tabernacle of the congregation and the altar, and thou shalt put therein water.

19 And Aaron and his sons shall wash out of it their hands and their feet.

20 When they go into the tabernacle of the congregation, shall they wash themselves with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto the Lord.

21 And they shall wash their hands and their feet, that they die not; and it shall be to them a statute for ever, even to him and to his seed throughout their generations.

22 And the Lord spoke unto Moses, saying,

23 And thou, take unto thyself principal spices: of pure myrrh five hundred shekels, and of sweet cinnamon, its half shall be two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of olive-oil one hin.

25 And thou shalt make of it an oil of holy anointing, a mixture, compounded after the art of the apothecary: an oil of holy anointing shall it be.

26 And thou shalt anoint therewith the tabernacle of the congregation, and the ark of the testimony,

27 And the table and all its vessels, and the candlestick and its vessels, and the altar of incense,

28 And the altar of burnt-offering with all its vessels, and the laver and its foot.

29 And thou shalt sanctify them, and they shall be most holy; whatsoever toucheth them shall be holy.

30 And Aaron and his sons shalt thou anoint, and consecrate them to be priests unto me.

31 And unto the children of Israel shalt thou speak, saying, An oil of holy anointing shall this be unto me throughout your generations.

32 Upon the flesh of man shall it not be poured, and after its proportion shall ye not make any thing like it; it is holy, and holy shall it be unto you.

33 Whosoever compoundeth the like of it, or whosoever putteth any of it upon a stranger, shall be cut off from his people.

34 And the Lord said unto Moses, Take unto thee spices, balm, and onycha, and galbanum, spices, with pure frankincense: of each shall there be an equal weight.

35 And thou shalt make it an incense, a mixture after the art of the apothecary, well mingled together, pure and holy.

36 And thou shalt pour some of it fine, and offer of it before the testimony in the tabernacle of the congregation, where I will meet with thee; most holy shall it be unto you.

37 And as for the incense which thou shalt make, according to its proportion, shall ye not make any unto yourselves: holy shall it be unto thee for the Lord.

38 Whosoever shall make the like of it, to smell thereon, shall be cut off from his people.

EXODUS (SHEMOT) CHAPTER 31

1 And the Lord spoke unto Moses, saying,

2 See, I have called by name Bezalel the son of Uri, the son of Chur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise works of art, to work in gold, and in silver, and in copper,

5 And in the cutting of stones, to set them, and in the carving of wood, to work in all manner of workmanship.

6 And behold, I have also given with him Aholiab, the son of Achissamach, of the tribe of Dan, and in the heart of all that are wise-hearted have l put wisdom; and they shall make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the cover that is thereupon, and all the vessels of the tabernacle;

8 And the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense;

9 And the altar of burnt-offering with all its vessels, and the laver and its foot;

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister therein;

11 And the anointing oil, and the incense of spices for the holy place: all as I have commanded thee shall they do.

12 And the Lord said unto Moses as followeth,

13 And thou shalt speak unto the children of Israel, saying, Above all, my sabbaths shall ye keep; for a sign it is between me and you throughout your generations; that ye may know that I am the Lord who doth sanctify you.

14 And ye shall keep the sabbath, for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work thereon, that soul shall be cut off from among his people.

15 Six days may work be done; but on the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work on the sabbath-day, shall surely be put to death.

16 And the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 Between me and the children of Israel it shall be a sign for ever; for in six days the Lord made the heavens and the earth, and on the seventh day he rested, and was refreshed:

18 And he gave unto Moses, when he had finished speaking with him upon mount Sinai, the two tables of the testimony, tables of stone, inscribed with the finger of God.

EXODUS (SHEMOT) CHAPTER 32

1 And when the people saw that Moses delayed to come down from the mount, the people assembled themselves together around Aaron, and they said unto him, Up, make us gods, that shall go before us; for of this man Moses, who hath brought us up out of the land of Egypt, we know not what is become of him.

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2 And Aaron said unto them, Take out the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people took out the golden earrings, which were in their ears, and brought them unto Aaron.

4 And he took them from their hand, and fashioned it in a mould, and he made of it a molten calf; and they said, These are thy gods, O Israel, that have brought thee up out of the land of Egypt.

5 And when Aaron saw this, he built an altar before it; and Aaron called out, and said, A feast unto the Lord is tomorrow.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought near peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the Lord spoke unto Moses, Go, get thee down; for thy people, which thou hast brought up out of the land of Egypt, hath become corrupt:

8 They have turned aside quickly from the way which I have commanded them; they have made themselves a molten calf: and they have bowed themselves to it, and have sacrificed unto it, and have said, These are thy gods, O Israel, that have brought thee up out of the land of Egypt.

9 And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people.

10 And now let me alone, and my wrath shall wax hot against them, and I will make an end of them; and I will make of thee a great nation.

11 Thereupon Moses besought the Lord his God, and said, Why, O Lord, shall thy wrath wax hot against thy people, that thou hast brought forth out of the land of Egypt, with great power and with a mighty hand?

12 Wherefore should the Egyptians say thus, For mischief did he bring them out, to slay them in the mountains, and to destroy them from the face of the earth? Turn from thy fierce wrath, and repent thee of the evil decreed against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou didst swear by thy own self, and speak unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the Lord bethought himself of the evil which he had spoken to do unto his people.

15 And Moses turned about, and went down from the mount with the two tables of the testimony in his hand: tables inscribed on both their sides; on the one side and on the other were they inscribed.

16 And the tables were the work of God, and the writing was the writing of God, engraved upon the tables.

17 And Joshua heard the noise of the people in its shouting, and he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of a shout for mastery, neither is it the voice of a cry for defeat; the noise of singing do I hear.

19 And it came to pass, when he came nigh unto the camp, and he saw the calf, and the dancing: that the anger of Moses waxed hot, and he cast from his hands the tables, and broke them at the foot of the mount.

20 And he took the calf which they had made, and burnt it in fire, and ground it to a powder, and he strewed it upon the water, and made the children of Israel drink of it.

21 And Moses said unto Aaron, What hath this people done unto thee, that thou hast brought upon it so great a sin?

22 And Aaron said, Let not the anger of my Lord wax hot: thou knowest the people, that it is bent on mischief.

23 And they said unto me, Make us gods that shall go before us; for of this man Moses, who brought us up out of the land of Egypt, we know not what hath become of him.

24 And I said unto them, Who hath any gold? They took it off themselves and gave it to me, and I cast it into the fire, and there came out this calf.

25 And Moses saw the people that it had become unruly; for Aaron had made it unruly for a disgrace among their opponents.

26 Moses then placed himself in the gate of the camp, and said, Whoever is on the Lord's side, let him come unto me! and there assembled themselves unto him all the sons of Levi.

27 And he said unto them, Thus hath said the Eternal, the God of Israel, Put ye every man his sword by his side, and go ye hither and thither, from gate to gate in the camp, and slay ye every man his brother, and every man his companion, and every man his relative.

28 And the children of Levi did according to the word of Moses: and there fell of the people on that day about three thousand men.

29 And Moses said, Consecrate yourselves today to the Lord, yea even every man on his son, and on his brother; and to bestow upon you this day a blessing.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I may obtain an atonement for your sin.

31 And Moses returned unto the Lord, and said, Oh, this people hath sinned a great sin, and they have made themselves gods of gold.

32 Yet now, if thou wilt forgive their sin—; but if not, blot me out, I pray thee, from thy book which thou hast written.

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out from my book.

34 And now go, lead the people unto the place of which I have spoken unto thee; behold, my angel shall go before thee; but on the day when I visit I will visit their sin upon them.

35 And the Lord sent a plague among the people, because that they had made the calf which Aaron made.

EXODUS (SHEMOT) CHAPTER 33

1 And the Lord said unto Moses, Depart, go up from here, thou and the people that thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it;—

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2 And I will send before thee an angel; and I will drive out the Canaanite, the Emorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;—

3 Unto a land flowing with milk and honey; for I will not go up in the midst of thee, because thou art a stiffnecked people; lest I consume thee on the way.

4 And when the people heard these evil tidings, they mourned; and no man did put his ornaments on him.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people; should I go up one moment in the midst of thee, I would consume thee; now therefore put off thy ornaments from thee, and I shall know what I will do unto thee.

6 The children of Israel then stripped themselves of their ornaments [they wore] from [the time they were at] mount Horeb.

7 And Moses took the tent, and pitched it without the camp, afar off from the camp, and called it, Tabernacle of the congregation; and it came to pass, that every one who sought [instruction of] the Lord went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, that when Moses went out unto the tent, all the people would rise up, and stand every man at the door of his tent, and look after Moses, until he was gone into the tent.

9 And it came to pass, that as Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses.

10 And when all the people saw the pillar of cloud stand at the door of the tent: then all the people rose up and prostrated themselves, every man at the door of his tent.

11 And the Lord spoke unto Moses face to face, as a man speaketh unto his friend; and then he returned into the camp; but his servant, Joshua the son of Nun, a young man, departed not out of the tent.

12 And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; but thou hast not let me know whom thou wilt send with me: and yet thou hast said, I have chosen thee by name, and thou hast also found grace in my eyes.

13 Now, therefore, I pray thee, if I have found grace in thy eyes, do make me know thy way, that I may know thee, in order that I may find grace in thy eyes; and consider that this nation is thy people.

14 And he said, My presence shall go in advance, and I will give thee rest.

15 And he said unto him, If thy presence go not [with us,] carry us not up from here.

16 For wherein shall it be known in any wise that I have found grace in thy eyes, I with thy people? is it not in that thou goest with us? so shall we be distinguished, I and thy people, from all the people that are upon the face of the earth.

17 And the Lord said unto Moses, Also this thing that thou hast spoken will I do; for thou hast found grace in my eyes, and I have chosen thee by name.

18 And he said, Let me see, I beseech thee, thy glory.

19 And he said, I will cause all my goodness to pass before thy face, and I will proclaim, by name, the Lord before thee; and I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy.

20 And he said, Thou canst not see my face; for no man can see me, and live.

21 And the Lord said, Behold, there is a place by me, and thou shalt stand upon the rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in the cleft of the rock, and I will cover thee with my hand, until I have passed by.

23 And then I will take away my hand, and thou shalt see my back parts; but my face shall not be seen.

EXODUS (SHEMOT) CHAPTER 34

1 And the Lord said unto Moses, Hew thyself two tables of stone like unto the first; and I will write upon these tables the words which were on the first tables, which thou didst break.

2 And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks or herds feed near this mount.

4 And he hewed two tables of stone like unto the first, and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him; and he took in his hand the two tables of stone.

5 And the Lord descended in a cloud, and stood with him there, and proclaimed, by name, the Lord.

6 And the Lord passed by before him, and proclaimed, The Lord is the immutable, eternal Being, the omnipotent God, merciful and gracious, long-suffering and abundant in beneficence and truth;

7 Keeping mercy unto the thousandth [generation], forgiving iniquity and transgression and sin, but who will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and prostrated himself.

9 And he said, If now I have found grace in thy eyes, O Lord, let the Lord, I pray thee, go among us; even because it is a stiffnecked people; and pardon thou our iniquity and our sin, and take us for thy heritage.

10 And he said, Behold, I make a covenant: before all thy people will I perform wonders, such as have not been done on all the earth, nor in any nation; and all the people amongst whom thou art shall see the work of the Lord; for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day; behold, I will drive out before thee the Emorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

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12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land against which thou goest up, lest it be for a snare in the midst of thee;

13 But their altars shall ye destroy, and their statues shall ye break, and their groves shall ye cut down.

14 For thou shalt worship no other God; for the Lord whose name is Watchful, is a watchful God.

15 Make thou then no covenant with the inhabitants of the land; lest that, if they go astray after their gods, and sacrifice unto their gods, any one call thee, and thou eat of his sacrifice;

16 And lest thou take of his daughters unto thy sons; and when his daughters go astray after their gods, they make thy sons also go astray after their gods.

17 Thou shalt not make unto thyself any molten gods.

18 The feast of unleavened bread shalt thou keep; seven days shalt thou eat unleavened bread, as I have commanded thee, in the time of the month of Abib; for in the month of Abib thou wentest forth out of Egypt.

19 All that openeth the womb is mine; and every firstling that is a male among thy cattle, whether ox or lamb.

20 But the firstling of an ass shalt thou redeem with a lamb: and if thou redeem him not, then shalt thou break his neck; all the first-born of thy sons shalt thou redeem; and none shall appear before me empty.

21 Six days thou mayest work, but on the seventh day shalt thou rest: even in ploughing time and in harvest shalt thou rest.

22 And the feast of weeks shalt thou observe, with the firstfruits of the wheat harvest; and the feast of ingathering at the closing of the year.

23 Thrice in the year shall all thy males appear before the Lord, the Eternal, the God of Israel.

24 For I will cast out nations before thee, and enlarge thy borders; yet shall no man desire thy land, when thou goest up to appear in the presence of the Lord thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall be left unto the morning the sacrifice of the feast of the passover.

26 The first of the first-fruits of thy land shalt thou bring unto the house of the Lord thy God: thou shalt not seethe a kid in his mother's milk.

27 And the Lord said unto Moses, Write thee down these words; for after the tenor of these words have I made with thee a covenant and with Israel.

28 And he remained there with the Lord forty days and forty nights; bread he did not eat, and water he did not drink; and he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai, with the two tables of the testimony in Moses' hand, when be came down from the mount, that Moses knew not that the skin of his face shone, because he had spoken with him.

30 And Aaron and all the children of Israel saw Moses, and, behold, the skin of his face shone: and they were afraid to come nigh unto him.

31 But Moses called unto them, and then returned unto him Aaron and all the princes of the congregation: and Moses spoke to them.

32 And afterward all the children of Israel came nigh: and he commanded them all that which the Lord had spoken with him on mount Sinai.

33 And when Moses had done speaking with them, he put a vail over his face.

34 But when Moses went in before the Lord to speak with him, he took the vail off, until he came out; and then he came out, and spoke unto the children of Israel that which he had been commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail again over his face, until he went in to speak with him.

EXODUS (SHEMOT) CHAPTER 35

1 And Moses gathered together all the congregation of the children of Israel, and said unto them, These are the things which the Lord hath commanded, that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: whosoever doth work thereon shall be put to death.

3 Ye shall not kindle any fire throughout your habitations upon the sabbath day.

4 And Moses said unto all the congregation of the children of Israel, as followeth, This is the thing which the Lord hath commanded, saying,

5 Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord: Gold, and silver, and copper,

6 And blue, and purple, and scarlet yarn, and linen thread, and goats' hair,

7 And rams' skills dyed red, and badgers' skins, and shittim wood,

8 And oil for the lighting, and spices, for the anointing oil, and for the incense of spices,

9 And onyx stones, and stones for setting, for the ephod, and for the breastplate.

10 And all the wise-hearted among you shall come, and make all that which the Lord hath commanded:

11 The tabernacle, its tent, and its covering, its hooks, and its boards, its bars, its pillars, and its sockets;

12 The ark, and its staves, [with] the mercy-seat, and the vail of the separation;

13 The table, and its staves, and all its vessels, and the showbread;

14 And the candlestick for the lighting, and its vessel, and its lamps, with the oil for the lighting;

15 And the altar of incense, and its staves, and the anointing oil, and the incense of spices, and the hanging for the door at the entrance of the tabernacle;

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16 The altar of burnt-offering, with its grating of copper, its staves, and all its vessels, the laver and its foot;
17 The hangings of the court, its pillars, and its sockets, and the hanging for the door of the court;
18 The pins of the tabernacle, and the pins of the court, and their cords;
19 The cloths of service, to do service therewith in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in as priests.
20 And all the congregation of the children of Israel departed from the presence of Moses.
21 And they came, every man whose heart stirred him up; and every one whom his spirit made willing, brought the Lord's offering for the work of the tabernacle of the congregation, and for all its service, and for the holy garments.
22 And they came, the men with the women; whoever was willing-hearted, brought bracelets, and earrings, and finger-rings, and tablets, all kinds of ornaments of gold, and every man that offered an offering of gold unto the Lord.
23 And every man, with whom was found blue, and purple, and scarlet yarn, and linen thread, and goats' hair, and rams' skins dyed red, and badgers' skins, brought them.
24 Every one that did offer an offering of silver and copper brought it as the Lord's offering; and every one with whom was found shittim wood for any work of the service, brought it.
25 And all the women that were wise-hearted spun with their hands, and they brought that which they had spun, of the blue, and of the purple, and of the scarlet yarn, and of the linen thread.
26 And all the women whose heart stirred them up in wisdom spun the goats' hair.
27 And the princes brought the onyx stones, and the stones for setting, for the ephod, and for the breastplate;
28 And the spice and the oil, for lighting, and for the anointing oil, and for the incense of spices.
29 Every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made, by the hand of Moses, even that brought the children of Israel as a free-will offering unto the Lord.
30 And Moses said unto the children of Israel, See, the Lord hath called by name Bezalel the son of Uri, the son of Chur, of the tribe of Judah;
31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;
32 And to devise works of art, to work in gold, and in silver, and in copper,
33 And in the cutting of stones, to set them, and in the carving of wood, to make any manner of work of art.
34 And to teach hath he put in his heart, both to him, and to Aholiab, the son of Achissamach, of the tribe of Dan.
35 He hath filled them with wisdom of heart, to execute all manner of work, of the engraver, and of the designing weaver, and of the embroiderer, in blue, and in purple, in scarlet yarn, and in linen thread, and of the weaver, of those that do every species of work, and of those that devise works of art.

EXODUS (SHEMOT) CHAPTER 36

1 And Bezalel and Aholiab, and every wise-hearted man, in whom the Lord hath put wisdom and understanding to know how to do every manner of work for the service of the sanctuary, shall make all, just as the Lord hath commanded.
2 And Moses called for Bezalel and Aholiab, and every wise-hearted man in whose heart the Lord had put wisdom, every one whose heart stirred him up to come near unto the work to do it:
3 And they received from Moses the whole of the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it; and these brought unto him yet more free-will offerings morning after morning.
4 And then came all the wise men, that wrought all the work of the sanctuary, every man from his own work which they were doing.
5 And they said unto Moses, thus, The people bring more than is required for the service of the work, which the Lord hath commanded to make.
6 And Moses gave the command, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman do any more work for the offering of the sanctuary: so the people were restrained from bringing [more].
7 And the stuff prepared was sufficient for all the work to make it, and there was some over.
8 And all the wise-hearted men, among those who wrought the work, made the tabernacle of ten curtains; of twisted linen thread, and blue, and purple, and scarlet yarn; with cherubim, of weaver's work, made he them.
9 The length of each curtain was twenty-eight cubits, and the breadth of each curtain four cubits: there was one measure for all the curtains.
10 And he coupled together five of the curtains one to another: and the other five curtains he coupled one to another.
11 And he made loops of blue on the edge of the one curtain, which was the outside in the coupling: the like he made on the border of the curtain, which was the outmost on the second coupling.
12 Fifty loops made he on the one curtain, and fifty loops made he on the edge of the curtain which was in the second coupling: the loops were fixed opposite to each other.
13 And he made fifty hooks of gold; and he coupled the curtains together one unto the other with the hooks, and the tabernacle became thus one piece.
14 And he made curtains of goats' hair for a tent over the tabernacle; eleven curtains made he the same.
15 The length of each curtain was thirty cubits, and four cubits was the breadth of each curtain: there was one measure for the eleven curtains.

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16 And he coupled five of the curtains by themselves, and six of the curtains by themselves.

17 And he made fifty loops on the edge of the curtain that was the outmost in the coupling, and fifty loops made he on the edge of the curtain of the second coupling.

18 And he made fifty hooks of copper, to couple the tent together that it might be one piece.

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above.

20 And he made the boards for the tabernacle, of shittim wood, standing up.

21 Ten cubits was the length of each board, and one cubit and a half was the breadth of each one board.

22 There were two tenons for every board, fitted in, one against the other: the like made he for all the boards of the tabernacle.

23 And he made the boards for the tabernacle: twenty boards for the south side, on the right.

24 And forty sockets of silver made he under the twenty boards; two sockets under the one board for its two tenons, and two sockets under the other board for its two tenons.

25 And for the other side of the tabernacle, for the north side, he made twenty boards:

26 And their forty sockets of silver; two sockets under the one board, and two sockets under the other board.

27 And for the back wall of the tabernacle, westward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the back wall.

29 And they were closely fitting beneath, and they were closely joined together on the top, by means of one ring; thus he did to both of them, for both the corners.

30 And so there were eight boards, and their sockets of silver, sixteen sockets, two sockets under every board.

31 And he made bars of shittim wood; five, for the boards of the one side of the tabernacle;

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the back wall, westward.

33 And he made the middle bar to pass through the midst of the boards from the one end to the other end.

34 And the boards he overlaid with gold, and their rings he made of gold, as receptacles for the bars, and he overlaid the bars with gold.

35 And he made the vail of blue, and purple, and scarlet yarn, and twisted linen; of weaver's work made he it, with cherubim.

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold, their hooks also were of gold; and he cast for them four sockets of silver.

37 And he made a hanging for the door of the tabernacle, of blue, and purple, and scarlet yarn, and twisted linen; the work of the embroiderer;

38 And its five pillars with their hooks: and he overlaid their tops and made their fillets with gold; and their five sockets were of copper.

EXODUS (SHEMOT) CHAPTER 37

1 And Bezalel made the ark of shittim wood: two cubits and a half was its length, and a cubit and a half its breadth, and a cubit and a half its height.

2 And he overlaid it with pure gold within and without, and made for it a crown of gold round about.

3 And he cast for it four rings of gold, for the four corners thereof; even two rings on the one side of it, and two rings on the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings upon the sides of the ark, to bear the ark.

6 And he made a cover of pure gold: two cubits and a half was its length, and one cubit and a half its breadth.

7 And he made two cherubim of gold, of beaten work made he them, on the two ends of the cover;

8 One cherub was on the one end, and the other cherub on the other end; out of the cover itself made he the cherubim on the two ends thereof.

9 And the cherubim were spreading forth their wings on high, overshadowing with their wings the cover, with their faces one to the other; toward the cover were the faces of the cherubim directed.

10 And he made the table of shittim wood: two cubits was its length, and a cubit its breadth, and a cubit and a half its height;

11 And he overlaid it with pure gold, and made thereto a crown of gold round about.

12 And he made unto it a rim of a hand's breadth round about, and made a golden crown on its rim round about.

13 And he cast for it four rings of gold, and he put the rings on the four corners, that were on the four feet thereof.

14 Close under the rim were the rings, as receptacles for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, its dishes, and its spoons, and its purifying tubes, and the supporters wherewith [the bread] was covered, of pure gold.

17 And he made the candlestick of pure gold: of beaten work made he the candlestick, its shaft, and its branches, its bowls, its knobs, and its flowers, were out of one piece with it.

18 And six branches were coming out of its sides; three branches of the candlestick out of its one side, and three branches of the candlestick out of the other side thereof.

19 Three bowls, almond-shaped, were on one branch, with a knob and a flower; and three bowls, almond-shaped, were on the other branch, with a knob and a flower; so on the six branches that were coming out of the candlestick.

20 And on the candlestick itself were four bowls, almond-shaped, with its knobs, and its flowers:

21 And a knob was under two branches that came out of the same, and a knob under two branches that came out of the

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same, and a knob under two branches that came out of the same, for the six branches that proceeded out of it.

22 Their knobs and their branches were out of one piece with it; all of it was one piece of beaten work, of pure gold.

23 And he made its seven lamps, and its snuffers, and its snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all its vessels.

25 And he made the altar of incense of shittim wood: its length was a cubit, and its breadth a cubit; it was foursquare, and two cubits was its height; from itself were its horns.

26 And he overlaid it with pure gold, its top, and its sides round about, and its horns: and he made unto it a crown of gold round about.

27 And two rings of gold he made for it beneath its crown, on its two corners, upon both its sides, as receptacles for the staves to bear it by means of them.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of spices, according to the work of the apothecary.

EXODUS (SHEMOT) CHAPTER 38

1 And he made the altar of burnt-offering of shittim wood: five cubits was its length, and five cubits its breadth; it was foursquare, and three cubits was its height.

2 And he made its horns on its four corners, from itself were its horns; and he overlaid it with copper.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the forks, and the fire-pans: all its vessels made he of copper.

4 And he made for the altar a grating, a network of copper, under its compass beneath, even unto the half of it.

5 And he cast four rings on the four corners of the grating of copper, as receptacles for the staves.

6 And he made the staves of shittim wood, and overlaid them with copper.

7 And he put the staves into the rings on the sides of the altar, to bear it by means of them; hollow, of boards, made he it.

8 And he made the laver of copper, and its foot of copper, of the mirrors of the assembled women who had assembled in troops at the door of the tabernacle of the congregation.

9 And he made the court: on the south side, on the right, the hangings of the court were of twisted linen, of one hundred cubits;

10 Their pillars were twenty, with their twenty sockets of copper; the hooks of the pillars and their fillets were of silver.

11 And for the north side one hundred cubits; their pillars were twenty, with their twenty sockets of copper; the hooks of the pillars and their fillets were of silver.

12 And for the west side were hangings of fifty cubits; their pillars were ten, and their sockets ten; the hooks of the pillars and their fillets were of silver.

13 And for the front side, eastward, fifty cubits.

14 Hangings of fifteen cubits, were on the one wing: their pillars were three, and their sockets three.

15 And for the other wing, on both sides of the gate of the court, were hangings of fifteen cubits; their pillars were three, and their sockets three.

16 all the hangings of the court round about were of twisted linen.

17 And the sockets for the pillars were of copper; the hooks of the pillars and their fillets, of silver; and the overlaying of their tops was of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet yarn, and twisted linen; and twenty cubits was the length, and the height, in the breadth, was five cubits, answering to the hangings of the court.

19 And the pillars for the same were four, with their four sockets of copper; their hooks were of silver, and the overlaying of their tops and their fillets, of silver.

20 And all the pins of the tabernacle, and of the court round about were of copper.

21 These are the accounts [of the articles furnished] for the tabernacle, even of the tabernacle of the testimony, which were counted, according to the order of Moses, the service of the Levites, by the hand of Ithamar, the son of Aaron, the priest.

22 And Bezalel the son of Uri, the son of Chur, of the tribe of Judah, made all that the Lord had commanded Moses.

23 And with him was Aholiab the son of Achissamach, of the tribe of Dan, an engraver, and a skilful weaver, and an embroiderer in blue, and in purple, and in scarlet yarn, and in linen thread.

24 All the gold that was applied to the work in all the work of the sanctuary, to wit, the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of those that were numbered of the congregation was one hundred talents, and a thousand seven hundred and seventy and five shekels, after the shekel of the sanctuary:

26 A bekah for every head, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty.

27 And the hundred talents of silver served to cast the sockets of the sanctuary, and the sockets of the vail: one hundred sockets to the hundred talents, a talent for every socket.

28 And of the thousand seven hundred and seventy and five shekels he made hooks for the pillars, and overlaid their tops and filleted them.

29 And the copper of the offering was seventy talents, and two thousand and four hundred shekels.

30 And he made therewith the sockets of the door of the tabernacle of the congregation, and the altar of copper, and the grating of copper for it, and all the vessels of the altar;

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31 And the sockets of the court round about, and the socket of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

EXODUS (SHEMOT) CHAPTER 39

1 And of the blue, and purple, and scarlet yarn, they made the cloths of service, to do the service in the holy place; and they made the holy garments which were for Aaron, as the Lord had commanded Moses.

2 And he made the ephod, of gold, blue, and purple, and scarlet yarn, and twisted linen;

3 And they did heat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet yarn, and in the linen, with weaver's work.

4 They made shoulder-pieces for it, joined on; on both its edges was it thus joined together.

5 And the belt for girding it on, that was upon it, was of the same piece with itself, of the same make: of gold, blue, and purple, and scarlet yarn, and twisted linen; as the Lord had commanded Moses.

6 And they wrought the onyx stones enclosed in casings of gold, engraved with the engraving of a signet, after the names of the children of Israel.

7 And he put them on the shoulder-pieces of the ephod, as stones of memorial to the children of Israel; as the Lord had commanded Moses.

8 And he made the breastplate with weaver's work, like the work of the ephod: of gold, blue, and purple, and scarlet yarn, and twisted linen.

9 It was foursquare, double did they make the breastplate: it was a span in length, and a span in breadth, double.

10 And they set in it four rows of stones: the first row, a sardius, a topaz, and an emerald; this was the first row.

11 And the second row, a carbuncle, a sapphire, and a diamond.

12 And the third row, an opal, a turquoise, and an amethyst.

13 And the fourth row, a chrysolite, an onyx, and a jasper: they were fitted in golden casings when they were set in.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, [engraved] with the engraving of a signet, every one according to his name, for the twelve tribes.

15 And they made upon the breastplate chains with knots at the ends, of wreathed work, of pure gold.

16 And they made two casings of gold, and two golden rings; and they put the two rings on the two ends of the breastplate.

17 And they put the two wreathed chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathed chains they fastened on the two casings, and they put them on the shoulder-pieces of the ephod, on the outside thereof.

19 And they made two golden rings, and put them on the two ends of the breastplate, on its border, which was on the opposite side of the ephod, inward.

20 And they made two more golden rings, and put them on the two shoulder-pieces of the ephod underneath, toward its front part, close by its seam, above the girdle of the ephod.

21 And they fastened the breastplate by its rings unto the rings of the ephod with a lace of blue, that it might remain on the girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord had commanded Moses.

22 And he made the robe of the ephod of woven work, altogether of blue woolen yarn.

23 And there was an opening in the midst of the robe, as the opening of a habergeon, with a binding round about the opening, that it should not be rent.

24 And they made upon the lower hem of the robe pomegranates of blue, and purple, and scarlet yarn, twisted.

25 And they made bells of pure gold; and they put the bells between the pomegranates upon the lower hem of the robe, round about, between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the lower hem of the robe, to minister therein; as the Lord had commanded Moses.

27 And they made the coats of linen, of woven work, for Aaron and for his sons,

28 And the mitre of linen, and the goodly bonnets of linen, and linen breeches of twisted linen thread.

29 And the girdle of twisted linen, and blue, and purple, and scarlet yarn, the work of the embroiderer; as the Lord had commanded Moses.

30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engrafting of a signet, Holy to the Lord.

31 And they put on it a lace of blue, to place it upon the mitre above; as the Lord had commanded Moses.

32 Thus was finished all the work of the tabernacle of the tent of the congregation; and the children of Israel had made it in accordance with all that the Lord had commanded Moses, so had they made it.

33 And they brought the tabernacle unto Moses, the tent, and all its vessels, its hooks, its boards, its bars, and its pillars, and its sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the separation:

35 The ark of the testimony, and its staves, and the mercy-seat;

36 The table, and all its vessels, and the showbread;

37 The pure candlestick, with its lamps, the lamps to be set in order thereupon, and all its vessels, and the oil for the lighting,

38 And the golden altar, and the anointing oil, and the incense of spices, and the hanging for the door of the tabernacle;

39 The copper altar, and the grating of copper which belonged to it, its staves, and all its vessels, the laver and its foot;

40 The hangings of the court, its pillars and its sockets, and the hanging for the court-gate, its cords, and its pins, and all

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the vessels of the service of the tabernacle, for the tent of the congregation;

41 The cloths of service to do the service in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to minister therein.

42 All, just as the Lord had commanded Moses, so had the children of Israel done all the work.

43 And Moses did look over all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

EXODUS (SHEMOT) CHAPTER 40

1 And the Lord spoke unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and separate the ark with the vail.

4 And thou shalt bring in the table, and arrange the order of the showbread upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony; and thou shalt put up the hanging at the door to the tabernacle.

6 And thou shalt set the altar of burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tabernacle of the congregation and the altar, and thou shalt put water therein.

8 And thou shalt set up the court round about, and put up the hanging at the gate of the court.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein; and thou shalt hallow it, with all its vessels, and it shall be holy.

10 And thou shalt anoint the altar of burnt-offering, and all its vessels; and thou shalt sanctify the altar, and the altar shall be most holy.

11 And thou shalt anoint the laver with its foot, and sanctify it.

12 And thou shalt bring near Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt clothe Aaron with the holy garments; and thou shalt anoint him, and sanctify him, that he may be a priest unto me.

14 And his sons shalt thou bring near, and clothe them with coats:

15 And thou shalt anoint them, as thou hast anointed their father, that they may be priests unto me; and this shall be, that their anointing shall be unto them for an everlasting priesthood throughout their generations.

16 And Moses did so; all, just as the Lord had commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first of the month, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and placed its sockets, and set up its boards, and put in its bars, and reared up its pillars.

19 And he spread the tent over the tabernacle, and put the covering of the tent over it above; as the Lord had commanded Moses.

20 And he took and put the testimony into the ark, and placed the staves on the ark; and he put the mercy-seat upon the ark above.

21 And he brought the ark into the tabernacle, and set up the vail of the separation, and made therewith a separation for the ark of the testimony; as the Lord had commanded Moses.

22 And he put the table in the tabernacle of the congregation, upon the side of the tabernacle, northward, without the vail.

23 And he arranged upon it the order of bread before the Lord; as the Lord had commanded Moses.

24 And he placed the candlestick in the tabernacle of the congregation, opposite the table, on the side of the tabernacle, southward.

25 And he lighted the lamps before the Lord; as the Lord had commanded Moses.

26 And he placed the golden altar in the tabernacle of the congregation before the vail.

27 And he burnt thereon the incense of spices; as the Lord had commanded Moses.

28 And he put up the hanging at the door to the tabernacle.

29 And the altar of burnt-offering he placed by the door of the tabernacle of the tent of the congregation; and he offered upon it the burnt-offering and the meat-offering; as the Lord had commanded Moses.

30 And he set the laver between the tabernacle of the congregation and the altar, and put water there, for washing.

31 And Moses and Aaron and his sons washed therefrom their hands and their feet.

32 When they went in unto the tabernacle of the congregation, and when they came near unto the altar, they washed themselves; as the Lord had commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and put up the hanging of the gate of the court; and so did Moses finish the work.

34 And the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation; because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel were wont to go onward in all their journeyings.

37 But if the cloud was not taken up, then they journeyed not till the day that is was taken up.

38 For the cloud of the Lord was upon the tabernacle by day, and a fire was by night on it, before the eyes of all the house of Israel, throughout all their journeyings.

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LEVITICUS

The Third Book of Moses
Hebrew Title: Vayikra ("And He Called")

(In Hebrew the book is called Vayikra, from the opening of the book, va-yikra "And He [God] called." The name Leviticus comes from the Latin Leviticus, which is in turn from the Greek Leuitikon, referring to the Levites, the Jewish priestly tribe or caste of Levi. The Greek expression is in turn a variant of the rabbinic Hebrew "torat kohanim" meaning "law of priests", as many of its laws relate to priests. In principle, the Leviticus is the Basic Jewish Book of Law.

Contents or Structure:

SECTION 1: Laws on sacrifice (1:1–38)

A. Instructions for the laity on bringing offerings (1:1–6:7)

1–5. The types of offering: burnt, cereal, peace, purification, reparation (or sin) offerings (ch. 1–5)

B. Instructions for the priests (6:1–38)

1–6. The various offerings, with the addition of the priests' cereal offering (6:1–36)

7. Summary (37–38)

Chapters 1–5 describe the various sacrifices from the sacrificers' point of view, although the priests are essential for handling the blood. Chapters 6–7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how to do this. Sacrifices are between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion to God—i.e., burnt to ashes.

SECTION 2: Institution of the priesthood (8:1–10:20)

A. Ordination of Aaron and his sons (ch. 8)

B. Aaron makes the first sacrifices (ch. 9)

C. Judgement on Nadab and Abihu (ch. 10)

Chapters 8–10 describe how Moses consecrates Aaron and his sons as the first priests, the first sacrifices, and God's destruction of two of Aaron's sons for ritual offenses. The purpose is to underline the character of altar priesthood (i.e., those priests with power to offer sacrifices to God) as an Aaronite privilege, and the responsibilities and dangers of their position.

SECTION 3: Uncleanliness and its treatment (11:1–15:33)

A. Unclean animals (ch. 11)

B. Childbirth as a source of uncleanliness (ch. 12)

C. Unclean diseases (ch. 13)

D. Cleansing of diseases (ch. 14)

E. Unclean discharges (ch. 15)

With sacrifice and priesthood established, chapters 11–15 instruct the lay people on purity (or cleanliness). Eating certain animals produces uncleanliness, as does giving birth; certain skin diseases (but not all) are unclean, as are certain conditions affecting walls and clothing (mildew and similar conditions); and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood.

SECTION 4: Day of Atonement: purification of the tabernacle (the tent of congregation or provisional temple) from the effects of uncleanliness and sin (ch. 16)

Leviticus 16 concerns the Day of Atonement. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. The priest is to send a second goat into the desert to "Azazel", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious.

SECTION 5: Prescriptions for practical holiness (the Holiness Code, chs. 17–26)

A. Sacrifice and food (ch. 17)

B. Sexual behaviour (ch. 18)

C. Neighbourliness (ch.19)

D. Grave crimes (ch. 20)

E. Rules for priests (ch. 21)

F. Rules for eating sacrifices (ch. 22)

G. Festivals (ch.23)

H. Rules for the tabernacle (ch. 24:1–9)

I. Blasphemy (ch. 24:10–23)

J. Sabbatical and Jubilee years (ch. 25)

K. Exhortation to obey the law: blessing and curse (ch. 26)

Chapters 17–26 are the Holiness code. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: there are penalties for the worship of Molech, consulting mediums and wizards, cursing one's parents and engaging in unlawful sex. Priests receive instruction on mourning rituals and acceptable bodily defects. The punishment for blasphemy is death, and there is the setting of rules for eating sacrifices; there is an explanation of the calendar, and there are rules for sabbatical and Jubilee years; there are rules for oil lamps and bread in the sanctuary; and there are rules for slavery. The code ends by telling the Israelites they must choose between the law and prosperity on the one hand, or, on the other, horrible punishments, the worst of which will be expulsion from the land.

SECTION 6: Redemption of votive gifts (ch. 27).

Chapter 27 is a disparate and probably late addition telling about persons and things serving as dedication to the Lord and how one can redeem, instead of fulfill, vows.)

LEVITICUS (VAYIKRA) CHAPTER 1

1 And the Lord called unto Moses, and spoke unto him out of the tabernacle of the congregation, saying,

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2 Speak unto the children of Israel, and say unto them, If any one of you wish to bring an offering unto the Lord: of the cattle, either of the herds, or of the flocks, shall ye bring your offering.

3 If his offering be a burnt-sacrifice of the herds, then shall he offer a male without blemish: unto the door of the tabernacle of the congregation shall he bring it, that it may be favorably received for him before the Lord.

4 And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the young steer before the Lord: and the sons of Aaron the priests shall bring near the blood, and they shall sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into its pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire;

8 And the sons of Aaron the priests shall lay in order the parts, the head, and the fat, upon the wood that is on the fire which is upon the altar;

9 But its inwards and its legs shall he wash in water; and the priest shall burn the whole on the altar, as a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord.

10 And if his offering be of the flocks, of the sheep, or of the goats, for a burnt-sacrifice: then shall he offer a male without blemish as the same.

11 And he shall kill it on the side of the altar, northward, before the Lord; and the sons of Aaron the priests shall sprinkle its blood upon the altar round about.

12 And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar;

13 But the inwards and the legs shall he wash with water; and the priest shall bring near the whole, and burn it upon the altar; it is a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord.

14 And if of fowls be the burnt-sacrifice for his offering to the Lord: then shall he bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it near unto the altar, and pinch off its head, and burn it on the altar; and the blood thereof shall be wrung out on the wall of the altar.

16 And he shall remove its crop with its feathers, and cast it beside the altar on the east part, at the place of the ashes.

17 And he shall cleave it by its wings, but shall not divide it asunder; and the priest shall burn it upon the altar, upon the wood that is on the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord.

LEVITICUS (VAYIKRA) CHAPTER 2

1 And when any person wish to offer a meat-offering unto the Lord: then shall his offering be of fine flour; and he shall pour upon it oil, and put thereon frankincense;

2 And he shall bring it to one of the sons of Aaron the priest; and he shall take therefrom his handful of its flour, and of its oil, with all its frankincense; and the priest shall burn the memorial of it upon the altar, as an offering made by fire, of a sweet savor unto the Lord.

3 And what is left of the meat-offering shall belong to Aaron and to his sons: it is a most holy thing, from the fire-offerings of the Lord.

4 And if thou bring an oblation of a meat-offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation be a meat-offering baked in a pan, it shall be made of fine flour mingled with oil, unleavened.

6 Thou shalt break it in pieces, and pour thereon oil: it is a meat-offering.

7 And if thy oblation be a meat-offering baked in the deep pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering, which shall be made of these things, unto the Lord; and the offerer shall present it unto the priest, who shall bring it near unto the altar.

9 And the priest shall take up from the meat-offering its memorial, and shall burn it upon the altar: it is an offering made by fire, of a sweet savor unto the Lord.

10 And that which is left of the meat-offering shall belong to Aaron and his sons: it is a most holy thing, from the fire-offerings of the Lord.

11 No meat-offering, which ye shall bring unto the Lord, shall be prepared leavened; for of whatever is leaven, or of any honey, ye shall not sacrifice an offering made by fire unto the Lord.

12 As an oblation of the first-fruits shall ye offer them unto the Lord: but on the altar shall they not come for a sweet savor.

13 And every oblation of thy meat-offering shalt thou season with salt; and thou shalt not suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thy offerings shalt thou offer salt.

14 And if thou offer a meat-offering of the first-fruits unto the Lord: of ripe ears of corn dried by the fire, of pounded corn out of full ears, shalt thou offer the meat- offering of thy first-fruits.

15 And thou shalt put upon it oil, and lay thereon frankincense: it is a meat-offering.

16 And the priest shall burn its memorial, from its pounded corn, and from its oil, with all its frankincense; it is an offering made by fire unto the Lord.

LEVITICUS (VAYIKRA) CHAPTER 3

1 And if his oblation be a sacrifice of peace-offering, if he offer it of the herds, whether it be a male or female, he shall offer it without blemish before the Lord.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and the sons of Aaron the priests shall sprinkle the blood upon the altar round about.

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3 And he shall offer the sacrifice of the peace-offering, as a fire-offering unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards,
4 And the two kidneys, and the fat that is on them, which is on the flanks, and the midriff above the liver, with the kidneys, shall he remove it.
5 And Aaron's sons shall burn it on the altar, upon the burnt-offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto the Lord.
6 And if of the flocks be his offering for a sacrifice of peace-offering unto the Lord, male or female, without blemish, shall he offer it.
7 If he offer a sheep for his offering, then shall he bring it near before the Lord.
8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar round about.
9 And he shall offer the sacrifice of the peace-offering, as a fire-offering unto the Lord, the best part thereof, the whole rump, hard by the backbone shall he take it off; and the fat that covereth the inwards, and all the fat that is upon the inwards;
10 And the two kidneys, and the fat that is upon them, which is on the flanks, and the midriff above the liver, with the kidneys, shall he remove it.
11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.
12 And if a goat be his offering, then shall he bring it near before the Lord.
13 And he shall lay his hand upon its head, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar round about.
14 And he shall offer thereof his offering, as a fire-offering unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards.
15 And the two kidneys, and the fat that is upon them, which is on the flanks, and the midriff above the liver, with the kidneys shall he remove it.
16 And the priest shall burn them upon the altar; as the food of the offering made by fire for a sweet savor, is all the fat unto the Lord.
17 A perpetual statute shall it be for your generations throughout all your dwellings: no fat nor blood shall ye eat.

LEVITICUS (VAYIKRA) CHAPTER 4

1 And the Lord spoke unto Moses, saying,
2 Speak unto the children of Israel, saying, If any person do sin through ignorance against any of the prohibitions of the Lord which ought not to be done, and do any of them;
3 If the anointed priest do sin to bring guiltiness on the people: then shall he bring near for his sin, which he hath committed, a young bullock without blemish, unto the Lord, for a sin-offering.
4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and he shall lay his hand upon the head of the bullock, and kill the bullock before the Lord.
5 And the anointed priest shall take some of the bullock's blood, and bring it into the tabernacle of the congregation:
6 And the priest shall dip his finger in the blood; and he shall sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.
7 And the priest shall put some of the blood upon the horns of the altar of the incense of spices before the Lord, which is in the tabernacle of the congregation; and all the [remaining] blood of the bullock shall he pour out at the bottom of the altar of burnt-offering, which is at the door of the tabernacle of the congregation.
8 And all the fat of the bullock of the sin-offering shall he take off from the same: the fat that covereth the inwards, and all the fat that is upon the inwards,
9 And the two kidneys, and the fat that is upon them, which is on the flanks, and the midriff above the liver, with the kidneys, shall he remove it;
10 As it is taken off from the bullock of the sacrifice of peace-offering; and the priest shall burn the same upon the altar of burnt-offering.
11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,
12 Even the whole bullock, shall he carry forth without the camp, unto a clean place, to where the ashes are poured out, and burn him on the wood with fire; upon where the ashes are poured out shall he be burnt.
13 And if the whole congregation of Israel sin through ignorance, and a thing be hidden from the eyes of the assembly, and they do any one of all the prohibitions of the Lord which ought not to be done, and they become guilty;
14 When now the sin becometh known, through which they have sinned: then shall the congregation offer a young bullock for a sin-offering, and shall bring him before the tabernacle of the congregation.
15 And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord; and they shall kill the bullock before the Lord.
16 And the anointed priest shall bring some of the bullock's blood into the tabernacle of the congregation:
17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, before the vail.
18 And some of the blood shall be put upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation; and all the [remaining] blood shall he pour out at the bottom of the altar of burnt-offering, which is at the door of the tabernacle of the congregation.
19 And all his fat shall he take from him, and burn it upon the altar.
20 And he shall do with the bullock as he did with the bullock of the sin-offering; so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven unto them.

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21 And he shall carry forth the bullock to without the camp, and burn him as he burnt the first bullock; it is a sin-offering of the congregation.

22 If a ruler should sin, and do any one of the prohibitions of the Lord his God which ought not to be done, through ignorance, and become guilty;

23 If now his sin, wherein he hath sinned, come to his knowledge: he shall bring as his offering, a goat, a male, without blemish;

24 And he shall lay his hand upon the head of the goat, and kill it on the place where they kill the burnt-offering before the Lord; it is a sin-offering.

25 And the priest shall take some of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering; and [the remainder of] its blood shall he pour out at the bottom of the altar of burnt-offering.

26 And all its fat shall he burn upon the altar, as the fat of the sacrifice of peace- offering; and the priest shall make an atonement for him concerning his sin, and it shall be forgiven unto him.

27 And if any person of the common people should sin through ignorance, by his doing any one of the prohibitions of the Lord, which ought not to be done, and become guilty;

28 If now his sin, which he hath committed, come to his knowledge: then shall he bring as his offering, a goat, a female, without blemish, for his sin which he hath committed;

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin- offering on the place of the burnt-offering.

30 And the priest shall take some of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering; and all the [remaining] blood thereof shall he pour out at the bottom of the altar.

31 And all the fat thereof shall he remove, as the fat is removed from off the sacrifice of peace-offering; and the priest shall burn it upon the altar for a sweet savor unto the Lord: and the priest shall make an atonement for him, and it shall be forgiven unto him.

32 And if he bring a sheep for a sin-offering, a female without blemish shall he bring it.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering on the place where they kill the burnt-offering.

34 And the priest shall take some of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering; and all the [remaining] blood thereof shall he pour out at the bottom of the altar:

35 And all the fat thereof shall he remove, as the fat of the sheep is removed from the sacrifice of the peace-offering; and the priest shall burn the same upon the altar, upon the offerings made by fire unto the Lord; and the priest shall make an atonement for him for his sin that he hath committed, and it shall be forgiven unto him.

LEVITICUS (VAYIKRA) CHAPTER 5

1 And if any person sin, because he heareth the voice of adjuration, and he is a witness, since he hath either seen or knoweth something; if he do not tell it, and thus bear his iniquity;

2 Or if there be a person who toucheth any unclean thing, whether it be the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of an unclean creeping thing, and it escape his recollection; but [he becometh aware that] he is unclean, and hath [thus] incurred guilt;

3 Or if he touch the uncleanness of man, whatsoever uncleanness of the kind it be by which he can be defiled, and it escape his recollection; but he becometh aware of it, and [that] he hath [thus] incurred guilt;

4 Or if any person swear, by pronouncing with his lips to do evil, or to do good [to himself], in whatsoever it be that a man pronounceth with an oath, and it escape his recollection; but he becometh aware of it that he hath incurred guilt by any one of these:

5 And it shall be, if he have incurred guilt by any one of these [things,] that he shall confess that concerning which he hath sinned;

6 And he shall bring his trespass-offering unto the Lord for his sin which he hath committed, a female from the flocks, a sheep or a goat, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And if his means be not sufficient for a sheep, then shall he bring as his offering [for the trespass] which he hath committed, two turtle-doves, or two young pigeons, unto the Lord; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, and he shall offer that which is for the sin-offering first, and pinch off its head by the back of its neck, but shall not divide it asunder:

9 And he shall sprinkle some of the blood of the sin-offering upon the wall of the altar: and the rest of the blood shall be wrung out at the bottom of the altar; it is a sin-offering.

10 And the second shall he prepare as a burnt-offering, according to the prescribed order; and the priest shall make an atonement for him for his sin which he hath committed, and it shall be forgiven unto him.

11 But if his means be not sufficient for two turtle-doves, or two young pigeons, then shall he bring as his offering for that which he hath sinned, the tenth part of an ephah of fine flour for a sin-offering; he shall not put upon it any oil, nor shall he put thereupon any frankincense; for it is a sin-offering.

12 And he shall bring it to the priest; and the priest shall take from it his handful, as its memorial, and burn it on the altar, upon the fire-offerings of the Lord: it is a sin-offering.

13 And the priest shall make an atonement for him concerning his sin that he hath committed in one of these, and it shall be forgiven unto him; and it shall belong to the priest, as the meat-offering.

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14 And the Lord spoke unto Moses, saying,

15 If any person commit a trespass, and sin through ignorance, against the holy things of the Lord: then shall he bring as his trespass-offering unto the Lord a ram without blemish out of the flocks, in value of two shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And that, in which he hath sinned against the holy thing, shall he pay, and shall add its fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven unto him.

17 And if any person sin, and commit any one of the prohibitions of the Lord which ought not to be done; and he know not whether he have incurred guilt, and so bear his iniquity:

18 Then shall he bring a ram without blemish out of the flocks, of the usual value, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his sin of ignorance, wherein he hath erred and knoweth it not, and it shall be forgiven unto him.

19 It is a trespass-offering: he hath in trespassing trespassed against the Lord.

LEVITICUS (VAYIKRA) CHAPTER 6

1 And the Lord spoke unto Moses, saying,

2 If any person sin, and commit a trespass against the Lord; if he, namely, lie unto his neighbor in that which was delivered to him to keep, or in a loan, or in a thing taken away by violence, or if he have withheld the wages of his neighbor;

3 Or if he have found something which was lost, and lie concerning it, and swear falsely; in any one of all these which a man can do, to sin thereby:

4 Then shall it be, when he hath sinned and is conscious of his guilt, that he shall restore what be hath taken violently away, or the wages which he hath withheld, or that which was delivered to him to keep, or the lost thing which he hath found,

5 Or any one thing about which he may have sworn falsely; and he shall restore it in its principal, and the fifth part thereof shall he add thereto; unto him to whom it appertaineth shall he give it, on the day when he confesseth his trespass.

6 And his trespass-offering shall he bring unto the Lord, a ram without blemish out of the flocks, of the usual value, for a trespass-offering, unto the priest:

7 And the priest shall make an atonement for him before the Lord, and it shall be forgiven unto him, for any one thing of all that he may have done to trespass thereby.

8 And the Lord spoke unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, which shall be burning upon the altar all night unto the morning, and the fire of the altar shall be burning on it.

10 And the priest shall put on his linen garment, and linen breeches shall he put upon his flesh, and he shall lift up the ashes which the fire hath made by consuming the burnt-offering on the altar, and he shall place them beside the altar.

11 And he shall take off his garments, and put on other garments, and carry forth the ashes to without the camp, unto a clean place.

12 And the fire upon the altar shall be burning on it, it shall not be put out, and the priest shall burn wood on it every morning: and he shall lay in order upon it the burnt-offering, and he shall burn thereon the fat of the peace-offerings.

13 A perpetual fire shall be burning upon the altar; it shall not go out.

14 And this is the law of the meat-offering: [one of] the sons of Aaron shall bring it near before the Lord, in front of the altar.

15 And he shall lift up from it his handful, of the flour of the meat-offering, and of its oil, and all the frankincense which is upon the meat-offering, and he shall burn it upon the altar, for a sweet savor, as its memorial, unto the Lord.

16 And what is left thereof shall Aaron and his sons eat: unleavened shall it be eaten in a holy place; in the court of the tabernacle of the congregation shall they eat it.

17 It shall not be baked leaven; as their portion have I given it from my offerings made by fire; it is most holy, as is the sin-offering, and as is the trespass- offering.

18 all the males among the children of Aaron shall eat of it, as a fixed portion for ever in your generations from the fire-offerings of the Lord: every one that toucheth the same shall be holy.

19 And the Lord spoke unto Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall offer unto the Lord on the day when he is anointed: the tenth part of an ephah of fine flour for a meat-offering perpetually; half of it in the morning, and the other half of it in the evening.

21 In a pan, with oil, shall it be made, well sodden shalt thou bring it; twice baked, a meat-offering of broken pieces, shalt thou offer it for a sweet savor unto the Lord.

22 And the priest that shall be anointed in his stead among his sons shall offer it: it is a statute for ever, unto the Lord; it shall be wholly burnt.

23 And every meat-offering of a priest shall be wholly burnt, it shall not be eaten.

24 And the Lord spoke unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: On the place where the burnt-offering is killed shall the sin-offering be killed before the Lord; it is most holy.

26 The priest who maketh atonement with its blood shall eat it: in a holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever may touch the flesh thereof shall be holy: and if there should be sprinkled any of its blood upon a garment, whatever it hath been sprinkled on shalt thou wash out in a holy place.

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28 And any earthen vessel wherein it may have been boiled shall be broken: and if it have been boiled in a copper vessel, it shall be both scoured and rinsed with water.

29 Every male among the priests may eat thereof: it is most holy.

30 And every sin-offering whereof any of the blood is brought into the tabernacle of the congregation to make atonement therewith in the holy place, shall not be eaten; it shall be burnt in fire.

LEVITICUS (VAYIKRA) CHAPTER 7

1 And this is the law of the trespass-offering: It is most holy.

2 On the place where they kill the burnt-offering shall they kill the trespass-offering; and the blood thereof shall be sprinkled upon the altar round about.

3 And all its fat shall be offered up from it; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is on the flanks, and the midriff above the liver, with the kidneys shall he remove the same:

5 And the priest shall burn them upon the altar for an offering made by fire unto the Lord; it is a trespass-offering.

6 Every male among the priests may eat thereof; in a holy place shall it be eaten: it is most holy.

7 As the sin-offering is, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith, his shalt it be.

8 And the priest that offereth any man's burnt-offering,—the skin of the burnt- offering which he hath offered shall belong to this priest alone.

9 And every meat-offering that is baked in the oven, and all that is dressed in the deep pan, and in the flat pan, shall belong to the priest that offereth it alone.

10 And every meat-offering which is mingled with oil, or dry, shall belong to all the sons of Aaron, to one as much as the other.

11 And this is the law of the sacrifice of peace-offering, which one may happen to offer unto the Lord.

12 If he offer it for a thanksgiving, then shall he offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour, well sodden, made into cakes mingled with oil.

13 Together with cakes of leavened bread shall he bring his offering, with the sacrifice of his thanksgiving peace-offering.

14 And he shall offer thereof one out of every oblation for a heave-offering unto the Lord; to the priest that sprinkleth the blood of the peace-offering—to him shall it belong.

15 And the flesh of the sacrifice of his thanksgiving-peace-offering shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also shall what is left thereof be eaten.

17 But what is left of the flesh of the sacrifice, on the third day shall it be burnt with fire.

18 And if the intention was to eat of the flesh of the sacrifice of his peace-offering on the third day, it shall not be favorably received; to him who offereth it shall it not be accounted; it shall be an abomination, and the person that eateth of it shall bear his iniquity.

19 And the flesh, that toucheth any unclean thing, shall not be eaten, with fire shall it be burnt: and as for the flesh, every one that is clean may eat thereof.

20 But the person that eateth the flesh of the sacrifice of peace-offering, that pertaineth unto the Lord, having his uncleanness upon him, even that person shall be cut off from his people.

21 And any person that toucheth any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eateth of the flesh of the sacrifice of peace-offering, which pertaineth unto the Lord, even that person shall be cut off from his people.

22 And the Lord spoke unto Moses, saying,

23 Speak unto the children of Israel, saying, Every manner of fat, of ox, or of sheep, or of goat shall ye not eat.

24 And the fat of a beast that dieth of itself, and the fat of that which is torn by beasts, may be used for any manner of work, but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the cattle, of which one can offer an offering made by fire unto the Lord, even the person that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, in any of your dwellings, whether it be of fowl or of cattle.

27 Whatsoever person it be that eateth any manner of blood, even that person shall be cut off from his people.

28 And the Lord spoke unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offering unto the Lord shall bring his oblation unto the Lord from the sacrifice of his peace-offering.

30 His own hands shall bring it, as the fire-offerings of the Lord: the fat with the breast shall he bring, the breast that it may be waved for a wave-offering before the Lord.

31 And the priest shall burn the fat upon the altar; but the breast shall belong to Aaron and to his sons.

32 And the right shoulder shall ye give unto the priest for a heave-offering, of the sacrifices of your peace-offerings.

33 The one that offereth the blood of the peace-offerings and the fat, among the sons of Aaron, shall have the right shoulder for his part.

34 For the breast which hath been waved and the shoulder which hath been lifted up have I taken from the children of Israel from the sacrifices of their peace-offerings; and I have given them unto Aaron the priest and unto his sons as a fixed portion for ever from the children of Israel.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, from the fire-offerings of the Lord, on the day when he brought them near to become priests unto the Lord;

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36 Which the Lord commanded to give unto them, on the day that he anointed them, from the children of Israel, as a fixed portion for ever throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecration-offering, and of the sacrifice of the peace-offering;

38 Which the Lord commanded Moses on mount Sinai, on the day that be commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

LEVITICUS (VAYIKRA) CHAPTER 8

1 And the Lord spoke unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock for the sin-offering, and the two rams, and the basket of unleavened bread;

3 And all the congregation shalt thou assemble together unto the door of the tabernacle of the congregation.

4 And Moses did as the Lord had commanded him; and the assembly came together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the Lord hath commanded to do.

6 And Moses brought near Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put upon him the ephod, and he girded him with the belt of the ephod, and bound it unto him therewith.

8 And he put on him the breastplate; and he put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; and he placed upon the mitre, toward the front thereof, the golden plate, the holy crown; as the Lord had commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times; and he anointed the altar and all its vessels, also the laver and its foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and he anointed him, to sanctify him.

13 And Moses brought near the sons of Aaron, and clothed them with coats, and girded them with girdles, and bound the bonnets on them; as the Lord had commanded Moses.

14 And he brought near the bullock of the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering.

15 And some one slew him; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and the [remaining] blood he poured out at the bottom of the altar, and sanctified it, to make henceforth atonement upon it.

16 And he took all the fat that was upon the inwards, and the midriff of the liver, and the two kidneys, and their fat, and Moses burnt them upon the altar.

17 But the bullock, and his hide, and his flesh, and his dung, he burnt with fire without the camp; as the Lord had commanded Moses.

18 And he brought near the ram of the burnt-offering; and Aaron and his sons laid their hands upon the head of the ram.

19 And some one killed him; and Moses sprinkled the blood upon the altar round about.

20 And the ram he cut into the proper pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for a sweet savor, an offering made by fire unto the Lord; as the Lord had commanded Moses.

22 And he brought near the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram.

23 And some one slew him; and Moses took some of his blood, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought near Aaron's sons, and Moses put some of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot; and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the midriff of the liver, and the two kidneys, and their fat, and the right shoulder;

26 And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and one cake of oiled bread, and one wafer, and he put them on the fat, and upon the right shoulder;

27 And he placed the whole upon the hands of Aaron, and upon the hands of his sons, and made with them a waving before the Lord.

28 And Moses then took these things from off their hands, and burnt them on the altar upon the burnt-offering: they were a consecration-offering for a sweet savor, a fire-offering were they unto the Lord.

29 And Moses took the breast, and made therewith a waving before the Lord; from the ram of consecration was it given to Moses as his portion; as the Lord had commanded Moses.

30 And Moses took some of the anointing oil, and of the blood which was upon the altar, and sprinkled the same upon Aaron, and upon his garments, and upon his sons, and his sons with sanctified upon the garments of him; and he Aaron, his garments, and his sons, and the garments of his sons with him.

31 And Moses said unto Aaron and to his sons, Boil ye the flesh at the door of the tabernacle of the congregation; and there shall ye eat it with the bread that is in the basket of the consecration; as I have commanded, saying, Aaron and his sons shall eat it.

32 And that which is left of the flesh and of the bread shall ye burn with fire.

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33 And from the door of the tabernacle of the congregation shall ye not go forth seven days, until the days of your consecration be at an end; for seven days shall your consecration last.

34 As they have done this day, so hath the Lord commanded to do farther, to make an atonement for you.

35 And at the door of the tabernacle of the congregation shall ye abide day and night seven days, and keep the charge of the Lord, that ye die not; for so have I been commanded.

36 And Aaron and his sons did all the things which the Lord had commanded by the hand of Moses.

LEVITICUS (VAYIKRA) CHAPTER 9

1 And it came to pass on the eighth day that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take unto thyself a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and bring them near before the Lord.

3 And unto the children of Israel shalt thou speak, saying, Take ye a he-goat for a sin-offering; and a calf and a sheep, both of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the Lord, and a meat-offering mingled with oil; for this day the Lord will appear unto you.

5 And they brought that which Moses had commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord.

6 And Moses said, This thing which the Lord hath commanded shall ye do: and then will the glory of the Lord appear unto you.

7 And Moses said unto Aaron, Draw near unto the altar, and prepare thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people; and prepare the offering of the people, and make an atonement for them; as the Lord hath commanded.

8 And Aaron drew near unto the altar; and he slew the calf of the sin-offering, which was for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar; and the [remaining] blood he poured out at the bottom of the altar.

10 And the fat, and the kidneys, and the midriff from the liver of the sin-offering, he burnt upon the altar; as the Lord had commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and the sons of Aaron presented unto him the blood, and he sprinkled it upon the altar round about.

13 And the burnt-offering they presented unto him, in its proper pieces, together with the head: and he burnt them upon the altar.

14 And he washed the inwards and the legs; and he burnt them upon the burnt- offering on the altar.

15 And he brought near the people's offering; and he took the goat of the sin-offering which belonged to the people, and slew it, and made atonement with its blood, as the first.

16 And he brought near the burnt-offering, and offered it according to the prescribed manner.

17 And he brought near the meat-offering, and he filled his hand thereof, and burnt
it upon the altar, beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram, the sacrifice of peace-offering which belonged to the people: and the sons of Aaron presented unto him the blood, and he sprinkled it upon the altar round about,

19 Also the fat of the bullock, and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the midriff of the liver;

20 And they put these pieces of fat upon the breasts, and he burnt the fat upon the altar;

21 And with the breasts and the right shoulder Aaron made a waving before the Lord; as Moses had commanded.

22 And Aaron lifted up his hands toward the people, and blessed them; and came down after he had offered the sin-offering, and the burnt-offering, and peace- offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came then out, and blessed the people: and the glory of the Lord appeared unto all the people.

24 And there came forth a fire from before the Lord, and consumed upon the altar the burnt-offering and the fat; and when all the people saw this, they shouted, and fell on their faces.

LEVITICUS (VAYIKRA) CHAPTER 10

1 And Nadab and Abihu, the sons of Aaron, took each his censer, and they put therein fire, and put thereon incense: and they brought near before the Lord a strange fire, which he had not commanded them.

2 And there went out a fire from before the Lord, and consumed them, and they died before the Lord.

3 Then said Moses unto Aaron, This is what the Lord hath spoken, saying, On those who are near unto me will I be sanctified, and before all the people will I be glorified: and Aaron held his peace.

4 And Moses called unto Mishael and Elzaphan, the sons of 'Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary to without the camp.

5 And they came near, and carried them in their coats to without the camp; as Moses had spoken.

6 And Moses said unto Aaron, and unto Elazar and unto Ithamar, his sons, The hair of your head you shall not let grow long, and your garments you shall not rend, that ye die not, and that he be not wroth upon the whole congregation; but your brethren, the whole house of Israel, may bewail the burning which the Lord hath kindled.

7 And from the door of the tabernacle of the congregation shall ye not go out, lest ye die; for the anointing oil of the

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Lord is upon you; and they did according to the word of Moses.

8 And the Lord spoke unto Aaron, saying,

9 Wine or strong drink shalt thou not drink, neither thou, nor thy sons with thee, when ye go in unto the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.

10 So that ye may be able to distinguish between the holy and the unholy, and between the unclean and the clean;

11 And that ye may be able to teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

12 And Moses spoke unto Aaron, and unto Elazar and unto Ithamar his sons, that were left, Take ye the meat-offering that is left of the fire-offerings of the Lord, and eat it unleavened beside the altar; for it is most holy.

13 And ye shall eat it in a holy place, because it is thy fixed portion, and the fixed portion of thy sons, from the fire-offerings of the Lord; for so have I been commanded.

14 And the breast which hath been waved and the shoulder which hath been lifted up, shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee; for as thy fixed portion, and the fixed portion of thy sons, have they been given from the sacrifices of peace-offerings of the children of Israel.

15 The shoulder which is waved and the breast which is lifted up, shall they bring with the fat of the fire-offering, to make therewith a waving before the Lord: and then shall it be thine, and thy sons with thee, as a fixed portion for ever; as the Lord hath commanded.

16 And the goat of the sin-offering Moses sought diligently, and behold, it was burnt: and he was angry with Elazar and Ithamar, the sons of Aaron who had been left, and said,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing that it is most holy, and that he hath given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, its blood was not brought within the holy place: ye should then have eaten it in the holy place, as I commanded.

19 And Aaron spoke unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the Lord; and things as these have befallen me: and if I had eaten the sin-offering today, would it have been pleasing in the eyes of the Lord?

20 And when Moses heard this, it was pleasing in his eyes.

LEVITICUS (VAYIKRA) CHAPTER 11

1 And the Lord spoke unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These are the beasts which ye may eat among all the beasts that are on the earth.

3 Whatsoever divideth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that may ye eat.

4 But these shall ye not eat, of those that chew the cud, or of those that divide the hoof: the camel; because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the cony; because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare; because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine; because he divideth the hoof, and is cloven-footed, but he cheweth not the cud; he is unclean unto you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean unto you.

9 These may ye eat, of all that are in the waters: all that have fins and scales in the waters, in the seas, and in the rivers, them may ye eat.

10 But all that have not fins and scales in the seas, and in the rivers, of whatever moveth in the waters, and of any living thing which is in the waters, shall be an abomination unto you:

11 And an abomination shall they remain unto you; of their flesh shall ye not eat, and their carcasses ye shall have in abomination.

12 Whatsoever hath not fins and scales in the waters, shall be an abomination unto you.

13 And these shall ye have in abomination among the fowls; they shall not be eaten, they are an abomination: The eagle, and the ossifrage, and the osprey,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind:

16 And the ostrich, and the night-hawk, and the cuckoo, and the hawk after his kind;

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after his kind, and the lapwing, and the bat.

20 All flying insects that walk upon four feet, shall be an abomination unto you.

21 Yet these may ye eat, among all the flying insects that walk on four feet, which have spring-legs above their feet, to leap therewith upon the earth.

22 These of them may ye eat: The locust after its kind, and the sol'am after its kind, and the chargol after its kind, and the chagab after its kind.

23 But all flying insects, which have four feet, shall be an abomination unto you;

24 And through these shall ye be rendered unclean: whosoever toucheth the carcass of them shall be unclean until the evening;

25 And whosoever beareth aught of their carcass shall wash his clothes, and be unclean until the evening.

26 Every species of beast, which divideth the hoof and is not cloven-footed nor cheweth the cud, is unclean unto you: every one that toucheth the same shall be unclean.

27 And all that walk upon their paws, among all manner of beasts that walk on four feet, are unclean unto you;

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whosoever toucheth their carcass shall be unclean until the evening.

28 And he that beareth their carcass shall wash his clothes, and be unclean until the evening: unclean shall they be unto you.

29 And these shall be unclean unto you among the creeping things that creep upon the earth: The weasel, and the mouse, and the tortoise after its kind,

30 And the hedgehog, and the chameleon, and the lizard, and the snail, and the mole.

31 These shall be unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the evening.

32 And every thing upon which any part of them, when they are dead, doth fall, shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, every vessel wherewith any work can be done, must be put into water, and it shall be unclean until the evening, when it shall be clean.

33 And every earthen vessel whereinto any part of them falleth, whatsoever is in it shall be unclean; and itself shall ye break.

34 All kinds of food which may be eaten, on which water cometh, shall be unclean: and all drink that may be drunk, shall be rendered unclean in every vessel.

35 And every thing whereupon any part of their carcass falleth, shall be unclean; an oven, or ranges for pots, shall be broken down, they are unclean; and unclean shall they be unto you.

36 Nevertheless, a fountain, or pit, receptacles for water, shall be clean; but he that toucheth their carcass shall be unclean.

37 And if any part of their carcass fall upon any sowing-seed which hath been sown, it shall be clean.

38 But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

39 And if any cattle die, which is allowed to you as food: he that toucheth its carcass shall be unclean until the evening.

40 And he that eateth of its carcass shall wash his clothes, and be unclean until the evening; he also that beareth its carcass shall wash his clothes, and be unclean until the evening.

41 And every creeping thing that creepeth upon the earth is an abomination, it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon four feet, down to whatsoever hath many feet among all creeping things that creep upon the earth, shall ye not eat; for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth; and ye shall not make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye make yourselves unclean with any manner of creeping thing that creepeth upon the earth.

45 For I am the Lord that have brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To distinguish between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

LEVITICUS (VAYIKRA) CHAPTER 12

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a male child: then shall she be unclean seven days, even as in the days of the separation for her infirmity shall she be unclean.

3 And on the eighth day shall the flesh of his foreskin be circumcised.

4 And thirty and three days shall she then continue in the blood of her purification; any thing hallowed shall she not touch, and into the sanctuary shall she not come, until the days of her purification be at an end.

5 But if she bear a female child, then shall she be unclean two weeks as in her separation; and sixty and six days shall she continue in the blood of the purification.

6 And at the completion of the days of her purification, for a son, or for a daughter, she shall bring a sheep of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest.

7 And he shall bring it near before the Lord, and make an atonement for her, and she shall be cleansed from the issue of her blood: this is the law for her that hath given birth to a male or to a female.

8 And if her means will not suffice for a lamb, then shall she take two turtle-doves, or two young pigeons, the one for a burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean.

LEVITICUS (VAYIKRA) CHAPTER 13

1 And the Lord spoke unto Moses and unto Aaron, saying,

2 If a man shall have in the skin of his flesh a swelling, a rising, or a bright spot, and it might become in the skin of his flesh the plague of leprosy: then shall he be brought unto Aaron the priest, or unto one of his sons the priests.

3 And if the priest shall see the plague in the skin of the flesh, and the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh: it is a plague of leprosy; and [so soon as] the priest shall see him, he shall pronounce him unclean.

4 But if it be a white bright spot in the skin of his flesh, and its appearance be not deeper than the skin, and the hair be not turned white: then shall the priest shut up the plague seven days.

5 And the priest shall see him on the seventh day; and, behold, if the plague have remained unchanged in its

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appearance, the plague have not spread in the skin: then shall the priest shut him up seven days more.

6 And the priest shall see him again on the seventh day; and, behold, if the plague be somewhat pale, and the plague have not spread in the skin: then shall the priest pronounce him clean; it is a rising, and he shall wash his clothes, and be clean.

7 But if the rising should spread abroad in the skin, after he hath been seen by the priest for his cleansing, he shall be seen again by the priest.

8 And if the priest see that, behold, the rising have spread abroad in the skin, then shall the priest pronounce him unclean: it is leprosy.

9 If the plague of leprosy happen to be on a man, then shall he be brought unto the priest;

10 And the priest shall see, and, behold, if there be a white swelling in the skin, and the hair in it have turned white, or there be a trace of healthy flesh in the swelling:

11 It is an inveterate leprosy in the skin of his flesh, and the priest shall pronounce him unclean; he shall not shut him up, for he is unclean.

12 And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of [him that hath] the plague from his head even to the feet, so far as the eyes of the priest can see:

13 If now the priest should see, that, behold, the leprosy have covered all his flesh, he shall pronounce the plague clean; it is all turned white, he is clean.

14 But on the day that healthy flesh appeareth therein, he shall be unclean.

15 And the priest shall see the healthy flesh, and pronounce him to be unclean; the healthy flesh is unclean, it is the leprosy.

16 Or if the healthy flesh turn again, and be changed unto white, he shall come unto the priest;

17 And if the priest see him, and, behold, the plague be turned into white: then shall the priest pronounce the plague clean, he is clean.

18 And if there be a person who hath had in his skin an inflammation, and hath been healed,

19 And if there be on the place of the inflammation a white swelling, or a white and dark red bright spot, he shall be shown to the priest;

20 And if the priest see, and, behold, its appearance be lower than the skin, and the hair thereof have been turned white: then shall the priest pronounce him unclean, it is the plague of leprosy broken out in the inflammation.

21 But if the priest see it, and, behold, there be no white hair therein, and if it be not lower than the skin, and it be pale: then shall the priest shut him up seven days.

22 And if it now spread abroad in the skin, then shall the priest pronounce him unclean: it is the plague [of leprosy].

23 But if the bright spot remain in its place, and spread not, it is a scar of the inflammation; and the priest shall pronounce him clean.

24 Or if there be a person in whose skin there is a place burnt by fire, and the mark of the burning become a bright spot, white and dark red, or white;

25 And if the priest see it, and, behold, the hair in the bright spot have been turned white, and its appearance be deeper than the skin: it is leprosy, broken out in the fire-wound; and the priest shall pronounce him unclean, it is the plague of leprosy.

26 But if the priest see it, and, behold, there be in the bright spot no white hair, and it be not lower than the skin, and it be pale: then shall the priest shut him up seven days.

27 And the priest shall see him on the seventh day: if now it have spread abroad in the skin, then shall the priest pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot remain in its place, [and] it have not spread abroad in the skin, and it be pale: it is a swelling of the fire-wound; and the priest shall pronounce him clean; for it is a scar of the fire-wound.

29 And if there be a man or woman on whom there arise a plague, on the head or on the beard;

30 Then shall the priest see the plague; and, behold, if its appearance be deeper than the skin, and there be in it a yellow thin hair: then shall the priest pronounce him unclean, it is a dry scall, it is the leprosy of the head or of the beard.

31 And if the priest see the plague of the scall, and, behold, its appearance be not deeper than the skin, and there be no black hair in it: then shall the priest shut up the plague of the scall seven days.

32 And the priest shall see the plague on the seventh day; and, behold, if the scall have not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin:

33 Then shall he be shaved, but the scall he shall not shave; and the priest shall shut up the scall seven days more.

34 And the priest shall see the scall on the seventh day; and, behold, if the scall have not spread in the skin, and its appearance be not deeper than the skin: then shall the priest pronounce him clean, and he shall wash his clothes, and be clean.

35 But if the scall should spread abroad in the skin after his being pronounced clean:

36 Then shall the priest see him; and, behold, if the scall have spread in the skin, the priest shall not seek for the yellow hair; he is unclean.

37 But if the scall have remained stationary in its color, and black hair have grown up therein: the scall is then healed, he is clean; and the priest shall pronounce him clean.

38 And if there be a man or a woman having in the skin of their flesh bright spots, white bright spots;

39 And if the priest do see, and, behold, there are in the skin of their flesh bright spots, pale and white: it is a freckly eruption grown in the skin; he is clean.

40 And if there be a man whose hair of the head fall off, he is a bald head; he is clean.

41 And if from the side of his face his hair fall off, he is forehead-bald; he is clean.

42 But if there be on the bald head, or the bald forehead, an eruption, white and dark red: it is the leprosy sprung up on his bald head, or his bald forehead.

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43 And the priest shall see him; and, behold, if the swelling of the eruption be white and dark red on his bald head, or on his bald forehead, like the appearance of the leprosy on the [other parts of the] skin of the flesh:

44 He is a leprous man, he is unclean; the priest shall pronounce him unclean; his plague is on his head.

45 And the leper on whom the plague is, his clothes shall be rent, and his head shall be bare, and he shall cover himself up to his upper lip, and, Unclean, unclean, shall he call out.

46 All the days whereon the plague which rendereth unclean is on him, he shall be unclean; alone shall he dwell; without the camp shall his habitation be.

47 And if there be a garment on which there arise a plague of leprosy, whether it be on a woollen garment, or on a linen garment;

48 Whether it be on the warp, or on the woof; of linen, or of woollen; whether on a skin, or on any thing made of skin;

49 And the plague be dark green or dark red, on the garment, or on the skin, or on the warp, or on the woof, or on any article made of skin: it is the plague of leprosy; and it shall be shown unto the priest.

50 And the priest shall see the plague, and shut up the plague seven days.

51 And if he see the plague on the seventh day, that the plague have spread in the garment, either in the warp, or in the woof, or in the skin, or in any article that is made of skin: the plague is a corroding leprosy; it is unclean.

52 And he shall then burn that garment, whether warp or woof, in woollen or in linen, or any article of skin, whereon the plague is; for it is a corroding leprosy, in fire shall it be burnt.

53 And if the priest shall see, and, behold, the plague have not spread on the garment, either on the warp, or on the woof, or on any article of skin:

54 Then shall the priest command that they wash the thing whereon the plague is, and he shall shut it up seven days more.

55 And if the priest see, after the plague hath been washed, and, behold, the plague have not changed its color, and the plague have not spread: it is unclean, in fire shalt thou burn it; it is a decay on its inside or on its outside.

56 And if the priest see, and, behold, the plague have become pale after its having been washed: then shall he tear it out from the garment, or from the skin, or from the warp, or from the woof.

57 And if it appear again on the garment, either on the warp, or on the woof, or on any instrument of skin: it is a growing plague; with fire shalt thou burn that whereon the plague is.

58 And the garment, either the warp or the woof, or every instrument of skin, which thou shalt wash, and the plague depart therefrom, shall be washed the second time, when it shall be clean.

59 This is the law of the plague of leprosy on a garment of woollen or linen, either in the warp, or the woof, or any article of skin, to pronounce it clean, or unclean.

LEVITICUS (VAYIKRA) CHAPTER 14

1 And the Lord spoke unto Moses, saying,

2 This shall be the law of the leper on the day of his being cleansed: He shall be brought unto the priest.

3 And the priest shall go forth to without the camp; and if the priest see, and, behold, the plague of leprosy be healed on the leper:

4 Then shall the priest command to take for him that is to be cleansed two healthy, clean birds, and cedar wood, and a string of scarlet yarn, and hyssop.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.

6 As for the living bird, he shall take it, and the cedar wood, and the string of scarlet yarn, and the hyssop, and he shall dip these and the living bird into the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times; and when he hath cleansed him, he shall let the living bird fly forth into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, and he shall be clean, and after that he may come into the camp; but he shall tarry outside of his tent seven days.

9 And it shall be on the seventh day, that he shall shave off all his hair, his head, and his beard, and his eyebrows, even all his hair shall he shave off: and he shall wash his clothes, he shall also wash his flesh in water, when he shall be clean.

10 And on the eighth day he shall take two sheep without blemish, and one ewe of the first year without blemish, and three-tenth parts of fine flour for a meat-offering, mingled with oil, and one log of oil.

11 And the priest who cleanseth shall cause the man that is to be made clean, and these things, to stand before the Lord, at the door of the tabernacle of the congregation:

12 And the priest shall take the one sheep, and offer the same for a trespass-offering, with the log of oil; and he shall make with them a waving before the Lord.

13 And he shall slay the sheep on the place where the sin-offering and the burnt- offering are killed, in the holy place; for as the sin-offering so doth the trespass- offering belong to the priest: it is most holy.

14 And the priest shall take some of the blood of the trespass-offering; and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand.

16 And the priest shall dip his finger of the right hand in the oil that is in his left hand, and he shall sprinkle of the oil with his finger seven times before the Lord.

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

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18 And what is left of the oil that is in the priest's hand, he shall put upon the head of him that is to be cleansed: and the priest shall [thus] make an atonement for him before the Lord.

19 And the priest shall prepare the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward shall he kill the burnt-offering:

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar; and the priest shall [thus] make an atonement for him, and he shall be clean.

21 But if he be poor, and his means do not suffice, then shall he take one sheep for a trespass-offering to be waved, to make an atonement for him; and one-tenth part of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, for which his means suffice; and one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day of his being cleansed unto the priest, unto the door of the tabernacle of the congregation, before the Lord.

24 And the priest shall take the sheep of the trespass-offering, and the log of oil; and the priest shall make with them a waving before the Lord.

25 And he shall kill the sheep of the trespass-offering; and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And some of the oil shall the priest pour into the palm of his own left hand:

27 And the priest shall sprinkle with his finger of the right hand some of the oil that is in his left hand, seven times before the Lord;

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the trespass-offering;

29 And what is left of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, from what his means enable him [to bring];

31 Even what his means enable him, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering: and the priest shall [thus] make an atonement for him that is to be cleansed, before the Lord.

32 This is the law of him on whom is the plague of leprosy, whose means are not sufficient when he is cleansed.

33 And the Lord spoke unto Moses and unto Aaron, saying,

34 When ye come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy on a house of the land of your possession:

35 Then shall he that owneth the house come and tell the priest, saying, Something like a leprosy hath shown itself to me in the house.

36 And the priest shall command that they clear out the house, before the priest go into it to see the plague, that all be not made unclean that is in the house: and after this shall the priest go in to see the house.

37 And he shall view the plague, and, behold, if the plague be in the walls of the house, in depressions, dark green or dark red, and their appearance be deeper than the wall:

38 Then shall the priest go out of the house to the door of the house, and lock up the house seven days.

39 And the priest shall come again on the seventh day; and if he see, that, behold, the plague have spread in the walls of the house:

40 Then shall the priest command that they break out the stones on which the plague is; and they shall cast them forth without the city on an unclean place.

41 And the house he shall cause to be scraped within round about; and they shall pour out the rubbish that they have scraped off without the city on an unclean place.

42 And they shall take other stones, and put them into the place of these stones; and other mortar shall he take, and shall plaster the house.

43 And if the plague come again, and break out in the house, after he hath taken away the stones, and after the house hath been scraped, and after it hath been plastered:

44 Then shall the priest come; and if he see that, behold, the plague have spread in the house, it is a corrosive leprosy in the house; it is unclean.

45 And he shall break down the house, its stones, and the timbers thereof, and all the mortar of the house; and he shall carry them forth to without the city, unto an unclean place.

46 And he that goeth into the house, all the days that it is locked up, shall be unclean until the evening.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 But if the priest should come in, and see, and, behold, the plague have not spread in the house, after the house was plastered: then shall the priest pronounce the house clean, because the plague is healed.

49 And he shall take, to atone for the house, two birds, and cedar wood, and a string of scarlet yarn, and hyssop;

50 And he shall kill the one bird in an earthen vessel over running water;

51 And he shall take the cedar wood, and the hyssop, and the scarlet yarn, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle on the house seven times:

52 And he shall atone for the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the string of scarlet yarn;

53 But he shall let fly forth the living bird out of the city into the open field, and make [thus] an atonement for the house, and it shall be clean.

54 This is the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment and of a house,

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56 And for a swelling, and for a rising, and for a bright spot;

57 To teach on the day when something is unclean, and on the day when it is clean: this is the law of the leprosy.

LEVITICUS (VAYIKRA) CHAPTER 15

1 And the Lord spoke unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man have a running issue out of his flesh: because of his issue is he unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he may lie that hath the issue, shall be unclean: and every vessel, whereon he may sit, shall be unclean.

5 And any man that toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

6 And he that sitteth on any vessel whereon he that hath the issue may sit, shall wash his clothes, and bathe himself in water, and be unclean until the evening.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the evening.

8 And if he that hath the issue spit upon him that is clean: then shall this one wash his clothes, and bathe himself in water, and be unclean until the evening.

9 And what saddle soever he that hath the issue may ride upon shall be unclean.

10 And whatsoever toucheth any thing, that may be under him, shall be unclean until the evening: and he that beareth any of these things shall wash his clothes, and bathe himself in water, and be unclean until the evening.

11 And whomsoever he that hath the issue may touch, and he have not rinsed his hands in water, shall wash his clothes, and bathe himself in water, and be unclean until the evening.

12 And an earthen vessel that he who hath the issue may touch, shall be broken; and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue becometh clean of his issue: then shall he number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and then shall he be clean.

14 And on the eighth day shall he take unto himself two turtle-doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for him before the Lord for his issue.

16 And if any man's seed of copulation go out from him, then shall he bathe all his flesh in water, and be unclean until the evening.

17 And any garment, and any skin, whereon the seed of copulation may be, shall be washed with water, and be unclean until the evening.

18 And if a man should lie with a woman with seed of copulation, then shall they bathe themselves in water, and be unclean until the evening.

19 And if a woman have an issue, so that blood flow from her flesh: then shall she be in her state of separation seven days; and whosoever toucheth her shall be unclean until the evening.

20 And every thing that she may lie upon in her separation shall be unclean: and whatever she may sit upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

22 And whosoever toucheth any vessel, that she may sit upon, shall wash his clothes, and bathe himself in water, and be unclean until the evening.

23 And if something be on the bed, or on any thing whereon she may sit, when he toucheth it, he shall be unclean until the evening.

24 And if any man should lie with her, and the uncleanness of her separation come upon him, he shall be unclean seven days; and every bed whereon he may lie shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation: all the days of the issue of her uncleanness shall she be as in the days of her separation; she shall be unclean.

26 Every bed whereon she may lie all the days of her issue shall be unto her as the bed of her separation; and whatever vessel she may sit upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth these things shall be unclean; and he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

28 And when she becometh clean of her issue, then shall she number to herself seven days, and after that shall she be clean.

29 And on the eighth day shall she take unto herself two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin-offering, and the other for a burnt- offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.

31 And ye shall separate the children of Israel from their uncleanness; that they may not die in their uncleanness, when they defile my tabernacle that is in their midst.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is suffering in her separation, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

LEVITICUS (VAYIKRA) CHAPTER 16

1 And the Lord spoke unto Moses after the death of the two sons of Aaron, when they had come near before the Lord, and died:

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2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat, which is upon the ark, that he die not; for in the cloud will I appear upon the mercy-seat.

3 With this shall Aaron come into the holy place: with a young bullock for a sin- offering, and a ram for a burnt-offering.

4 A holy linen coat shall be put on, and linen breeches shall he have upon his flesh, and with a linen girdle shall he gird himself, and a linen mitre shall he bind on his head; these are holy garments; therefore shall he wash his flesh in water, and then put them on.

5 And from the congregation of the children of Israel shall he take two goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall bring near the bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and place them before the Lord at the door of the tabernacle of the congregation.

8 And Aaron shall put lots upon the two goats; one lot “for the Lord,” and the other lot “for 'Azazel.”

9 And Aaron shall bring near the goat upon which fell the lot “for the Lord,” and offer him for a sin-offering.

10 But the goat on which fell the lot “for 'Azazel,” shall be placed alive before the Lord, to make an atonement with him, by sending him away to 'Azazel into the wilderness.

11 And Aaron shall bring near the bullock of the sin-offering, which is for himself, and he shall make an atonement for himself, and for his house; and he shall kill the bullock of the sin-offering which is for himself.

12 And he shall take a censer full of burning coals of fire from off the altar before the Lord, and both his hands full of incense of spices, pounded fine, and bring it within the vail;

13 And he shall put the incense upon the fire, before the Lord; that the cloud of the incense may envelop the mercy-seat that is upon the testimony, that he die not.

14 And he shall take of the blood of the bullock, and sprinkle it with his finger above toward the mercy-seat, eastward; and before the mercy-seat shall he sprinkle seven times of the blood with his finger.

15 And he shall kill the goat of the sin-offering, that is for the people, and bring his blood to within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it above the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that abideth among them in the midst of their uncleanness.

17 And there shall not be any man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out: and so shall he make an atonement for himself, and for his household, and for the whole congregation of Israel.

18 And he shall then go out unto the altar that is before the Lord, and make an atonement upon it; and he shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle upon it of the blood with his finger seven times; and he shall cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of atoning for the holy place, and the tabernacle of the congregation, and the altar: then shall he bring near the live goat.

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and he shall send him away by the hand of a man appointed thereto into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited; and so shall he send away the goat into the wilderness.

23 And Aaron shall then go into the tabernacle of the congregation, and he shall take off the linen garments, which he had put on when he went into the holy place, and he shall leave them there:

24 And he shall bathe his flesh with water in a holy place, and put on his garments; and come then forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that carrieth the goat to 'Azazel shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, the blood of which was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp.

29 And it shall be unto you a statute for ever: in the seventh month, on the tenth of the month, ye shall afflict yourselves [by fasting], and no work shall ye do, whether it be one of your own country, or the stranger that sojourneth among you;

30 For on that day shall [the high-priest] make an atonement for you, to cleanse you; from all your sins before the Lord shall ye be clean.

31 It shall be a sabbath of rest unto you, and ye shall afflict yourselves [by fasting], as a statute for ever.

32 And the priest, who shall be anointed, and who shall be consecrated to minister as priest in his father's stead, shall make the atonement; and he shall put on the linen clothes, the holy garments.

33 And he shall make an atonement for the holy of holies; and for the tabernacle of the congregation, and for the altar

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shall he make an atonement; and also for the priests, and for all the people of the congregation shall he make an atonement.

34 And this shall be unto you as a statute for everlasting, to make an atonement for the children of Israel for all their sins once a year: and he did as the Lord had commanded Moses.

LEVITICUS (VAYIKRA) CHAPTER 17

1 And the Lord spoke unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying,

3 Any man whatsoever of the house of Israel, that killeth an ox, or a sheep, or a goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not to the door of the tabernacle of the congregation, to offer it as an offering unto the Lord before the tabernacle of the Lord: as blood-guiltiness shall it be imputed unto that man, blood hath he shed; and that man shall be cut off from among his people.

5 In order that the children of Israel may bring their sacrifices, which they slay in the open field, and bring them unto the Lord, to the door of the tabernacle of the congregation, unto the priest, and slay them as sacrifices of peace-offerings unto the Lord.

6 And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation; and he shall burn the fat for a sweet savor unto the Lord.

7 So that they shall offer no more their sacrifices unto evil spirits, after which they have gone astray: a statute for ever shall this be unto them throughout their generations.

8 And unto them shalt thou say, Whatsoever man there be of the house of Israel, or of the strangers who may sojourn among them, that offereth a burnt-offering or a sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord: even that man shall be cut off from among his people.

10 And if there be any man of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood: I will set my face against the person that eateth the blood, and I will cut him off from among his people.

11 For the life of the flesh is in the blood; and I have appointed it for you upon the altar to make an atonement for your souls; for the blood it is that maketh an atonement for the soul.

12 Therefore have I said unto the children of Israel, No one of you shall eat blood,and the stranger that sojourneth among you shall not eat blood.

13 And if there be any man whatsoever of the children of Israel, or of the strangers that sojourn among them, who catcheth by hunting any beast or fowl that may be eaten: then shall he pour out the blood thereof, and cover it up with dust.

14 For the life of all flesh is its blood, on which its life dependeth; therefore have I said unto the children of Israel, The blood of every manner of flesh shall ye not eat; for the life of all flesh is its blood, every one who eateth it shall be cut off.

15 And every person that eateth that which hath died of itself, or that which was torn by beasts, be this one born in your own country, or a stranger, shall both wash his clothes, and bathe himself in water, and be unclean until the evening, when he shall be clean.

16 But if he wash [them] not, nor bathe his flesh, then shall he bear his iniquity.

LEVITICUS (VAYIKRA) CHAPTER 18

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the Lord your God.

3 After the doings of the Land of Egypt, wherein ye have dwelt, shall ye not do; and after the doings of the land of Canaan whither I am bringing you, shall ye not do; and in their customs shall ye not walk.

4 My ordinances shall ye do, and my statutes shall ye keep, to walk therein: I am the Lord your God.

5 And ye shall keep my statutes, and my ordinances, which if a man do, he shall live in them: I am the Lord.

6 None of you shall approach to any that are near of kin to him, to uncover their nakedness: I am the Lord.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be born at home, or born abroad,—even the nakedness of any of these shalt thou not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter,—even the nakedness of any of these, shalt thou not uncover; for theirs is thy own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister,—thou shalt not uncover her nakedness.

12 The nakedness of thy father's sister shalt thou not uncover: she is thy father's near kinswoman.

13 The nakedness of thy mother's sister shalt thou not uncover; for she is thy mother's near kinswoman.

14 The nakedness of thy father's brother shalt thou not uncover: his wife shalt thou not approach, she is thy aunt.

15 The nakedness of thy daughter-in-law shalt thou not uncover: she is thy son's wife, thou shalt not uncover her nakedness.

16 The nakedness of thy brother's wife shalt thou not uncover: it is thy brother's nakedness.

17 The nakedness of a woman and her daughter shalt thou not uncover: her son's daughter, or her daughter's daughter shalt thou not take, to uncover her nakedness; for they are near kinswomen; it is incest.

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18 And a woman together with her sister shalt thou not take, to vex her, to uncover her nakedness, beside the other, in her lifetime.

19 And a woman in the separation of her uncleanness shalt thou not approach, to uncover her nakedness.

20 And with thy neighbor's wife shalt thou not lie carnally, to defile thyself with her.

21 And any of thy seed shalt thou not let pass through [the fire] to Molech, and thou shalt not profane the name of thy God: I am the Lord.

22 And with a man shalt thou not lie, as with a woman: it is an abomination.

23 And with any beast shalt thou not lie to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion.

24 Do not defile yourselves through any of these things.; for through all these have become defiled the nations which I cast out before you:

25 And the land became defiled; wherefore I have visited its iniquity upon it, and the land itself vomited out its inhabitants.

26 Ye shall therefore keep my statutes and my ordinances, and ye shall not commit any of these abominations; neither any of your own nation, nor the stranger that sojourneth among you;

27 (For all these abominations have the men of the land done, who were before you, and the land hath become defiled;)

28 That the land may not vomit you out also, when ye defile it, as it hath vomited out the nations that were before you.

29 For whosoever shall commit any of these abominations,— even the souls that commit them shall be cut off from among their people.

30 Therefore shall ye keep my charge, so that ye commit not any one of these abominable customs, which were committed before you, and that ye do not defile yourselves therewith: I am the Lord your God.

LEVITICUS (VAYIKRA) CHAPTER 19

1 And the Lord spoke unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Eternal your God am holy.

3 Ye shall fear, every man, his mother and his father, and my sabbaths shall ye keep: I am the Lord your God.

4 Ye shall not turn unto the idols, and molten gods shall ye not make to yourselves: I am the Lord your God.

5 And if ye offer a sacrifice of peace-offering unto the Lord, ye shall offer it so that it may be favorably received from you.

6 On the same day ye offer it shall it be eaten, and on the morrow: and whatever is left until the third day, shall be burnt with fire.

7 And if the intention was that it should be eaten on the third day, it is an abomination, it shall not be favorably received.

8 And whoever eateth it shall bear his iniquity; because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather up the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, and the single grapes that drop in thy vineyard shalt thou not gather up; for the poor and the stranger shalt thou leave them: I am the Lord your God.

11 Ye shall not steal; neither shall ye deny [another's property in your hands], nor lie one to another.

12 And ye shall not swear by my name falsely, and thou shalt not thus profane the name of thy God: I am the Lord.

13 Thou shalt not withhold any thing from thy neighbor, nor rob him: there shall not abide with thee the wages of him that is hired, through the night until morning.

14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind; but thou shalt be afraid of thy God: I am the Lord.

15 Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the great; in righteousness shalt thou judge thy neighbor.

16 Thou shalt not go up and down as a talebearer among thy people; thou shalt not stand [idly] by the blood of thy neighbor: I am the Lord.

17 Thou shalt not hate thy brother in thy heart: thou shalt indeed rebuke thy neighbor, and not bear sin on account of him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am the Lord.

19 My statutes shall ye keep; thy cattle shalt thou not let gender with a diverse kind; thy field shalt thou not sow with mingled seeds; and a garment of mingled kinds, of linen and woollen, shall not come upon thee.

20 And if a man lie carnally with a woman, that is a bondmaid, betrothed to a man, but who hath neither been redeemed, nor hath her freedom been given her: there shall a scourging be decreed; they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the Lord, unto the door of the tabernacle of the congregation: a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the Lord for his sin which he hath done; and he shall be forgiven for his sin which he hath committed.

23 And when ye come into the land, and plant any kind of tree bearing edible fruit, then shall ye count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you, it shall not be eaten.

24 But in the fourth year shall all its fruit be holy for praise-giving unto the Lord.

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25 And in the fifth year shall ye eat of its fruit, in order that it may increase unto you its productiveness: I am the Lord your God.

26 Ye shall not eat upon the blood; nor shall ye use enchantment, nor observe times.

27 Ye shall not cut round the corners [of the hair] of your head, neither shalt thou destroy the corners of thy beard.

28 And for the dead shall ye not make any incision in your flesh; and any etched-in writing shall you not fix on yourselves: I am the Lord.

29 Do not profane thy daughter, to cause her to be a prostitute; lest the land fall to prostitution, and the land become full of incest.

30 My sabbaths shall ye keep, and my sanctuary shall ye reverence: I am the Lord.

31 Turn not unto them that have familiar spirits, and unto wizards; seek [them] not, to be defiled by them: I am the Lord your God.

32 Before the hoary head shalt thou rise up, and honor the face of the old man; and thou shalt be afraid of thy God: I am the Lord.

33 And if a stranger sojourn with thee, in your land, ye shall not vex him.

34 As one born in the land among you, shall be unto you the stranger that sojourneth with you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, who have brought you forth out of the land of Egypt.

37 Ye shall therefore observe all my statutes, and all my ordinances, and do them: I am the Lord.

LEVITICUS (VAYIKRA) CHAPTER 20

1 And the Lord spoke unto Moses, saying,

2 And to the children of Israel shalt thou say, Whatsoever man of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, shall surely be put to death; the people of the land shall stone him with stones.

3 And I will set my face against that man, and I will cut him off from among his people; because of his seed hath he given unto Molech, in order to defile my sanctuary, and to profane my holy name.

4 And if the people of the land should in any way hide their eyes from that man, when he giveth of his seed unto Molech, so as not to kill him:

5 Then will I set my face against that man, and against his family, and I will cut him off, and all that go astray after him, to go astray after Molech, from among their people.

6 And the person that turneth unto such as have familiar spirits, and unto wizards, to go astray after them,—then will I set my face against that person, and will cut him off from among his people.

7 Sanctify yourselves therefore, and be ye holy; for I am the Lord your God.

8 And ye shall keep my statutes, and do them: I am the Lord who sanctify you.

9 For every one whatever that curseth his father or his mother shall be put to death: his father or his mother hath he cursed, his blood shall be upon him.

10 And if there be a man that committeth adultery with a man's wife, [whoever it be] that committeth adultery with his neighbor's wife: then shall the adulterer be put to death, together with the adulteress.

11 And a man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall be put to death; their blood shall be upon them.

12 And if a man lie with his daughter-in-law, both of them shall be put to death: they have committed an unnatural deed; their blood shall be upon them.

13 And if a man lie with a male, as they lie with a woman, both of them have committed an abomination: they shall be put to death; their blood shall be upon them.

14 And if a man take a woman and her mother, it is incest: in fire shall they burn him and them; that there be no incest among you.

15 And a man that lieth with a beast shall be put to death: and the beast also shall ye slay.

16 And if a woman approach unto any beast to lie down thereto, then shalt thou kill the woman, and the beast; they shall be put to death; their blood shall be upon them.

17 And if a man take his sister, the daughter of his father, or the daughter of his mother, and he see her nakedness, and she see his nakedness: it is a disgraceful deed; and they shall be cut off before the eyes of their people: the nakedness of his sister hath he uncovered; his iniquity shall he bear.

18 And if a man lie with a woman suffering of her separation, and uncover her nakedness, and he lay open her fountain, and she uncover the fountain of her blood: then shall both of them be cut off from the midst of their people.

19 And the nakedness of thy mother's sister, or of thy father's sister shalt thou not uncover; for his near of kin he uncovereth: their iniquity shall they bear.

20 And the man that lieth with his uncle's wife, hath uncovered his uncle's nakedness: their sin shall they bear; childless shall they die.

21 And if a man do take his brother's wife, it is an abominable act: the nakedness of his brother hath he uncovered; childless shall they remain.

22 And keep ye all my statutes, and all my ordinances, and do them; that the land, whither I bring you to dwell therein, may not vomit you forth.

23 And ye shall not walk in the customs of the nation which I cast out before you; for all these things they committed, and therefore I felt loathing for them.

24 And I said unto you, Ye shall possess their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am the Eternal your God, who have separated you from the nations.

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25 Ye shall therefore make a difference between the clean beast and the unclean, and between the unclean fowl and the clean; and ye shall not make your souls abominable by the beast, or by the fowl, or by any manner of thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me, for I the Lord am holy; and I have separated you from the nations, that ye should be mine.

27 And if there be among men or women one that hath a familiar spirit, or that is a wizard, they shall be put to death; with stones shall they stone them; their blood shall be upon them.

LEVITICUS (VAYIKRA) CHAPTER 21

1 And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, None [of them] shall defile himself on the dead, among his people;

2 But on his kin, that is near unto him, [that is,] on his mother, and on his father, and on his son, and on his daughter, and on his brother,

3 And on his sister that is a virgin, that is nigh unto him, who hath had no husband: on her may he defile himself.

4 The chief man among his people shall not defile himself, to be profaned thereby.

5 They shall not make any baldness upon their head, and the corner of their beard shall they not shave off, and in their flesh shall they not make any incision.

6 Holy shall they be unto their God, and they shall not profane the name of their God; for the fire-offerings of the Lord, the bread of their God, do they offer, they shall therefore be holy.

7 A woman that is a harlot, or one profaned, shall they not take; and a woman put away from her husband shall they not take; for holy is he unto his God.

8 And thou shalt sanctify him; for the bread of thy God doth he offer: holy shall he be unto thee; for I the Lord, who sanctify you, am holy.

9 And if the daughter of any priest profane herself by committing incest, her father doth she profane: with fire shall she be burnt.

10 And the priest that is highest among his brethren, upon whose head the anointing oil hath been poured, and who hath been consecrated to put on the garments, shall not let the hair of his head grow long, and his garments shall he not rend;

11 Neither shall he go in to any dead body; even on his father, and on his mother shall he not defile himself.

12 And out of the sanctuary shall he not go, that he may not profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord.

13 And he shall take a wife in her virgin state.

14 A widow, and a divorced woman, and one profaned, [and] a harlot, these shall he not take; but a virgin of his own people shall he take for wife;

15 So that he may not profane his seed among his people; for I, the Lord, do sanctify him.

16 And the Lord spoke unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever of thy seed in their generations it be on whom there is any blemish, shall not approach to offer the bread of his God.

18 For whatsoever man it be on whom there is a blemish, shall not approach: a blind, or a lame man, or one that hath a flattened nose, or a man one of whose limbs is too long,

19 Or a man who hath a broken foot, or a broken hand,

20 Or a crookbacked, or a dwarf, or one that hath a blemish in his eye, or the itch, or the scurvy, or the testicles broken.

21 Every man on whom there is a blemish, of the seed of Aaron the priest, shall not come nigh to offer the fire-offerings of the Lord: there is a blemish on him; he shall not come nigh to offer the bread of his God.

22 The brewed of his God, both of the most holy, and of the holy things he may eat.

23 Only unto the vail, and unto the altar shall he not come nigh, because there is a blemish on him; that he profane not my holy things; for I the Lord do sanctify them.

24 And Moses spoke thus unto Aaron, and to his sons, and unto all the children of Israel.

LEVITICUS (VAYIKRA) CHAPTER 22

1 And the Lord spoke unto Moses, saying,

2 Speak unto Aaron and to his sons, that they keep themselves away from the holy things of the children of Israel, [so that they profane not my holy name] which they hallow unto me: I am the Lord.

3 Say unto them, In your generations, if there be any man of all your seed, that approacheth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord.

4 Any man whatsoever of the seed of Aaron, that is a leper, or hath a running issue, shall not eat of the holy things, until he be clean; and whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

5 Or a man who toucheth any creeping thing, whereby he may be made unclean, or a man through whom he can be rendered unclean, through any kind of uncleanness which he hath:

6 The person that toucheth any such shall be unclean until the evening, and he shall not eat of the holy things, unless he have bathed his flesh in water.

7 And when the sun hath set, he shall be clean; and afterward he may eat of the holy things; because it is his food.

8 That which dieth of itself, or is torn by beasts, shall he not eat, to defile himself therewith: I am the Lord.

9 And they shall keep my charge, that they may not bear sin through it, and die therefore, if they profane it: I am the Lord who sanctify them.

10 And no stranger shall eat of a holy thing: a sojourner of a priest, or a hired servant, shall not eat of a holy thing.

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11 But if a priest buy a person with his money, then may he eat of it; and those that are born in his house, may eat of his bread.

12 And if the daughter of a priest be married unto a stranger, she may not eat of the offered part of holy things.

13 But the daughter of a priest, if she be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, may eat of her father's bread; but no stranger shall eat thereof.

14 And if a man eat a holy thing unwittingly, then shall he add the fifth part thereof unto it, and he shall make good unto the priest the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the Lord;

16 And load on themselves the iniquity of trespass, when they eat their holy things; for I am the Lord who sanctify them.

17 And the Lord spoke unto Moses, saying,

18 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, If there be any man of the house of Israel, or of the strangers in Israel, that offereth his oblation, be it for any manner of vows, or for any manner of freewill-offerings, which they may offer unto the Lord for a burnt-offering:

19 Then shall it be, that it may be favorably received for you, a male without blemish, of the oxen, of the sheep, or of the goats.

20 Whatsoever on which there is a blemish shall ye not offer; for it will not be favorably received for you.

21 And when a man offereth a sacrifice of peace-offering unto the Lord as a vow, or a freewill-offering of the herds or of the flocks: it shall be without blemish to be favorably received; no kind of bodily defect shall be thereon.

22 A blind, or broken-limbed, or maimed animal, or one having a wen, or itch, or scurvy,—ye shall not offer these unto the Lord, and a fire-offering shall ye not make of them upon the altar unto the Lord.

23 And an ox or a lamb that hath a limb too long or too short, that mayest thou offer for a freewill-offering; but for a vow it shall not be favorably received.

24 And one that is bruised, or crushed, or broken, or cut in the testicles, shall ye not offer unto the Lord; and in your land shall ye not make the like.

25 And from a stranger's hand shall ye not offer the bread of your God from any of these; because their corruption is on them, a bodily defect is on them: they shall not be favorably received for you.

26 And the Lord spoke unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then shall it remain seven days by its mother; and from the eighth day and thenceforth shall it be favorably received for an offering made by fire unto the Lord.

28 And whether it be ox or sheep, ye shall not kill it and its young both in one day.

29 And when ye offer a sacrifice of thanksgiving unto the Lord, offer it so that it may be favorably received of you.

30 On the same day shall it be eaten up; ye shall leave none of it until the morning: I am the Lord.

31 And ye shall keep my commandments and do them: I am the Lord.

32 And ye shall not profane my holy name; so that I may be sanctified among the children of Israel; I am the Lord who sanctify you,

33 That brought you out of the land of Egypt, to be unto you a God: I am the Lord.

LEVITICUS (VAYIKRA) CHAPTER 23

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, The feasts of the Lord, which ye shall proclaim to be holy convocations,—these are my feasts:

3 Six days may work be done; but on the seventh day is the sabbath of rest, a holy convocation; no kind of work shall ye do thereon; it is the sabbath [holy] unto the Lord in all your dwellings.

4 These are the feasts of the Lord, the holy convocations, which ye shall proclaim in their seasons:

5 On the fourteenth day of the first month, toward evening, is the passover-lamb to be offered unto the Lord.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days must ye eat unleavened bread.

7 On the first day there shall be a holy convocation unto you; no servile work shall ye do thereon.

8 And ye shall offer an offering made by fire unto the Lord seven days: on the seventh day is a holy convocation; no servile work shall ye do.

9 And the Lord spoke unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye shall have come into the land which I give unto you, and reap the harvest thereof: then shall ye bring an omer full of the first of your harvest unto the priest;

11 And he shall wave the omer before the Lord, that it may be favorably received for you; on the morrow after the holy day shall the priest wave it.

12 And ye shall offer on the day when ye wave the omer, a male sheep without blemish of the first year for a burnt-offering unto the Lord.

13 And the meat-offering thereof shall be two tenth parts of fine flour mingled with oil, as an offering made by fire unto the Lord, for a sweet savor; with its drink-offering of wine, the fourth part of a hin.

14 And neither bread, nor parched corn, nor green ears, shall ye eat, until the self- same day, until ye have brought the offering of your God: it shall be a statute forever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the holy day, from the day that ye bring the omer of the wave-offering, [that] it be seven complete weeks:

16 Even unto the morrow after the seventh week shall ye number fifty days; and ye shall then offer a new meat-offering unto the Lord.

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17 Out of your own habitations shall ye bring two wave-loaves of two tenth parts; of fine flour shall they be; leavened shall they be baked; they are the first-fruits unto the Lord.

18 And ye shall offer with the bread seven sheep without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, with their drink-offerings, an offering made by fire, of a sweet savor unto the Lord.

19 And ye shall sacrifice one he-goat for a sin-offering, and two sheep of the first year for a sacrifice of peace-offering.

20 And the priest shall make with them together with the bread of the first-fruits a waving before the Lord, together with the two sheep; holy shall they be to the Lord for the priest.

21 And ye shall proclaim on the self-same day, that it may be a holy convocation unto you; no servile work shall ye do; it shall be a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not cut away altogether the corners of thy field when thou reapest, and the gleaning of thy harvest shalt thou not gather up; unto the poor, and to the stranger shalt thou leave them: I am the Lord your God.

23 And the Lord spoke unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall ye have a rest, a [day of] memorial of sounding the cornet, a holy convocation.

25 No servile work shall ye do: and ye shall offer an offering made by fire unto the Lord.

26 And the Lord spoke unto Moses, saying,

27 But on the tenth day of this seventh month is the day of atonement, a holy convocation shall it be unto you, and ye shall fast; and ye shall offer an offering made by fire unto the Lord.

28 And no manner of work shall ye do on this same day; for it is a day of atonement, to make an atonement for you before the Lord your God.

29 For whatsoever person it be that fasteth not on this same day, shall be cut off from among his people.

30 And if there be any person that doth any work on this same day, then will I destroy the same person from among his people.

31 No manner of work shall ye do: it shall he a statute for ever throughout your generations, in all your dwellings.

32 A sabbath of rest it shall be unto you, and ye shall fast: on the ninth day of the month at evening [shall ye begin], from evening unto evening shall ye celebrate your sabbath.

33 And the Lord spoke unto Moses, saying,

34 Speak unto the children of Israel, saying, On the fifteenth day of this seventh month, shall be the feast of tabernacles for seven days unto the Lord.

35 On the first day shall be a holy convocation; no servile work shall ye do.

36 Seven days shall ye offer an offering made by fire unto the Lord: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the Lord, it is a solemn assembly; no servile work shall ye do.

37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, burnt-offering, and meat-offering, sacrifice, and drink-offerings, every thing upon its day:

38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye may give unto the Lord.

39 But on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, shall ye keep the feast of the Lord seven days: on the first day shall be a rest, and on the eighth day shall be a rest.

40 And ye shall take unto yourselves on the first day the fruit of the tree hadar, branches of palm-trees, and the boughs of the myrtle-tree, and willows of the brook: and ye shall rejoice before the Lord your God seven days.

41 And ye shall keep it as a feast unto the Lord seven days in the year: it shall be a statute for ever throughout your generations; in the seventh month shall ye celebrate it.

42 In booths shall ye dwell seven days; all that are Israelites born shall dwell in booths.

43 In order that your generations may know, that I caused the children of Israel to dwell in booths, when I brought them forth out of the land of Egypt: I am the Lord your God.

44 And Moses declared the feasts of the Lord unto the children of Israel.

LEVITICUS (VAYIKRA) CHAPTER 24

1 And the Lord spoke unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure beaten olive-oil, for the lighting, to cause the lamp to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron put it in order [for] from evening unto morning before the Lord continually; as a statute for ever in your generations.

4 Upon the pure candlestick shall be put in order the lamps, before the Lord, continually.

5 And thou shalt take fine flour, and bake thereof twelve cakes: of two tenth parts shall each one cake be.

6 And thou shalt place them in two rows, six in a row, upon the pure table before the Lord.

7 And thou shalt put upon each row pure frankincense, that it may be unto the bread for a memorial, as a fire-offering unto the Lord.

8 On every and each sabbath day shall he place it in order before the Lord continually, [obtained] from the children of Israel as an everlasting covenant.

9 And it shall belong to Aaron and to his sons; and they shall eat it in a holy place; for it is most holy unto him, from the fire-offerings of the Lord, as a perpetual fixed portion.

10 And there went forth a son of an Israelitish woman, but who was the son of an Egyptian man, among the children of Israel; and there quarrelled together in the camp this son of the Israelitish woman and an Israelitish man.

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11 And the son of the Israelitish woman pronounced the [holy] Name, and blasphemed; and they brought him unto Moses: [and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;]

12 And they placed him in ward, until the decision of the Lord could be explained to them.

13 And the Lord spoke unto Moses, saying,

14 Lead forth the blasphemer to without the camp; and all that have heard him shall lay their hands upon his head; and all the congregation shall stone him.

15 And unto the children of Israel shalt thou speak, saying, Whatsoever man that blasphemeth his God shall bear his sin.

16 But he that pronounced the name of the Lord [with blasphemy] shall be put to death, all the congregation shall stone him; be he a stranger, or be he one that is born in the land, when he pronounceth the [holy] Name [with blasphemy,] he shall be put to death.

17 And he that taketh the life of any man shall surely be put to death.

18 And he that taketh the life of a beast shall make it good: beast for beast.

19 And if a man cause a bodily defect in his neighbor, as he hath done, so shall be done to him;

20 Breach for breach, eye for eye, tooth for tooth: in the manner as he hath caused a bodily defect in a man, so shall it be done to him.

21 And he that killeth a beast, shall make restitution for it; and he that killeth a man, shall be put to death.

22 One manner of judicial law shall ye have, the stranger shall be equal with one of your own country; for I am the Lord your God.

23 And Moses spoke to the children of Israel; and they led forth the blasphemer to without the camp, and they stoned him with stones; and the children of Israel did as the Lord had commanded Moses.

LEVITICUS (VAYIKRA) CHAPTER 25

1 And the Lord spoke unto Moses on mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you; then shall the land keep a sabbath unto the Lord.

3 Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year there shall be a sabbath of rest unto the land, a sabbath [in honor] of the Lord: thy field shalt thou not sow, and thy vineyard shalt thou not prune.

5 That which groweth of its own accord of thy harvest shalt thou not reap, and the grapes of thy undressed vine shalt thou not gather: a year of rest shall it be unto the land.

6 And [the product of] the sabbath of the land shall be unto you for food, for thee, and for thy man-servant, and for thy maid-servant, and for thy hired laborer, and for thy stranger, that sojourn with thee;

7 And for thy cattle, and for the beasts that are in thy land, shall all its products be [left] for food.

8 And thou shalt number unto thee seven sabbaths of years, seven years seven times; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 And then shalt thou cause the sound of the cornet to be heard, in the seventh month, on the tenth day of the month: on the day of atonement shall ye sound the cornet throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim freedom throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return, every man, unto his possession, and ye shall return, every man, unto his family.

11 A jubilee shall this, the fiftieth year, be unto you: ye shall not sow, nor reap that which groweth of itself in it, nor gather in it the fruit of the undressed vines.

12 For it is the jubilee; holy shall it be unto you: from the field shall ye eat the products thereof.

13 In this year of the jubilee shall ye return, every man, unto his possession.

14 And if thou sell aught unto thy neighbor, or buy aught of thy neighbor's hand, ye shall not overreach one the other;

15 According to the number of years after the jubilee shalt thou buy of thy neighbor, according unto the number of harvest-years shall he sell unto thee;

16 According to the multitude of years shalt thou increase the price thereof, and according to the fewness of years shalt thou diminish the price thereof; for a number of harvests doth he sell unto thee.

17 And ye shall not overreach one the other; but thou shalt be afraid of thy God; for I am the Lord your God.

18 And ye shall do my statutes, and my ordinances shall ye keep and do them; and then shall ye dwell in the land in safety.

19 And the land shall yield its fruit, and ye shall eat your fill, and dwell in safety therein.

20 And if ye should say, What shall we eat in the seventh year? behold, we are not permitted to sow, and we cannot gather in our harvest:

21 Then will I command my blessing unto you in the sixth year, and it shall bring forth a harvest for three years.

22 And when ye sow in the eighth year, then shall ye eat yet of the old harvest; until the ninth year, until its harvest come in, shall ye eat of the old store.

23 And the land shall not be sold for a permanence [to the purchaser]; for the land is mine; for strangers and sojourners are ye with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother become poor, and sell away some of his possession: then may his nearest of kin come and redeem what his brother hath sold.

26 And if the man have none to redeem it, and he acquire the means, sufficient to be able to redeem it himself:

27 Then let him reckon the years since his sale, and restore the overplus unto the man to whom he sold it; and so shall he return unto his possession.

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28 But if his means do not suffice to enable him to restore it to him: then shall that which he hath sold remain in the hand of him that hath bought it until the year of the jubilee; and it shall be freed in the jubilee, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city: then shall the time of redemption last till the end of the year of his sale; a full year shall his time of redemption last.

30 And if it be not redeemed within the expiration of a full year: then shall the house which is in the walled city remain as a permanence to him that bought it throughout his generations; it shall not become freed in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they shall have the right of redemption, and they shall become freed in the jubilee.

32 And [respecting] the cities of the Levites, the houses of the cities of their possession, a perpetual right of redemption shall belong to the Levites.

33 And if a man of the Levites redeem something: then shall the house that was sold, and the city of his possession, become freed in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel.

34 And a field of the suburbs of their cities shall not be sold; for a perpetual possession is it unto them.

35 And if thy brother become poor, and fall in decay with thee: then shalt thou assist him, [yea] a stranger, or a sojourner, that he may live with thee.

36 Thou shalt not take of him any usury or increase; but thou shalt be afraid of thy God: that thy brother may live with thee.

37 Thy money shalt thou not give him upon usury, nor lend him thy victuals for increase.

38 I am the Lord your God, who have brought you forth out of the land of Egypt, to give unto you the land of Canaan, to be unto you a God.

39 And if thy brother become poor near thee, and be sold unto thee: thou shalt not compel him to work as a bond-servant.

40 But as a hired laborer, as a sojourner, shall he be with thee; until the year of the jubilee shall he serve with thee:

41 And then shall he depart from thee, he and his children with him; and he shall return unto his own family, and unto the possession of his fathers shall he return.

42 For my servants are they, whom I brought forth out of the land of Egypt: they shall not be sold as bond-men are sold.

43 Thou shalt not rule over him with rigor; but thou shalt have fear of thy God.

44 But thy bond-man, and thy bond-woman that shall remain thine, shall be of the nations that are round about you; of them may ye buy bond-man and bond-woman.

45 And also of the children of the strangers that sojourn with you, of them may ye buy, and of their families that are with you, which they have begotten in your land; and they shall remain to you as a possession.

46 And ye may transfer them as an inheritance for your children after you, to inherit them for a possession; you may hold them to service for ever; but over your brethren the children of Israel, one over the other, ye shall not rule with rigor.

47 And if a stranger or sojourner wax rich near thee, and thy brother become poor near him, and he sell himself unto the sojourning stranger near thee, or to a descendant of a stranger's family:

48 After he hath sold himself shall he have the right of redemption; one of his brethren may redeem him.

49 Either his uncle, or his uncle's son, may redeem him, or any that is near of kin unto him of his family may redeem him; or if he obtain the means, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he sold himself to him unto the year of the jubilee: and the price of his sale shall be according to the number of years, as the time of a hired laborer shall he have been with him.

51 If there be yet many years, according to them shall he return the price of his redemption out of his purchase-money.

52 And if there remain but few years unto the year of the jubilee: then shall he reckon with him; according to his years shall he return the price of his redemption.

53 As a laborer hired from year to year shall he be with him; he shall not rule over him with rigor before thy eyes.

54 And if he be not redeemed by [one of] these means: then shall he go out in the year of the jubilee, both he, and his children with him.

55 For unto me are the children of Israel servants, my servants are they, whom I have brought forth out of the land of Egypt: I am the Eternal your God.

LEVITICUS (VAYIKRA) CHAPTER 26

1 Ye shall not make yourselves any idols, and a graven image, or a standing image shall ye not rear up unto you, and any carved stone shall you not place in your land, to bow down upon it; for I am the Eternal your God.

2 My sabbaths shall ye keep, and my sanctuary shall ye reverence: I am the Lord.

3 If in my statutes ye walk, and if my commandments ye keep, and do them:

4 Then will I give you rains in their due season, and the earth shall yield her products, and the tree of the field shall yield its fruit.

5 And the threshing shall reach with you unto the vintage, and the vintage shall reach unto sowing-time; and ye shall eat your bread to the full, and ye shall dwell in safety in your land.

6 And I will give peace in the land, and ye shall lie down, with none to make you afraid; and I will remove evil beasts out of the land, and the sword shall not pass through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

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8 And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

9 And I will turn myself unto you, and make you fruitful, and multiply you; and I will establish my covenant with you.

10 And ye shall eat very old store, and the old shall ye remove away because of the new.

11 And I will set my dwelling among you; and my soul shall not loath you.

12 And I will walk among you, and I will be to you a God, and ye shall be to me a people.

13 I am the Eternal your God, who have brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and caused you to walk upright.

14 But if ye will not hearken unto me, and will not do all these commandments;

15 And if my statutes ye despise, and if my ordinances your soul loath, so as not to do all my commandments, in that ye break my covenant:

16 Then will I also do this unto you, and I will inflict on you terror, consumption, and the burning ague, that consume the eyes, and cause sorrow of heart; and ye shall sow in vain your seed, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be struck down before your enemies: and they that hate you shall bear rule over you; and ye shall flee while there is no one pursuing you.

18 And if with these things even ye will not yet hearken unto me: then will I chastise you yet more, sevenfold for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as copper:

20 And in vain shall your strength be spent; for your land shall not yield her products, and the tree of the land shall not yield its fruit.

21 And if ye walk yet contrary unto me, and if you refuse to hearken unto me: then will I bring more plagues upon you, sevenfold according to your sins.

22 And I will send out against you the beasts of the field, which shall rob you of your children, and destroy your cattle, and diminish yourselves; so that your roads shall be desolate.

23 And if notwithstanding these things ye will not be reformed by me, and walk contrary unto me:

24 Then will I also walk contrary unto you, and I also will punish you, sevenfold for your sins.

25 And I will bring over you the sword, avenging the quarrel of my covenant, so that ye shall be gathered together within your cities; and then will I send the pestilence among you, that ye shall deliver yourselves into the hand of the enemy;

26 When I break unto you the staff of bread; and ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

27 And if notwithstanding this ye will not hearken unto me, but walk contrary unto me:

28 Then will I also walk contrary unto you in fury; and I, even I, will chastise you, sevenfold for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high-places, and cut down your sun-images, and cast your carcasses upon the carcasses of your idols; and my soul shall loath you.

31 And I will render your cities a waste, and I will make desolate your sanctuaries, and I will not smell the savor of your sweet odors.

32 And I will surely make desolate the land: and your enemies who dwell therein shall be astonished at it.

33 And you will I scatter among the nations, and I will draw out after you the sword; and your land shall be a desolate wild, and your cities shall be a waste.

34 Then shall the land satisfy its sabbaths, all the days of its desolation, when ye are in the land of your enemies: then shall the land rest, and satisfy its sabbaths.

35 All the days of its desolation shall it rest, the time which it did not rest in your sabbaths, when ye dwelt upon it.

36 And regarding those that are left of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a leaf shaken shall chase them; and they shall flee, as fleeing from the sword; and they shall fall with none pursuing.

37 And they shall stumble one over the other, as before the sword, without one pursuing: and ye shall have no power to stand up before your enemies.

38 And ye shall be lost among the nations, and the land of your enemies shall consume you.

39 And they that are left of you shall pine away in their iniquity in the land of your enemies; and also through the iniquities of their fathers shall they pine away with them.

40 And they shall then confess their iniquity, and the iniquity of their fathers, [that] through their trespass which they trespassed against me, and also that [because] they had walked contrary unto me:

41 I also had to walk contrary unto them, and to bring them into the land of their enemies; and then shall their uncircumcised heart be humbled, and then shall they satisfy their iniquity.

42 And I will then remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and the land will I remember.

43 For the land shall be forsaken by them, and shall satisfy its sabbaths, while it lieth desolate without them, and they shall satisfy their iniquity; because, even because my ordinances they despised, and my statutes their soul loathed.

44 And yet for all that, though they be in the land of their enemies, will I not cast them away, neither will I loath them, to destroy them utterly, to break my covenant with them; for I am the Lord their God.

45 But I will remember for their sakes the covenant of their ancestors, whom I brought forth out of the land of Egypt

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before the eyes of the nations, that I might be unto them a God: I am the Lord.

46 These are the statutes and ordinances and laws, which the Lord made between him and the children of Israel on mount Sinai, by the hand of Moses.

LEVITICUS (VAYIKRA) CHAPTER 27

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, If a man make a particular vow, [to give] the estimated value of persons in honor of the Lord:

3 If the estimated value concern a male from twenty years old, and unto sixty years old, then shall the estimation be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it be a female, then shall the estimation be thirty shekels.

5 And if [the person be] from five years old and unto twenty years old, then shall the estimation of the male be twenty shekels, and for the female ten shekels.

6 And if [the person be] from a month old and unto five years old, then shall the estimation of the male be five shekels of silver, and for the female the estimation [shall be] three shekels of silver.

7 And if [the person be] from sixty years old and upward, if it be a male, then shall the estimation be fifteen shekels, and for the female ten shekels.

8 But if he be too poor for this estimation, then shall he present himself before the priest, and the priest shall value him; according to the ability to pay of him that hath vowed shall the priest value him.

9 And if it he a beast, whereof men can bring an offering unto the Lord, all that a man giveth of such unto the Lord shall be holy.

10 He shall not alter it, nor change it, a good for a bad one, or a bad for a good one; and if he should change beast for beast, then shall it together with its exchange be holy.

11 And if it be any unclean beast, of which they cannot offer a sacrifice unto the Lord, then shall he present the beast before the priest:

12 And the priest shall value it, whether it be good or bad; as the priest valueth it, so shall it be.

13 And if he will redeem it, then shall he add a fifth part thereof unto the estimated value.

14 And if a man sanctify his house as holy unto the Lord, then shall the priest value it, whether it be good or bad; as the priest may value it, so shall it stand.

15 And if he that sanctified it will redeem his house, then shall he add the fifth part of the money of the estimated value unto it, and it shall remain his.

16 And if a man sanctify some part of a field of his possession unto the Lord, then shall the estimation be in proportion to its required seed: the seed of a chomer of barley at fifty shekels of silver.

17 If immediately after the year of the jubilee he sanctify his field, according to this estimation shall it stand.

18 But if after the jubilee he sanctify his field, then shall the priest reckon unto him the money in proportion to the years that remain, until the year of the jubilee, and it shall be deducted from the estimation.

19 And if he that sanctified the field will redeem it, then shall he add the fifth part of the money of the estimated value unto it, and it shall be assured to him.

20 But if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it is freed in the jubilee, shall be holy unto the Lord, as a devoted field: to the priest shall it belong as his possession.

22 And if a man sanctify a field which he hath bought, which is not of the fields of his possession, unto the Lord:

23 Then shall the priest reckon unto him the amount of the estimated value to the year of the jubilee; and he shall give this estimation on that day, as a holy thing unto the Lord.

24 In the year of the jubilee the field shall return unto him of whom he bought it, to the one to whom belongeth the possession of the land.

25 And all estimations of value shall be according to the shekel of the sanctuary; twenty gerahs shall be the shekel.

26 Only the first-born which shall, by being first born, be sacred unto the Lord among cattle, no man shall sanctify; whether it be ox, or lamb, it is the Lord's.

27 And if it be an unclean animal, then shall he redeem it according to the estimated value, and he shall add its fifth part thereto; and if it be not redeemed, then shall it be sold according to the estimated value.

28 But any devoted thing, which a man may devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall not be sold nor redeemed: every devoted thing is most holy unto the Lord.

29 Any one condemned, who shall be condemned to death among men, shall not be redeemed: he shall be put to death.

30 And every tithe of the land, of the seed of the land, or of the fruit of the tree, belongeth to the Lord; it is holy unto the Lord.

31 And if a man will redeem any part of his tithe, its fifth part shall he add thereto.

32 And concerning the tithe of the herds, or of the flocks, whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

33 He shall not search whether it be good or bad, neither shall he change it: and if he should change it, then both it and the exchange thereof shall be holy; it shall not be redeemed.

34 These are the commandments, which the Lord commanded Moses for the children on mount Sinai.

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NUMBERS

The Fourth Book of Moses
Hebrew Title: Bamidebar ("In the Wilderness")

(The Book of Numbers (from Greek Arithmoi; Hebrew: Bemidbar, "In the Wilderness" or "In the Desert") is the fourth book of the Hebrew Bible, and the fourth of five books of the Jewish Torah. The book has a long and complex history, but its final form is probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th century BC). The name of the book comes from the two censuses taken of the Israelites.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God punishes them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.)

Contents or Torah Portions:

• Bemidbar, on Numbers 1–4: First census, priestly duties
• Naso, on Numbers 4– Priestly duties, the camp, unfaithfulness, and the Nazirite, Tabernacle consecration
• Behaalotecha, on Numbers 8–12: Levites, journeying by cloud and fire, complaints, questioning of Moses
• Shlach, on Numbers 13–15: Mixed report of the scouts and Israel's response, libations, bread, idol worship, fringes
• Korach, on Numbers 16–18: Korah's rebellion, plague, Aaron's staff buds, duties of the Levites
• Chukat, on Numbers 19–21: Red heifer, water from a rock, Miriam's and Aaron's deaths, victories, serpents
• Balak, on Numbers 22–25: Balaam's donkey and blessing
• Pinechas, on Numbers 25–29: Phinehas, second census, inheritance, Moses' successor, offerings and holidays
• Matot, on Numbers 30–32: Vows, Midian, dividing booty, land for Reuben, Gad, and half of Manasseh
• Masei, on Numbers 33–36: Stations of the Israelites' journeys, instructions for conquest, cities for Levites.)

NUMBERS (BEMIDBAR) CHAPTER 1

1 And the Lord spoke unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after their going out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the descent from their fathers, by numbering the names, every male according to their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: these shall ye number according to their armies, thou and Aaron.

4 And with you there shall be one man each of every tribe; a man who is the head of his family division.

5 And these are the names of the men that shall stand with you; of Reuben: Elizur the son of Shedeur.

6 Of Simeon: Shelumiel the son of Zurishaddai.

7 Of Judah: Nachshon the son of 'Amminadab.

8 Of Issachar: Nethanel the son of Zuar.

9 Of Zebulun: Eliab the son of Chelon.

10 Of the children of Joseph, of Ephraim: Elishama the son of 'Ammihud; of Menasseh: Gamliel the son of Pedahzur.

11 Of Benjamin: Abidan the son of Gidoni.

12 Of Dan: Achiezer the son of 'Ammishaddai.

13 Of Asher: Pagiel the son of 'Ochran.

14 Of Gad: Elyassaph the son of Deuel.

15 Of Naphtali: Achira the son of 'Enan.

16 These were the selected of the congregation, the princes of the tribes of their fathers; the heads of the thousands of Israel were they.

17 And Moses and Aaron took these men who are expressed by name:

18 And all the congregation they assembled together on the first day of the second month, and they were enrolled in the lists of their pedigrees after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, according to their polls.

19 As the Lord had commanded Moses, so did he number them in the wilderness of Sinai.

20 And there were of the children of Reuben the first-born of Israel, by their generations, after their families, by the descent from their fathers, by numbering the names according to their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of the tribe of Reuben, were forty and six thousand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the descent from their fathers, those that were numbered of them, by numbering the names according to their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of the tribe of Simeon, were fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

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25 Those that were numbered of the tribe of Gad, were forty and five thousand six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of the tribe of Judah, were seventy and four thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of the tribe of Issachar, were fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war.

33 Those that were numbered of the tribe of Ephraim, were forty thousand and five hundred.

34 Of the children of Menasseh, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of the tribe of Menasseh, were thirty and two thousand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of the tribe of Benjamin, were thirty and five thousand and four hundred.

38 Of the children of Dan, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of the tribe of Dan, were sixty and two thousand and seven hundred.

40 Of the children of Asher, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of the tribe of Asher, were forty and one thousand and five hundred.

42 Of the children of Naphtali, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of the tribe of Naphtali, were fifty and three thousand and four hundred.

44 These are those that were numbered, whom Moses numbered with Aaron, and the princes of Israel, being twelve men; one man each for his family division were they.

45 Thus were all those that were numbered of the children of Israel, by the descent from their fathers, from twenty years old and upward, all that were able to go forth to war in Israel,—

46 Even all they that were numbered, were six hundred thousand and three thousand and five hundred and fifty.

47 But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

49 Only the tribe of Levi shalt thou not number, and their sum shalt thou not take, among the children of Israel;

50 But thou shalt appoint the Levites over the tabernacle of the testimony, and over all its vessels, and over all things that belong to it: they shall carry the tabernacle, and all its vessels; and they shall minister unto it; and round about the tabernacle shall they encamp.

51 And when the tabernacle is to be carried forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to their armies.

53 But the Levites shall encamp round shout the tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of the testimony.

54 And the children of Israel did so: all, just as the Lord had commanded Moses, so did they.

NUMBERS (BEMIDBAR) CHAPTER 2

1 And the Lord spoke unto Moses and unto Aaron, saying,

2 Every man by his own standard, by the ensign of their family division, shall the children of Israel pitch their tent; at some distance round about the tabernacle of the congregation shall they encamp.

3 And they, who encamp on the east, toward the rising of the sun, shall be [those who belong to] the standard of the camp of Judah according to their armies: and the prince of the children of Judah shall be Nachshon the son of 'Amminadab.

4 And his host, and those that were numbered of them, were seventy and four thousand and six hundred.

5 And those that encamp next unto him shall be the tribe of Issachar: and the prince of the children of Issachar shall be Nethanel the son of Zuar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 [Then] the tribe of Zebulun: and the prince of the children of Zebulun shall be Eliab the son of Chelon.

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8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered of the camp of Judah were one hundred thousand and eighty thousand and six thousand and four hundred, according to their armies: they shall first set forward.

10 The standard of the camp of Reuben shall be on the south side, according to their armies: and the prince of the children of Reuben shall be Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those that encamp by him shall be the tribe of Simeon: and the prince of the children of Simeon shall be Shelumiel the son of 'Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the prince of the sons of Gad shall be Elyassaph the son of Reuel.

15 And his host, and those who were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered of the camp of Reuben were one hundred thousand and fifty and one thousand and four hundred and fifty, according to their armies; and as the second shall they set forward.

17 Then shall the tabernacle of the congregation, the camp of the Levites, set forward in the midst of the camps: as they encamp, so shall they set forward, every man in his place after their standards.

18 The standard of the camp of Ephraim shall be on the west side, according to their armies: and the prince of the sons of Ephraim shall be Elishama the son of 'Ammihud.

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Menasseh; and the prince of the children of Menasseh shall be Gamliel the son of Pedahzur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the prince of the sons of Benjamin shall be Abidan the son of Gidoni.

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were one hundred thousand and eight thousand and one hundred, according to their armies; and as the third shall they set forward.

25 The standard of the camp of Dan shall be on the north side, according to their armies: and the prince of the children of Dan shall be Achiezer the son of 'Ammishaddai.

26 And his host, and those that were numbered of them, were sixty and two thousand and seven hundred.

27 And those that encamp by him shall be the tribe of Asher: and the prince of the children of Asher shall be Pagiel the son of 'Ochran.

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the prince of the children of Naphtali shall be Achira the son of 'Enan.

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All those that were numbered of the camp of Dan were one hundred thousand and fifty and seven thousand and six hundred; the hindmost shall they set forward according to their standards.

32 These are those that were numbered of the children of Israel according to their family divisions: and all those that were numbered of the camps, according to their armies, were six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the Lord had commanded Moses.

34 And the children of Israel did all just as the Lord had commanded Moses, so did they encamp by their standards, and so did they set forward every one after his family, by his division.

NUMBERS (BEMIDBAR) CHAPTER 3

1 And these are the generations of Aaron and Moses, on the day that the Lord spoke with Moses on mount Sinai.

2 And these are the names of the sons of Aaron: the firstborn Nadab, and Abihu, Elazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests that were anointed, who were consecrated to minister as priests.

4 And Nadab and Abihu died before the Lord, when they offered a strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Elazar and Ithamar ministered as priests in the life-time of Aaron their father.

5 And the Lord spoke unto Moses, saying,

6 Bring the tribe of Levi near, and present the same before Aaron the priest, that they may serve him.

7 And they shall keep his charge, and the charge of the whole congregation before the tent of the congregation, to do the service of the tabernacle.

8 And they shall keep all the vessels of the tent of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: as associates are they given unto him out of the children of Israel.

10 And Aaron and his sons shalt thou instruct, that they shall guard well their priest's office; and the stranger that cometh nigh shall be put to death.

11 And the Lord spoke unto Moses, saying,

12 And I, behold, I have taken the Levites from the midst of the children of Israel instead of every first-born that openeth the womb among the children of Israel; and the Levites shall be mine.

13 Because mine is every first-born; on the day when I smote every first-born in the land of Egypt I hallowed unto me every first-born in Israel, both man and beast: mine shall they be; I am the Lord.

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14 And the Lord spoke unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after their divisions, by their families; every male of them from a month old and upward shalt thou number.

16 And Moses numbered them according to the order of the Lord, as he had been commanded.

17 And these were the sons of Levi by their names: Gershon, and Kehath, and Merari.

18 And these are the names of the sons of Gershon after their families: Libni, and Shimi.

19 And the sons of Kehath after their families: 'Amram, and Yizhar, Chebron, and 'Uzziel.

20 And the sons of Merari after their families: Machli, and Mushi; these are the families of the Levites according to their family divisions.

21 Of Gershon: the family of the Libnites, and the family of the Shimites; these are the families of the Gershunites.

22 Those that were numbered of them, by the numbering of all the males from a month old and upward, even those that were numbered of them, were seven thousand and five hundred.

23 The families of the Gershunites used to encamp behind the tabernacle, westward.

24 And the prince of the family division of the Gershunites was Elyassaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation was the tabernacle and the tent, its covering, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle and by the altar, round about, and its cords for all the service thereof.

27 And of Kehath: the family of the 'Amramites, and the family of the Yizharites, and the family of the Chebronites, and the family of the 'Uzzielites; these are the families of the Kehathites.

28 By the numbering of all the males, from a month old and upward, they were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kehath used to encamp on the side of the tabernacle, southward.

30 And the prince of the division of the families of the Kehathites was Elizaphan the son of 'Uzziel.

31 And their charge was the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary which are used for the service, and the vail, and all belonging thereto.

32 And the chief over the princes of the Levites was Elazar the son of Aaron the priest, having the oversight of those that kept the charge of the sanctuary.

33 Of Merari: the family of the Machlites, and the family of the Mushites; these are the families of Merari.

34 And those that were numbered of them, by the numbering of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the division of the families of Merari was Zuriel the son of Abichayil: they used to encamp on the side of the tabernacle, northward.

36 And under the custody and charge of the sons of Merari were the boards of the tabernacle, and its bars, and its pillars, and its sockets, and all its vessels, and all that belongeth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamped before the tabernacle toward the east, even before the tabernacle of the congregation toward the rising of the sun, were Moses, and Aaron, and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that came nigh was to be put to death.

39 All that were numbered of the Levites, whom Moses numbered with Aaron, at the order of the Lord, according to their families, all the males from a month old and upward, were twenty and two thousand.

40 And the Lord said unto Moses, Number all the first-born males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, I am the Lord, instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the first-born among the cattle of the children of Israel.

42 And Moses numbered, as the Lord had commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the numbering of the names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and seventy and three.

44 And the Lord spoke unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.

46 And [for] those that are to be redeemed, the two hundred and seventy and three of the first-born of the children of Israel, who are more than the Levites,

47 Thou shalt take five shekels apiece for the poll; after the shekel of the sanctuary shalt thou take, twenty gerahs to the shekel;

48 And thou shalt give unto Aaron and to his sons the money, [for] those who are to be redeemed of those that are over the number of them.

49 And Moses took the redemption-money of those that were over in number above those who were redeemed by the Levites:

50 Of the first-born of the children of Israel did he take the money; a thousand three hundred and sixty and five shekels, after the shekel of the sanctuary.

51 And Moses gave the money of those who were redeemed unto Aaron and unto his sons, by the order of the Lord; as the Lord had commanded Moses.

NUMBERS (BEMIDBAR) CHAPTER 4

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1 And the Lord spoke unto Moses and unto Aaron, saying,
2 Take the sum of the sons of Kehath from among the sons of Levi, after their families, by their divisions,
3 From thirty years old and upward even until fifty years old, all that are fitted for the service, to do work at the tabernacle of the congregation.
4 This shall be the service of the sons of Kehath at the tabernacle of the congregation: The most holy things.
5 And Aaron shall come with his sons, when the camp setteth forward, and they shall take down the vail of the separation, and cover therewith the ark of the testimony;
6 And they shall put over it a covering of badgers' skins, and they shall spread over all a cloth wholly of blue [woollen yarn], and they shall put in its staves.
7 And over the table of the showbread shall they spread a cloth of blue, and put thereon the dishes, and the spoons, and the tubes, and the staves of the covering; and the continual bread shall be thereon:
8 And they shall spread over them a cloth of scarlet, and cover the same with a covering of badgers' skins; and they shall put in its staves.
9 And they shall take a cloth of blue, and cover the candlestick of the lighting, and its lamps, and its tongs, and its snuff-dishes, and all the oil-vessels thereof, wherewith they minister by it:
10 And they shall put it and all its vessels within a covering of badgers' skins, and they shall put it upon a barrow.
11 And over the golden altar shall they spread a cloth of blue, and cover it with a covering of badgers' skins; and they shall put in its staves.
12 And they shall take all the vessels of the service, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins; and they shall put them on a barrow.
13 And they shall take away the ashes from the altar, and spread over it a cloth of purple;
14 And they shall put upon it all its vessels, wherewith they minister upon it, the fire-pans, the forks, and the shovels, and the basins, all the vessels of the altar; and they shall spread over it a covering of badgers' skins, and put in its staves.
15 And when Aaron and his sons have thus made an end of covering the sanctuary, and all the vessels of the sanctuary, when the camp is to set forward: then shall, after that, the sons of Kehath come to carry it; but they shall not touch any holy thing, lest they die; these are the things which the sons of Kehath are to carry at the tabernacle of the congregation.
16 And under the supervision of Elazar the son of Aaron the priest shall be the oil for the lighting, and the incense of spices, and the daily meat-offering, and the anointing-oil; the supervision of all the tabernacle, and of all that is therein, over the sanctuary, and over its vessels.
17 And the Lord spoke unto Moses and unto Aaron, saying,
18 Do ye not cause the tribe of the families of the Kehathites to be cut off from among the Levites;
19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them, every one, to his service and to his burden;
20 That they may not go in to see when the holy things are covered, and die.
21 And the Lord spoke unto Moses, saying,
22 Take also the sum of the sons of Gershon, by their divisions, after their families;
23 From thirty years old and upward until fifty years old shalt thou number them; all that are fitted for the service, to do work in the tabernacle of the congregation.
24 This shall be the service of the families of the Gershunites, to serve, and to carry:
25 They shall carry the curtains of the tabernacle, and of the tent of the congregation, its covering, and the covering of the badgers' skins that is over it above, and the hanging for the door of the tabernacle of the congregation,
26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the vessels of their service; and all that is delivered to them shall they perform.
27 By the order of Aaron and his sons shall be all the service of the sons of the Gershunites, in all their carrying, and in all their service: and ye shall designate unto them in charge all which they have to carry.
28 This is the service of the families of the sons of the Gershunites at the tabernacle of the congregation; their charge shall be under the supervision of Ithamar the son of Aaron the priest.
29 The sons of Merari, shalt thou number after their families, by their divisions;
30 From thirty years old and upward, even until fifty years old, shalt thou number them, every one that is fitted for the service, to do the work of the tabernacle of the congregation.
31 And this is what is confided to them to carry, regarding all their service at the tabernacle of the congregation: The boards of the tabernacle, and its bars, and its pillars, and its sockets,
32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and all which belongeth thereto; and by name shall ye designate [to them] the vessels which are confided to them to carry.
33 This is the service of the families of the sons of Merari, regarding all their service, at the tabernacle of the congregation, under the supervision of Ithamar the son of Aaron, the priest.
34 And Moses with Aaron and the princes of the congregation numbered the sons of the Kehathites after their families, and after their divisions,
35 From thirty years old and upward, even until fifty years old, every one that was fitted for the service, for the work at the tabernacle of the congregation.

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36 And those that were numbered of them after their families were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kehathites, all that could do service at the tabernacle of the congregation, whom Moses with Aaron numbered by the order of the Lord through the hand of Moses.

38 And those that were numbered of the sons of Gershon, after their families, and after their divisions,

39 From thirty years old and upward, even until fifty years old, every one that was fitted for the service, for the work at the tabernacle of the congregation,

40 Even those that were numbered of them, after their families, after their divisions, were two thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon, all that could do service at the tabernacle of the congregation, whom Moses with Aaron numbered by the order of the Lord.

42 And those that were numbered of the families of the sons of Merari, after their families, after their divisions,

43 From thirty years old and upward, even until fifty years old, every one that was fitted for the service, for the work at the tabernacle of the congregation.

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These are those that were numbered of the families of the sons of Merari, whom Moses with Aaron numbered by the order of the Lord through the hand of Moses.

46 All those that were numbered of the Levites, whom Moses with Aaron and the chiefs of Israel numbered, after their families, and after their divisions,

47 From thirty years old and upward, even until fifty years old, every one that came to do the service of the ministry, and the service of the carrying at the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and eighty.

49 By the order of the Lord through the hand of Moses, did he appoint them, every one to his proper service, and to his proper carrying: and they were numbered, as the Lord had commanded Moses.

NUMBERS (BEMIDBAR) CHAPTER 5

1 And the Lord spoke unto Moses, saying,

2 Command the children of Israel, that they send out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye send out, to without the camp shall ye send them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and they sent them out to without the camp: as the Lord had spoken unto Moses, so did the children of Israel.

5 And the Lord spoke unto Moses, saying,

6 Speak unto the children of Israel, If any man or woman commit any sin against a fellow-man, thereby doing a trespass against the Lord, and this person thus become guilty:

7 Then shall they confess their sin which they have committed; and he shall make restitution for his trespass with the principal thereof, and its fifth part shall he add thereto, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to whom restitution could be made for the trespass, then shall the trespass which is restored unto the Lord, belong to the priest; besides the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth to the priest, shall belong to him.

11 And the Lord spoke unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If the wife of any man go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hidden from the eyes of her husband, because she hath been secretly defiled; and there be no witness against her, and she have not been detected and in the fact;

14 And the spirit of jealousy come over him, and he be jealous of his wife, and she have been defiled; or the spirit of jealousy come over him, and he be jealous of his wife, and she have not been defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal; he shall not pour any oil upon it, nor put any frankincense thereupon; for it is a meat-offering of jealousy, a meat- offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and place her before the Lord;

17 And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water;

18 And the priest shall place the woman before the Lord, and uncover the woman's head, and put upon her hands the meat-offering of memorial, it is the meat-offering of jealousy; and in the hand of the priest shall be the bitter waters that bring the curse.

19 And the priest shall charge her by an oath, and he shall say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness behind thy husband: then be thou free from these bitter waters that bring the curse.

20 But if thou hast gone aside behind thy husband, and if thou hast been defiled, and some man have lain with thee besides thy husband:—

21 And the priest shall charge the woman with an oath of imprecation, and the priest shall say unto the woman, The Lord then make thee a curse and an oath among thy people,

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when the Lord doth cause thy thigh to fall away, and thy belly to swell;

22 And these waters that bring the curse shall go into thy bowels, to cause the belly to swell, and the thigh to fall away; and the woman shall say, Amen, amen.

23 And the priest shall write these curses on a roll, and he shall blot them out with the bitter waters.

24 And he shall cause the woman to drink the bitter waters that bring the curse: and the waters that bring the curse shall enter into her for bitterness.

25 And the priest shall take out of the woman's hand the meat-offering of jealousy, and he shall wave the meat-offering before the Lord, and bring it near to the altar:

26 And the priest shall take a handful from the meat-offering, as its memorial, and burn it upon the altar, and after that shall he cause the woman to drink the water.

27 And when he hath made her drink the water, then shall it come to pass, if she have been defiled, and have committed a trespass against her husband, that the waters that bring the curse shall enter into her, for bitterness, and her belly shall swell, and her thigh shall fall away; and the woman shall become a curse among her people.

28 And if the woman have not been defiled, but be clean: then shall she remain unharmed, and she shall conceive seed.

29 This is the law of jealousies, when a woman goeth aside behind her husband, and hath been defiled;

30 Or when the spirit of jealousy cometh over him, and he be jealous of his wife; and he shall place the woman before the Lord, and the priest shall do unto her altogether according to this law.

31 And the man shall be guiltless from iniquity; but this woman shall bear her iniquity.

NUMBERS (BEMIDBAR) CHAPTER 6

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman pronounce an especial vow, the vow of a Nazarite, to be abstinent in honor of the Lord:

3 Then shall he abstain from wine and strong drink, vinegar of wine, or vinegar of strong drink shall he not drink, and any infusion of grapes shall he not drink, and grapes, fresh or dried, shall he not eat.

4 All the days of his abstinence shall he eat nothing that is made of the grape-vine, from the kernels even to the husk.

5 All the days of the vow of his abstinence no razor shall pass over his head: until the days be completed, in which he abstaineth in honor of the Lord, shall he be holy, letting grow untouched the hair of his head.

6 All the days of his abstinence in honor of the Lord shall he not come near any dead body.

7 On his father, or on his mother, on his brother, or on his sister, shall he not make himself unclean, when they die; because the consecration of his God is upon his head.

8 All the days of his abstinence is he holy unto the Lord.

9 And if some one die very suddenly by him, and he thus defile his consecrated head: then shall he shave his head on the day of his being cleansed, on the seventh day shall he shave it.

10 And on the eighth day shall he bring two turtle-doves, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall prepare the one for a sin-offering, and the other for a burnt- offering, and make an atonement for him, because he hath sinned through the dead; and he shall hallow his head on that same day.

12 And he shall consecrate unto the Lord [again] the days of his abstinence, and he shall bring a sheep of the first year for a trespass-offering; but the prior days shall not be counted, because his consecration hath been defiled.

13 And this is the law of the Nazarite: On the day when the days of his abstinence are completed, shall he present himself at the door of the tabernacle of the congregation;

14 And he shall bring his offering unto the Lord, one male sheep of the first year without blemish for a burnt-offering, and one ewe of the first year without blemish for a sin-offering, and one ram without blemish for a peace-offering,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil; and their meat-offering, and their drink- offerings.

16 And the priest shall bring them near before the Lord, and he shall prepare his sin-offering, and his burnt-offering:

17 And the ram shall he prepare for a sacrifice of peace-offering unto the Lord, with the basket of unleavened bread; and the priest shall prepare his meat-offering and his drink-offering.

18 And the Nazarite shall shave at the door of the tabernacle of the congregation his consecrated head; and he shall take the hair of his consecrated head, and put it on the fire which is under the sacrifice of the peace-offering.

19 And the priest shall take the shoulder of the ram when it is cooked, and one unleavened cake out of the basket, and one unleavened wafer, and he shall put them upon the hands of the Nazarite, after he hath shaved his consecrated [head].

20 And the priest shall make with them a waving before the Lord; it is a holy gift for the priest, together with the breast that was waved and the shoulder that was lifted up: and after that may the Nazarite drink wine.

21 This is the law of the Nazarite who hath vowed; his offering unto the Lord for his abstinence, besides that which he may be able to give: according to his vow which he may vow, so must he do in addition to what is required by the law of his abstinence.

22 And the Lord spoke unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, Thus shall ye bless the children of Israel, saying unto them,

24 The Lord bless thee, and preserve thee;

25 The Lord make his face shine unto thee, and be gracious to thee;

26 The Lord lift up his countenance unto thee, and give thee peace.

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27 And they shall put my name upon the children of Israel: and I will bless them.

NUMBERS (BEMIDBAR) CHAPTER 7

1 And it came to pass on the day that Moses had finally set up the tabernacle, and had anointed, and sanctified it, and all its vessels, as also the altar and all its vessels, and had anointed them, and sanctified them:

2 That the princes of Israel, the heads of their family divisions, who were the princes of the tribes, the same who had superintended the numbering, offered.

3 And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two princes, and an ox for each one: and they presented them before the tabernacle.

4 And the Lord spoke unto Moses, saying,

5 Take it from them, that they may be used to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two of the wagons and four of the oxen he gave unto the sons of Gershon, according to their service:

8 And four of the wagons and eight of the oxen he gave unto the sons of Merari, according to their service, under the supervision of Ithamar, the son of Aaron the priest.

9 But unto the sons of Kehath he gave none; because the service of the sanctuary belonged unto them, they were to bear upon their shoulders.

10 The princes also offered for the dedicating of the altar on the day that it was anointed; and the princes presented their offering before the altar.

11 And the Lord said unto Moses, One prince each on a given day, shall they offer their offering, for the dedication of the altar.

12 And he that offered his offering on the first day was Nachshon the son of 'Amminadab, of the tribe of Judah:

13 And his offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

14 One spoon of ten shekels of gold, full of incense;

15 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

16 One he-goat for a sin-offering;

17 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Nachshon the son of 'Amminadab.

18 On the second day Nethanel the son of Zuar, the prince of Issachar, did offer:

19 He offered for his offering one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

20 one golden pan of ten shekels, full of incense;

21 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

22 One he-goat for a sin-offering;

23 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Nethanel the son of Zuar.

24 On the third day Eliab the son of Chelon, the prince of the children of Zebulun, [did offer]:

25 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

26 One spoon of ten shekels of gold, full of incense;

27 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

28 One he-goat for a sin-offering;

29 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Eliab the son of Chelon.

30 On the fourth day Elizur the son of Shedeur, the prince of the children of Reuben, [did offer]:

31 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

32 One spoon of ten shekels of gold, full of incense;

33 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

34 One he-goat for a sin-offering;

35 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Elizur the son of Shedeur.

36 On the fifth day Shelumiel the son of Zurishaddai, the prince of the children of Simeon, [did offer]:

37 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

38 One spoon of ten shekels of gold, full of incense;

39 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

40 One he-goat for a sin-offering;

41 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Shelumiel the son of Zurishaddai.

42 On the sixth day Elyassaph the son of Deuel, the prince of the children of Gad, [did offer]:

43 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

44 One spoon of ten shekels of gold, full of incense;

45 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

46 One he-goat for a sin-offering:

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47 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Elyassaph the son of Deuel.

48 On the seventh day Elishama the son of 'Ammihud, the prince of the children of Ephraim, [did offer]:

49 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

50 One spoon of ten shekels of gold, full of incense;

51 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

52 One he-goat for a sin-offering;

53 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Elishama the son of 'Ammihud.

54 On the eighth day Gamliel the son of Pedahzur, the prince of the children of Menasseh, [did offer]:

55 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

56 One spoon of ten shekels of gold, full of incense;

57 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

58 One he-goat for a sin-offering;

59 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Gamliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gidoni, the prince of the children of Benjamin, [did offer]:

61 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering.

62 One spoon of ten shekels of gold, full of incense;

63 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

64 One he-goat for a sin-offering;

65 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Abidan the son of Gidoni.

66 On the tenth day Achiezer the son of 'Ammishaddai, the prince of the children of Dan, [did offer]:

67 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

68 One spoon of ten shekels of gold, full of incense:

69 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

70 One he-goat for a sin-offering;

71 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Achiezer the son of 'Ammishaddai.

72 On the eleventh day Pagiel the son of 'Ochran, the prince of the children of Asher, [did offer]:

73 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

74 One spoon of ten shekels of gold, full of incense;

75 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

76 One he-goat for a sin-offering;

77 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Pagiel the son of 'Ochran.

78 On the twelfth day Achira the son of 'Enan, the prince of the children of Naphtali, [did offer]:

79 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

81 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

82 One he-goat for a sin-offering;

83 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Achira the son of 'Enan.

84 This was the dedication-offering of the altar, on the day when it was anointed, from the princes of Israel: Twelve silver chargers, twelve silver bowls, twelve golden spoons;

85 A hundred and thirty shekels was the weight of each silver charger, and seventy of each bowl; the silver of all the vessels was two thousand and four hundred shekels, after the shekel of the sanctuary;

86 Twelve golden spoons, full of incense; ten shekels was the weight of each spoon, after the shekel of the sanctuary; all the gold of the spoons was a hundred and twenty shekels.

87 all the oxen for the burnt-offering were twelve bullocks, the rams were twelve, the sheep of the first year twelve, with their meat-offering; and the he-goats for sin- offering were twelve.

88 And all the oxen for the sacrifice of the peace-offerings were twenty and four bullocks, the rams were sixty, the he-goats sixty, the sheep of the first year sixty: this was the dedication offering of the altar, after it had been anointed.

89 And when Moses went into the tabernacle of the congregation to speak with Him, then heard he the voice speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim: and thus he spoke unto him.

NUMBERS (BEMIDBAR) CHAPTER 8

1 And the Lord spoke unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, then shall the seven lamps give light toward the body of the candlestick.

3 And Aaron did so; toward the body of the candlestick did he light its lamps; as the Lord had commanded Moses.

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4 And this was the workmanship of the candlestick: It was of beaten gold, from the shaft thereof, unto the flowers thereof, it was beaten work; according unto the pattern which the Lord had shown Moses, so made he the candlestick.

5 And the Lord spoke unto Moses, saying,

6 Take the Levites from the midst of the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle upon them water of purification, after they have let the razor pass over all their flesh, and then let them wash their clothes, and so shall they be clean.

8 And they shall take a young bullock with his meat-offering, fine flour mingled with oil; and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring near the Levites before the tabernacle of the congregation: and thou shalt assemble together the whole congregation of the children of Israel.

10 And when thou hast brought near the Levites before the Lord, then shall the children of Israel lay their hands upon the Levites:

11 And Aaron shall make with the Levites a waving before the Lord from the children of Israel, that they may be ready to execute the service of the Lord.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt prepare the one as a sin-offering, and the other as a burnt-offering, unto the Lord, to make an atonement for the Levites.

13 And thou shalt place the Levites before Aaron and before his sons, and make with them a waving before the Lord.

14 Thus shalt thou separate the Levites from the midst of the children of Israel: and the Levites shall be mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: after thou shalt have cleansed them, and made with them a waving.

16 For they are wholly given unto me from the midst of the children of Israel: instead of every one that openeth the womb, of every first-born of the children of Israel, have I taken them unto me.

17 For mine are all the first-born of the children of Israel, both of man and beast:

on the day that I smote every first-born in the land of Egypt did I sanctify them unto myself.

18 And I have taken the Levites, instead of all the first-born among the children of Israel.

19 And I have given the Levites as a gift to Aaron and to his sons from the midst of the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And so did Moses, and Aaron, and all the congregation of the children of Israel, to the Levites: according unto all that the Lord had commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites purified themselves, and they washed their clothes; and Aaron made with them a waving before the Lord: and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

23 And the Lord spoke unto Moses, saying,

24 This shall be the rule for the Levites: From twenty and five years old and upward shall he go into the ranks to do the service of the tabernacle of the congregation;

25 And from the age of fifty years shall he go out of the ranks of the service, and he shall serve no more;

26 But he shall wait on his brethren in the tabernacle of the congregation, to keep the charge, but the service shall he not perform; thus shalt thou do unto the Levites in the discharge of their office.

NUMBERS (BEMIDBAR) CHAPTER 9

1 And the Lord spoke unto Moses in the wilderness of Sinai, in the second year after their coming out of the land of Egypt, in the first month, saying,

2 That the children of Israel shall prepare the passover-lamb at its appointed season.

3 On the fourteenth day of this month, toward evening, shall ye prepare it at its appointed season: according to all its ordinances, and according to all its prescribed rules, shall ye prepare it.

4 And Moses spoke unto the children of Israel, that they should prepare the passover-lamb.

5 And they prepared the passover-lamb on the fourteenth day of the first month toward evening in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 But there were certain men, who had been defiled by the dead body of a man, and they could not prepare the passover-lamb on that day: and they came before Moses and before Aaron on that day.

7 And these men said unto him, We are defiled by the dead body of a man: wherefore shall we be kept back, so as not to offer the sacrifice of the Lord at its appointed season in the midst of the [other] children of Israel?

8 And Moses said unto them, Wait ye, and I will hear what the Lord will command concerning you.

9 And the Lord spoke unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man whatever should be unclean by reason of a dead body, or be on a distant journey, among you or your posterity: yet shall he prepare the passover-lamb unto the Lord;

11 In the second month on the fourteenth day toward evening shall they prepare it, with unleavened bread and bitter herbs shall they eat it.

12 They shall leave none of it until morning, and no bone shall they break on it: according to the whole ordinance of the passover-lamb shall they prepare it.

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13 But the man that is clean, and is not on a journey, and forbeareth to prepare the passover-lamb, even that same soul shall be cut off from his people; because the offering of the Lord hath he not brought at its appointed season, his sin shall that man bear.

14 And if a stranger sojourn among you, and will prepare the passover-lamb unto the Lord: according to the ordinance of the passover-lamb, and according to its prescribed rule, so shall he prepare it; one statute shall be for you, both for the stranger, and for the native born in the land.

15 And on the day that the tabernacle was reared up the cloud covered the tabernacle of the tent of the testimony: and in the evening there was upon the tabernacle as it were the appearance of fire, until morning.

16 So it used to be always: the cloud covered it [by day], and the appearance of fire by night.

17 And as the cloud was taken up from the tabernacle, then after that did the children of Israel journey forward: and in the place where the cloud halted, there did the children of Israel encamp.

18 At the order of the Lord did the children of Israel journey forward, and at the order of the Lord they encamped: all the days that the cloud abode upon the tabernacle did they remain in camp.

19 And when the cloud tarried upon the tabernacle many days, then did the children of Israel keep the charge of the Lord, and journeyed not forward.

20 And at times it was, that the cloud remained but a few days upon the tabernacle; at the order of the Lord they abode in camp, and at the order of the Lord they journeyed forward.

21 And at times it was, that the cloud remained from evening until morning; and when the cloud was taken up in the morning, they journeyed forward; or a day and a night, and when the cloud was taken up, they journeyed forward;

22 Or two days, or a month, or a year; so long as the cloud tarried upon the tabernacle, to remain thereon, did the children of Israel remain encamped, and journeyed not forward; but when it was taken up, they journeyed forward.

23 At the order of the Lord they remained in camp, and at the order of the Lord they journeyed forward: the charge of the Lord they kept, at the order of the Lord by the hand of Moses.

NUMBERS (BEMIDBAR) CHAPTER 10

1 And the Lord spoke unto Moses, saying,

2 Make unto thyself two trumpets of silver, beaten out of one piece shalt thou make them; and they shall serve thee for the calling of the congregation, and for the setting forward of the camps.

3 And when they shall blow with both, all the congregation shall assemble themselves unto thee at the door of the tabernacle of the congregation.

4 And if they blow with but one, then shall assemble themselves unto thee the princes, the heads of the thousands of Israel.

5 And when ye blow an alarm, then shall set forward the camps that encamp on the east side.

6 And when ye blow an alarm the second time, then shall set forward the camps that encamp on the south side: an alarm shall they blow for their setting forward.

7 But at the assembling of the assembly, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the oppressor that oppresseth you, then shall ye blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

10 And on the day of your gladness, and on your appointed festivals, and on the beginnings of your months, shall ye blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; and they shall be to you for a memorial before your God: I am the Lord your God.

11 And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel set forward on their journeys from the wilderness of Sinai, and the cloud halted in the wilderness of Paran.

13 And they set forward for the first time at the order of the Lord by the hand of Moses.

14 And the standard of the camp of the children of Judah set forward at the first, according to their armies: and over their host was Nachshon the son of 'Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethanel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Chelon.

17 And [in the mean time] the tabernacle was taken down; and then set forward the sons of Gershon and the sons of Merari, the bearers of the tabernacle.

18 Then set forward the standard of the camp of Reuben, according to their armies: and over their host was Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad was Elyassaph the son of Deuel.

21 And then set forward the Kehathites, the bearers of the sanctuary: and the others set up the tabernacle against they came.

22 Then set forward the standard of the camp of the children of Ephraim according to their armies; and over their host was Elishama the son of 'Ammihud.

23 And over the host of the tribe of the children of Menasseh was Gamliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gidoni.

25 Then set forward the standard of the camp of the children of Dan, the rereward of all the camps, according to

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their hosts: and over their host was Achiezer the son of 'Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiel the son of 'Ochran.

27 And over the host of the tribe of the children of Naphtali was Achira the son of 'Enan.

28 In this order were the journeyings of the children of Israel according to their armies, when they set forward.

29 And Moses said unto Chobab, the son of Reuel the Midianite, the father-in-law of Moses, We are journeying unto the place of which the Lord hath said, This will I give unto you: come thou with us, and we will do thee good; for the Lord hath spoken [to bring] good upon Israel.

30 And he said unto him, I will not go; but to my own land, and to my birthplace will I go.

31 And he said, Do not, I pray thee, leave us; since thou didst find out the places where we were to encamp in the wilderness, and thou hast been to us instead of eyes. 32 And it shall be, if thou go with us, yea, it shall be, that the same goodness which the Lord may do unto us, will we do unto thee.

33 And they set forward from the mount of the Lord a three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey, to search out for them a resting-place.

34 And the cloud of the Lord was over them by day, when they set forward from the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thy enemies be scattered; and let those that hate thee flee before thy face.

36 And when it rested, he said, Return, O Lord, among thy myriads of the thousands of Israel.

NUMBERS (BEMIDBAR) CHAPTER 11

1 And it came to pass that as the people complained in a manner displeasing in the ears of the Lord, the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them, and consumed at the uttermost part of the camp.

2 And the people then cried unto Moses; and Moses prayed unto the Lord, and the fire disappeared.

3 And he called the name of the place Tab'erah; because the fire of the Lord had burnt among them.

4 And the mixed multitude that was among them felt a lustful longing: and the children of Israel also wept again, and said, Who will give us flesh to eat?

5 We remember the fish, which we could eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlic;

6 But now our soul is faint: there is nothing at all, only to the manna are our eyes [directed].

7 But the manna was like coriander-seed, and its color as the color of the bdellium.

8 The people went about and gathered it, and ground it in a mill, or pounded it in a mortar, and boiled it in a pot, or made cakes of it: and its taste was as the taste of cakes mixed with oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 And Moses heard the people weep according to their families, every man at the door of his tent: and the anger of the Lord was kindled greatly; and in the eyes of Moses also was it displeasing.

11 And Moses said unto the Lord, Wherefore hast thou done evil to thy servant? and wherefore have I not found favor in thy eyes, that thou layest the burden of all this people upon me?

12 Was it I who have conceived all this people? or was it I who have begotten them? that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou hast sworn unto their fathers?

13 Whence shall I obtain flesh to give unto all this people? for they weep around me, saying, Give us flesh, that we may eat.

14 I am not able by myself alone to bear all this people, because it is too heavy for me.

15 And if thou wilt thus deal with me, then slay me, I pray thee, at once, if I have found favor in thy eyes: that I may not see my wretchedness.

16 And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and its officers; and take them unto the tabernacle of the congregation, and they shall stand there with thee.

17 And I will come down and speak with thee there: and I will take some of the spirit which is upon thee, and I will put it upon them; and they shall bear with thee the burden of the people, and thou shalt not bear it by thyself alone.

18 And unto the people shalt thou say, Hold yourselves ready against tomorrow, that ye may eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was better with us in Egypt: thus will the Lord give you flesh, and ye shall eat.

19 Not one day shall ye eat, nor two days, nor five days, nor ten days, nor twenty days;

20 But up to a full month, until it come out at your nostrils, and it become loathsome unto you; because that ye have despised the Lord who is in the midst of you, and ye have wept before him, saying, Why did we come forth out of Egypt?

21 And Moses said, Six hundred thousand men on foot is the people, in the midst of whom I am; and yet thou hast said, Flesh will I give them, that they may eat a whole month.

22 Shall flocks and herds be slain for them, that they may suffice for them? or shall all the fish of the sea be gathered together for them, that they may suffice for them?

23 And the Lord said unto Moses, Should the Lord's hand be too short? now shalt thou see whether my word shall come to pass unto thee or not.

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24 And Moses went out, and spoke to the people the words of the Lord; and he assembled seventy men from the elders of the people, and placed them round about the tabernacle.

25 And the Lord came down in a cloud and spoke unto him; and he took some of the spirit that was upon him, and put it upon the seventy men, the elders: and it came to pass, that, when the spirit rested upon them, they prophesied, but they did not so any more.

26 And there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them; and they were of those that were written down, but they had not gone out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told to Moses, and said, Eldad and Medad are prophesying in the camp.

28 And Joshua the son of Nun, the servant of Moses from his youth, answered and said, My Lord Moses, forbid them.

29 And Moses said unto him, Art thou zealous for my sake? And oh that one might render all the people of the Lord prophets, that the Lord would put his spirit upon them!

30 And Moses retired back into thy camp, he with the elders of Israel.

31 And a wind went forth from the Lord, and drove up quails from the sea, and scattered them over the camp, about a day's journey on this side, and about a day's journey on the other side, round about the camp, and about two cubits high over the face of the earth.

32 And the people arose all that day, and all that night, and all the following day, and they gathered the quails; he that had taken the least, had gathered ten chomers: and they spread them out for themselves round about the camp.

33 The flesh was yet between their teeth, it was not yet chewed: when the wrath of the Lord was kindled against the people, and the Lord smote among the people a very great plague.

34 And he called the name of that place Kibroth-hattaavah; because there they buried the people that had lustfully craved.

35 From Kibroth-hattaavah the people journeyed unto Chazeroth; and they remained at Chazeroth.

NUMBERS (BEMIDBAR) CHAPTER 12

1 And Miriam and Aaron spoke against Moses, on account of the Ethiopian woman whom he had married; for an Ethiopian woman had he married.

2 And they said, Hath then only with Moses the Lord spoken? hath he not also spoken with us? And the Lord heard it.

3 (But the man Moses was very meek, more so than any man who was upon the face of the earth.)

4 And the Lord said suddenly unto Moses, and unto Aaron, and unto Miriam, Go out ye three unto the tabernacle of the congregation; and these three went out.

5 And the Lord came down in a pillar of cloud, and stood at the door of the tabernacle; and he called Aaron and Miriam, and both of them went out.

6 And he said, Hear now my words: If there be a prophet of your kind, I, the Lord, do make myself known unto him in a vision, in a dream do I speak with him.

7 Not so is my servant Moses, in all my house is he faithful.

8 Mouth to mouth do I speak with him, even evidently, and not in dark speeches; and the similitude of the Lord doth he behold: wherefore then were ye not afraid to speak against my servant, against Moses?

9 And the anger of the Lord was kindled against them, and he went away.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, [white] as snow; and Aaron turned toward Miriam, and, behold, she was leprous.

11 Then said Aaron unto Moses, Alas, my Lord, do not, I beseech thee, account to us as sin that wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as a dead-born child, of which half the flesh is consumed, when it cometh out of its mother's womb.

13 And Moses cried unto the Lord, saying, O God! do thou heal her, I beseech thee.

14 And the Lord said unto Moses, If her father had spit in her face, would she not be ashamed seven days? let her be shut up seven days outside of the camp, and after that let her be brought in again.

15 And Miriam was shut up outside of the camp seven days; and the people did not set forward till Miriam was brought in again.

16 And afterward the people removed from Chazeroth, and encamped in the wilderness of Paran.

NUMBERS (BEMIDBAR) CHAPTER 13

1 And the Lord spoke unto Moses, saying,

2 Send thou out some men that they may spy out the land of Canaan, which I give unto the children of Israel: one man each of every tribe of their fathers shall ye send, every one who is a prince among them.

3 And Moses sent them out from the wilderness of Paran by the order of the Lord: they all were men, [who] were heads of the children of Israel.

4 And these are their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Chori.

6 Of the tribe of Judah, Caleb the son of Yephunneh.

7 Of the tribe of Issachar, Yigal the son of Joseph.

8 Of the tribe of Ephraim, Hoshea, the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, of the tribe of Menasseh, Gaddi the son of Sussi.

12 Of the tribe of Dan, 'Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nachbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men whom Moses sent to spy out the land; and Moses called Hoshea the son of Nun, Joshua [[Yehoshua']].

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17 And Moses sent them to spy out the land of Canaan, and he said unto them, Go you up this way at the south side, and go up into the mountain;

18 And see the land, what it is; and the people that dwell therein, whether they be strong or weak, whether they be few or many;

19 And what the land is on which they dwell, whether it be good or bad; and what the cities are in which they dwell, whether in open places, or in strongholds;

20 And what the land is, whether it be fat or lean, whether there be trees therein, or not; and take ye courage, and take away some of the fruit of the land. Now the time was the season of the first ripening of grapes.

21 And they went up, and spied out the land from the wilderness of Zin unto Rechob, on the road to Chamath.

22 And they ascended on the south side, and came unto Hebron; and there were Achiman, Sheshai, and Talmai, the children of 'Anak; [now Hebron had been built seven years before Zoan in Egypt.]

23 And they came unto the valley of Eshcol, and they cut down from there a branch with one cluster of grapes, and they bore it upon a barrow between two; and [they took some] of the pomegranates and of the figs.

24 That place was called the valley of Eshcol, on account of the cluster which the children of Israel cut down from there.

25 And they returned from spying out the land at the end of forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and they brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou didst send us, and truly doth it flow with milk and honey; and this is its fruit.

28 Nevertheless the people are strong that dwell in the land, and the cities are very strongly walled, and great; and the children of 'Anak also have we seen there.

29 The Amalekites dwell in the southern country; and the Hittites, and the Jebusites, and the Emorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the margin of the Jordan.

30 And Caleb stilled the people toward Moses, and he said, We can easily go up, and take possession of it; for we are well able to overcome it.

31 But the men who had gone up with him said, We are not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land through which we have passed to spy it out, is a land that consumeth its inhabitants; and all the people that we saw in it are men of a great stature.

33 And there we saw the giants, the sons of 'Anak, of the giants' [family]: and we were in our own eyes as grasshoppers, and so were we in their eyes.

NUMBERS (BEMIDBAR) CHAPTER 14

1 And all the congregation lifted up their voice, and cried aloud; and the people wept that night.

2 And all the people murmured against Moses and against Aaron; and the whole congregation said unto them, Oh who would grant that we had died in the land of Egypt! or that we might but die in this wilderness!

3 And wherefore doth the Lord bring us unto yonder land, to fall by the sword? that our wives and our children may become a prey? is it not better for us to return to Egypt?

4 And they said one to another, Let us appoint a chief, and let us return to Egypt.

5 Then fell Moses and Aaron on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua, the son of Nun, and Caleb the son of Yephunneh, of those that had spied out the land, rent their garments.

7 And they said unto all the congregation of the children of Israel, as followeth, The land, through which we have passed to spy it out, this land is exceedingly good.

8 If the Lord have delight in us, then will he bring us into this land, and give it to us: a land which is flowing with milk and honey.

9 Only against the Lord do ye not rebel; and then ye need not fear the people of the land; for they are our bread: their shadow is departed from them, while the Lord is with us; fear them not.

10 But all the congregation said to stone them with stones: when the glory of the Lord appeared in the tabernacle of the congregation unto all the children of Israel.

11 And the Lord said unto Moses, How long yet shall this people provoke me? and how long yet will they not believe in me, with all the signs which I have shown in the midst of them?

12 I will smite them with the pestilence, and root them out, and I will make of thee a nation greater and mightier than they.

13 And Moses said unto the Lord, But when the Egyptian hear, from the midst of whom thou hast brought up in thy might this people;—

14 And when they tell to the inhabitants of this land, who have heard that thou, Lord, art in the midst of this people, that face to face thou, Lord, art seen, and that thy cloud standeth over them, and that in a pillar of cloud thou goest before them by day, and in a pillar of fire by night;—

15 That thou hast killed this people as one man: then will the nations that have heard thy fame, say in this manner,

16 That because the Lord was not able to bring this people into the land which he had sworn unto them, hath he slain them in the wilderness.

17 And now, I beseech thee, let the greatness of the power of the Lord be made manifest, as thou hast spoken, saying,

18 The Eternal is long-suffering, and abundant in beneficence, forgiving iniquity and transgression; but who will by no means clear the guilty, visiting the iniquity of the

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fathers upon the children, upon the third and upon the fourth generation.

19 Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy beneficence, and as thou hast been indulgent to this people, from Egypt even until hitherto.

20 And the Lord said, I have pardoned according to thy word.

21 But as truly as I live, and as all the earth is filled with the glory of the Lord:—

22 That all the men who have seen my glory, and my signs, which I have displayed in Egypt and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice,

23 Shall surely not see the land which I have sworn unto their fathers, yea all those that have provoked me shall not see it.

24 But my servant Caleb, as a reward that he had another spirit with him, and followed me fully,—therefore will I bring him into the land whereinto he went; and his seed shall possess it.

25 And the Amalekites and the Canaanites dwell in the valley: tomorrow turn you, and set forward into the wilderness by the way to the Red Sea.

26 And the Lord spoke unto Moses and unto Aaron, saying,

27 How long [shall indulgence be given] to this evil congregation, that murmur against me? the murmurings of the children of Israel, which they murmur against me, have I heard.

28 Say unto them, As truly as I live, saith the Lord, as ye have spoken in my ears, so will I do to you:

29 In this wilderness shall your carcasses fall, and all that were numbered of you, according to your whole number, from twenty years old and upward; ye who have murmured against me;

30 Truly ye shall not come into the land, concerning which I have lifted up my hand to let you dwell therein; save Caleb the son of Yephunneh, and Joshua the son of Nun.

31 But your little ones of which ye said, They would become a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcasses shall fall in this wilderness.

33 And your children shall wander about in the wilderness forty years, and bear your backslidings, until your carcasses be spent in the wilderness.

34 After the number of the days in which ye spied out the land, forty days, yea, each one day for a year, shall ye bear for your iniquities, forty years; and ye shall experience my withdrawal [of protection].

35 I the Lord have spoken it, surely, this will I do unto all this evil congregation that have assembled against me: in this wilderness shall they be spent, and therein shall they die.

36 And the men whom Moses had sent to spy out the land, and who returned, and caused all the congregation to murmur against him, by bringing up an evil report against the land,

37 Even these men, that had brought up the evil report of the land, died by the plague before the Lord.

38 But Joshua the son of Nun, and Caleb the son of Yephunneh, remained alive of those men, who had gone to spy out the land.

39 And Moses spoke these words unto all the children of Israel; and the people mourned greatly.

40 And they rose up early in the morning, and went up to the top of the mountain, saying, Lo, here we are, and we will go up unto the place of which the Lord hath spoken; for we have sinned.

41 And Moses said, Wherefore now do ye transgress the order of the Lord? and it will not prosper.

42 Do not go up, for the Lord is not among you; that ye may not be smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye will fall by the sword; since, because ye are turned away from the Lord, the Lord also will not be with you.

44 Yet they persisted to go up unto the top of the mountain; but the ark of the covenant of the Lord, and Moses, did not move out of the camp.

45 Then came down the Amalekites, and the Canaanites that dwelt on that mountain, and smote them, and discomfited them, even unto Chormah.

NUMBERS (BEMIDBAR) CHAPTER 15

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel and say unto them, When ye shall have come into the land of your habitations, which I give unto you,

3 And ye will prepare a fire-offering unto the Lord, a burnt-offering, or a sacrifice, in performing a pronounced vow, or as a freewill-offering, or on your solemn feasts, to prepare a sweet savor unto the Lord, of the herds of the flocks:

4 Then shall he that bringeth his offering unto the Lord, bring as a meat-offering a tenth part of fine flour mingled with the fourth of a hin of oil.

5 And wine for a drink-offering, the fourth of a hin, shalt thou prepare with the burnt-offering or sacrifice, for each one sheep.

6 But for a ram, shalt thou prepare as a meat-offering two tenth parts of fine flour mingled with the third of a hin of oil.

7 And wine for the drink-offering, the third of a hin, shalt thou bring, for a sweet savor unto the Lord.

8 And when thou preparest a bullock for a burnt-offering, or for a sacrifice, in performing a pronounced vow, or a peace-offering unto the Lord:

9 Then shall he bring with the bullock as a meat-offering, three tenth parts of fine flour mingled with half a hin of oil.

10 And wine shalt thou bring for a drink-offering, half a hin, as a fire-offering of a sweet savor unto the Lord.

11 Thus shall it be done for each one bullock, or for each one ram, or for a lamb, be it of the sheep or of the goats.

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12 According to the number that ye may prepare, so shall ye do to every one according to their number.

13 All that are born in the country shall do these things after this manner, in offering a fire-offering of a sweet savor unto the Lord.

14 And if a stranger sojourn with you, or whosoever may be among you in your generations, and will make an offering made by fire, of a sweet savor unto the Lord: as ye do, so shall he do.

15 Congregation! one statute shall be for you, and for the stranger that sojourneth: a statute for ever in your generations; as ye are, so shall the stranger be before the Lord.

16 One law and one code shall be for you, and for the stranger that sojourneth with you.

17 And the Lord spoke unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you:

19 Then shall it be, that, when ye eat of the bread of the land, ye shall set aside a heave-offering unto the Lord.

20 As the first of your doughs shall ye set aside a cake for a heave-offering; like the heave-offering of the threshing-floor, so shall ye set this aside.

21 Of the first of your doughs shall ye give unto the Lord a heave-offering, in your generations.

22 And if ye err, and do not observe all these commandments, which the Lord hath spoken unto Moses,

23 All that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded [the same] and thenceforward, among your generations:

24 Then shall it be, if, through inadvertence of the congregation, it was committed by ignorance, that all the congregation shall prepare one young bullock for a burnt-offering, for a sweet savor unto the Lord, with his meat-offering, and his drink- offering, according to the prescribed manner, and one he-goat for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven unto them; for it is [a sin of] ignorance; and they have brought their offering, a sacrifice made by fire unto the Lord, and their sin-offering before the Lord, for their [sin of] ignorance:

26 And it shall be forgiven unto all the congregation of the children of Israel, and unto the stranger that sojourneth among them; for by all the people [was it done] in ignorance.

27 And if any person sin through ignorance, then shall he bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the person that hath erred, in his sinning through ignorance before the Lord; to make an atonement for him, that it may be forgiven unto him.

29 For the native born among the children of Israel, and for the stranger that sojourneth among them:—one law shall be for you, for him that acteth through ignorance.

30 But the person that doth aught with a high hand, be he one born in the land, or a stranger, the same dishonoreth the Lord; and that person shall be cut off from among his people.

31 Because the word of the Lord hath he despised, and his commandment hath he broken; that person shall be cut off, his iniquity is upon him.

32 And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath-day.

33 And they that found him gathering sticks brought him for judgment unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward; because it had not been declared what should be done to him.

35 And the Lord said unto Moses, The man shall be put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him forth to without the camp, and they stoned him with stones, and he died; as the Lord had commanded Moses.

37 And the Lord said unto Moses, as followeth,

38 Speak unto the children of Israel, and say to them, that they shall make themselves fringes on the corners of their garments throughout their generations, and that they shall put upon the fringe of the corner a thread of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after [the inclination of] your own heart and [the delight of] your eyes, in pursuit of which ye have been led astray.

40 In order that ye may remember, and do all my commandments, and be holy unto your God.

41 I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

NUMBERS (BEMIDBAR) CHAPTER 16

1 Now Korach, the son of Yizhar, the son of Kehath, the son of Levi, was presumptuous, together with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben:

2 So that they rose up before Moses, with certain men of the children of Israel, in number two hundred and fifty; [who were] princes of the congregation, called to the assembly, men of renown.

3 And they assembled themselves against Moses, and against Aaron, and said unto them, Ye assume too much; for the whole of the congregation are all of them holy, and the Lord is among them; wherefore then will you lift yourselves up above the congregation of the Lord?

4 And when Moses heard it, he fell upon his face:

5 And he spoke unto Korach and unto all his company, saying, Tomorrow,—then will the Lord make known who is his, and who is holy, that he may cause them to come near unto him; and him whom he shall choose will he cause to come near unto him.

6 This do ye: Take yourselves censers, Korach and all his company;

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7 And put therein fire, and put upon them incense before the Lord, tomorrow; and it shall be that the man whom the Lord will choose, he shall be the holy one; you assume too much, ye sons of Levi.

8 And Moses said unto Korach, Hear, I pray you, ye sons of Levi:

9 It is too little for you, that the God of Israel hath separated you from the congregation of Israel, to bring you near unto himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister for them?

10 And he hath brought thee near, and all thy brethren the sons of Levi with thee: and now will ye seek the priesthood also?

11 For which cause [beware], thou and all thy company that are gathered together against the Lord; for Aaron, what is he, that ye should murmur against him:

12 And Moses sent to call Dathan and Abiram, the sons of Eliab; but they said, We will not come up:

13 Is it too little that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that thou wilt assume to make thyself also a prince over us?

14 Moreover thou hast not brought us into a land flowing with milk and honey, and thou hast not given us inheritance of fields and vineyards: wilt thou bore out the eyes of these men? we will not come up.

15 And this displeased Moses greatly, and he said unto the Lord, Have no respect unto their offering: I have not taken away an ass of any one of them, nor have I done wrong to any one of them.

16 And Moses said unto Korach, Thou and all thy company, be ye before the Lord, thou, and they, and Aaron, tomorrow:

17 And take ye every man his censer, and put incense upon them, and bring ye near before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each his censer.

18 And they took every man his censer, and put fire on them, and laid incense thereupon; and they stood at the door of the tabernacle of the congregation with Moses and Aaron.—

19 And Korach assembled against them all the congregation unto the door of the tabernacle of the congregation; and the glory of the Lord then appeared unto all the congregation.

20 And the Lord spoke unto Moses and unto Aaron, saying,

21 Separate yourselves from the midst of this congregation, and I will make an end of them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, this one man doth sin, and with all the congregation wouldst thou be wroth!

23 And the Lord spoke unto Moses, saying,

24 Speak unto the congregation, saying, Get you away from about the dwelling of Korach, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and there went after him the elders of Israel.

26 And he spoke unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing which belongeth to them, lest ye be destroyed through all their sins.

27 So they got away from the dwelling of Korach, Dathan, and Abiram, on every side: and Dathan and Abiram came out, standing [boldly] at the door of their tents, with their wives, and their sons, and their little ones.

28 And Moses said, Through this shall ye know that the Lord hath sent me to do all these deeds; that [I have] not done them out of my own heart.

29 If these men die as all men die, and if the visitation of all men be visited on them: then hath the Lord not sent me.

30 But if the Lord do create a new thing, and the earth open her mouth, and swallow them up, with all that appertaineth unto them, and they go down alive into the pit: then shall ye understand that these men have provoked the Lord.

31 And it came to pass, when he had made an end of speaking all these words, that the ground that was under them was cloven asunder:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korach, and all their goods.

33 And they went down, they, and all they that appertained to them, alive into the pit; and the earth closed over them, and they disappeared from the midst of the congregation.

34 And all Israel that were round about them fled at their cry; for they said, Perhaps the earth may swallow us up [also].

35 And there came out a fire from the Lord, and consumed the two hundred and fifty men that had offered the incense.

36 And the Lord spoke unto Moses, saying,

37 Speak unto Elazar the son of Aaron the priest, that he lift up the censers out of the burning, and throw out the fire far away; for they have been hallowed:

38 The censers of these sinners against their own lives; and they shall make of them broad plates for a covering for the altar; for they brought them near before the Lord, and they have thus become hallowed; and they shall serve for a sign unto the children of Israel.

39 And Elazar the priest took the copper censers, which they that were burnt had brought near; and they beat them out for a covering unto the altar:

40 As a memorial unto the children of Israel, in order that no stranger, who is not of the seed of Aaron, should come near to burn incense before the Lord; that he become not as Korach, and as his company; as the Lord had spoken to him by the hand of Moses.

41 And all the congregation of the children of Israel murmured against Moses and Aaron, on the morrow, saying, It is you who have caused the people of the Lord to die.

42 And it came to pass, when the congregation assembled against Moses and against Aaron, that they looked toward the tabernacle of the congregation, and, behold, the cloud covered it; and the glory of the Lord appeared.

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43 And Moses came with Aaron before the tabernacle of the congregation.

44 And the Lord spoke unto Moses, saying,

45 Remove yourselves from the midst of this congregation, that I may consume them in a moment. And they fell upon their faces.

46 And Moses said unto Aaron, Take the censer, and put therein fire from off the altar, and put on incense, and carry [it] quickly unto the congregation, and make an atonement for them; for the wrath is gone forth from the Lord; the plague hath begun.

47 And Aaron took as Moses had commanded, and he ran into the midst of the assembly; and, behold, the plague had begun among the people: and he put on the incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 And those who died in the plague were fourteen thousand and seven hundred, besides those that had died about the matter of Korach.

50 And Aaron returned unto Moses, to the door of the tabernacle of the congregation, after the plague had been stayed.

NUMBERS (BEMIDBAR) CHAPTER 17

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel, and take from them one staff each for a family division, from all their princes, according to their family divisions, twelve staves: the name of each man shalt thou write upon his staff.

3 And the name of Aaron shalt thou write upon the staff of Levi; for there shall be but one staff for the head of their family division.

4 And thou shalt lay them down in the tabernacle of the congregation before the testimony, where I usually meet with you.

5 And it shall come to pass, that the staff of the man whom I shall choose, shall blossom: and I will allay from around me the murmurings of the children of Israel, which they murmur against you.

6 And Moses spoke unto the children of Israel, and all their princes gave him each a staff, one for every prince, according to their family divisions, twelve staves: and the staff of Aaron was among their staves.

7 And Moses laid down the staves before the Lord in the tabernacle of the testimony.

8 And it came to pass on the morrow, that as Moses went into the tabernacle of the testimony, behold, the staff of Aaron for the house of Levi had budded; and it brought forth buds, and produced blossoms, and yielded ripe almonds.

9 And Moses brought out all the staves from before the Lord unto all the children of Israel; and they looked [at them], and took away every one his staff.

10 And the Lord said unto Moses, Carry back the staff of Aaron before the testimony, to be kept as a token against the children of rebellion, that there may be an end of their murmurings from around me, and they die not.

11 And Moses did so; as the Lord had commanded him, so did he.

12 And the children of Israel said unto Moses, thus, Behold, we perish, we are lost, we are all lost.

13 Every one that cometh near at all unto the tabernacle of the Lord must die: shall we totally perish?

NUMBERS (BEMIDBAR) CHAPTER 18

1 And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And also thy brethren, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined with thee, and minister unto thee; while thou and thy sons with thee shall be before the tabernacle of the testimony.

3 And they shall keep thy charge, and the charge of all the tabernacle: only unto the vessels of the sanctuary and unto the altar shall they not come near, that they may not die, either they or you.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, respecting all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be not any more wrath upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from the midst of the children of Israel; unto you are they given as a gift for the Lord, to perform the service of the tabernacle of the congregation.

7 And thou and thy sons with thee shall keep your priesthood concerning every matter of the altar, and for that within the vail, where ye shall serve: as a service of gift do I give you your priesthood; and the stranger that cometh nigh shall be put to death.

8 And the Lord spoke unto Aaron, And I, behold, I give thee the charge of my heave-offerings; of all the hallowed things of the children of Israel, unto thee have I given them as an official portion, and to thy sons, as a fixed right for ever.

9 This shall belong to thee of the most holy things, from the fire-[offerings]: every oblation of theirs, namely, every meat-offering of theirs, and every sin-offering of theirs, and every, trespass-offering of theirs, which they shall render unto me, shall, as most holy things, belong to thee and to thy sons.

10 In a most holy place shalt thou eat it: every male shall eat it; holy shall it be unto thee.

11 And this shall be thine, as the heave-offering of their gift, of all the wave-offerings of the children of Israel; unto thee have I given them, and to thy sons and to thy daughters with thee, as a fixed portion for ever: every one that is clean in thy house may eat thereof.

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12 All the best of oil, and all the best of wine, and of corn, the first-fruits thereof which they shall offer unto the Lord, to thee have I given them.

13 The first ripe fruit of whatsoever is in their land, which they may bring unto the Lord, shall be thine: every one that is clean in thy house may eat thereof.

14 Every thing devoted in Israel shall be thine.

15 Whatever openeth the womb of all flesh, which they bring unto the Lord, be it of men or of cattle, shall be thine: nevertheless thou shalt redeem the first-born of man, and the firstling of the unclean cattle shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to the usual estimation of five shekels of silver, after the shekel of the sanctuary, which is twenty gerahs.

17 But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: their blood shalt thou sprinkle upon the altar, and their fat shalt thou burn as a fire-offering, for a sweet savor unto the Lord.

18 And their flesh shall be thine: as the breast that is waved and as the right shoulder shall it be thine.

19 All the heave-offerings of the holy things, which the children of Israel set apart unto the Lord, I have given to thee, and to thy sons and to thy daughters with thee, as a fixed portion for ever: it is a covenant of salt for ever before the Lord for thee and for thy seed with thee.

20 And the Lord said unto Aaron, In their land shalt thou have no inheritance, and any portion shalt thou not have among them: I am thy portion and thy inheritance among the children of Israel.

21 And to the children of Levi, behold, I have given every tithe in Israel, for an inheritance, in lieu of their service which they render, the service of the tabernacle of the congregation.

22 And the children of Israel shall not henceforth come nigh unto the tabernacle of the congregation, to bear sin, to die thereby.

23 But they of the tribe of Levi themselves shall perform the service of the tabernacle of the congregation, and they shall bear their iniquity: a statute for ever shall it be throughout your generations; and among the children of Israel shall they not possess any inheritance.

24 But the tithes of the children of Israel, which they offer as a heave-offering unto the Lord, have I given to the Levites for an inheritance: therefore have I said unto them, Among the children of Israel shall they obtain no inheritance.

25 And the Lord spoke unto Moses, saying,

26 And unto the Levites shalt thou speak, and say unto them, When ye take from the children of Israel the tithes which I have given you from them for your inheritance: then shall ye separate therefrom a heave-offering of the Lord, the tenth part of the tithe.

27 And your heave-offering shall be reckoned unto you, like the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus shall ye also offer a heave-offering unto the Lord from all your tithes, which ye may receive from the children of Israel; and ye shall give thereof the heave-offering of the Lord to Aaron the priest.

29 From all your gifts shall ye set apart every heave-offering of the Lord, from every best part thereof, its hallowed portion therefrom.

30 And thou shalt say unto them, When ye have separated the best thereof from it: then shall [the remainder] be counted unto the Levites as the produce of the threshing-floor, and as the produce of the wine-press.

31 And ye may eat it in every place, ye and your households; for it is your reward in lieu of your service at the tabernacle of the congregation.

32 And ye shall not bear any sin by reason of it, when ye have separated its best part from it: and the holy things of the children of Israel shall ye not profane, lest ye die.

NUMBERS (BEMIDBAR) CHAPTER 19

1 And the Lord spoke unto Moses and unto Aaron, saying,

2 This is the statute of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring unto thee a completely red cow, on which there is no blemish, upon which no yoke hath ever come.

3 And ye shall give her unto Elazar the priest, and he shall lead her forth to without the camp, and some one shall slay her before his face:

4 And Elazar the priest shall take some of her blood with his finger; and he shall sprinkle in the direction of the front of the tabernacle of the congregation of her blood seven times.

5 And some one shall burn the cow before his eyes; her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take cedar-wood, and hyssop, and a scarlet string, and cast it into the midst of the burning of the cow.

7 And the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward may he come into the camp; and the priest shall be unclean until the evening.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water; and he shall be unclean until the evening.

9 And a man that is clean shall gather up the ashes of the cow, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of sprinkling: it is a purification-offering.

10 And he that gathereth up the ashes of the cow shall wash his clothes, and be unclean until the evening: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 He that toucheth the dead body of any human person shall be unclean seven days.

12 Such a one shall purify himself with it on the third day and on the seventh day, when he shall be clean; but if he purify himself not on the third day and on the seventh day, he shall not be clean.

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13 Whosoever toucheth the dead body, the person of any man that is dead, and purifieth himself not, hath defiled the tabernacle of the Lord; and that soul shall be cut off from Israel; because the water of sprinkling was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: Every one that cometh into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, on which there is not a closely fitting cover, is unclean.

16 And whosoever toucheth in the open field one that hath been slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And they shall take for the unclean person some of the ashes of the burnt purification-offering, and they shall put thereupon running water in a vessel.

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that have been there, and upon him that hath touched the bone, or the one slain, or the dead, or the grave:

19 And the clean person shall sprinkle upon the unclean on the third day and on the seventh day; and when he hath purified him on the seventh day, then shall he wash his clothes, and bathe himself in water, and shall be clean at evening.

20 But a man that is unclean, and doth not purify himself, that soul shall be cut off from among the congregation; because the sanctuary of the Lord hath he defiled; the water of sprinkling hath not been sprinkled upon him; he is unclean.

21 And it shall be unto them for a perpetual statute; and he that sprinkleth the water of sprinkling shall wash his clothes; and he that toucheth the water of sprinkling shall be unclean until the evening.

22 And whatsoever the unclean person may touch shall be unclean; and the person that toucheth him shall be unclean until the evening.

NUMBERS (BEMIDBAR) CHAPTER 20

1 And the children of Israel, the whole congregation, came into the desert of Zin in the first month, and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation; and they assembled themselves together against Moses and against Aaron.

3 And the people quarreled with Moses, and said thus, Oh that we had but perished when our brethren perished before the Lord!

4 And why have ye brought the congregation of the Lord into this wilderness, to die there, we and our cattle!

5 And wherefore have ye caused us to come up out of Egypt, to bring us in unto this evil place? it is no place for sowing, or of figs, or of vines, or of pomegranates; and water even there is none to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

7 And the Lord spoke unto Moses, saying,

8 Take the staff, and gather the assembly together, thou, with Aaron thy brother, and ye shall speak unto the rock before their eyes, that it shall give forth its water; and thou shalt bring forth for them water out of the rock, and give drink to the congregation and their cattle.

9 And Moses took the staff from before the Lord, as he had commanded him.

10 And Moses and Aaron assembled the congregation together before the rock, and he said unto them, Hear now, ye rebels! shall we out of this rock bring forth water for you?

11 And Moses lifted up his hand, and he smote the rock with his staff twice: and there came out much water, and the congregation drank, together with their cattle.

12 And the Lord said unto Moses and Aaron, Because ye have not confided in me, to sanctify me before the eyes of the children of Israel: therefore shall ye not bring this congregation into the land which I have given to them.

13 These are the waters of Meribah; where the children of Israel quarreled with the Lord, and through which he was sanctified.

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus hath said thy brother Israel, Thou knowest all the hardship that hath befallen us.

15 How our fathers went down into Egypt, and we dwelt in Egypt many days; and the Egyptians did evil to us, and to our fathers:

16 And we cried unto the Lord, and he heard our voice, and he sent a messenger, and caused us to go forth out of Egypt; and, behold, we are in Kadesh, a city at the outmost end of thy border.

17 Let us pass, we pray thee, through thy country; we will not pass through field, or through vineyard, and we will not drink the water of the wells: by the king's highway will we go, we will not turn to the right hand nor to the left, until we have passed thy border.

18 And Edom said unto him, Thou shalt not pass through my land, lest I come against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if we drink of thy water, I and my cattle, then will I pay its value; I will do thee no injury, only on foot will I pass through.

20 And he said, Thou shalt not pass through; and Edom came out against him with much people, and with a strong hand.

21 And as Edom thus refused to permit Israel to pass through his border, Israel turned away from him.

22 And they set forward from Kadesh; and the children of Israel, the whole congregation, came unto mount Hor.

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23 And the Lord said unto Moses and Aaron at mount Hor, by the boundary of the land of Edom, as followeth,

24 Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my order at the waters of Meribah.

25 Take Aaron and Elazar, his son, and cause them to go up unto mount Hor:

26 And cause Aaron to take off his garments, and clothe therewith Elazar his son; and Aaron shall be gathered in, and he shall die there.

27 And Moses did as the Lord had commanded; and they went up to mount Hor before the eyes of all the congregation.

28 And Moses caused Aaron to take off his garments, and he clothed therewith Elazar his son; and Aaron died there on the top of the mount; and Moses and Elazar then came down from the mount.

29 And when all the congregation saw that Aaron was departed, they wept for Aaron

thirty days, even all the house of Israel.

NUMBERS (BEMIDBAR) CHAPTER 21

1 And when the Canaanite, the king of 'Arad, who dwelt in the south, heard that Israel was coming by the way of the spies: he made an attack on Israel, and took from them some prisoners.

2 And Israel made a vow unto the Lord, and said, If thou wilt but deliver this people into my hand, then will I devote their cities.

3 And the Lord hearkened to the voice of Israel, and he delivered up the Canaanites; and they devoted them and their cities: and they called the name of the place Chormah.

4 And they set forward from mount Hor by the way to the Red Sea, to go round the land of Edom: and the spirit of the people became impatient because of the way.

5 And the people spoke against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this miserable bread.

6 And the Lord let loose against the people poisonous serpents, and they bit the people; and there died much people of Israel.

7 And the people then came to Moses, and they said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away from us the serpents. And Moses prayed for the people.

8 And the Lord said unto Moses, Make thyself a serpent, and set it upon a pole: and it shall come to pass, that whoever is bitten shall look at it, and he shall live.

9 And Moses made a serpent of copper, and put it upon a pole; and it came to pass, that, when a serpent had bitten any man, and he looked up to the serpent of copper, he remained alive.

10 And the children of Israel set forward, and encamped in Oboth.

11 And they journeyed from Oboth, and encamped at 'Iye-ha'abarim, in the wilderness, which is before Moab, toward the rising of the sun.

12 From there they set forward and encamped in the valley of Zered.

13 From there they set forward, and encamped on the other side of Arnon, which is in the wilderness, and which cometh out of the boundary of the Emorites; for Arnon is the border of Moab, between Moab and between the Emorites.

14 Therefore mention is made in the book of the wars of the Lord, of Vaheb in Supha, and of the brooks of Arnon,

15 And the descent of the brooks, that turneth toward Shebeth-'Ar, and leaneth upon the border of Moab;

16 And from there to the well; this is the well where the Lord said unto Moses, Assemble the people and I will give them water.

17 Then did Israel sing this song, Come up, O well; sing ye unto it:

18 Well, which the princes have dug, which the nobles of the people have hollowed out with the sceptre, with their staves;— and from the wilderness to Mattanah;

19 And from Mattanah to Nachaliel; and from Nachaliel to Bamoth;

20 And from Bamoth to the valley, which is in the fields of Moab, to the top of Pisgah, which looketh toward the desert.

21 And Israel sent messengers unto Sichon the king of the Emorites, saying,

22 Let me pass through thy land; we will not turn aside into field, or into vineyard; we will not drink the water of a well: by the king's highway will we go along, until we have passed thy border.

23 But Sichon would not suffer Israel to pass through his border; and Sichon assembled all his people together; and went out against Israel into the wilderness; and he came to Yahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and took possession of his land from Arnon unto Yabbok, even unto the children of 'Ammon; for the border of the children of 'Ammon was strong.

25 And Israel took all these cities; and Israel dwelt in all the cities of the Emorites, in Cheshbon, and in all the villages thereof.

26 For Cheshbon was the city of Sichon the king of the Emorites; and he had fought against the former king of Moab, and taken all his land out of his hand, up to the Arnon.

27 Therefore said the poets, Come into Cheshbon, let the city of Sichon be built and established.

28 For a fire is gone out of Cheshbon, a flame from the city of Sichon: it hath consumed 'Ar-Moab, the men of the high places of the Arnon.

29 Woe to thee, Moab! thou art lost, O people of Kemosh: he hath suffered his sons to become fugitives, and his daughters to go into captivity, unto the king of the Emorites, Sichon.

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30 We have thrown them down; lost is Cheshbon even unto Dibon, and we have laid waste [all] up to Nophach, which reacheth unto Medeba.

31 Thus Israel dwelt in the land of the Emorites.

32 And Moses sent to spy out Ya'zer, and they captured the villages thereof, and drove out the Emorites that were there.

33 And they turned and went up by the way to Bashan; and 'Og, the king of Bashan, went out against them, he, and all his people, to the battle at Edrei.

34 And the Lord said unto Moses, Fear him not; for into thy hand have I delivered him, and all his people, and his land; and thou shalt do unto him as thou hast done unto Sichon, the king of the Emorites, who dwelt at Cheshbon.

35 And they smote him and his sons, and all his people, until there was none left unto him that escaped; and they took possession of his land.

NUMBERS (BEMIDBAR) CHAPTER 22

1 And the children of Israel set forward, and encamped in the plains of Moab, on this side of the Jordan, opposite Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Emorites.

3 And Moab was greatly afraid of the people, because it was numerous; and Moab was horrified because of the children of Israel.

4 And Moab said unto the elders of Midian, Now will this assemblage devour all that is round about us, as the ox devoureth the grass of the field; and Balak the son of Zippor was king of Moab at that time.

5 And he sent messengers unto Bil'am the son of Beor to Pethor, which is by the river, in the land of the children of his people, to have him called; saying, Behold, there is a people come out from Egypt; behold, it covereth the surface of the earth, and it is abiding opposite to me:

6 And now do but come, curse me this people; for it is too mighty for me; peradventure I may be able to smite it, that I may drive it out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Bil'am, and spoke unto him the words of Balak.

8 And he said unto them, Remain you here this night, and I will bring you word again, as the Lord may speak unto me; and the princes of Moab abode with Bil'am.

9 And God came unto Bil'am, and said, Who are these men with thee?

10 And Bil'am said unto God, Balak the son of Zippor, the king of Moab, hath sent unto me, [saying,]

11 Behold, there is the people that is come out of Egypt, and covereth the face of the earth: now come, denounce it for me; peradventure I shall be able to fight against it, and drive it away.

12 And God said unto Bil'am, Thou shalt not go with them: thou shalt not curse the people; for it is blessed.

13 And Bil'am rose up in the morning, and said unto the princes of Balak, Go back to your land; for the Lord refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Bil'am refuseth to come with us.

15 And Balak sent yet again princes, more in number, and more honorable than those.

16 And they came to Bil'am, and said to him, Thus hath said Balak the son of Zippor, Do not suffer thyself, I pray thee, to be prevented from coming unto me;

17 For I will honor thee greatly, and whatsoever thou mayest say unto me will I do: and only come, I pray thee, denounce me this people.

18 And Bil'am answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I could not transgress the order of the Lord my God, to do a small or a great thing.

19 And now, I pray you, tarry ye also here this night, that I may know what the Lord will farther speak with me.

20 And God came unto Bil'am at night, and said unto him, If to call thee the men have come, rise up, go with them; but only the word which I shall speak unto thee, that shalt thou do.

21 And Bil'am rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And the anger of God was kindled, because he went; and an angel of the Lord placed himself in the way to be a hindrance to him; and he was riding upon his ass, and his two servants were with him.

23 And the ass saw the angel of the Lord standing in the way, with his sword drawn in his hand; and the ass turned aside out of the way, and went into the field: and Bil'am smote the ass, to make her turn into the way.

24 But the angel of the Lord stepped into a path between the vineyards, [with] a wall on this side, and a wall on that side.

25 And when the ass saw the angel of the Lord, she forced herself against the wall, and pressed Bil'am's foot against the wall: and he smote her again.

26 And the angel of the Lord went yet farther, and stood in a narrow place, where there was no way to turn either to the right or to the left.

27 And when the ass saw the angel of the Lord, she lay down under Bil'am: whereupon Bil'am's anger was kindled, and he smote the ass with a stick.

28 And the Lord opened the mouth of the ass, and she said unto Bil'am, What have I done unto thee, that thou hast smitten me these three times?

29 And Bil'am said unto the ass, Because thou hast mocked me: had I but a sword in my hand, I would assuredly have now killed thee.

30 And the ass said unto Bil'am, Am not I thy ass, upon which thou hast ridden from thy commencement unto this day? was I ever wont to do so unto thee? and he said, No.

31 Then the Lord opened the eyes of Bil'am, and he saw the angel of the Lord standing in the way, with his sword drawn

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in his hand: and he bowed down his head and prostrated himself on his face.

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thy ass these three times? behold, I went out to be a hindrance; because the journey which is odious to me was too quickly begun.

33 And the ass saw me, and turned aside before me these three times; if she had not turned aside from me, I would surely now not only have slain thee, but saved her alive.

34 And Bil'am said unto the angel of the Lord, I have sinned; for I knew not that thou wast standing against me in the way; but now, if it be evil in thy eyes, I will return home again.

35 And the angel of the Lord said unto Bil'am, Go with the men; however, only the word which I will speak unto thee, that shalt thou speak: and Bil'am went with the princes of Balak.

36 And when Balak heard that Bil'am was come, he went out to meet him unto 'Ir- Moab, which is on the border of Arnon, which is at the outmost end of the boundary. 37 And Balak said unto Bil'am, Did I not earnestly send unto thee to have thee called? wherefore camest thou not unto me? in truth, am I not able to honor thee?

38 And Bil'am said unto Balak, Lo, I am come unto thee; have I now any power whatever to speak the least? the word that God may put in my mouth, that alone must I speak.

39 And Bil'am went with Balak, and they came unto Kiryath-chuzoth.

40 And Balak slew oxen and sheep, and sent to Bil'am and to the princes that were with him.

41 And it came to pass in the morning, that Balak took Bil'am, and brought him up into the high places of Baal, and he saw thence a portion of the people.

NUMBERS (BEMIDBAR) CHAPTER 23

1 And Bil'am said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

2 And Balak did as Bil'am had spoken; and Balak and Bil'am offered a bullock and a ram on every altar.

3 And Bil'am said unto Balak, Place thyself by thy burnt-offering; and I will go, peradventure the Lord will come to meet me, and whatsoever he may show me I will tell thee: and he went thoughtfully alone.

4 And God met Bil'am: and he said unto him, The seven altars have I made ready, and I have offered a bullock and a ram upon every altar.

5 And the Lord put a word in Bil'am's mouth, and said, Return unto Balak, and thus shalt thou speak.

6 And he returned unto him, and, lo, he was standing by his burnt-offering, he, and all the princes of Moab.

7 And he took up his parable, and said, From Aram did Balak send for me, the king of Moab, out of the mountains of the east, Come, curse me Jacob, and come, defy Israel.

8 How shall I denounce, whom God hath not denounced? and how shall I defy, whom the Lord hath not defied?

9 For from the top of rocks I see him, and from hills I behold him: lo, it is a people that shall dwell alone, and among the nations it shall not be reckoned.

10 Who can count the dust of Jacob, and number the fourth part of Israel? May my soul die the death of the righteous, and may my last end be like his!

11 And Balak said unto Bil'am, What hast thou done unto me? to denounce my enemies did I take thee, and, behold, thou hast even blessed them.

12 And he answered and said, Must I not take heed to speak that only which the Lord may put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from where thou canst see them; nevertheless a portion of them only wilt thou see, but the whole of them thou wilt not see: and denounce them for me from there.

14 And he brought him to the field of the watchmen, on the top of Pisgah, and he built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Place thyself here by thy burnt-offering, while I will repair to yonder place.

16 And the Lord met Bil'am, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak.

17 And he came to him, and, behold, he was standing by his burnt-offering, and the princes of Moab with him; and Balak said unto him: What hath the Lord spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; bend hither thy ear unto me, son of Zippor!

19 God is not a man, that he should lie; nor a son of man, that he should repent: hath he said, and shall he not do it? and hath he spoken, and shall he not fulfill it?

20 Behold, to bless I have received [the word]; and he hath blessed, and I cannot reverse it.

21 He hath not beheld any wrong in Jacob, nor hath he seen perverseness in Israel: the Lord his God is with him, and the glory of the king dwelleth among him.

22 God, who brought them out of Egypt, is to them like the heights of the reem.

23 For there is no enchantment in Jacob, nor is there any divination in Israel: at the proper time shall it be said to Jacob and to Israel, what God doth work.

24 Behold, it is a people, that shall rise up as a lioness, and as a lion shall it raise itself: it will not lie down until it have eaten the prey, and have drunk the blood of the slain.

25 And Balak said unto Bil'am, Neither shalt thou denounce them, nor shalt thou any wise bless them.

26 But Bil'am answered and said unto Balak, Have I not spoken unto thee, saying, all that the Lord will speak, that must I do.

27 And Balak said unto Bil'am, Come, I pray thee, I will take thee unto another place, peradventure it may be pleasing in the eyes of God that thou mayest denounce them for me from there.

28 And Balak took Bil'am unto the top of Peor, that looketh toward the desert.

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29 And Bil'am said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.
30 And Balak did as Bil'am had said, and he offered a bullock and a ram on every altar.

NUMBERS (BEMIDBAR) CHAPTER 24

1 And when Bil'am saw that it was pleasing in the eyes of the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.
2 And Bil'am lifted up his eyes, and when he saw Israel encamped according to their tribes, there came upon him the spirit of God.
3 And he took up his parable, and said, Thus saith Bil'am the son of Beor, and thus saith the man whose eyes are open;
4 Thus saith he who heareth the sayings of God, who seeth the vision of the Almighty, falling down, with unvailed eyes:
5 How beautiful are thy tents, O Jacob, thy dwelling, O Israel!
6 As streams are they spread forth, as gardens by the river's side, as aloe-trees, which the Lord hath planted, as cedar-trees beside the waters.
7 Water runneth out of His buckets, that his seed may be moistened by abundance of water; and exalted above Agag shall be his king, and raised on high shall be his kingdom.
8 God, who brought him forth out of Egypt, is to him like the heights of the reem; he will devour nations, his oppressors, and their bones will he break, and pierce [them] through with his arrows.
9 He coucheth, he lieth down as a lion, and as a lioness: who shall make him rise up? They that bless thee be blessed, and they that curse thee be cursed.
10 And the anger of Balak was kindled against Bil'am, and he struck his hands together: and Balak said unto Bil'am, To denounce my enemies did I call thee, and, behold, thou hast even blessed them these three times.
11 And now flee thou to thy place: I thought to honor thee greatly; but, lo, the Lord hath kept thee back from honor.
12 And Bil'am said unto Balak, Did I not already speak to thy messengers, whom thou sentest unto me, saying,
13 If Balak would give me his house full of silver and gold, I could not transgress the order of the Lord, to do good or evil out of my own heart: what the Lord will speak, that must I speak?
14 And now, behold, I am going unto my people: come, I will advise thee against what this people will do to thy people in the end of days.
15 And he took up his parable and said, Thus saith Bil'am the son of Beor, and thus saith the man whose eyes are open;
16 Thus saith he who heareth the sayings of God, and knoweth the knowledge of the Most High, who seeth the vision of the Almighty, falling down, with unvailed eyes:
17 I see him, but not now; I behold him, but not nigh; there steppeth forth a star out of Jacob, and there ariseth a sceptre out of Israel, and he pierceth the chiefs of Moab, and destroyeth all the children of Sheth.
18 And Edom shall be a conquest, and Seir shall be a conquest for his enemies; and Israel shall do valiantly.
19 And there shall rule the one from Jacob, and he shall destroy whatever escapeth out of the city.
20 And he looked on Amalek, and he took up his parable, and said, The first of nations is Amalek; but his latter end shall be destruction for ever.
21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and placed on the rock is thy nest.
22 Nevertheless the Kenite shall be wasted: whither will Asshur carry thee away captive?
23 And he took up his parable, and said, Alas, who shall live when God doth appoint this one?
24 But ships will come from the coast of Kittim, and will afflict Asshur, and will afflict 'Eber; and he also will be given to destruction for ever.
25 And Bil'am rose up, and went and returned to his place; and Balak also went his way.

NUMBERS (BEMIDBAR) CHAPTER 25

1 And Israel abode in Shittim, and the people began to commit incest with the daughters of Moab.
2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed themselves down to their gods.
3 And Israel joined themselves unto Baal-peor; and the anger of the Lord was kindled against Israel.
4 And the Lord said unto Moses, Take all the heads of the people, and [cause them to] hang the [guilty] up before the Lord, in the face of the sun, that the fierce anger of the Lord may be turned away from Israel.
5 And Moses said unto the judges of Israel, Slay ye every one his men that have been joined unto Baal-peor.
6 And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, before the eyes of Moses, and before the eyes of all the congregation of the children of Israel, and these were weeping by the door of the tabernacle of the congregation.
7 And when Phinehas, the son of Elazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a javelin in his hand;
8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her body: and the plague was stayed from the children of Israel.
9 And those that died in the plague were twenty and four thousand.
10 And the Lord spoke unto Moses, saying,
11 Phinehas, the son of Elazar, the son of Aaron the priest, hath turned away my wrath from the children of Israel, while he was zealous in my stead in the midst of them, that I consumed not the children of Israel in my indignation.
12 Therefore say, Behold, I give unto him my covenant of peace;

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13 And it shall be unto him and unto his seed after him a covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Sahlu, a prince of a family division among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of tribes, of a family division in Midian.

16 And the Lord spoke unto Moses, saying,

17 Attack the Midianites and smite them;

18 For they are enemies unto you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, who was slain on the day of the plague for the sake of Peor.

NUMBERS (BEMIDBAR) CHAPTER 26

1 And it came to pass after the plague, That the Lord spoke unto Moses and unto Elazar the son of Aaron the priest, saying,

2 Take ye the sum of all the congregation of the children of Israel, from twenty years old and upward, by the descent from their fathers, all that are able to go forth to war in Israel.

3 And Moses with El'azar the priest spoke with them in the plains of Moab by the Jordan opposite Jericho, saying,

4 [Take the sum of the people,] from twenty years old and upward; as the Lord commanded Moses and the children of Israel, who went forth out of the land of Egypt.

5 Reuben, the eldest son of Israel: the children of Reuben, of Chanoch, the family of the Chanochites; of Pallu, the family of the Palluites;

6 Of Chezron, the family of the Chezronites; of Carmi, the family of the Carmites.

7 These are the families of the Reubenites; and those that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu: Eliab.

9 And the sons of Eliab: Nemuel, and Dathan, and Abiram. These are Dathan and Abiram, men called to the assembly, who quarreled against Moses and against Aaron in the company of Korach, at the time they quarreled against the Lord;

10 When the earth opened her mouth, and swallowed them up together with Korach, while that company died, when the fire devoured the two hundred and fifty men; and they became a sign.

11 But the sons of Korach did not die.

12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites; of Yamin, the family of the Yaminites; of Yachin, the family of the Yachinites;

13 Of Zerach, the family of the Zarchites; of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of Zephon, the family of the Zephonites; of Chaggi, the family of the Chaggites; of Shuni, the family of the Shunites;

16 Of Ozni, the family of the Oznites; of 'Eri, the family of the 'Erites;

17 Of Arod, the family of the Arodites; of Areli, the family of the Arelites;

18 These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 The sons of Judah were 'Er and Onan; and 'Er with Onan died in the land of Canaan.

20 And the sons of Judah after their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Parzites; of Zerach, the family of the Zarchites. 21 And the sons of Perez were: of Chezron, the family of the Chezronites; of Chamul, the family of the Chamulites.

22 These are the families of Judah, according to those that were numbered of them, seventy and six thousand and five hundred.

23 The sons of Issachar after their families: of Tola', the family of the Tola'ites; of Puva, the family of the Punites;

24 Of Yashub, the family of the Yashubites; of Shimron, the family of the Shimronites.

25 These are the families of Issachar according to those that were numbered of them, sixty and four thousand and three hundred.

26 The sons of Zebulun after their families: of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Yachleel, the family of the Yachleelites.

27 These are the families of the Zebulonites according to those that were numbered of them, sixty thousand and five hundred.

28 The sons of Joseph after their families are Menasseh and Ephraim.

29 The sons of Menasseh: of Machir, the family of the Machirites; and Machir begat Gil'ad; of Gil'ad, the family of the Gil'adites.

30 These are the sons of Gil'ad: of I'ezer, the family of the I'ezerites; of Chelek, the family of the Chelkites;

31 And of Assriel, the family of the Assrielites; and of Shechem, the family of the Shichmites;

32 And of Shemida', the family of the Shemida'ites; and of Chepher, the family of the Chephrites.

33 And Zelophehad the son of Chepher had no sons, but only daughters; and the names of the daughters of Zelophehad were Machlah, and No'ah, Choglah, Milcah, and Tirzah.

34 These are the families of Menasseh; and those that were numbered of them were fifty and two thousand and seven hundred.

35 These are the sons of Ephraim after their families: of Shuthelach, the family of the Shuthalchites; of Becher, the family of the Bachrites; of Tachan, the family of the Tachanites.

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36 And these are the sons of Shuthelach: of 'Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred: these are the sons of Joseph after their families.

38 The sons of Benjamin after their families: of Bela', the family of the Bal'ites; of Ashbel, the family of the Ashbelites; of Achiram, the family of the Achiramites;

39 Of Shephupham, the family of the Shuphamites; of Chupham, the family of the Chuphamites.

40 And the sons of Bela' were Ard and Na'aman: of Ard, the family of the Ardites; and of Na'aman, the family of the Na'amites.

41 These are the sons of Benjamin after their families; and those that were numbered of them were forty and five thousand and six hundred.

42 These are the sons of Dan after their families: of Shucham, the family of the Shuchamites; these are the families of Dan after their families.

43 All the families of the Shuchamites, according to those that were numbered of them, were sixty and four thousand and four hundred.

44 The children of Asher after their families: of Yimnah, the family of the Yimnites; of Yishvi, the family of the Yishvites; of Beri'ah, the family of the Beri'ites.

45 Of the sons of Beri'ah: of Cheber, the family of the Chebrites; of Malkiel, the family of the Makielites.

46 And the name of the daughter of Asher was Serach.

47 These are the families of the sons of Asher according to those that were numbered of them, fifty and three thousand and four hundred.

48 The sons of Naphtali after their families: of Yachzeel, the family of the Yachzeelites; of Guni, the family of the Gunites;

49 Of Yezer, the family of the Yizrites; of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their families; and those that were numbered of them were forty and five thousand and four hundred.

51 These were the numbered of the children of Israel, six hundred thousand, and one thousand, seven hundred and thirty.

52 And the Lord spoke unto Moses, saying,

53 Unto these shall the land be divided for an inheritance according to the number of the names.

54 To the large tribe shalt thou give the more inheritance, and to the small shalt thou give the less inheritance: to each according to those that were numbered thereof shall its inheritance be given.

55 Nevertheless, through the lot shall the land be divided: according to the names of the tribes of their fathers shall they obtain their inheritance.

56 By the decision of the lot shall the inheritance of each be divided, according as they are many or few.

57 And these are those that were numbered of the Levites after their families: of Gershon, the family of the Gershunites: of Kehath, the family of the Kehathites; of Merari, the family of the Merarites.

58 These are the families of Levi: the family of the Libnites, the family of the Chebronites, the family of the Machlites, the family of the Mushites, the family of the Korchites; and Kehath begat 'Amran.

59 And the name of 'Amram's wife was Yochebed, the daughter of Levi, whom [her mother] bore to Levi in Egypt; and she bore unto Amram, Aaron and Moses, and Miriam their sister.

60 And there were born unto Aaron, Nadab, and Abihu, Elazar, and Ithamar.

61 And Nadab and Abihu died, when they offered a strange fire before the Lord.

62 And those that were numbered of them were twenty and three thousand, all the males from a month old and upward; for they were not numbered among the children of Israel, because there was not given unto them any inheritance among the children of Israel.

63 These are those that were numbered by Moses and Elazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan, opposite Jericho.

64 And among these there was not one man of those whom Moses and Aaron the priest had numbered, who numbered the children of Israel in the wilderness of Sinai.

65 For the Lord had said of them, They shall surely die in the wilderness: and there was not left of them one man, save Caleb the son of Yephunneh, and Joshua the son of Nun.

NUMBERS (BEMIDBAR) CHAPTER 27

1 And there came nigh the daughters of Zelophehad, the son of Chepher, the son of Gil'ad, the son of Machir, the son of Manasseh, of the families of Menasseh the son of Joseph: and these are the names of his daughters, Machlah, No'ah, and Choglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Elazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness; but he was not among the company of those that gathered themselves together against the Lord in the company of Korach; but in his own sin he died, and sons he had not.

4 Why should the name of our father be done away from the midst of his family, because he hath no son? Give unto us a possession among the brothers of our father.

5 And Moses brought their cause before the Lord.

6 And the Lord spoke unto Moses, saying,

7 The daughters of Zelophehad speak rightly: thou shalt indeed give them a possession as an inheritance among the brothers of their father; and thou shalt cause the inheritance of their father to pass unto them.

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8 And unto the children of Israel shalt thou speak, saying, If a man die, and have no son, then shall ye cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then shall ye give his inheritance unto his brothers.

10 And if he have no brothers, then shall ye give his inheritance unto his father's brothers.

11 And if his father have no brothers, then shall ye give his inheritance unto his kinsman that is next to him of his family, and he shall inherit it; and it shall be unto the children of Israel a statute of justice, as the Lord hath commanded Moses.

12 And the Lord said unto Moses, Go thou up unto this mount of 'Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, then shalt thou also be gathered unto thy people, as Aaron thy brother hath been gathered.

14 Because ye rebelled against my order in the desert of Zin, at the quarreling of the congregation, to sanctify me through the waters before their eyes: these are the waters of Meribah in Kadesh, in the wilderness of Zin.

15 And Moses spoke unto the Lord, saying,

16 Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation,

17 Who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of the Lord be not as a flock which have no shepherd.

18 And the Lord said unto Moses, Take to thyself Joshua the son of Nun, a man in whom there is a spirit, and thou shalt lay thy hand upon him;

19 And thou shalt cause him to stand before Elazar the priest, and before all the congregation; and thou shalt give him a charge before their eyes.

20 And thou shalt put some of thy greatness upon him; in order that all the congregation of the children of Israel may be obedient.

21 And before Elazar the priest shall he stand, and he shall ask of him after the judgment of the Urim before the Lord: at his direction shall they go out, and at his direction shall they come in, he, and all the children of Israel with him, and all the congregation.

22 And Moses did, as the Lord had commanded him; and he took Joshua, and caused him to stand before Elazar the priest, and before all the congregation;

23 And he laid his hands upon him, and gave him a charge: as the Lord had commanded by the hand of Moses.

NUMBERS (BEMIDBAR) CHAPTER 28

1 And the Lord spoke unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, my bread for my sacrifices consumed by fire, for a sweet savor unto me, shall ye observe to offer unto me in its due season.

3 And thou shalt say unto them, This is the offering made by fire which ye shall bring unto the Lord: Sheep of the first year without blemish, two on every day, as a continual burnt-offering.

4 The one sheep shalt thou prepare in the morning, and the other sheep shalt thou prepare toward evening;

5 And a tenth part of an ephah of fine flour for a meat-offering, mingled with the fourth part of a hin of beaten oil.

6 It is a continual burnt-offering, as it was prepared at mount Sinai, for a sweet savor, a sacrifice made by fire unto the Lord.

7 And the drink-offering thereof shall be the fourth part of a hin for the one sheep: in the holy place shalt thou cause the strong wine to be poured out as a drink-offering unto the Lord.

8 And the other sheep shalt thou prepare toward evening: as the meat-offering of the morning, and as the drink-offering thereof, shalt thou prepare it; an offering made by fire, for a sweet savor unto the Lord.

9 And on the sabbath-day two sheep of the first year without blemish, and two tenth parts of fine flour for a meat-offering, mingled with oil, and the drink-offering thereof.

10 This is the burnt-offering of the sabbath on every sabbath, besides the continual burnt-offering, and its drink-offering.

11 And on the beginnings of your months shall ye bring as a burnt-offering unto the Lord, two young bullocks, and one ram, seven sheep of the first year without blemish.

12 And three tenth parts of fine flour for a meat-offering, mingled with oil, for each one bullock; and two tenth parts of fine flour for a meat-offering, mingled with oil, for the one ram;

13 And a tenth part of fine flour mingled with oil for a meat-offering for every sheep: as a burnt-offering for a sweet savor, a sacrifice made by fire unto the Lord.

14 And their drink-offerings shall be half of a hin of wine for each bullock, and the third part of a hin for the ram, and a fourth part of a hin for every sheep: this is the burnt-offering of the new moon for every month throughout the months of the year.

15 And one he-goat for a sin-offering unto the Lord; beside the continual burnt-offering shall it be prepared with its drink-offering.

16 And in the first month, on the fourteenth day of the month, the passover-lamb [must be offered] unto the Lord.

17 And on the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten.

18 On the first day is a holy convocation; no manner of servile work shall ye do;

19 And ye shall bring as a sacrifice made by fire for a burnt-offering unto the Lord, two young bullocks, and one ram, and seven sheep of the first year; without blemish shall they be unto you;

20 And their meat-offering shall be of fine flour mingled with oil; three tenth parts for each bullock, and two tenth parts for the ram shall ye offer;

21 A tenth part each shalt thou offer for every sheep, of the seven sheep;

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22 And one goat for a sin-offering, to make an atonement for you.
23 Besides the burnt-offering of the morning, which is for a continual burnt-offering, shall ye prepare these.
24 After this manner shall ye prepare daily, throughout the seven days, the food of the sacrifice made by fire, for a sweet savor unto the Lord: besides the continual burnt-offering shall it be prepared with its drink-offering.
25 And on the seventh day shall ye have a holy convocation; no servile work shall ye do.
26 And on the day of the first-fruits, when ye bring a new meat-offering unto the Lord, after your weeks are out, shall ye have a holy convocation; no servile work shall ye do.
27 And ye shall bring as a burnt-offering for a sweet savor unto the Lord, two young bullocks, one ram, seven sheep of the first year;
28 And their meat-offering of fine flour mingled with oil, three tenth parts for each one bullock, two tenth parts for the one ram,
29 A tenth part each for every sheep, of the seven sheep;
30 One he-goat to make an atonement for you:
31 Besides the continual burnt-offering and its meat-offering shall ye prepare them; without blemish shall they be unto you together with their drink-offerings.

NUMBERS (BEMIDBAR) CHAPTER 29

1 And in the seventh month, on the first day of the month, shall ye have a holy convocation; no servile work shall ye do: a day of blowing the cornet shall it be unto you.
2 And ye shall prepare as a burnt-offering for a sweet savor unto the Lord, one young bullock, one ram, seven sheep of the first year without blemish;
3 And their meat-offering of fine flour mingled with oil, three tenth parts for the bullock, and two tenth parts for the ram.
4 And one tenth part for every sheep, of the seven sheep;
5 And one he-goat for a sin-offering, to make an atonement for you:
6 Besides the burnt-offering of the new moon, and its meat-offering, and the daily burnt-offering, and its meat-offering, and their drink-offerings, according unto their prescribed manner; for a sweet savor, a sacrifice made by fire unto the Lord.
7 And on the tenth day of this seventh month shall ye have a holy convocation; and ye shall afflict your persons; no manner of work shall ye do.
8 And ye shall bring as a burnt-offering unto the Lord for a sweet savor, one young bullock, one ram, seven sheep of the first year; without blemish shall they be unto you.
9 And their meat-offering shall be of fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the one ram,
10 A tenth part each for every sheep, of the seven sheep;
11 One he-goat for a sin-offering: besides the sin-offering of the atonement, and the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.
12 And on the fifteenth day of the seventh month shall ye have a holy convocation; no servile work shall ye do; and ye shall keep a feast unto the Lord seven days.
13 And ye shall bring as a burnt-offering, a sacrifice made by fire, for a sweet savor unto the Lord, thirteen young bullocks, two rams, and fourteen sheep of the first year; without blemish shall they be.
14 And their meat-offering shall be of fine flour mingled with oil, three tenth parts for every bullock of the thirteen bullocks, two tenth parts for each one ram of the two rams,
15 And a tenth part each for every sheep of the fourteen sheep.
16 And one he-goat for a sin-offering: besides the continual burnt-offering, its meat- offering, and its drink-offering.
17 And on the second day, twelve young bullocks, two rams, fourteen sheep of the first year without blemish;
18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;
19 And one he-goat for a sin-offering: besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.
20 And on the third day eleven bullocks, two rams, fourteen sheep of the first year without blemish;
21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;
22 And one goat for a sin-offering: besides the continual burnt-offering, and its meat-offering, and its drink-offering.
23 And on the fourth day ten bullocks, two rams, fourteen sheep of the first year without blemish;
24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;
25 And one he-goat for a sin-offering: besides the continual burnt-offering, its meat- offering, and its drink-offering.
26 And on the fifth day nine bullocks, two rams, fourteen sheep of the first year without blemish;
27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;
28 And one goat for a sin-offering: besides the continual burnt-offering, and its meat-offering, and its drink-offering.
29 And on the sixth day eight bullocks, two rams, fourteen sheep of the first year without blemish;
30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;
31 And one goat for a sin-offering: besides the continual burnt-offering, its meat- offering, and its drink-offerings.
32 And on the seventh day seven bullocks, two rams, fourteen sheep of the first year without blemish;
33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after their prescribed manner;

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34 And one goat for a sin-offering: besides the continual burnt-offering, its meat- offering, and its drink-offering.

35 On the eighth day shall ye have a solemn assembly; no servile work shall ye do.

36 And ye shall bring as a burnt-offering, a sacrifice made by fire, for a sweet savor unto the Lord, one bullock, one ram, seven sheep of the first year without blemish.

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the sheep, shall be according to their number, after the prescribed manner;

38 And one goat for a sin-offering: besides the continual burnt-offering, and its meat-offering, and its drink-offering.

39 These shall ye prepare unto the Lord on your appointed festivals; besides your vows, and your freewill-offerings, consisting of your burnt-offerings, and of your meat-offerings, and of your drink-offerings, and of your peace-offerings.

40 And Moses said to the children of Israel according to all that the Lord had commanded Moses.

NUMBERS (BEMIDBAR) CHAPTER 30

1 And Moses spoke unto the heads of the tribes of the children of Israel, saving, This is the thing which the Lord hath commanded,

2 If a man make a vow unto the Lord, or he swear an oath to bind his soul with an obligation: he shall not profane his word; according to all that proceedeth out of his mouth shall he do.

3 And if a woman make a vow unto the Lord, and bind herself by an obligation, being in her father's house in her youth;

4 And her father hear her vow, and her obligation wherewith she hath bound her soul, and her father be silent to her: then shall all her vows stand, and every obligation wherewith she hath bound her soul shall stand.

5 But if her father disallow her on the day that he heareth it: all her vows or her obligations, wherewith she hath bound her soul, shall not stand; and the Lord will forgive her, because her father hath disallowed her.

6 And if she be given to a man, and have vows upon her, or what she may have uttered with her lips, wherewith she hath bound her soul;

7 And her husband hear it, and be silent to her on the day that he heareth it: then shall her vows stand, and her obligations wherewith she hath bound her soul, shall stand.

8 But if on the day of her husband's hearing it, he disallow her: then doth he annul her vow which is upon her, and that which she hath uttered with her lips, wherewith she hath bound her soul; and the Lord will forgive her.

9 But regarding the vow of a widow, or of her that is divorced, all, wherewith she hath bound her soul, shall stand for her.

10 And if she had vowed in her husband's house, or had bound her soul by an obligation with an oath;

11 And her husband heard it, and was silent to her, and disallowed her not: then all her vows shall stand, and every obligation, wherewith she hath bound her soul, shall stand.

12 But if her husband hath annulled them on the day he heard them: then whatsoever proceeded out of her lips, concerning her vows, or concerning the obligation of her soul, shall not stand; her husband hath annulled them; and the Lord will forgive her.

13 Every vow, and every binding oath to afflict the person, her husband may confirm it, or her husband may annul it.

14 But if her husband should be silent to her from day to day: then hath he confirmed all her vows, or all her obligations, which are upon her; he hath confirmed them, because he was silent to her on the day that he heard them.

15 But if he should annul them after [the day] that he hath heard them: then shall he bear her iniquity.

16 These are the statutes, which the Lord commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth, in her father's house.

NUMBERS (BEMIDBAR) CHAPTER 31

1 And the Lord spoke unto Moses, saying,

2 Execute the vengeance of the children of Israel on the Midianites, after which thou shalt be gathered unto thy people.

3 And Moses spoke unto the people, saying, Arm from yourselves some men for the army, and let them go against the Midianites, to execute the vengeance of the Lord on Midian.

4 A thousand each for every tribe, of all the tribes of Israel, shall ye send to the army.

5 And there were levied out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for the army.

6 And Moses sent them, a thousand of every tribe, to the army; them and Phinehas the son of Elazar the priest, to the army, with the holy vessels, and the trumpets for blowing the alarm in his hand.

7 And they marched out against the Midianites, as the Lord had commanded Moses; and they slew every male.

8 And the kings of Midian they slew, besides the rest of their men that were slain; namely, Evi and Rekem, and Zur, and Chur, and Reba, the five kings of Midian; and Bil'am the son of Beor they slew with the sword.

9 And the children of Israel took captives the women of Midian, and their little ones; and all their cattle, and all their flocks, and all their goods, they took as spoil.

10 And all their cities wherein they dwelt, and all their castles they burnt with fire.

11 And they took all the spoil, and all the booty, both of men and of cattle.

12 And they brought unto Moses, and to Elazar the priest, and unto the congregation of the children of Israel, the captives, and the booty, and the spoil, unto the camp, to the plains of Moab, which are by the Jordan opposite Jericho.

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13 And Moses, and Elazar the priest, and all the princes of the congregation, went forth to meet them, to without the camp.

14 And Moses was wroth with the officers of the host, the captains over the thousands, and the captains over the hundreds, who had come from the war- campaign.

15 And Moses said unto them, Have ye allowed all the females to live?

16 Behold, these chiefly were the cause unto the children of Israel, through the counsel of Bil'am, to commit the gross trespass against the Lord in the matter of Peor; through which there was the plague among the congregation of the Lord.

17 And now kill ye every male among the little ones, and every woman that hath known man by lying with him shall ye kill.

18 But all among the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 But ye,—you must abide without the camp seven days: all ye who have killed any person, and all who have touched any one slain, shall purify yourselves on the third day, and on the seventh day; both you and your captives.

20 And every garment, and whatever is made of skins, and every work of goats' hair, and every vessel made of wood, shall ye purify unto yourselves.

21 And Elazar the priest said unto the men of the army who had gone to the battle, This is the ordinance of the law which the Lord hath commanded Moses:

22 Nevertheless the gold, and the silver, the copper, the iron, the tin, and the lead,

23 Every thing that cometh into the fire shall ye make go through the fire, and it shall be clean; only it shall be purified with the waters of sprinkling: and whatsoever doth not come into the fire shall ye cause to go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and after that may ye come into the camp.

25 And the Lord said unto Moses, as followeth,

26 Take the sum of the booty of the captives, both of man and of cattle, thou, with Elazar the priest, and the chiefs of the families of the congregation:

27 And thou shalt divide the booty, between those that carried on the war, who went out to the army, and between all the congregation.

28 And thou shalt levy a tribute unto the Lord from the men of war who went out to the army, one individual from every five hundred, of the persons, and of the beef-cattle, and of the asses, and of the sheep;

29 From their half shall ye take it; and thou shalt give it unto Elazar the priest, for a heave-offering of the Lord.

30 And from the half of the children of Israel, shalt thou take one individual, as it may come, from any fifty, of the persons, of beef-cattle, of the asses, and of the flocks, of all manner of cattle; and thou shalt give the same unto the Levites, who keep the charge of the tabernacle of the Lord.

31 And Moses with Elazar the priest did, as the Lord had commanded Moses.

32 And the booty, being the rest of the spoil which the men of the army had taken, was of sheep and goats, six hundred thousand and seventy thousand and five thousand,

33 And of beef-cattle, seventy and two thousand,

34 And of asses, sixty and one thousand,

35 And of human persons, of women that had not known men by lying with him, in all thirty and two thousand.

36 And the half, the portion of those who had gone out in the army, was, in the number of sheep and goats, three hundred thousand and seven and thirty thousand and five hundred.

37 And the tribute unto the Lord of the flocks was six hundred and seventy and five.

38 And the beef-cattle were thirty and six thousand; and the tribute thereof unto the Lord was seventy and two.

39 And the asses were thirty thousand and five hundred; and the tribute thereof unto the Lord was sixty and one.

40 And the human persons were sixteen thousand; and the tribute thereof unto the Lord was thirty and two persons.

41 And Moses gave the tribute, the Lord's heave-offering, unto Elazar the priest, as the Lord had commanded Moses.

42 And from the half of the children of Israel, which Moses divided off from the men that had gone forth in the army,—

43 (Now the half of the congregation was, of sheep and goats three hundred thousand and thirty thousand, seven thousand and five hundred.

44 And beef-cattle, thirty and six thousand,

45 And asses thirty thousand five hundred,

46 And human persons sixteen thousand;)

47 And Moses took from this half of the children of Israel, as it came, one from every fifty, of man and of cattle, and gave the same unto the Levites, who kept the charge of the tabernacle of the Lord; as the Lord had commanded Moses.

48 And there came near unto Moses the officers who had been over the thousands of the army, the captains of the thousands, and the captains of the hundreds.

49 And they said unto Moses, Thy servants have taken the sum of the men of war who have been under our command, and there lacketh not one man of us.

50 We have therefore brought an oblation unto the Lord, each what he hath gotten of vessels of gold, chains, and bracelets, finger-rings, earrings, and tablets, to make an atonement for our souls before the Lord.

51 And Moses with Elazar the priest took the gold from them, all kinds of wrought articles.

52 And all the gold of the offering that they offered up to the Lord, was sixteen thousand seven hundred and fifty shekels, from the captains of the thousands, and from the captains of the hundreds.

53 The men of the army had taken spoil, every man for himself.

54 And Moses and Elazar the priest took the gold from the captains of the thousands and of the hundreds, and they brought it into the tabernacle of the congregation, as a memorial for the children of Israel before the Lord.

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NUMBERS (BEMIDBAR) CHAPTER 32

1 Now the children of Reuben and the children of Gad had a very great multitude of cattle; and they saw the land of Ya'zer, and the land of Gil'ad, that, behold, the place was a place for cattle.

2 And the children of Gad and the children of Reuben came, and said unto Moses, and unto Elazar the priest, and unto the princes of the congregation, as followeth,

3 'Ataroth, and Dibon, and Ya'zer, and Nimrah, and Cheshbon, and El'aleh, and Sebam, and Nebo, and Be'on,

4 The country which the Lord hath smitten before the congregation of Israel, is a land for cattle; and thy servants have cattle.

5 And they said, If we have found grace in thy eyes, let this land be given unto thy servants for a possession: do not compel us to go over the Jordan.

6 And Moses said unto the children of Gad, and unto the children of Reuben, Shall your brethren go to the war, and will ye sit here?

7 And wherefore will you turn aside the heart of the children of Israel from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea' to see the land.

9 For they went up as far as the valley of Eshcol, and they saw the land, and then they turned aside the heart of the children of Israel, so that they would not go into the land which the Lord had given them.

10 And the anger of the Lord was kindled on that day, and he swore, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Yephunneh the Kenizzite, and Joshua the son of Nun; for they have wholly followed the Lord.

13 And the anger of the Lord was thus kindled against Israel, and he made them wander about in the wilderness forty years, until all the generation was spent, that had done the evil in the eyes of the Lord.

14 And now, behold, ye are risen up in your father's stead, a new race of sinful men, to augment yet more the fierce anger of the Lord toward Israel.

15 For if ye turn away from after him, he will yet longer leave them in the wilderness; and ye will thus be destruction to all this people.

16 And they came near unto him, and said, Sheepfolds will we build for our cattle here, and cities for our little ones;

17 But we ourselves will go ready armed before the children of Israel, until that we have brought them unto their place; and our little ones shall dwell in the fortified cities, because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have acquired for themselves every man his inheritance.

19 For we will not take possession with them on the other side of the Jordan, and farther on: when our inheritance hath come to us on this side of the Jordan eastward.

20 And Moses said unto them, If ye will do this thing, if ye will arm yourselves before the Lord for the war;

21 And every armed man of you will go over the Jordan before the Lord, until he have driven out his enemies from before him;

22 And when, only after the land hath been subdued before the Lord, ye will return, and ye be thus guiltless before the Lord, and before Israel: then shall this land be yours for a possession before the Lord.

23 But if ye will not do so, behold, ye have sinned against the Lord; and ye shall experience the punishment of your sin which will overtake you.

24 Build yourselves cities for your little ones, and folds for your flocks; and that which hath proceeded out of your mouth shall ye do.

25 And the children of Gad and the children of Reuben said unto Moses, as followeth, Thy servants will do as my Lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall remain there in the cities of Gil'ad;

27 But thy servants will pass over, every one that is armed for the army, before the Lord, to the war, as my Lord speaketh.

28 And Moses commanded concerning them Elazar the priest, and Joshua the son of Nun, and the chiefs of the families of the tribes of the children of Israel;

29 And Moses said unto them, If the children of Gad and the children of Reuben do pass with you over the Jordan, every one that is armed for the war, before the Lord, and the land shall be subdued before you: then shall ye give to them the land of Gil'ad for a possession;

30 But if they should not pass over armed with you, they shall take possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, That which the Lord hath spoken concerning thy servants, even so will we do.

32 We will indeed pass over armed before the Lord into the land of Canaan, while ours remaineth the possession of our inheritance on this side of the Jordan.

33 And Moses gave unto them, to the children of Gad, and to the children of Reuben, and to half the tribe of Menasseh the son of Joseph, the kingdom of Sichon, the king of the Emorites, and the kingdom of 'Og, the king of Bashan, the land, with its cities within the boundaries, the cities of the country round about.

34 And the children of Gad built Dibon, and 'Ataroth, and 'Aro'er,

35 And 'Atroth-shophan, and Ya'zer, and Yogbehah.

36 And Beth-nimrah, and Beth-haran, fortified cities, and folds for flocks,

37 And the children of Reuben built Cheshbon, and El'aleh, and Kiryathayim,

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38 And Nebo, and Ba'al-me'on [their names being changed], and Shibmah; and they gave the former names unto the cities which they built.

39 And the children of Machir the son of Menasseh went to Gil'ad, and conquered it, and dispossessed the Emorites who were in it.

40 And Moses gave Gil'ad unto Machir the son of Menasseh; and he dwelt therein.

41 And Yair the son of Menasseh went and conquered the small towns thereof, and called them Chavoth-yair.

42 And Nobach went and conquered Kenath, and the villages thereof, and called it Nobach, after his own name.

NUMBERS (BEMIDBAR) CHAPTER 33

1 These are the journeys of the children of Israel, who went forth out of the land of Egypt according to their armies, under the guidance of Moses and Aaron.

2 And Moses wrote their departures according to their journeys by the order of the Lord; and these are their journeys according to their departures.

3 And they set forward from Ra'meses in the first month; on the fifteenth day of the first month, on the morrow after the passover-sacrifice the children of Israel went out with a high hand before the eyes of all the Egyptians.

4 And the Egyptians were burying all the first-born, whom the Lord had smitten among them; and upon their gods also did the Lord execute judgments.

5 And the children of Israel removed from Ra'meses, and encamped in Succoth.

6 And they removed from Succoth, and encamped in Etham, which is on the edge of the wilderness:

7 And they removed from Etham, and returned unto Pi-hachiroth, which is before Ba'al-zephon; and they encamped before Migdol.

8 And they removed from before Pi-hachiroth, and passed through the midst of the sea into the wilderness; and they went three days' journey in the wilderness of Etham, and encamped in Marah.

9 And they removed from Marah, and came unto Elim; and in Elim there were twelve springs of water, and seventy palm-trees; and they encamped there.

10 And they removed from Elim, and encamped by the Red Sea.

11 And they removed from the Red Sea, and encamped in the wilderness of Sin.

12 And they removed from the wilderness of Sin, and encamped in Dophkah.

13 And they removed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, and there was no water for the people to drink.

15 And they removed from Rephidim, and encamped in the wilderness of Sinai.

16 And they removed from the wilderness of Sinai, and encamped in Kibroth- hattaavah.

17 And they removed from Kibroth-hattaavah, and encamped in Chazeroth.

18 And they removed from Chazeroth, and encamped in Rithmah.

19 And they removed from Rithmah, and encamped in Rimmon-perez.

20 And they removed from Rimmon-perez, and encamped in Libnah.

21 And they removed from Libnah, and encamped in Rissah.

22 And they removed from Rissah, and encamped in Kehelathah.

23 And they removed from Kehelathah, and encamped in mount Shapher.

24 And they removed from mount Shapher, and encamped in Charadah.

25 And they removed from Charadah, and encamped in Makheloth.

26 And they removed from Makheloth, and encamped in Tachath.

27 And they removed from Tachath, and encamped in Tarach.

28 And they removed from Tarach, and encamped in Mithkah.

29 And they removed from Mithkah, and encamped in Chashmonah.

30 And they removed from Chashmonah, and encamped in Mosseroth.

31 And they removed from Mosseroth, and encamped in Bene-ya'akan.

32 And they removed from Bene-ya'akan, and encamped in Chor-hagidgad.

33 And they removed from Chor-hagidgad, and encamped in Yotbathah.

34 And they removed from Yotbathah, and encamped in 'Abronah.

35 And they removed from 'Abronah, and encamped at 'Ezyon-geber.

36 And they removed from 'Ezyon-geber, and encamped in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and encamped at mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up on mount Hor by the order of the Lord, and died there, in the fortieth year after the going out of the children of Israel from the land of Egypt, in the fifth month, on the first of the month.

39 And Aaron was a hundred and twenty and three years old when he died on mount Hor.

40 And the Canaanite the king of 'Arad, who dwelt on the south side in the land of Canaan, heard of the coming of the children of Israel.

41 And they removed from mount Hor, and encamped in Zalmonah.

42 And they removed from Zalmonah, and encamped in Punon.

43 And they removed from Punon, and encamped in Oboth.

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44 And they removed from Oboth, and encamped in 'Iye-ha'abarim, on the border of Moab.
45 And they removed from Iyim, and encamped in Dibon-gad.
46 And they removed from Dibon-gad, and encamped in 'Almon-diblathaymah.
47 And they removed from 'Almon-diblathaymah, and encamped on the mountains of 'Abarim, before Nebo.
48 And they removed from the mountains of 'Abarim, and encamped in the plains of Moab by the Jordan opposite Jericho.
49 And they encamped by the Jordan, from Beth-hayeshimoth even unto Abel- hashittim in the plains of Moab.
50 And the Lord spoke unto Moses in the plains of Moab by the Jordan opposite Jericho, saying,
51 Speak unto the children of Israel, and say unto them, When ye pass over the Jordan into the land of Canaan:
52 Then shall ye drive out all the inhabitants of the land from before you, and ye shall destroy all their statues, and all their molten images shall ye destroy, and devastate all their high places.
53 And ye shall drive out [the inhabitants of] the land, and ye shall dwell therein; for unto you have I given the land to possess it.
54 And ye shall divide the land by lot for an inheritance among your families; to the numerous shall ye give the more inheritance, and to the small in number shall ye give the less inheritance: there, where the lot designateth it for him, shall every one's possessions be; according to the tribes of your fathers shall ye divide it among yourselves.
55 But if ye will not drive out the inhabitants of the land from before you: then shall it come to pass, that those whom ye will let remain of them shall be as thorns in your eyes, and as stings in your sides, and they shall trouble you in the land wherein ye dwell.
56 And it shall come to pass, that as I purposed to do unto them, will I do unto you.

NUMBERS (BEMIDBAR) CHAPTER 34

1 And the Lord spoke unto Moses, saying,
2 Command the children of Israel, and say unto them, when ye come into the land of Canaan, shall this be the land that shall fall unto you for an inheritance: The land of Canaan according to its boundaries.
3 And the southern side shall be unto you from the wilderness of Zin along by the boundary of Edom, and your southern border shall commence at the outmost edge of the Salt Sea on its east side.
4 And the border shall turn for you from the south of the ascent of 'Akrabbim, and pass on to Zin; and its terminating points shall be to the south of Kadesh-barnea', and shall go on to Chazar-addar, and pass on to Azmon;
5 And the border shall turn from 'Azmon unto the river of Egypt, and its terminating points shall be at the sea.
6 And as the western border, shall ye have the Great Sea for a border: this shall be your western border.
7 And this shall be unto you the northern border: from the Great Sea shall ye mark out for you [the boundary to] mount Hor;
8 From mount Hor shall ye mark out [the boundary] unto the entrance of Chamath; and the terminations of the border shall be toward Zedad;
9 And the border shall go on to Ziphron, and its terminating points shall be at Chazar'-enan: this shall be unto you the northern border.
10 And ye shall turn yourselves to the eastern border, from Chazar-'enan to Shepham;
11 And the boundary shall go down from Shepham to Riblah, to the eastward of 'Ayin; and the boundary shall descend, and shall touch upon the coast of the sea of Kinnereth, eastward;
12 And the border shall go down to the Jordan, and its terminating points shall be at the Salt Sea: this shall be your land after its boundaries round about.
13 And Moses commanded the children of Israel, saying, This is the land which ye shall divide among yourselves by lot, which the Lord hath commanded to give unto the nine tribes, and to the half tribe.
14 For the tribe of the children of Reuben according to their family divisions, and the tribe of the children of Gad according to their family divisions, have received,—and the half of the tribe of Menasseh have received their inheritance;
15 The two tribes and the half tribe have received their inheritance on this side of the Jordan opposite Jericho eastward, toward the rising of the sun.
16 And the Lord spoke unto Moses, saying,
17 These are the names of the men who shall parcel out unto you the land: Elazar the priest, and Joshua the son of Nun.
18 And one prince each from every tribe shall ye take to parcel out the land.
19 And these are the names of the men: Of the tribe of Judah, Caleb the son of Yephunneh:
20 And of the tribe of the children of Simeon, Shemuel the son of 'Ammihud;
21 Of the tribe of Benjamin, Elidad the son of Kisslon;
22 And of the tribe of the children of Dan the prince, Bukki the son of Yogli;
23 Of the children of Joseph, for the tribe of the children of Menasseh the prince, Channiel the son of Ephod;
24 And of the tribe of the children of Ephraim the prince, Kemuel the son of Shiphtan;
25 And of the tribe of the children of Zebulun the prince, Elizaphan the son of Parnach;
26 And of the tribe of the children of Issachar the prince, Paltiel the son of 'Azzan;
27 And of the tribe of the children of Asher the prince, Achihud the son of Shelomi;
28 And of the tribe of the children of Naphtali the prince, Pedahel the son of 'Ammihud.

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29 These are they whom the Lord hath commanded to divide out the inheritance unto the children of Israel in the land of Canaan.

NUMBERS (BEMIDBAR) CHAPTER 35

1 And the Lord spoke unto Moses in the plains of Moab by the Jordan opposite Jericho, saying,

2 Command the children of Israel, that they give unto the Levites from the inheritance of their possession cities to dwell in; and an open space for the cities round about them shall ye give [also] unto the Levites.

3 And the cities shall serve them to dwell in; and their open spaces shall be for their cattle, and for their goods, and for all their requirements.

4 And the open spaces of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, with the city in the midst: this shall be to them the open spaces of the cities.

6 And the cities which ye shall give unto the Levites shall be the six cities of refuge, which ye shall appoint that the manslayer may flee thither; and in addition to them shall ye give forty and two cities.

7 All the cities which ye shall [thus] give to the Levites shall be forty and eight cities, they with their open spaces.

8 And the cities which ye shall give of the possession of the children of Israel, from the tribe that hath many shall ye give many; but from the one that hath few shall ye give few: every one according to its inheritance which it may inherit shall give of its cities unto the Levites.

9 And the Lord spoke unto Moses. saying,

10 Speak unto the children of Israel, and say unto them, When ye have passed over the Jordan into the land of Canaan:

11 Then ye shall appoint unto yourselves proper cities, that they be cities of refuge for you; and thither shall flee the manslayer who killeth any person at unawares.

12 And these cities shall be unto you for a refuge from the avenger; that the manslayer die not, until he have stood before the congregation for trial.

13 And the cities which ye shall give, shall be six cities of refuge unto you;

14 Three of these cities shall ye give on this side of the Jordan, and the three other cities shall ye give in the land of Canaan: cities of refuge shall they be.

15 For the children of Israel, and for the stranger, and for the sojourner among them, shall these six cities be for a refuge: that every one may flee thither that killeth any person at unawares.

16 And if he have smitten him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

17 And if he have smitten him with a stone which one can take in the hand, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he have smitten him with an article of wood, which one can take in the hand, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The avenger of the blood himself shall slay the murderer; when he meeteth him, shall he slay him.

20 And if he push against him out of hatred, or he have hurled at him [any thing] by lying in wait, that he die;

21 Or if in enmity he have smitten him with his hand, that he died, he that smote him shall surely be put to death; [for] he is a murderer: the avenger of the blood shall slay the murderer, when he meeteth with him.

22 But if he have pushed against him accidentally without enmity, or have cast upon him any thing without lying in wait,

23 Or with any stone wherewith a man may die, without seeing him, and he have let it fall upon him that he died; whereas he was not his enemy, and did not seek his harm:

24 Then shall the congregation judge between the slayer and the avenger of the blood according to these institutions;

25 And the congregation shall deliver the manslayer out of the hand of the avenger of the blood, and the congregation shall restore him to the city of his refuge, whither he had fled; and he shall abide in it until the death of the high-priest, who hath been anointed with the holy oil.

26 But if the manslayer should at any time pass the boundary of the city of his refuge, whither he may have fled;

27 And the avenger of the blood should find him beyond the boundary of the city of his refuge, and the avenger of the blood should kill the manslayer: he shall not be guilty of blood;

28 Because in the city of his refuge shall be remain until the death of the high-priest; but after the death of the high-priest the manslayer may return unto the land of his possession.

29 And these things shall be unto you for a statute of justice throughout your generations, in all your dwellings.

30 Whoever it be that killeth a person, according to the testimony of witnesses shall the murderer be put to death; but one witness shall not testify against any person to cause him to die.

31 Moreover ye shall take no redemption money for the person of a murderer, who

is guilty of death; but he shall surely be put to death.

32 And ye shall take no redemption money for him that hath fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 And ye shall not defile the land wherein ye are; for the blood it is which defileth the land: and no atonement can be made unto the land for the blood which hath been shed therein, except through the blood of him that hath shed it.

34 And ye shall not render unclean the land which ye inhabit, in the midst of which I dwell; for I the Lord dwell in the midst of the children of Israel.

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NUMBERS (BEMIDBAR) CHAPTER 36

1 And there came near the chiefs of the divisions of the family of the children of Gil'ad, the son of Machir, the son of Menasseh, of the families of the sons of Joseph; and they spoke before Moses, and before the princes, the chiefs of the divisions of the children of Israel;

2 And they said, the Lord hath commanded my Lord to give the land for an inheritance by lot to the children of Israel; and my Lord hath been commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they become the wives of any of the sons of the [other] tribes of the children of Israel: then will their inheritance be taken from the inheritance of our fathers, and be added to the inheritance of the tribe whereamong they may be married; and from the lot of our inheritance will it be taken away.

4 And whenever the jubilee shall be to the children of Israel: then will their inheritance be added unto the inheritance of the tribe whereamong they may be married; and from the inheritance of the tribe of our fathers will their inheritance be taken away.

5 And Moses commanded the children of Israel by the order of the Lord, saying, the tribe of the sons of Joseph have spoken well.

6 This is the thing which the Lord hath commanded concerning the daughters of Zelophehad, saying, To those who are pleasing in their eyes may they become wives; however only to the family of the tribe of their father shall they become wives.

7 And the inheritance of the children of Israel shall not pass from tribe to tribe; but the children of Israel shall adhere every one to the inheritance of the tribe of his fathers.

8 And every daughter that inheriteth any possession out of any tribe of the children of Israel, shall become the wife unto one of the family of the tribe of her father; in order that the children of Israel may inherit every one the inheritance of his fathers.

9 And no inheritance shall pass from one tribe to another tribe; but the tribes of the children of Israel shall adhere, every one, to his own inheritance.

10 Even as the Lord had commanded Moses, so did the daughters of Zelophehad;

11 And Machlah, Tirzah, and Choglah, and Milcah, and No'ah, the daughters of Zelophehad became the wives of the sons of their uncles.

12 [To persons] of the families of the sons of Menasseh the son of Joseph did they become wives, and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the ordinances, which the Lord commanded by the hand of Moses unto the children of Israel, in the plain of Moab by the Jordan opposite Jericho.

DEUTERONOMY

The Fifth Book of Moses
Hebrew Title: Devarim ("The Law of Moses")

(Deuteronomy is a book in the Bible. It is the last of the five books of Moses, meaning it deals with Moses, the Israelites and their ancestors, and their relationship with God. The Hebrew name of the book is Devarim, which means 'people of the Word.' The Book of Deuteronomy, literally "second law" from Greek deuteros + nomos, is the fifth book of the Jewish Torah, where it is called Devarim which is Hebrew for "The Words [of Moses]" or "The Law [of Moses]". While Leviticus represents the First or Basic Law, Deuteronomics definitely outlines that what we nowadays would call The Civil Law.

Outline of the Narrative:

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land.

• Chapters 1–4: The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.

• Chapters 4–11: After a second introduction at 4:44–49 the events at Mount Horeb are recalled, with the giving of the Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than Yahweh, the land promised to Israel is praised, and the people are urged to obedience.

• Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).

• Chapters 27–28: Blessings and curses for those who keep and break the law.

• Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.

• Chapters 31–34: Joshua is installed as Moses's successor, Moses delivers the law to the Levites (a priestly caste), and ascends Mount Nebo or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the Song of Moses and the Blessing of Moses.

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of the Hebrew God as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.

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Contents or Torah Portions:

• Devarim, on Deuteronomy 1–3: Chiefs, scouts, Edom, Ammonites, Sihon, Og, land for two and a half tribes

• Va'etchanan, on Deuteronomy 3– Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions

• Eikev, on Deuteronomy 7–11: Obedience, taking the land, golden calf, Aaron's death, Levites' duties

• Re'eh, on Deuteronomy 11–16: Centralized worship, diet, tithes, sabbatical year, pilgrim festivals

• Shofetim, on Deuteronomy 16–21: Basic societal structure for the Israelites

• Ki Teitzei, on Deuteronomy 21–25: Miscellaneous laws on civil and domestic life

• Ki Tavo, on Deuteronomy 26–29: First fruits, tithes, blessings and curses, exhortation

• Nitzavim, on Deuteronomy 29–30: covenant, violation, choose blessing and curse

• Vayelech, on Deuteronomy 31: Encouragement, reading and writing the law

• Haazinu, on Deuteronomy 32: Punishment, punishment restrained, parting words

• V'Zot HaBerachah, on Deuteronomy 33–34: Farewell blessing and death of Moses.

Deuteronomic, Second or Civil Code

Deuteronomy 12–26, the Deuteronomic Code, is the oldest part of the book and the core around which the rest developed. It is a series of mitzvot (commands) to the Israelites regarding how they ought to conduct themselves in Canaan, the land promised by Yahweh, God of Israel. The following list organises most of the laws into thematic groups:

SECTION 1: Laws of religious observance

• All sacrifices are to be brought and vows are to be made at a central sanctuary (12:1–28).

• The worship of Canaanite gods is forbidden. The order is given to destroy their places of worship (12:29–31) and to commit genocide against Canaanites and others with "detestable" religious beliefs (20:16-18).

• Native mourning practices such as deliberate disfigurement are forbidden (14:1–2).

• The procedure for tithing produce or donating its equivalent is given (14:22–29).

• A catalogue of which animals are permitted and which forbidden for consumption is given (14:3–20).

• The consumption of animals which are found dead and have not been slaughtered is prohibited (14:21).

• Sacrificed animals must be without blemish (15:21, 11).

• First-born male livestock must be sacrificed (15:19–23).

• The Pilgrimage Festivals of Passover, Shavuot, and Sukkot are instituted (16:1–17).

• The worship at Asherah groves and setting up of ritual pillars are forbidden (16:21–22).

• Prohibition of mixing kinds (22:9-11).

• Tzitzit are obligatory (22:12).

SECTION 2: Laws concerning officials

• Judges are to be appointed in every city (16:18).

• Judges are to be impartial and bribery is forbidden (16:19–20).

• A central tribunal is established (18–13).

• Should the Israelites choose to be ruled by a King, regulations for the office are given (114–20).

• Regulations of the rights, and revenue, of the Levites are given (18:1–8).

• Concerning the future (unspecified) prophet (18:9–22).

• Regulations for the priesthood are given (23:1–8).

SECTION 3: Civil law

• Debts are to be released in the seventh year (15:1–11).

• Regulations of the institution of slavery and the procedure for freeing slaves (15:12–18).

• Regulations for the treatment of foreign wives taken in war (21:10-14)

• Regulations permitting taking slaves and plunder in war (20:14)

• Lost property, once found, is to be restored to its owner (22:1–4).

• Marriages between women and their stepsons are forbidden (22:30).

• The camp is to be kept clean (23:9–14).

• Usury is forbidden except for foreigners (23:19–20).

• Regulations for vows and pledges are given (23:21–23, 24:6, 24:10–13).

• The procedure for tzaraath (a disfigurative condition) is given (24:8–9).

• Hired workers are to be paid fairly (24:14–15).

• Justice is to be shown towards strangers, widows, and orphans (24:17–18).

• Portions of crops are to be given to the poor (24:19–22).

SECTION 4: Criminal law

• The rules for witnesses are given (19:15–21).

• The procedure for a bride who has been slandered is given (22:13–21).

• Various laws concerning adultery and rape are given (22:22–29).

• Kidnapping is forbidden (24:7).

• Just weights and measures are obligatory (25:13–16).)

DEUTERONOMY (DEVARIM) CHAPTER 1

1 These are the words which Moses spoke unto all Israel on this side of the Jordan, in the wilderness, in the plain opposite Suph, between Paran, and Tophel, and Laban, and Chazeroth, and Di-zahab.

2 It is a journey of eleven days from Horeb by the way of mount Seir unto Kadesh- barnea'.

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke unto the children of Israel, according to all that the Lord had commanded him concerning them;

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4 After he had smitten Sichon the king of the Emorites, who dwelt in Cheshbon, and 'Og the king of Bashan, who dwelt at 'Ashtaroth in Edre'i.

5 On this side of the Jordan, in the land of Moab, began Moses to explain this law, saying,

6 The Lord our God spoke unto us in Horeb, saying, Ye have tarried long enough at this mount;

7 Turn you, and take your journey, and go to the mountain of the Emorites, and unto all its neighboring places, in the plain, in the mountain, and in the lowlands, and in the southern country, and by the coast of the sea, to the land of the Canaanites, and unto the Lebanon, up to the great river, the river Euphrates.

8 Behold, I have given up the land before you: go in and take possession of the land which the Lord hath sworn unto your fathers, to Abraham, to Isaac, and to Jacob, to give it unto them and to their seed after them.

9 And I said unto you at that time, as followeth, I am not able alone to bear you:

10 The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

11 May the Lord the God of your fathers make you a thousand times as many more as ye are; and bless you, as he hath spoken unto you.

12 How can I by myself alone bear your cumbrance, and your burden, and your strife!

13 Furnish for yourselves wise and understanding men, and those known among your tribes, and I will place them as chiefs over you.

14 And ye answered me, and said, The thing which thou hast spoken is good to do.

15 And I took the chiefs of your tribes, wise and known men, and I set them as heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and as officers for your tribes.

16 And I commanded your judges at that time, saying, Hear the causes between your brethren, and judge righteously, between a man and his brother, and between his stranger.

17 Ye shall not respect persons in judgment; the small as well as the great shall ye hear; ye shall not be afraid of any man; for the judgment belongeth to God: and the cause that is too hard for you shall ye bring unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 And we departed from Horeb, and we went through all that great and terrible wilderness, which ye have seen, by the way of the mountain of the Emorites, as the Lord our God had commanded us; and we came as far as Kadesh-barnea'.

20 And I said unto you, Ye are come unto the mountain of the Emorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath given up the land before thee: go up and take possession of it, as the Lord the God of thy fathers hath spoken unto thee; do not fear, and be not discouraged.

22 And ye all came near unto me and said, Let us send out men before us, that they may search out for us the land, and bring us word again concerning the way by which we must go up, and the cities to which we shall come.

23 And the thing was pleasing in my eyes; and I took of you twelve men, one man for every tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and spied it out.

25 And they took in their hand some of the fruit of the land, and brought it down unto us; and they brought us word again, and said, The land which the Lord our God doth give us is good.

26 But you would not go up, and ye rebelled against the order of the Lord your God;

27 And ye murmured in your tents, and said, On account of the hatred of the Lord toward us, hath he brought us forth out of the land of Egypt, to deliver us into the hand of the Emorites, to destroy us.

28 Whither shall we go up? our brethren have made faint our heart, saying, The people is greater and taller than we; the cities are great and fortified up to heaven; and moreover the sons of the 'Anakim have we seen there.

29 And I said unto you, Have no dread, nor be ye afraid of them.

30 The Lord your God who goeth before you, he it is who will fight for you; all just as he did for you in Egypt before your eyes;

31 And in the wilderness which thou hast seen, where the Lord thy God bore thee, as a man doth bear his son, on all the way that ye have gone, until ye came unto this place.

32 Yet in this thing do ye not believe in the Lord your God,

33 Who goeth before you on the way to seek out for you a place for your encamping, in fire by night, to cause you to see on the way in which ye are to go, and in a cloud by day.

34 And the Lord heard the voice of your words; and he was wroth, and swore, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I have sworn to give unto your fathers;

36 Save Caleb the son of Yephunneh, he shall see it, and to him will I give the land upon which he hath trodden, and to his children; because he hath wholly followed the Lord.

37 also with me was the Lord angry for your sakes, saying, also thou shalt not go in thither.

38 Joshua the son of Nun, who standeth before thee, he shall go in thither: him encourage; for he shall cause Israel to inherit it.

39 And your little ones, of whom ye said, They will become a prey, and your children who know not this day either good or evil, these shall go in thither; and unto them will I give it, and they shall possess it.

40 But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea.

41 And ye answered and said unto me, We have sinned against the Lord; we indeed will go up and we will fight, according to all that the Lord our God hath commanded us;

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and ye girded on every man his weapons of war, and ye insisted to go up into the mountain.

42 And the Lord said unto me, Say unto them, Go not up, and do not fight; for I am not among you; lest ye be smitten before your enemies.

43 And I spoke unto you; but ye would not hear; and ye rebelled against the order of the Lord, and you were presumptuous, and went up into the mountain.

44 And the Emorites, who dwelt in that mountain: came out against you, and they pursued you, as the bees do, and they overthrew you in Seir, as far as Chormah.

45 And ye returned and wept before the Lord; but the Lord hearkened not to your voice, nor gave ear unto you.

46 And ye tarried in Kadesh many days, according unto the days that ye tarried there.

DEUTERONOMY (DEVARIM) CHAPTER 2

1 Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord had spoken unto me: and we traveled around mount Seir many days.

2 And the Lord said unto me, as followeth,

3 Ye have traveled long enough around this mountain; turn yourselves northward.

4 And the people command thou, saying, Ye are passing by the border of your brethren the children of Esau, who dwell in Seir; and they will be afraid of you; therefore take ye good heed unto yourselves;

5 Do not contend with them; for I will not give unto you of their land, even so much as a foot's breadth; because unto Esau have I given mount Seir for an inheritance.

6 Food shall ye buy of them for money, that ye may eat; and water also shall ye buy of them for money, that ye may drink.

7 For the Lord thy God hath blessed thee in all the works of thy hand; he hath provided for thy wandering through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

8 And we passed away from our brethren the children of Esau, who dwell in Seir, from the way through the plain, from Elath, and from 'Ezyon-gaber. And we turned and passed the way of the wilderness of Moab.

9 And the Lord said unto me, Do not attack the Moabites, nor contend with them in battle; for I will not give thee from their land any inheritance, because unto the children of Lot have I given 'Ar for an inheritance.

10 The Emim in times past dwelt therein, a people great, and numerous, and tall as the 'Anakim;

11 As Rephaim were also they accounted, equally with the 'Anakim; and the Moabites called the[[m]] Emim.

12 And in Seir dwelt the Chorim in times past; but the children of Esau drove them out, and they destroyed them from before them, and dwelt in their stead; as Israel hath done unto the land of his inheritance, which the Lord hath given unto them.

13 Now rise up, and get you over the brook Zered; and we passed over the brook Zered.

14 And the time which we came from Kadesh-barnea', until we had passed over the brook Zered, was thirty and eight years; until all the generation of the men of war were spent from out the midst of the camp, as the Lord had sworn unto them.

15 And also the hand of the Lord was against them, to destroy them from the midst of the camp; until they were spent.

16 So it came to pass, when all the men of war were spent by, dying from the midst of the people,

17 That the Lord spoke unto me, saying,

18 Thou art passing this day by the border of Moab, by 'Ar,

19 And thou comest nigh opposite the children of 'Ammon: do not attack them, nor contend with them; for I will not give unto thee of the land of the children of 'Ammon any inheritance; because unto the children of Lot have I given it for an inheritance.

20 As the land of Rephaim was it also accounted: Rephaim dwelt therein in times past; and the 'Ammonites called them Zamzummim;

21 A people great, and numerous, and tall, as the 'Anakim; but the Lord destroyed them before them; and they drove them out, and dwelt in their stead:

22 As he hath done to the children of Esau, who dwell in Seir, from before whom he destroyed the Chorim; and they drove them out and dwelt in their stead, even unto this day.

23 And the 'Avvim, who dwelt in open towns, as far as unto Gazzah,—the Caphtorim, who came forth out of Caphtor, destroyed them, and dwelt in their stead.

24 Rise ye up, set forward, and pass over the brook Arnon; behold I have given into thy hand Sichon the king of Cheshbon, the Emorite, and his land: begin to drive him out, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven; whoever will hear the report of thee, shall tremble, and shall quake because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sichon, the king of Cheshbon, with words of peace, saying,

27 Let me pass through thy land: always by the highway will I go along; I will not turn unto the right hand or unto the left.

28 Food shalt thou sell me for money, that I may eat; and water for money shalt thou give me, that I may drink: only let me pass through on foot;

29 (As the children of Esau who dwell in Seir, and the Moabites who dwell in 'Ar, have done unto me:) until that I shall pass over the Jordan into the land which the Lord our God giveth us.

30 But Sichon, the king of Cheshbon, would not suffer our passing by him; for the Lord thy God had hardened his spirit, and had made obstinate his heart, that he might deliver him into thy hand, as [hath happened] this day.

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31 And the Lord said unto me, Behold, I have begun to give up Sichon and his land before thee: begin to drive him out, that thou mayest inherit his land.

32 And Sichon came out against us, he and all his people, to the battle at Yahaz.

33 And the Lord our God gave him up before us; and we smote him, and his sons, and all his people.

34 And we conquered all his cities at that time, and devoted every inhabited city, and the women, and the little ones; we left none that escaped.

35 Only the cattle we took as booty unto ourselves, and the spoil of the cities which we had captured.

36 From 'Aro'er, which is by the bank of the brook of Arnon, and the city that is in the brook, even unto Gil'ad, there was not one city which was too strong for us; the whole did the Lord our God give up before us.

37 Only unto the land of the children of 'Ammon didst thou not come nigh, unto the whole margin of the brook Yabbok, and the cities in the mountain, and unto whatsoever the Lord our God had forbidden us.

DEUTERONOMY (DEVARIM) CHAPTER 3

1 And we turned, and went up the way to Bashan; and 'Og the king of Bashan came out against us, he and all his people, to the battle at Edre'i.

2 And the Lord said unto me, Fear him not; for into thy hand have I given him, and all his people, and his land; and thou shalt do unto him as thou hast done unto Sichon, the king of the Emorites, who dwelt at Cheshbon.

3 And the Lord our God gave into our hands also 'Og the king of Bashan, and all his people; and we smote him until none was left to him who escaped.

4 And we conquered all his cities at that time, there was not a city which we took not from them, sixty cities, all the region of Argob, the kingdom of 'Og in Bashan.

5 all these were fortified cities, with high walls, gates, and bars; besides the unwalled towns, which were a great many.

6 And we devoted them, as we had done unto Sichon the king of Cheshbon, devoting every inhabited city, the women, and the little ones.

7 But all the cattle, and the spoil of the cities, we took as booty to ourselves.

8 And we took at that time out of the hand of the two kings of the Emorites the land which is on this side of the Jordan, from the river of Arnon unto mount Chermon;

9 (The Sidonians call Chermon Siryon; and the Emorites call it Senir;)

10 All the cities of the plain, and all Gil'ad, and all Bashan, unto Salchah and Edrei, the cities of the kingdom of 'Og in Bashan.

11 For only 'Og the king of Bashan had been left of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; lo! it is in Rabbah of the children of 'Ammon: nine cubits is its length, and four cubits its breadth, after the arm of a man.

12 And of this land, of which we took possession at that time, from 'Aro'er, which is by the river Arnon, and half mount Gil'ad, and the cities thereof, I gave unto the Reubenites and to the Gadites.

13 And the rest of Gil'ad, and all Bashan, the kingdom of 'Og, I gave unto the half tribe of Menasseh: all the region of Argob, with all Bashan, this is called the land of Rephaim.

14 Yair the son of Menasseh took all the region of Argob up to the border of the Geshurites and the Ma-'achathites; and he called them the [land of] Bashan, after his own name, the villages of Yair, unto this day.

15 And unto Machir I gave Gil'ad.

16 And unto the Reubenites and unto the Gadites I gave from Gil'ad even unto the brook Arnon, the land within the river and that adjoining, even unto the brook Yabbok, the border of the children of 'Ammon;

17 The plain also, and the Jordan, and the adjoining land, from Kinnereth even unto the sea of the plain, the Salt Sea, under the declivities of Pisgah, eastward.

18 And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: armed shall ye pass over before your brethren the children of Israel, all that are fit to bear arms.

19 But your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until that the Lord have given rest unto your brethren, as well as unto you, and they also have taken possession of the land which the Lord your God giveth them beyond the Jordan: then shall ye return every man unto his possession which I have given you.

21 And Joshua also I commanded at that time, saying, Thy own eyes have seen all that the Lord your God hath done unto these two kings: thus will the Lord do unto all the kingdoms whither thou passest.

22 Ye shall not fear them; for the Lord your God it is who fighteth for you.

23 And I besought the Lord at that time, saying,

24 O Lord Eternal, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in heaven or on earth, that can do aught like thy works, and like thy mighty deeds?

25 Let me go over, I pray thee, that I may see the good land which is on the other side of the Jordan, this goodly mountain, and the Lebanon.

26 But the Lord was wroth with me for your sakes, and he would not hear me: and the Lord said unto me, Let it suffice thee; do not continue to speak unto me any more of this matter.

27 Get thee up unto the top of Pisgah, and lift up thy eyes, westward, and northward, and southward, and eastward, and behold it with thy eyes; for thou shalt not pass over this Jordan.

28 And do thou charge Joshua, and strengthen him, and encourage him; for he shall go over before this people, and he shall divide out to them the land which thou shalt see.

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29 And we abode in the valley opposite Beth-peor.

DEUTERONOMY (DEVARIM) CHAPTER 4

1 And now, O Israel, hearken unto the statutes and unto the ordinances which I teach you to do; in order that ye may live, and go in and take possession of the land which the Lord, the God of your fathers, giveth unto you.

2 Ye shall not add unto the word which I command you, nor shall ye diminish aught from it; that ye may keep the commandments of the Lord your God which I command you.

3 Your own eyes have seen that which the Lord hath done because of Baal-peor; for every man that followed Baal-peor, him the Lord thy God hath destroyed from the midst of thee.

4 But ye that did cleave unto the Lord your God, are alive, every one of you, this day.

5 See, I have taught you statutes and ordinances, just as the Lord my God commanded me; that ye may do so in the midst of the land whither ye go to take possession of it.

6 Keep therefore and do them; for this is your wisdom and your understanding before the eyes of the nations, that shall hear all these statutes, and they will say, Nothing but a wise and understanding people is this great nation.

7 For what great nation is there that hath gods so nigh unto it, as is the Lord our God at all times that we call upon him.

8 And what great nation is there that hath statutes and ordinances so righteous as is all this law, which I lay before you this day?

9 Only take heed to thyself, and guard thy soul diligently, that thou do not forget the things which thy eyes have seen, and that they depart not from thy heart all the days of thy life; but thou shalt make them known unto thy sons, and unto thy sons' sons;

10 The day that thou stoodest before the Lord thy God at Horeb, when the Lord said unto me, Assemble for me the people, and I will cause them to hear my words, which they shall learn, to fear me all the days that they shall live upon the earth, and which they shall teach their children.

11 And ye came near and stood at the foot of the mount; and the mount was burning with fire unto the midst of the heaven, [from amidst] darkness, clouds, and thick darkness.

12 And the Lord spoke unto you out of the midst of the fire; the sound of words ye heard, but any similitude ye saw not: there was nothing but a sound.

13 And he told unto you his covenant, which he commanded you to perform, the ten commandments; and he wrote them upon two tables of stone.

14 And me the Lord commanded at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed of your souls; for ye saw no manner of similitude on the day that the Lord spoke unto you at Horeb out of the midst of the fire:

16 That ye become not corrupt, and make yourselves a graven image, the similitude of any idol-figure, the likeness of a male or of a female,

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air of heaven,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth;

19 And that thou lift not up thy eyes unto the heavens, and thou see the sun, and the moon, and the stars, all the host of heaven, and be misled to bow down to them, and to serve them, those which the Lord thy God hath assigned unto all nations under the whole heaven.

20 But you did the Lord take, and he brought you forth out of the iron furnace, out of Egypt, to be unto you a people of inheritance, as ye are this day.

21 Farthermore the Lord was angry with me for your sakes, and he swore that I should not go over the Jordan, and that I should not go in unto that good land, which the Lord thy God giveth unto thee for an inheritance;

22 For I must die in this land; I shall not go over the Jordan; but ye will go over and take possession of this good land.

23 Take heed unto yourselves, that ye do not forget the covenant of the Lord your God, which he hath made with you, and make yourselves a graven image, the likeness of any thing, which the Lord thy God hath forbidden thee.

24 For the Lord thy God is a consuming fire; yea, a watchful God.

25 When thou begettest children, and children's children, and ye shall have remained long in the land, and ye become corrupt, and make a graven image, the likeness of any thing, and do the evil in the eyes of the Lord thy God, to provoke him to anger:

26 I call this day the heavens and the earth to witness against you, that ye shall soon perish from off the land whereunto ye go over the Jordan to possess it; ye shall not remain many days upon it, but ye shall surely be destroyed.

27 And the Lord will scatter you among the nations, and ye will be left few in number among the nations, whither the Lord will lead you.

28 And ye will serve there gods, the work of man's hands, wood and stone, which neither can see, nor hear, nor eat, nor smell.

29 But thou wilt seek from there the Lord thy God, and wilt find him, if thou apply to him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things have overtaken thee, in the latter end of days: then wilt thou return to the Lord thy God, and be obedient unto his voice.

31 For a merciful God is the Lord thy God; he will not forsake thee, nor destroy thee; and he will not forget the covenant of thy fathers which he hath sworn unto them.

32 For do but ask of former days, which were before thee, since the day that God created man upon the earth, and from the one end of the heavens unto the other end of the heavens, whether there hath been the like of this great thing, or whether the like of it hath been heard.

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33 Hath ever a people heard the voice of a god, speaking out of the midst of the fire, as thou hast heard, and remained alive?

34 Or hath a god essayed to go to take himself a nation from the midst of a nation, by proofs, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, like all that which the Lord your God hath done for you in Egypt before thy eyes.

35 Unto thee it was shown, that thou mightest know, that the Eternal is the God: there is none else besides him.

36 Out of the heavens he caused thee to hear his voice, to correct thee: and upon the earth he caused thee to see his great fire; and his words didst thou hear out of the midst of the fire.

37 And therefore, because he loved thy fathers, he chose their seed after them, and brought thee out in his presence with his mighty power out of Egypt;

38 To drive out nations greater and mightier than thou art, from before thee, to bring thee in, to give unto thee their land for an inheritance, as it is this day.

39 Know therefore this day, and reflect in thy heart, that the Eternal is the God in the heavens above, and upon the earth beneath: there is none else.

40 And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee; and that thou mayest live many days upon the land which the Lord thy God giveth thee, for all times.

41 Then Moses set aside three cities on this side of the Jordan, toward the rising of the sun;

42 That thither might flee the manslayer, who should kill his neighbor unawares, when he had not been an enemy to him in times past; and that he should flee unto one of these cities and live.

43 Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gil'ad for the Gadites; and Golan in Bashan for the Menassites.

44 And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the ordinances, which Moses spoke unto the children of Israel, when they came forth out of Egypt,

46 On this side of the Jordan, in the valley opposite to Beth-peor, in the land of Sichon the king of the Emorites, who dwelt at Cheshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt;

47 And they took possession of his land, and of the land of 'Og the king of Bashan, the two kings of the Emorites, who were on this side of the Jordan toward the rising of the sun;

48 From 'Aro'er, which is on the bank of the river Arnon, even unto mount Sion, which is Chermon,

49 And all the plain on this side of the Jordan eastward, even unto the sea of the plain, under the declivities of Pisgah.

DEUTERONOMY (DEVARIM) CHAPTER 5

1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and that ye may observe to do them.

2 The Lord our God made a covenant with us in Horeb.

3 Not with our fathers did the Lord make this covenant, but with us, we who are here all of us alive this day.

4 Face to face did the Lord speak with you on the mount, out of the midst of the fire,

5 (I was standing between the Lord and between you at that time, to announce to you the word of the Lord; for ye were afraid by reason of the fire, and ye went not up into the mount;) saying,

6 I am the Lord thy God, who have brought thee out of the land of Egypt, from the house of slavery.

7 Thou shalt have no other gods before me.

8 Thou shalt not make unto thyself any graven image, any likeness of any thing that is in the heavens above, or that is on the earth beneath, or that is in the water under the earth:

9 Thou shalt not bow thyself down unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me,

10 And showing kindness unto the thousandth generation of them that love me, and keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

12 Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

13 Six days shalt thou labor, and do all thy work;

14 But the seventh day is the sabbath in honor of the Lord thy God; on it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy cattle, nor thy stranger that is within thy gates: in order that thy man-servant and thy maid-servant may rest as well as thou.

15 And thou shalt remember that thou hast been a servant in the land of Egypt, and that the Lord thy God brought thee out from there by a mighty hand and by an outstretched arm; therefore hath the Lord thy God commanded thee to observe the sabbath-day.

16 Honor thy father and thy mother, as the Lord thy God hath commanded thee: in order that thy days may be prolonged, and in order that it may go well with thee, in the land which the Lord thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbor.

21 Neither shalt thou covet thy neighbor's wife. Neither shalt thou desire thy neighbor's house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

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22 These words did the Lord speak unto all your assembly on the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, but he did so no more; and he wrote them on two tables of stone, and he gave them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, while the mount was burning with fire, that ye came near unto me, even all the heads of your tribes, and your elders;

24 And ye said, Behold, the Lord our God hath caused us to see his glory and his greatness, and his voice have we heard out of the midst of the fire: this day have we seen that God can speak with man, who nevertheless may live.

25 But now why should we die? for this great fire may consume us; if we continue to hear the voice of the Lord our God any more, then shall we die.

26 For where is there any flesh, that hath heard the voice of the living God speaking out of the midst of the fire, like us, and hath remained alive?

27 Do thou approach, and hear all that the Lord our God may say; and thou shalt speak unto us all that the Lord our God may speak unto thee; and we will hear and do it.

28 And the Lord heard the voice of your words, while ye were speaking unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have done well in all that they have spoken.

29 Who would grant that this their heart might remain in them, to fear me, and to keep all my commandments at all times; in order that it might be well with them, and with their children for ever!

30 Go, say to them, Return you unto your tents.

31 But as for thee, remain thou here by me, and I will speak unto thee all the commandments, and the statutes, and the ordinances, which thou shalt teach them, that they may do them in the land which I give them to possess it.

32 Observe ye then to do as the Lord your God hath commanded you: ye shall not turn aside to the right or to the left.

33 altogether in the way, which the Lord your God hath commanded you, shall ye walk; in order that ye may live, and that it may be well with you, and that ye may remain many days in the land which ye will possess.

DEUTERONOMY (DEVARIM) CHAPTER 6

1 And this is the commandment, with the statutes, and the ordinances, which the Lord your God hath commanded to teach you, to do them in the land whither ye are passing over to possess it:

2 In order that you mayest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou and thy son, and thy son's son, all the days of thy life; and in order that thy days may be prolonged.

3 Hear, therefore, O Israel, and observe to do them; that it may be well with thee, and that ye may increase greatly, as the Lord the God of thy fathers hath spoken to thee, [in] the land flowing with milk and honey.

4 Hear, O Israel! The Lord, our God, is the One Eternal Being.

5 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

6 And these words which I command thee this day, shall be in thy heart:

7 And thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes.

9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

10 And it shall be, when the Lord thy God shall bring thee into the land which he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto thee, great and goodly cities, which thou didst not build,

11 And houses full of all good things, which thou didst not fill, and wells hewed out which thou didst not hew, vineyards and olive-trees, which thou didst not plant; and thou hast eaten and art satisfied:

12 Then beware that thou do not forget the Lord, who hath brought thee forth out of the land of Egypt, from the house of slavery.

13 The Lord thy God shalt thou fear, and him shalt thou serve, and by his name shalt thou swear.

14 Ye shall not go after other gods, of the gods of the nations which are round about you;

15 For the Lord thy God is a watchful God among you: so that the anger of the Lord thy God may not be kindled against thee, and he destroy thee from off the face of the earth.

16 Ye shall not tempt the Lord your God, as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do that which is right and good in the eyes of the Lord; in order that it may be well with thee, and that thou mayest go in and take possession of the good land which the Lord hath sworn unto thy fathers,

19 To cast out all thy enemies from before thee; as the Lord hath spoken.

20 When thy son should ask thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which the Lord our God hath commanded you?

21 Then shalt thou say unto thy son, We were bondmen unto Pharaoh in Egypt; and the Lord brought us out of Egypt with a mighty hand;

22 And the Lord let come signs and wonders, great and sore, on Egypt, on Pharaoh, and on all his household, before our eyes;

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23 And us he brought out from there; in order to bring us in, to give us the land which he had sworn unto our fathers.

24 And the Lord commanded us to do all these statutes, to fear the Lord our God; that it might be well with us at all times, and that he might preserve us alive, as it is at this day.

25 And it shall be accounted righteousness unto us, if we observe to do all this commandment before the Lord our God, as he hath commanded us.

DEUTERONOMY (DEVARIM) CHAPTER 7

1 When the Lord thy God shall bring thee into the land whither thou goest to possess it, and cast out many nations before thee, the Hittites, and the Girgashites, and the Emorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations, greater in number and mightier than thou;

2 And when the Lord thy God shall give them up before thee, and thou dost smite them: thou shalt utterly destroy them; thou shalt not make any covenant with them, nor show mercy unto them.

3 Neither shalt thou make marriages with them; thy daughters shalt thou not give unto his son, and his daughter shalt thou not take unto thy son.

4 For he would turn away thy son from following me, so that they might serve other gods; and the anger of the Lord would be kindled against you, and he would destroy thee speedily.

5 But thus shall ye do unto them: their altars shall ye pull down, and their statues shall ye break, and their groves shall ye cut down, and their graven images shall ye burn with fire.

6 For thou art a holy people unto the Lord thy God; of thee the Lord thy God hath made choice to be unto himself a special people, above all the nations that are upon the face of the earth.

7 Not because ye are more in number than all the nations, did the Lord desire you and make choice of you; for ye are the fewest of all the nations;

8 But on account of the love of the Lord for you, and because he keepeth the oath which he hath sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, out of the hand of Pharaoh the king of Egypt.

9 Know then that the Eternal thy God, is the God, the faithful God, who keepeth the covenant and the mercy with those that love him and with those that keep his commandments to the thousandth generation;

10 And repayeth those that hate him to their face, to destroy them; he will not delay to him that hateth him, he will repay him to his face.

11 Therefore shalt thou keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

12 And it shall come to pass in reward for that ye will hearken to these ordinances, and keep, and do them, that the Lord thy God will keep unto thee the covenant and the kindness which he hath sworn unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee; and he will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thy oil, the increase of thy cattle, and the young of thy flocks, in the land which he hath sworn unto thy fathers to give unto thee.

14 Blessed shalt thou be above all the nations; there shall not be a barren male or female among thee, nor among thy cattle.

15 And the Lord will take away from thee all sickness; and all the evil diseases of Egypt, which thou knowest, will he not put upon thee; but he will lay them upon all those that hate thee.

16 And thou shalt consume all the nations which the Lord thy God giveth unto thee; thy eye shall not look with pity upon them: and thou shalt not serve their gods; for that would be a snare unto thee.

17 If thou shouldst say in thy heart, These nations are more numerous than I: how shall I be able to dispossess them?

18 Thou shalt not be afraid of them; [but] thou shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

19 The great proofs which thy eyes have seen, and the signs, and the wonders, and the mighty hand, and the outstretched arm, whereby the Lord thy God brought thee out: in this wise will the Lord thy God do unto all the people of whom thou art afraid.

20 Moreover the hornet will the Lord thy God send out against them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them; for the Lord thy God is in the midst of thee, a mighty and terrible God.

22 And the Lord thy God will chase out these nations before thee, little by little: thou shalt not be able to make an end of them speedily, lest the beasts of the field increase upon thee.

23 And the Lord thy God will give them up before thee, and he will bring among them a mighty confusion, until they be destroyed.

24 And he will give their kings into thy hand, and thou shalt destroy their name from under the heavens: no man shall be able to stand up before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not covet the silver or gold that is on them, so that thou wouldst take it unto thyself, lest thou be ensnared thereby; for it is an abomination to the Lord thy God.

26 And thou shalt not bring an abomination into thy house, lest thou become accursed like it: thou shalt utterly detest it, and thou shalt utterly abhor it; for it is accursed.

DEUTERONOMY (DEVARIM) CHAPTER 8

1 All the commandment which I command thee this day shall ye observe to do; in order that ye may live, and multiply, and go in and take possession of the land which the Lord hath sworn unto your fathers.

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2 And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, in order to afflict thee, to prove thee, to know what is in thy heart, whether thou wouldst keep his commandments, or not.

3 And he afflicted thee, and suffered thee to hunger, and he gave thee manna to eat, which thou knewest not, and which thy fathers had not known; in order that he might make thee know that not by bread alone man doth live, but by every thing that proceedeth out of the mouth of the Lord doth man live.

4 Thy garment did not fall worn out from thee, and thy foot did not swell, these forty years.

5 And thou shalt consider in thy heart, that, as a man chasteneth his son, so doth the Lord thy God chasten thee.

6 And thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and mountains;

8 A land of wheat, and barley, and of the vine, and the fig-tree, and the pomegranate; a land of the oil-olive, and of honey;

9 A land wherein thou shalt eat bread without scarceness, wherein thou shalt not lack anything; a land the stones whereof are iron, and out of the mountains of which thou canst hew copper.

10 And when thou hast eaten and art satisfied, then shalt thou bless the Lord thy God for the good land which he hath given thee.

11 Take heed unto thyself that thou forget not the Lord thy God, so as not to keep his commandments, and his ordinances, and his statutes, which I command thee this day;

12 That when thou hast eaten and art satisfied, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold are multiplied, and all that thou hast is multiplied:

14 Thy heart be then not lifted up, and thou forget the Lord thy God, who hath brought thee forth out of the land of Egypt, from the house of slavery;

15 Who hath led thee through the great and terrible wilderness, wherein are snakes, poisonous serpents, and scorpions, and drought, where there is no water; who hath brought forth for thee water out of the flinty rock;

16 Who hath fed thee in the wilderness with manna, which thy fathers knew not; in order to afflict thee, and in order to prove thee, to do thee good at thy latter end;

17 And thou say in thy heart, My power and the strength of my hand have gotten me this wealth.

18 But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth; in order that he might fulfill his covenant which he hath sworn unto thy fathers, as it is this day.

19 And it shall come to pass, that, if thou shouldst forget the Lord thy God, and walk after other gods, and serve them, and bow thyself down to them, I testify against you this day that ye shall surely perish;

20 Like the nations which the Lord destroyeth from before you, so shall ye perish; in recompense of that ye would not hearken unto the voice of the Lord your God.

DEUTERONOMY (DEVARIM) CHAPTER 9

1 Hear, O Israel: Thou art to pass this day over the Jordan, to go in to drive out nations greater and mightier than thou, [to conquer] cities great and fortified up to heaven,

2 A people great and tall, the children of the 'Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of 'Anak!

3 Understand therefore this day, that the Lord thy God it is who goeth over before thee, he is a consuming fire; he will destroy them, and he will subdue them before thy face; and thou wilt drive them out, and destroy them quickly, as the Lord hath spoken unto thee.

4 Thou must not say in thy heart, when the Lord thy God doth cast them out from before thee, as followeth, For my righteousness hath the Lord brought me in to possess this land; and that for the wickedness of these nations the Lord doth drive them out from before thee.

5 Not for thy righteousness, nor for the uprightness of thy heart, dost thou go in to possess their land; but for the wickedness of these nations doth the Lord thy God drive them out from before thee, and in order that he may fulfill the word which the Lord hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

6 And thou shalt know, that not for thy righteousness doth the Lord thy God give unto thee this good land to possess it; for thou art a stiff-necked people.

7 Remember, do not forget, how thou didst provoke the Lord thy God to wrath in the wilderness: from the day that thou wentest out of the land of Egypt, until ye came unto this place, have ye been rebellious against the Lord.

8 Also at Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to destroy you.

9 When I was gone up into the mount to receive the tables of stone, the tables of the covenant which the Lord had made with you, and I abode on the mount forty days and forty nights, bread did I not eat, and water did I not drink.

10 And the Lord gave unto me the two tables of stone inscribed by the finger of God; and on them [was written] according to all the words, which the Lord had spoken with you on the mount out of the midst of the fire on the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, that the Lord gave unto me the two tables of stone, the tables of the covenant.

12 And the Lord said unto me, Arise, get thee down quickly from here; for thy people which thou hast brought forth out of Egypt have become corrupted; they have quickly turned aside out of the way which I have commanded them; they have made themselves a molten image.

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13 And the Lord said unto me, thus, I have seen this people, and, behold, it is a stiff-necked people:

14 Let me alone, and I will destroy them, and blot out their name from under the heavens; and I will make of thee a nation mightier and more numerous than they.

15 And I turned and came down from the mount, and the mount was burning with fire; and the two tables of the covenant were upon my two hands.

16 And I looked, and, behold, ye had sinned against the Lord your God, ye had made yourselves a molten calf; ye had turned aside quickly out of the way which the Lord had commanded you.

17 And I took hold of the two tables, and cast them out of my two hands, and I broke them before your eyes.

18 And I threw myself down before the Lord, as at the first, forty days and forty nights; bread did I not eat, and water did I not drink; on account of all your sins which ye had committed, in doing what is evil in the eyes of the Lord, to provoke him to anger.

19 For I was afraid of the anger and the indignation, wherewith the Lord was wroth against you to destroy you; but the Lord hearkened unto me also at that time.

20 And with Aaron was the Lord very angry to destroy him; and I prayed also for Aaron at the same time.

21 And your work of sin, which ye had made, the calf, I took and burnt it in fire, and stamped it, grinding it very small, until it was as fine as dust: and I cast the dust thereof into the brook that descendeth from the mount.

22 And at Taberah, and at Massah and at Kibroth-hattaavah, have ye been provoking the Lord to wrath.

23 And when the Lord sent you from Kadesh-barnea', saying, Go up and take possession of the land which I have given you: then rebelled ye against the order of the Lord your God, and ye believed not in him, and ye hearkened not to his voice.

24 Rebellious have ye been against the Lord, from the day that I have known you.

25 And I threw myself down before the Lord those forty days and forty nights, which I threw myself down; because the Lord had said that he would destroy you.

26 And I prayed unto the Lord, and said, O Lord Eternal, destroy not thy people and thy heritage, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Think of thy servants, of Abraham, of Isaac, and of Jacob; turn not unto the stubbornness of this people, nor to its wickedness, nor to its sin:

28 Lest [the inhabitants of] the land whence thou hast brought us out say, Out of want of ability in the Lord to bring them into the land which he had promised them, and out of his hatred to them, hath he brought them out to slay them in the wilderness.

29 Whereas they are thy people and thy heritage, whom thou hast brought out by thy mighty power and by thy outstretched arm.

DEUTERONOMY (DEVARIM) CHAPTER 10

1 At that time the Lord said unto me, Hew for thyself two tables of stone like unto the first, and come up unto me into the mount; and make thyself an ark of wood.

2 And I will write on the tables the words that were on the first tables which thou hast broken; and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first; and I went up into the mount, with the two tables in my hand.

4 And he wrote on the tables, like the first writing, the ten commandments, which the Lord had spoken unto you on the mount out of the midst of the fire on the day of the assembly; and the Lord gave them unto me.

5 And I turned myself and came down from the mount, and I put the tables in the ark which I had made; and they have remained there, as the Lord hath commanded me.

6 And the children of Israel took their journey from the wells of the children of Ya'akan to Mosserah: there Aaron died, and he was buried there; and Elazar his son became priest in his stead.

7 From there they journeyed unto Gudgodah; and from Gudgodah to Yotbatha, a land of brooks of waters.

8 At that time did the Lord separate the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

9 Therefore was not assigned unto Levi any portion or inheritance with his brethren: the Lord is his inheritance, as the Lord thy God hath spoken to him.

10 And I stayed on the mount, like the first days, forty days and forty nights; and the Lord hearkened unto me also at that time, the Lord would not destroy thee.

11 And the Lord said unto me, Arise, go on the journey before the people, that they may go in and take possession of the land, which I have sworn unto their fathers to give unto them.

12 And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul,

13 To keep the commandments of the Lord, and his statutes, which I command thee this day, for thy own good?

14 Behold, to the Lord thy God belong the heavens and the heavens of heavens, and the earth with all that is thereon;

15 Yet only in thy fathers had the Lord delight, to love them; he chose, therefore, their seed after them, namely you, from all the nations, as it is this day.

16 Remove therefore the obduracy of your heart, and be no more stiff-necked.

17 For the Lord your God is the God of gods, and the Lord of lords, the great, the mighty, and the terrible God, who hath no regard to persons, and taketh no bribe;

18 Who executeth justice for the fatherless and the widow, and loveth the stranger, to give him food and raiment.

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19 Love ye then the stranger; for you have been strangers in the land of Egypt.
20 The Lord thy God shalt thou fear: him shalt thou serve, and to him shalt thou cleave, and by his name shalt thou swear.
21 He is thy praise, and he is thy God, who hath done for thee these great and fearful things, which thy own eyes have seen.
22 With seventy persons did thy fathers go down into Egypt; and now the Lord thy God hath made thee like the stars of heaven in multitude.

DEUTERONOMY (DEVARIM) CHAPTER 11

1 Thou shalt therefore love the Lord thy God, and keep his charge, and his statutes, and his ordinances, and his commandments, all the days.
2 And ye shall know this day, that [I speak] not with your children who have not known, and who have not seen the chastisement of the Lord your God, his greatness, his strong hand, and his outstretched arm;
3 And his signs, and his acts, which he displayed in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;
4 And what he did unto the army of Egypt, unto its horses, and to its chariots; over whom he caused the water of the Red Sea to flow, as they pursued after you, and whom the Lord destroyed unto this day;
5 And what he did unto you in the wilderness, until ye came unto this place;
6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the living substance that followed them, in the midst of all Israel;
7 But it is your own eyes which have seen all the great acts of the Lord which he hath done.
8 Ye shall therefore keep all the commandment which I command you this day, that ye may be strong, and go in and take possession of the land, whither ye go over to possess it;
9 And in order that ye may live many days in the land, which the Lord hath sworn unto your fathers to give unto them and to their seed, a land flowing with milk and honey.
10 For the land, whither thou goest in to possess it, is not like the land of Egypt, from where ye came out, where thou sowest thy seed, and waterest it with thy foot, as a garden of herbs;
11 But the land, whither ye go over to possess it, is a land of mountains and valleys, from the rain of heaven doth it drink water.
12 A land which the Lord thy God careth for; always are the eyes of the Lord thy God upon it, from the beginning of the year even unto the end of the year.
13 And it shall come to pass, if ye will hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul,
14 That I will send rain for your land in its due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil.
15 And I will give grass in thy field for thy cattle; and thou shalt eat and be satisfied,
16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;
17 [For] then the Lord's wrath will be kindled against you, and he will shut up the heavens that there be no rain, and the land will not yield her products; and ye shall perish quickly from off the good land which the Lord giveth unto you.
18 Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.
19 And ye shall teach them to your children, to speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
20 And thou shalt write them upon the door-posts of thy house, and upon thy gates.
21 In order that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give unto them, as the days of the heavens over the earth.
22 For if ye will diligently keep all this commandment which I command you, in order to do it, to love the Lord your God, to walk in all his ways, and to cleave unto him:
23 Then will the Lord drive out all these nations from before you, and ye shall supplant nations greater and mightier than yourselves.
24 Every place whereon the sole of your foot may tread shall be yours: from the wilderness and the Lebanon, from the river, the river Euphrates, even unto the Western Sea shall be your boundary.
25 There shall no man be able to stand up before you; the dread of you and the fear of you will the Lord your God lay upon all the land which ye may tread upon, as he hath spoken unto you.
26 Behold, I lay before you this day a blessing and a curse:
27 The blessing, if ye will hearken unto the commandments of the Lord your God, which I command you this day;
28 And the curse, if ye will not hearken unto the commandments of the Lord your God, and ye turn aside out of the way which I command you this day, to go after other gods, which ye know not.
29 And it shall come to pass, when the Lord thy God shall have brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizzim, and the curse upon mount 'Ebal.
30 Behold, they are on the other side of the Jordan, far away in the direction of the going down of the sun, in the land of the Canaanites, who dwell in the plain, opposite Gilgal, near the grove of Moreh.
31 For ye are about to pass over the Jordan to go in to take possession of the land which the Lord your God giveth you; and ye will possess it, and dwell therein.

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32 And ye shall then observe to do all the statutes and ordinances which I set before you this day.

DEUTERONOMY (DEVARIM) CHAPTER 12

1 These are the statutes and ordinances, which ye shall observe to do, in the land which the Lord, the God of thy fathers, giveth unto thee to possess it, and all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places whereon the nations which ye are about to drive out served their gods, upon the high mountains, and upon the hills, and under every green tree;

3 And ye shall overthrow their altars, and break their statues, and their groves shall ye burn with fire; and the graven images of their gods shall ye hew down; and ye shall destroy their name out of the same place.

4 Ye shall not do so unto the Lord your God;

5 But unto the place which the Lord your God may choose out of all your tribes to put his name there, even unto his habitation shall ye repair, and thither shalt thou come;

6 And ye shall bring thither your burnt-offerings, and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your freewill- offerings, and the first-born of your herds and of your flocks;

7 And ye shall eat there before the Lord your God, and ye shall rejoice with all the acquisition of your hand, ye and your households, wherewith the Lord thy God may have blessed thee.

8 Ye shall not do after all the manner that we do here this day, every one whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the Lord thy God giveth thee.

10 But ye will go over the Jordan, and dwell in the land which the Lord your God causeth you to inherit, and he will give you rest from all your enemies round about, so that ye may dwell in safety.

11 And then shall it be, that the place which the Lord your God will choose to cause his name to dwell there,—[even] thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye may vow unto the Lord;

12 And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite who is within your gates; because he hath not any portion nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place which thou mayest see;

14 But in the place which the Lord will choose in one of thy tribes, there shalt thou offer thy burnt-offerings, and there shalt thou do all that I command thee.

15 Notwithstanding, according to all the longing of thy soul, mayest thou kill and eat flesh, according to the blessing of the Lord thy God which he hath given thee, in all thy gates: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only the blood shall ye not eat: upon the earth shall ye pour it out as water.

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, nor the first-born of thy herds or of thy flocks, nor any of thy vows which thou mayest vow, nor thy freewill-offerings, and the heave-offering of thy hand;

18 But before the Lord thy God must thou eat them in the place which the Lord thy God may choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite who is within thy gates; and thou shalt rejoice before the Lord thy God with all the acquisition of thy hand.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land.

20 When the Lord thy God will enlarge thy border, as he hath spoken unto thee, and thou dost say, I wish to eat flesh, because thy soul longeth to eat flesh: then mayest thou, according to all the longing of thy soul, eat flesh.

21 If the place which the Lord thy God may choose to put his name there be too far for thee: then mayest thou kill of thy herds and of thy flocks, which the Lord hath given thee, as I have commanded thee; and thou shalt eat in thy gates according to all the longing of thy soul.

22 But as the roebuck and the hart are eaten, so shalt thou eat the same: the unclean and the clean may eat thereof together.

23 Only be firm so as not to eat the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

24 Thou shalt not eat it: upon the earth shalt thou pour it out like water.

25 Thou shalt not eat it; in order that it may go well with thee, and with thy children after thee, when thou wilt do what is right in the eyes of the Lord.

26 Nevertheless thy holy things which thou mayest have, and thy vows, shalt thou take, and go unto the place which the Lord may choose:

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the Lord thy God; and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and the flesh shalt thou eat.

28 Observe and hear all these words which I command thee; in order that it may go well with thee, and with thy children after thee for ever, when thou wilt do what is good and right in the eyes of the Lord thy God.

29 When the Lord thy God will cut off the nations, whither thou goest to drive them out from before thee, and thou succeedest them, and dwellest in their land:

30 Then take heed to thyself that thou be not snared by following them, after they have been destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the Lord thy God; for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods.

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32 What thing soever I command you, even that shall ye observe to do: thou shalt not add thereto, and thou shalt not diminish therefrom.

DEUTERONOMY (DEVARIM) CHAPTER 13

1 If there arise in the midst of thee a prophet, or a dreamer of dreams, and he giveth thee a sign or a token,

2 And the sign or the token come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou dost not know, and let us serve them:

3 Then shalt thou not hearken unto the words of that prophet, or unto that dreamer of dreams; for the Lord your God proveth you, to know whether ye indeed love the Lord your God with all your heart and with all your soul.

4 After the Lord your God shall ye walk, and him shall ye fear, and his commandments shall ye keep, and his voice shall ye obey, and him shall ye serve, and unto him shall ye cleave.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken revolt against the Lord your God, who hath brought you out of the land of Egypt, and who hath redeemed you out of the house of bond-men, to mislead thee front the way which the Lord thy God commanded thee to walk therein; and thou shalt put the evil away from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, who is [dear to thee] as thy own soul, should entice thee, in secret, saying, Let us go and serve other gods, which thou dost not know, either thou, or thy fathers;

7 Some of the gods of the nations which are round about you, that are nigh unto thee, or that are far off from thee, from one end of the earth even unto the other end of the earth:

8 Then shalt thou not consent unto him, nor shalt thou hearken unto him; nor shall thy eye look with pity on him, nor shalt thou spare, nor shalt thou conceal it for him;

9 But thou shalt surely kill him; thy hand shall be the first upon him to put him to death, and the hand of all the people afterward.

10 And thou shalt stone him with stones, that he die; because he sought to mislead thee from the Lord thy God, who hath brought thee out of the land of Egypt, from the house of bond-men.

11 And all Israel shall hear it, and they shall be afraid, and they shall not do any more such a wicked deed as this is in the midst of thee.

12 If thou shouldst hear concerning one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

13 There have gone forth men, children of worthlessness, from the midst of thee, and have misled the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known:

14 Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be true, the thing is certain, such abomination hath been wrought in the midst of thee:

15 Then shalt thou smite the inhabitants of that city with the edge of the sword, devoting it utterly, and all that is therein, and the cattle thereof, to the edge of the sword.

16 And all its spoil shalt thou gather into the midst of the market-place thereof, and thou shalt burn with fire the city, and all its spoil entirely, unto the Lord thy God; and it shall be a ruinous heap for ever: it shall not be built again.

17 And there shall not cleave to thy hand aught of the devoted things; in order that the Lord may turn from the fierceness of his anger, and grant thee mercy, and have mercy upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou wilt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do what is right in the eyes of the Lord thy God.

DEUTERONOMY (DEVARIM) CHAPTER 14

1 Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For a holy people art thou unto the Lord thy God, and the Lord hath made choice of thee to be unto himself a peculiar nation above all the nations that are upon the face of the earth.

3 Thou shalt not eat any abominable thing.

4 These are the beasts which ye may eat: The ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow-deer, and the chamois, and the gazelle, and the wild ox, and the antelope.

6 And every beast that hath parted hoofs, and whose feet are cleft into two claws, and cheweth the cud among the beasts—that alone may ye eat.

7 Nevertheless these shall ye not eat of those that chew the cud, and of those that possess the divided cloven hoof: The camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; unclean are they unto you;

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; of their flesh shall ye not eat, and their dead carcass shall ye not touch.

9 This may ye eat of all that is in the waters: all that hath fins and scales may ye eat;

10 And whatsoever hath not fins and scales shall ye not eat; it is unclean unto you.

11 Every clean bird may ye eat.

12 But these are they which ye shall not eat of them: The eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the ostrich, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after his kind, and the lapwing, and the bat.

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19 And every winged insect is unclean unto you: it shall not be eaten.

20 All clean fowls may ye eat.

21 Ye shall not eat any thing that dieth of itself: unto the stranger that is in thy gates canst thou give it, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God; thou shalt not seethe a kid in its mother's milk.

22 Thou shalt truly tithe all the produce of thy seed, which the field bringeth forth year by year.

23 And thou shalt eat before the Lord thy God, in the place which he will choose to cause his name to dwell there, the tithe of thy corn, of thy wine, and of thy oil, and the first-born of thy herds and of thy flocks; in order that thou may learn to fear the Lord thy God all the days.

24 And if the way be too long for thee, so that thou art not able to carry it; because the place is too far from thee, which the Lord thy God will choose to set his name there, because the Lord thy God will bless thee:

25 Then shalt thou turn it into money, and bind up the money in thy hand, and thou shalt go unto the place which the Lord thy God will choose;

26 And thou shalt lay out that money for whatsoever thy soul longeth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee; and thou shalt eat it there before the Lord thy God, and thou shalt rejoice, thou, and thy household.

27 And the Levite, who is within thy gates, him shalt thou not forsake; for he hath no portion nor inheritance with thee.

28 At the end of three years shalt thou bring forth all the tithe of thy produce in the same year, and thou shalt lay it down within thy gates:

29 And then shall come the Levite, because he hath no portion nor inheritance with thee, with the stranger, and the fatherless, and the widow, that are within thy gates, and they shall eat and be satisfied; in order that the Lord thy God may bless thee in all the work of thy hand which thou doest.

DEUTERONOMY (DEVARIM) CHAPTER 15

1 At the end of [every] seven years shalt thou make a release.

2 And this is the manner of the release: Every creditor shall release the loan which he hath lent to his neighbor; he shall not exact it of his neighbor, or of his brother; because the release year in honor of the Lord hath been proclaimed.

3 Of a foreigner thou mayest exact [payment]; but that which is thine with thy brother shall thy hand release.

4 Although indeed there should be no needy man among thee; for the Lord will greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it:

5 Yet only if thou wilt carefully hearken unto the voice of the Lord thy God, to observe to do all this commandment which I command thee this day.

6 For the Lord thy God blesseth thee, as he hath spoken unto thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but over thee shall they not rule.

7 If there be among thee a needy man, any one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee: thou shalt not harden thy heart, nor shut thy hand from thy needy brother.

8 But thou shalt open wide thy hand unto him, and thou shalt surely lend him sufficient for his need, which his want requireth.

9 Beware that there be not a wicked thought in thy heart, saying, The seventh year, the year of release, is at hand; and thy eye be thus evil against thy needy brother, so that thou wouldst give him nought; and if he cry concerning thee unto the Lord, it will be sin in thee:

10 Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; for because of this thing the Lord thy God will bless thee in all thy work, and in all the acquisition of thy hand.

11 For the needy will not cease out of the land; therefore do I command thee, saying, Thou shalt open wide thy hand unto thy brother, to thy poor, and to thy needy, in thy land.

12 If thy brother, the Hebrew, or a Hebrew woman, be sold unto thee, he shall serve thee six years; and in the seventh year shalt thou let him go free from thee.

13 And when thou lettest him go out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flocks, and out of thy threshing-floor, and out of thy wine-press; wherewith the Lord thy God hath blessed thee, that shalt thou give unto him.

15 And thou shalt remember that thou hast been a bond-man in the land of Egypt, and that the Lord thy God hath redeemed thee; therefore do I command thee this thing today.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thy house, because he is well with thee:

17 Then shalt thou take an awl, and thrust it through his ear unto the door, and he shall be unto thee a servant for ever; and also unto thy maid-servant shalt thou do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee, that for double the wages of a hired laborer hath he served thee six years; and the Lord thy God will bless thee in all that thou doest.

19 All the first-born males that come of thy herds and of thy flocks shalt thou sanctify unto the Lord thy God: thou shalt do no work with the first-born of thy bullock, and not shear the first-born of thy sheep.

20 Before the Lord thy God shalt thou eat it year by year, in the place which the Lord will choose, thou with thy household.

21 And if there be any blemish thereon, if it be lame, or blind, or have any [other] ill blemish, thou shalt not sacrifice it unto the Lord thy God.

22 Within thy gates shalt thou eat it, the unclean and the clean together, as the roebuck, and as the hart.

23 Only the blood thereof shalt thou not eat: upon the ground shalt thou pour it out as water.

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DEUTERONOMY (DEVARIM) CHAPTER 16

1 Observe the month of Abib, and prepare the passover-sacrifice unto the Lord thy God; for in the month of Abib did the Lord thy God bring thee forth out of Egypt by night.

2 And thou shalt sacrifice the passover-offering unto the Lord thy God of sheep and oxen, in the place which the Lord will choose to let his name dwell there.

3 Thou shalt not eat therewith any leavened bread: seven days shalt thou eat therewith unleavened bread, the bread of affliction; for in haste didst thou go forth out of the land of Egypt; in order that thou mayest remember the day of thy going forth out of the land of Egypt all the days of thy life.

4 And there shall not be seen with thee any leaven in all thy borders seven days: neither shall there any of the flesh, which thou sacrificedst in the evening, on the first day, remain all night until the morning.

5 Thou mayest not slay the passover within any of thy gates, which the Lord thy God giveth thee;

6 But at the place which the Lord thy God will choose to let his name dwell in, there shalt thou slay the passover at evening, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it in the place which the Lord thy God will choose; and thou shalt turn in the morning, and go unto thy tents.

8 Six days shalt thou eat unleavened bread; and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work.

9 Seven weeks shalt thou number unto thyself: from the time thou beginnest to put the sickle to the corn, shalt thou begin to number seven weeks.

10 And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill-offering of thy hand, which thou shalt give: according as the Lord thy God shall have blessed thee.

11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the Lord thy God will choose to let his name dwell there.

12 And thou shalt remember that thou hast been a bond-man in Egypt; and thou shalt observe and do these statutes.

13 The feast of tabernacles shalt thou hold for thyself seven days, when thou hast gathered in the produce of thy threshing-floor and of thy wine-press:

14 And thou shalt rejoice on thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord will choose; because the Lord thy God will bless thee in all thy product, and in all the work of thy hands, and thou shalt only rejoice.

16 Three times in the year shall every one of thy males appear before the Lord thy God in the place which he will choose: on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and no one shall appear before the Lord empty;

17 Every man according to what his hand can give, according to the blessing of the Lord thy God which he hath given thee.

18 Judges and officers shalt thou appoint unto thyself in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with a just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, and thou shalt not take a bribe; for the bribe blindeth the eyes of the wise, and perverteth the words of the righteous.

20 Justice, only justice shalt thou pursue; in order that thou mayest live, and retain possession of the land which the Lord thy God giveth thee.

21 Thou shalt not plant unto thyself a grove, any tree, near the altar of the Lord thy God, which thou shalt make unto thyself.

22 Neither shalt thou set thee up any statue, which the Lord thy God hateth.

DEUTERONOMY (DEVARIM) CHAPTER 17

1 Thou shalt not sacrifice unto the Lord thy God any bullock, or lamb, whereon there is a blemish, any thing evil; for it is an abomination unto the Lord thy God.

2 If there be found in the midst of thee, within any one of thy gates, which the Lord thy God giveth thee. a man or a woman, that doth the wickedness in the eyes of the Lord thy God, to transgress his covenant,

3 And he hath gone and served other gods, and worshipped them, either the sun, or the moon, or any of the host of heaven, which I have prohibited;

4 And it be told thee, and thou hearest of it: then shalt thou inquire diligently; and, behold, if it be true, the thing is certain, such abomination hath been wrought in Israel:

5 Then shalt thou bring forth that man or that woman, who have committed this wicked thing, unto thy gates, the man or the woman, and thou shalt stone them with stones till they die.

6 Upon the evidence of two witnesses, or of three witnesses, shall he that is worthy of death be put to death; he shall not be put to death upon the evidence of one witness.

7 The hand of the witnesses shall be first upon him to put him to death, and the hand of all the people at the last; and thou shalt put the evil away from the midst of thee.

8 If a matter be unknown to thee for decision, between blood and blood, between plea and plea, and between bodily injury and injury, [or] matters of controversy within thy gates: then shalt thou arise, and get thee up unto the place which the Lord thy God will choose;

9 And thou shalt come unto the priests, the Levites, and unto the judge that may be in those days, and thou shalt inquire, and they shall inform thee of the sentence of the case;

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10 And thou shalt do according to the sentence, which they may tell thee from that place which the Lord will choose, and thou shalt observe to do according to all that they may instruct thee;

11 In accordance with the instruction which they may instruct thee, and according to the decision which they may say unto thee, shalt thou do: thou shalt not depart from the sentence which they may tell thee, to the right, or to the left.

12 And the man that will act presumptuously, so as not to hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel.

13 And all the people shall hear, and be afraid, and not act presumptuously any more.

14 When thou art come unto the land which the Lord thy God giveth thee, and thou hast taken possession of it, and dwellest therein, and thou sayest, I wish to set a king over me, like all the nations that are round about me:

15 Then mayest thou indeed set a king over thee, the one whom the Lord thy God will choose; [but] from the midst of thy brethren shalt thou set a king over thee; thou mayest not set over thee a stranger, who is not thy brother.

16 Only he shall not acquire for himself many horses; so that he may not cause the people to return to Egypt, in order to acquire many horses; whereas the Lord hath said unto you, Ye shall henceforth not return on that way any more.

17 Neither shall he take to himself many wives, that his heart may not turn away; nor shall he acquire for himself too much silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write for himself a copy of this law in a book out of [that which is] before the priests, the Levites;

19 And it shall be with him, and he shall read therein all the days of his life: in order that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them.

20 So that his heart be not lifted up above his brethren, and so that he turn not aside from the commandment, to the right, or to the left: in order that he may live many days in his kingdom, he, and his children, in the midst of Israel.

DEUTERONOMY (DEVARIM) CHAPTER 18

1 The priests, the Levites, and all the tribe of Levi, shall have no portion nor inheritance with Israel: the fire-offerings of the Lord, and his inheritance shall they consume.

2 But any inheritance shall he not have among his brethren: the Lord is his inheritance, as he hath spoken unto him.

3 And this shall be the priests' due from the people, from them that slay an animal, whether it be ox or lamb: then shall each one give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit of thy corn, of thy wine, and of thy oil, and the first shearing of thy sheep, shalt thou give him.

5 For him the Lord thy God hath chosen out of all thy tribes, to stand to minister in the name of the Lord, he and his sons all the days.

6 And if the Levite come from any one of thy gates out of all Israel, where he sojourneth, and come with all the longing of his soul unto the place which the Lord will choose:

7 Then can he minister in the name of the Lord his God, like all his brethren the Levites, who stand there before the Lord.

8 They shall have like portions to eat, besides that which cometh of the sale of his patrimony.

9 When thou comest into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among thee any one who causeth his son or his daughter to pass through the fire, one who useth divination, one who is an observer of times, or an enchanter, or a conjurer.

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or who inquireth of the dead.

12 For an abomination unto the Lord are all that do these things; and on account of these abominations the Lord thy God doth drive them out from before thee.

13 Perfect shalt thou be with the Lord thy God.

14 For these nations, which thou art about to dispossess, hearken unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not assigned the like unto thee.

15 A prophet from the midst of thee, of thy brethren, like unto me, will the Lord thy God raise up unto thee; unto him shall ye hearken:

16 According to all that thou didst desire of the Lord thy God at Horeb on the day of the assembly, saying, I wish no more to hear the voice of the Lord my God, and this great fire I wish not to see again, that I die not.

17 And the Lord said unto me, They have done well in what they have spoken.

18 A prophet will I raise up unto them from among their brethren, like unto thee; and I will put my words in his mouth; and he shall speak unto them all that I may command him.

19 And it shall come to pass, that if there be a man who will not hearken unto my words which he shall speak in my name, I myself will require it of him.

20 But the prophet, who may presume to speak a word in my name, which I have not commanded him to speak, or who may speak in the name of other Gods even that prophet shall die.

21 And if thou shouldst say in thy heart, How shall we know the word which the Lord hath not spoken?

22 That which the prophet speaketh in the name of the Lord, and the thing do not happen and come not to pass— this is the word which the Lord hath not spoken; in presumption hath the prophet spoken it; thou shalt not be afraid of him.

DEUTERONOMY (DEVARIM) CHAPTER 19

1 When the Lord thy God shall have cut off the nations, whose land the Lord thy God giveth thee, and thou hast

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driven them out, and dwellest in their cities, and in their houses:

2 Then shalt thou set apart three cities for thyself, in the midst of thy land, which the Lord thy God giveth thee to possess it.

3 Thou shalt put in order for thyself the [way to them], and divide into three parts the territory of thy land, which the Lord thy God will give thee to inherit, and it shall serve, that every man-slayer may flee thither.

4 And this is the case of the man-slayer, who shall flee thither, that he may live: Whoso smiteth his neighbor without knowledge, when he hath not been an enemy to him in time past;

5 And he that goeth into the forest with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the iron slippeth from the helve, and striketh his neighbor, that he die: this one shall flee unto one of these cities, and live;

6 That the avenger of the blood pursue not the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him dead; whereas he deserveth not a judgment of death, inasmuch as he was not an enemy to him in time past.

7 Therefore do I command thee, saying, Three cities shalt thou set apart for thyself.

8 And if the Lord thy God enlarge thy boundary, as he hath sworn unto thy fathers, and give thee all the land which he hath spoken to give unto thy fathers;

9 Because thou dost keep all this commandment to do it, which I command thee this day, to love the Lord thy God, and to walk in his ways all the days: then shalt thou add for thyself three cities more, unto these three;

10 That innocent blood be not shed in the midst of thy land, which the Lord thy God giveth thee for an inheritance, and blood-guiltiness be brought upon thee.

11 But if any man be an enemy to his neighbor, and he lie in wait for him, and rise up against him, and smite him mortally so that he die, and he flee unto one of these cities:

12 Then shall the elders of his city send and fetch him thence, and they shall deliver him into the hand of the avenger of the blood, that he may die.

13 Thy eye shall not look with pity on him; but thou shalt put away the [shedding of] innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remove the landmark of thy neighbor, which they of old time have set, in thy inheritance which thou shalt inherit, in the land that the Lord thy God giveth thee to possess it.

15 There shall not rise up one single witness against a man for any iniquity, or for any sin, in any sin that he sinneth: upon the evidence of two witnesses, or upon the evidence of three witnesses, must a case be established.

16 If a witness of violence rise up against any man to testify against him for any wrong:

17 Then shall both the men, who have the controversy, stand before the Lord, before the priests and the judges, who shall be in those days;

18 And the judges shall inquire diligently; and, behold, if the witness be a false witness, he hath testified a falsehood against his brother:

19 Then shall ye do unto him, as he had purposed to do unto his brother; and thou shalt put away the evil from the midst of thee.

20 And those who remain shall hear, and be afraid, and shall henceforth commit no more any such evil thing in the midst of thee.

21 And thy eye shall have no pity; but life [shall go] for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

DEUTERONOMY (DEVARIM) CHAPTER 20

1 When thou goest out to battle against thy enemies, and thou seest horse, and chariot, people more in number than thou: be not afraid of them; for the Lord thy God is with thee, who brought thee up out of the land of Egypt.

2 And it shall be, when ye come nigh unto the battle, that the priest shall approach and speak unto the people;

3 And he shall say unto them, Hear, O Israel, ye come nigh this day unto the battle against your enemies: let not your hearts faint, fear not, and be not downcast, and do not tremble because of them:

4 For the Lord your God it is who goeth with you, to fight for you against your enemies, to help you.

5 And the officers shall speak unto the people, saying, What man is there who hath built a new house, and hath not dedicated it? let him go and return unto his house, lest he die in the battle, and another man dedicate it.

6 And what man is there who hath planted a vineyard, and hath not redeemed it? let him go and return unto his house, lest he die in the battle, and another man redeem it.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak yet farther unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, that the heart of his brethren become not as faint as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall appoint captains of the armies at the head of the people.

10 When thou comest nigh unto a city to make war against it, then summon it with words of peace.

11 And it shall be, if it make thee an answer of peace, and open [its gates] unto thee: then shall it be, that all the people that are found therein shall be tributaries unto thee, and they shall serve thee.

12 But if it will not make peace with thee, and wageth war against thee; then shalt thou besiege it;

13 And when the Lord thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword;

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14 But the women, and the little ones, and the cattle, and all that may be in the city, all the spoil thereof, shalt thou take as booty unto thyself; and thou shalt enjoy the spoil of thy enemies, which the Lord thy God hath given thee.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 But of the cities of these people, which the Lord thy God doth give thee for an inheritance, shalt thou not let live a single soul.

17 But thou shalt utterly devote them; namely, the Hittites, and the Emorites, the Canaanites, and the Perizzites, and the Hivites, and the Jebusites; as the Lord thy God hath commanded thee;

18 In order that they may not teach you to do in accordance with all their abominations, which they have done unto their gods; and ye would thus sin against the Lord your God.

19 When thou besiegest a city a long time, to make war against it to capture it, thou shalt not destroy the trees thereof by forcing an axe against them; for of them thou mayest eat, and thou shalt not cut them down, [for man liveth of the trees of the field,] to employ them in thy siege;

20 Only those trees of which thou knowest that they are not fruit-trees, thou mayest destroy and cut down; and [thus] thou canst build bulwarks against the city that wageth war with thee, until it be subdued.

DEUTERONOMY (DEVARIM) CHAPTER 21

1 If there be found a slain person in the land which the Lord thy God giveth thee to possess it, lying in the field, [and] it be not known who hath slain him:

2 Then shall thy elders and thy judges go forth, and they shall measure unto the cities which are round about the one that is slain.

3 And it shall be, that the city which is the nearest unto the slain person, even the elders of that city shall take a heifer, which hath not been wrought with, which hath not drawn in a yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither tilled nor sown, and they shall break there the neck of the heifer in the valley;

5 And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and after their decision shall be done [at] every controversy and every injury;

6 And all the elders of that city who are nearest unto the slain person shall wash their hands over the heifer, the neck of which is broken in the valley.

7 And they shall commence and say, Our hands have not shed this blood, and our eyes have not seen it.

8 Grant pardon unto thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood in the midst of thy people Israel: and the blood shall be forgiven unto them.

9 And thou shalt put away the [guilt of] the innocent blood from the midst of thee, when thou wilt do what is right in the eyes of the Lord.

10 When thou goest forth to war against thy enemies, and the Lord thy God delivereth them into thy hands, and thou takest captives of them;

11 And thou seest among the captives a woman of handsome form, and hast a desire unto her, that thou wouldst take her to thee for wife:

12 Then shalt thou bring her home to thy house; and she shall shave her head, and let grow her nails;

13 And she shall put off the raiment of her captivity from her, and she shall remain in thy house, and weep for her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, that she may become thy wife.

14 And it shall be, if thou have no delight in her, then shalt thou let her go whither she will; but thou shalt nowise sell her for money; thou shalt not make a servant of her, because thou hast humbled her.

15 If a man have two wives, one beloved, and the other hated, and they bear him children, both the beloved and the hated; so that the first-born son be hers that is hated:

16 Then shall it be, when he divideth as inheritance among his sons what he hath, that he shall not institute the son of the beloved as the first-born before the son of the hated, the firstborn;

17 But the first-born, the son of the hated woman, shall he acknowledge, to give him a double portion of all that is found in his possession; for he is the beginning of his strength; to him belongeth the right of the first birth.

18 If a man have a stubborn and rebellious son, who hearkeneth not to the voice of his father, or the voice of his mother, and they chastise him, and he will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not hearken to our voice; he is a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die; and thou shalt put away the evil from the midst of thee; and all Israel shall hear, and be afraid.

22 And if a man have committed a sin for which there is a punishment of death, and he be to be put to death, and thou hang him on a tree:

23 Then shall his body not remain all night on the tree, but thou shalt surely bury him on that day; [for he that is hanged is a dishonor of God;] and thou shalt not defile thy land, which the Lord thy God giveth thee for an inheritance.

DEUTERONOMY (DEVARIM) CHAPTER 22

1 Thou shalt not see thy brother's ox or his lamb go astray, and withdraw thyself from them: thou shalt surely bring them back again unto thy brother.

2 But if thy brother be not nigh unto thee, or thou know him not: then shalt thou take it unto thy own house, and it

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shall remain with thee until thy brother inquire after it, and then shalt thou restore it to him.

3 In like manner shalt thou do with his ass; and in like manner shalt thou do with his raiment; and in like manner shalt thou do with every lost thing of thy brother's, which may have been lost to him, and which thou hast found; thou art not at liberty to withdraw thyself.

4 Thou shalt not see thy brother's ass or his ox fallen down by the way, and withdraw thyself from them: thou shalt surely help him to lift them up again.

5 A woman shall not have upon her the apparel of a man, and a man shall not put on a woman's garment; for an abomination unto the Lord thy God are all who do this.

6 If a bird's nest chance to be before thee in the way, on any tree, or on the ground, with young ones, or with eggs, and the mother be sitting upon the young, or upon the eggs: thou shalt not take the mother with the young;

7 But thou shalt surely let the mother go, and the young thou mayest take to thyself; in order that it may be well with thee, and that thou mayest live many days.

8 When thou buildest a new house, thou shalt make a battlement for thy roof; that thou bring not blood upon thy house, if any one were to fall from there.

9 Thou shalt not sow thy vineyard with divers seeds; that the ripe fruit of thy seed which thou hast sown, and the fruit of the vineyard, be not defiled.

10 Thou shalt not plough with an ox and an ass together.

11 Thou shalt not wear a garment of divers sorts, of woolen and linen together.

12 Thou shalt make thyself fringes upon the four corners of thy vesture, wherewith thou coverest thyself.

13 If any man take a wife, and go in unto her, and hate her,

14 And he lay an accusation against her, and spread abroad an evil name upon her, and say, This woman I took [for wife], and when I came near to her, I found no tokens of virginity in her:

15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city, to the gate.

16 And the father of the damsel shall say unto the elders, My daughter I gave unto this man for wife; but he hath conceived hatred toward her;

17 And, lo, he hath laid an accusation [against her], saying, I have found no tokens of virginity in thy daughter; and yet these are the tokens of my daughter's virginity; and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in a hundred shekels of silver, and give them unto the father of the damsel; because he hath spread abroad an evil name upon a virgin of Israel; and she shall remain his wife; he shall not be at liberty to put her away all his days.

20 But if this thing was true, there have not been found tokens of virginity in the damsel:

21 Then shall they lead out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought a disgraceful deed in Israel, to commit incest in her father's house; and thou shalt put away the evil from the midst of thee.

22 If a man be found lying with a woman married to a husband: then shall both of them die, the man that lieth with the woman, and the woman; and thou shalt put away the evil from Israel.

23 If a damsel that is a virgin be betrothed unto a man, and a man find her in the city, and lie with her:

24 Then shall ye lead them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not [for aid] in the city; and the man, because he hath done violence to his neighbor's wife; and thou shalt put away the evil from the midst of thee.

25 But if in the field the man should find the betrothed damsel, and the man take hold of her by force, and lie with her: then shall the man that lay with her die alone;

26 But unto the damsel shalt thou not do any thing; there is in the damsel no sin worthy of death; for as when a man riseth against his neighbor, and striketh him dead. even so is this matter;

27 For in the field did he find her; had the betrothed damsel even cried, there would have been none to aid her.

28 If a man find a damsel that is a virgin, who is not betrothed, and lay fast hold on her, and lie with her, and they be found:

29 Then shall the man who lieth with her give unto the father of the damsel fifty shekels of silver; and she shall become his wife, because he hath done violence to her, he shall not be at liberty to put her away all his days.

30 A man shall not take his lather's wife, and he shall not uncover his father's skirt.

DEUTERONOMY (DEVARIM) CHAPTER 23

1 He that is wounded in the testicles, or hath his privy member cut, shall not enter into the congregation of the Lord.

2 One born from prohibited connections shall not enter into the congregation of the Lord; even the tenth generation of him shall not enter into the congregation of the Lord.

3 An 'Ammonite and a Moabite shall not enter into the congregation of the Lord; even the tenth generation of him shall not enter into the congregation of the Lord, for ever;

4 For the reason, that they met you not with bread and with water on the way, when ye came forth out of Egypt; and because he hired against thee Bil'am the son of Beor of Pethor in Mesopotamia, to curse thee;

5 But the Lord thy God would not hearken unto Bil'am; and the Lord thy God changed unto thee the curse into a blessing, because the Lord thy God loved thee.

6 Thou shalt not seek their peace and their welfare all thy days, for ever.

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7 Thou shalt not abhor an Edomite; for he is thy brother; thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are born unto them in the third generation, may enter of them into the congregation of the Lord.

9 When thou goest forth into camp against thy enemies, then keep thyself from every evil thing.

10 If there be among thee any man, that is not clean by reason of an occurrence by night; then shall he go abroad to without the camp, he shall not come within the camp;

11 But it shall be, that toward evening he shall bathe himself in water; and when the sun goeth down, he may come into the midst of the camp.

12 And a place shalt thou have without the camp, whither thou shalt go forth abroad:

13 And a spade shalt thou have with thy weapons: and it shall be, when thou sittest abroad, that thou shalt dig therewith, and shalt afterward cover that which cometh from thee;

14 For the Lord thy God walketh in the midst of thy camp, to deliver thee and to give up thy enemies before thee; therefore shall thy camp be holy; that he see no unseemly thing in thee, and turn away from thee.

15 Thou shalt not deliver unto his master the servant who may escape unto thee from his master;

16With thee shall he dwell, in the midst of thee, in the place which he may choose in any one of thy gates, where it seemeth best to him: thou shalt not oppress him.

17 There shall not be a prostitute of the daughters of Israel, and there shall not be a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of the Lord thy God for any vow; for both of these are equally an abomination unto the Lord thy God.

19 Thou shalt not take interest from thy brother, interest of money, interest of victuals, interest of any thing that is lent upon interest:

20 From an alien thou mayest take interest; but from thy brother thou shalt not take interest; in order that the Lord thy God may bless thee in all the acquisition of thy hand, in the land whither thou goest to possess it.

21 When thou makest a vow unto the Lord thy God, thou shalt not delay to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee.

22 But if thou forbear to vow, it shall be no sin in thee.

23 What is gone out of thy lips shalt thou keep and perform, as thou hast vowed unto the Lord thy God voluntarily, as thou hast spoken with thy mouth.

24 When thou comest into thy neighbor's vineyard, thou mayest eat grapes at thy own pleasure, till thou have enough; but into thy vessel shalt thou not put any.

25 When thou comest into the standing corn of thy neighbor, thou mayest pluck ears with thy hand; but a sickle shall thou not move over thy neighbor's standing corn.

DEUTERONOMY (DEVARIM) CHAPTER 24

1 When a man hath taken a wife, and married her, and it come to pass, that if she find no favor in his eyes, because he hath found some scandalous thing in her, he may write her a bill of divorcement, and give it in her hand, and send her away out of his house;

2 And she shall depart out of his house; and if she go and become another man's wife;

3 And the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her away out of his house; or if the latter husband, who took her as his wife, should die:

4 Then shall her former husband, who had sent her away, not be at liberty to take her again to be his wife, after she hath been defiled; for it is abomination before the Lord; and thou shalt not bring sin upon the land, which the Lord thy God giveth thee for an inheritance.

5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any public business: he shall be free for his house one year, and shall cheer up his wife whom he hath taken.

6 No man shall take to pledge the nether or the upper millstone; for he taketh a man's life to pledge.

7 If a man be found stealing any one of his brethren of the children of Israel, and he treateth him as a slave, and selleth him: then shall that thief die; and thou shalt put the evil away from the midst of thee.

8 Take heed of the plague of leprosy, to observe diligently, and to do according to all that the priests, the Levites, may instruct you; as I have commanded them, so shall ye observe to do.

9 Remember what the Lord thy God did unto Miriam on the journey, at your coming forth out of Egypt.

10 When thou dost lend thy brother any thing as a loan, thou shalt not go into his house to take his pledge.

11 In the street shalt thou stand, and the man to whom thou dost lend shall bring out unto thee the pledge into the street.

12 And if he be a poor man, thou shalt not lie down with his pledge:

13 Thou shalt punctually deliver him the pledge again when the sun goeth down, that he may lie under his own cover, and bless thee; and unto thee shall it be as righteousness before the Lord thy God.

14 Thou shalt not withhold the wages of a hired man, of the poor and needy, [whether he be] of thy brethren, or of the strangers that are in thy land within thy gates.

15 On the same day shalt thou give him his wages, that the sun may not go down upon it; for he is poor, and his soul longeth for it; so that he may not cry against thee unto the Lord, and it be sin in thee.

16 Fathers shall not be put to death for the children, neither shall children be put to death for the fathers: for his own sin shall every man be put to death.

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17 Thou shalt not pervert the cause of the stranger, or of the fatherless; and thou shalt not take in pledge the raiment of a widow;

18 But thou shalt remember that thou waste a bond-man in Egypt, and that the Lord thy God redeemed thee thence; therefore do I command thee to do this thing.

19 When thou cuttest down thy harvest in thy field, and forgettest a sheaf in the field, thou shalt not go back to fetch it; for the stranger, for the fatherless, and for the widow shall it be; in order that the Lord thy God may bless thee in all the work of thy hands.

20 When thou beatest thy olive-tree, thou shalt not go over the boughs again; for the stranger, for the fatherless, and for the widow shall it be.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean the small fruit afterward; for the stranger, for the fatherless, and for the widow shall it be.

22 And thou shalt remember that thou wast a bond-man in the land of Egypt; therefore do I command thee to do this thing:

DEUTERONOMY (DEVARIM) CHAPTER 25

1 If there be a controversy between men, and they come nigh unto a court of justice, and they judge them; and they justify the righteous, and condemn the wicked:

2 Then shall it be, if the guilty man deserve to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to the degree of his fault, by a [certain] number.

3 Forty stripes may he give him, not more; so that he shall not exceed to have him beaten above these with too many stripes, and thy brother be thus rendered vile before thy eyes.

4 Thou shalt not muzzle the ox when he thresheth out the corn.

5 If brothers dwell together, and one of them die, and have no child: then shall the wife of the dead not be married abroad, unto a stranger; her husband's brother shall go in unto her, and take her to himself for wife, and perform the duty of a husband's brother unto her.

6 And it shall be, that the first-born whom she may bear shall succeed in the name of his brother who is dead; so that his name be not blotted out of Israel.

7 And if the man have no desire to take his sister-in-law: then shall his sister-in-law go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform on me the duty of a husband's brother.

8 Then shall the elders of his city call him, and speak unto him; and if he persist, and say, I have no desire to take her:

9 Then shall his sister-in-law come nigh unto him in the presence of the elders, and pull his shoe from off his foot, and spit out before him, and shall commence and say, Thus shall be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of the barefooted.

11 When men strive together one with the other, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then shalt thou cut off her hand, thy eye shall not have pity.

13 Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thy house divers measures, a great and a small.

15 A perfect and just weight shalt thou have, a perfect and just measure shalt thou have; in order that thy days may be prolonged in the land which the Lord thy God giveth thee;

16 For an abomination of the Lord thy God is every one that doth such things, every one that acteth unrighteously.

17 Remember what 'Amalek did unto thee, by the way, at your coming forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou was faint and weary; and he feared not God.

19 And it shall come to pass, when the Lord thy God giveth thee rest from all thy enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of 'Amalek from under the heavens: thou shalt not forget.

DEUTERONOMY (DEVARIM) CHAPTER 26

1 And it shall come to pass, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and thou hast taken possession of it, and dwellest therein:

2 That thou shalt take of the first of all the fruit of the soil, which thou shalt bring in from thy land which the Lord thy God giveth thee, and shalt put it in a basket; and thou shalt go unto the place which the Lord thy God will choose to let his name dwell there.

3 And thou shalt come unto the priest that may be in those days, and thou shalt say unto him, I give thanks this day unto the Lord thy God, that I am come into the land which the Lord swore unto our fathers to give to us.

4 And the priest shall take the basket out of thy hand, and set it down before the altar of the Lord thy God.

5 And thou shalt commence and say before the Lord thy God, A Syrian, wandering about, was my father, and he went down into Egypt, and sojourned there with a family few in number, and he became there a nation, great, mighty, and numerous.

6 And the Egyptians treated us ill, and afflicted us, and laid upon us hard labor;

7 And then we cried unto the Eternal, the God of our fathers; and the Lord heard our voice, and looked on our affliction, and our trouble, and our oppression;

8 And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terror, and with signs, and with wonders;

9 And he brought us unto this place, and gave unto us this land, a land flowing with milk and honey.

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10 And now, behold, I have brought the first of the fruits of the soil, which thou hast given me, O Lord; and thou shalt set it down before the Lord thy God, and prostrate thyself before the Lord thy God;

11 And thou shalt rejoice with every good thing which the Lord thy God hath given unto thee, and unto thy house, thou, with the Levite, and the stranger that is in the midst of thee.

12 When thou hast made an end of giving away all the tithe of thy produce in the third year, the year of the tithing, and hast given it unto the Levite, to the stranger, to the fatherless, and to the widow, and they have eaten it within thy gates, and are satisfied:

13 Then shalt thou say before the Lord thy God, I have removed away the hallowed things out of the house, and I have also given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me; I have not deviated from thy commandments, and I have not forgotten;

14 I have not eaten thereof in my mourning, neither have I removed away aught thereof in an unclean state, nor have I given aught thereof for the dead: I have hearkened to the voice of the Lord my God, I have done all, just as thou hast commanded me.

15 Look down from the habitation of thy holiness, from the heavens, and bless thy people Israel, and the soil which thou hast given unto us, as thou hast sworn unto our fathers, a land flowing with milk and honey.

16 This day the Lord thy God commandeth thee to do these statutes and ordinances; and thou shalt keep and do them with all thy heart, and with all thy soul.

17 Thou hast this day acknowledged the Lord, that he is thy God, and that thou wilt walk in his ways, and keep his statutes, and his commandments, and his ordinances, and hearken unto his voice;

18 And the Lord hath acknowledged thee this day, that thou art unto him a peculiar people, as he hath spoken unto thee, and that thou shouldst keep all his commandments;

19 So that he may set thee highest above all nations that he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken.

DEUTERONOMY (DEVARIM) CHAPTER 27

1 And Moses with the elders of Israel commanded the people, saying, Keep the whole commandment which I command you this day.

2 And it shall be on the day when ye pass over the Jordan unto the land which the Lord thy God giveth thee, that thou shalt set up for thyself great stones, and cover them with plaster;

3 And thou shalt write upon them all the words of this law, so soon as thou art passed over; in order that thou mayest go in unto the land which the Lord thy God giveth thee, a land flowing with milk and honey; as the Lord, the God of thy fathers, hath spoken unto thee.

4 And it shall be so soon as ye are gone over the Jordan, that ye shall set up these stones, which I command you this day, on mount 'Ebal; and thou shalt cover them with plaster.

5 And thou shalt build there an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

6 Of whole stones shalt thou build the altar of the Lord thy God; and thou shalt offer thereupon burnt-offerings unto the Lord thy God;

7 And thou shalt slay peace-offerings, and eat [them] there; and thou shalt rejoice before the Lord thy God.

8 And thou shalt write upon the statues all the words of this law, very plainly.

9 And Moses with the priests, the Levites, spoke unto all Israel, saying, Be attentive, and hearken, O Israel! this day art thou become a people unto the Lord thy God.

10 Thou shalt therefore hearken to the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day.

11 And Moses commanded the people on the same day, saying,

12 These shall stand upon mount Gerizzim to bless the people, when ye are come over the Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand for the sake of the curse upon mount 'Ebal: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Levites shall commence, and say unto all the men of Israel with a loud voice,

15 Cursed be the man who maketh a graven or molten image, the abomination of the Lord, the work of the hands of the craftsman, and putteth it in a secret place; and all the people shall answer, and say, Amen.

16 Cursed be he that holdeth in light esteem his father or his mother; and all the people shall say, Amen.

17 Cursed be he that removeth the landmark of his neighbor; and all the people shall say, Amen.

18 Cursed be he that causeth the blind to wander out of the way; and all the people shall say, Amen.

19 Cursed be he that perverteth the cause of the stranger, of the fatherless, and of the widow; and all the people shall say, Amen.

20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt; and all the people shall say, Amen.

21 Cursed be he that lieth with any manner of beast; and all the people shall say, Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother; and all the people shall say, Amen.

23 Cursed be he that lieth with his mother-in-law; and all the people shall say, Amen.

24 Cursed be he that smiteth his neighbor secretly; and all the people shall say, Amen.

25 Cursed be he that taketh a bribe to slay a person, an innocent blood; and all the people shall say, Amen.

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26 Cursed be he that executeth not the words of this law to do them; and all the people shall say, Amen.

DEUTERONOMY (DEVARIM) CHAPTER 28

1 And it shall come to pass, if thou wilt hearken diligently unto the voice of the Lord thy God, to observe to do all his commandments which I command thee this day, that the Lord thy God will set thee highest above all nations of the earth.

2 And all these blessings shall come upon thee, and overtake thee; because thou wilt hearken unto the voice of the Lord thy God.

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy cattle, and the young of thy flocks.

5 Blessed shall be thy basket and thy kneading-through.

6 Blessed shalt thou be at thy coming in, and blessed shalt thou be at thy going out.

7 The Lord will cause thy enemies that rise up against thee to be smitten before thy face: on one way shall they come out against thee, and on seven ways shall they flee before thee.

8 The Lord will command upon thee the blessing in thy storehouse, and in all the acquisitions of thy hand; and he trill bless thee in the land which the Lord thy God giveth thee.

9 The Lord will raise thee up unto himself as a holy people, as he hath sworn unto thee; if thou wilt keep the commandments of the Lord thy God, and walk in his ways.

10 And all the nations of the earth shall see, that thou art called by the name of the Lord; and they shall be afraid of thee.

11 And the Lord will make thee pre-eminent for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give unto thee.

12 The Lord will open unto thee his good treasure, the heaven, to give the rain of thy land in its season, and to bless all the work of thy hand; and thou shalt lend unto many nations, but thou shalt not borrow.

13 And the Lord will constitute thee the head, and not the tail; and thou shalt only be uppermost, and thou shalt not be beneath; if thou wilt hearken unto the commandments of the Lord thy God, which I command thee this day to observe and to do;

14 And thou wilt not go aside from all the words which I command thee this day, to the right, or to the left, to go after strange gods, to serve them.

15 But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy kneading-trough.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy cattle, and the young of the flocks.

19 Cursed shalt thou be at thy coming in, and cursed shalt thou be at thy going out.

20 The Lord will send out against thee misfortune, confusion, and failure, in all the occupation of thy hand which thou mayest engage in; until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, that thou hast forsaken me.

21 The Lord will cause the pestilence to cleave unto thee, until it have consumed thee from off the land, whither thou goest to possess it.

22 The Lord will smite thee with consumption, and with fever, and with inflammation, and with extreme burning, and with drought, and with blasting, and with mildew; and they shall pursue thee until thou be lost.

23 And thy heavens that are over thy head shall be copper, and the earth that is under thee shall be iron.

24 The Lord will give as the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The Lord will cause thee to be smitten before thy enemies: on one way shalt thou go out against them, and on seven ways shalt thou flee before them; and thou shalt become a horror unto all the kingdoms of the earth.

26 And thy carcass shall become food unto all the fowls of the heavens, and unto the beasts of the earth, but with no one to scare them away.

27 The Lord will smite thee with the inflammatory disease of Egypt, and with the hemorrhoids, and with the scab, and with the itch, whereof thou shalt not be able to be healed.

28 The Lord will sinite thee with madness, and with blindness, and with confusion of heart;

29 And thou shalt grope about at noonday, as the blind gropeth about in the darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and robbed all the days, but with no one to help.

30 A wife wilt thou betroth, and another man shall lie with her; a house wilt thou build, and thou shalt not dwell therein; a vineyard wilt thou plant, and thou shalt not redeem it.

31 Thy ox shall be slain before thy eyes, and thou shalt not eat thereof; thy ass shall be violently taken away from before thy face, and shall not be brought back to thee; thy sheep shall be given unto thy enemies, without any one to help thee.

32 Thy sons and thy daughters shall be given unto another people, and thy eyes shall look on, and fail with longing for them all the day long; but without any power in thy hand.

33 The fruit of thy soil, and all thy exertion, shall a nation which thou knowest not eat up; and thou shalt only be oppressed and crushed all the days.

34 And thou shalt become mad from the sight of thy eyes which thou wilt see.

35 The Lord will smite thee with a sore inflammation upon the knees, and upon the legs, of which thou shalt not be able

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to be healed, from the sole of thy foot unto the top of thy head.

36 The Lord will drive thee, and thy king whom thou wilt set over thee, unto a nation which neither thou nor thy fathers have known; and thou wilt serve there strange gods, of wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, among all the nations whither the Lord will lead thee.

38 Much seed wilt thou carry out into the field, yet but little shalt thou gather in; for the locust shall consume it.

39 Vineyards wilt thou plant and dress; but wine shalt thou not drink nor lay up; for the worms shall eat them.

40 Olive-trees wilt thou have throughout all thy borders; but with the oil shalt thou not anoint thyself; for thy olive shall cast the fruit.

41 Sons and daughters wilt thou beget; but they shall not remain thine: for they shall go into captivity.

42 All thy trees and the fruit of thy land shall the cricket strip bare.

43 The stranger that is in the midst of thee shall get up above thee higher and higher; but thou shalt come down lower and lower;

44 He shall lend to thee, and thou shalt not lend to him; he shall become the head, and thou shalt become the tail.

45 And there shall come upon thee all these curses, and they shall pursue thee, and overtake thee, till thou be destroyed; because thou didst not hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which he hath commanded thee;

46 And they shall remain on thee for a sign and for a token, and on thy seed, for ever.

47 For the reason that thou didst not serve the Lord thy God with joyfulness, and with gladness of heart, while there was an abundance of all things;

48 Therefore shalt thou serve thy enemies whom the Lord will send out against thee, in hunger, and in thirst, and in nakedness, and in want of every thing; and they will put a yoke of iron upon thy neck, until they have destroyed thee.

49 The Lord will bring up against thee a nation from afar, from the end of the earth, as the eagle rusheth down; a nation whose tongue thou wilt not understand;

50 A nation of a fierce countenance, that will not have respect for the old, nor show favor to the young;

51 And it will eat the fruit of thy cattle, and the fruit of thy soil, until thou be destroyed; so that it will not leave unto thee corn, wine, or oil, the increase of thy cattle, or the young of thy flocks, until it have ruined thee.

52 And it will besiege thee in all thy gates, until thy high and strong walls come down, wherein thou trustest, throughout all thy land; and it will besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

53 And thou shalt eat the fruit of thy own body, the flesh of thy sons and of thy daughters, whom the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thy enemy will distress thee.

54 The man that is the most tender among thee, and who is very delicate,—his eye shall look enviously toward his brother, and toward the wife of his bosom, and toward the remnant of his children whom he may spare;

55 So as not to give to any of them of the flesh of his children which he may eat; because there is nothing left unto him, in the siege, and in the straitness, wherewith thy enemy will distress thee in all thy gates.

56 The woman, the most tender among thee, and the most delicate, who hath never adventured to set the sole of her foot upon the ground for delicateness and tenderness,—her eye shall look enviously toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that is come from between her feet, and toward her children which she hath born; for she shall eat them for want of every thing secretly, in the siege and in the straitness, wherewith thy enemy will distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law which are written in this book; to fear this glorious and fearful name, the Lord thy God:

59 Then will the Lord render peculiar thy plagues, and the plagues of thy seed, plagues great, and of long continuance, and sicknesses sore, and of long continuance.

60 And he will bring back upon thee all the diseases of Egypt, of which thou wast afraid; and they shall cleave unto thee.

61 Also every sickness, and every plague which is not written in the book of this law, will the Lord bring upon thee, until thou be destroyed.

62 And ye shall be left but few in number, instead of that ye once were as the stars of heaven for multitude; because thou didst not hearken unto the voice of the Lord thy God.

63 And it shall come to pass, that, as the Lord rejoiced over you to do you good, and to multiply you, so will the Lord rejoice over you to bring you to nought, and to destroy you; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the Lord will scatter thee among all the nations, from one end of the earth even unto the other end of the earth; and there wilt thou serve strange gods, which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find no ease, and there shall not be any rest for the sole of thy foot: and the Lord will give thee there a trembling heart, and a failing of eyes, and a faintness of soul.

66 And thy life shall hang in doubt before thee; and thou shalt be in dread day and night, and thou shalt have no confidence of thy life;

67 In the morning thou wilt say, Who would but grant that it were only evening! and at evening thou wilt say, Who would but grant that it were only morning! from the dread of thy heart which thou wilt experience, and from the sight of thy eyes which thou wilt see.

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68 And the Lord will bring thee back to Egypt in ships, by the way whereof I have spoken unto thee, Thou shalt no more see it again: and there will ye offer yourselves for sale unto your enemies for bond-men and bond-women, without any one to buy you.

DEUTERONOMY (DEVARIM) CHAPTER 29

1 These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he had made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, Ye yourselves have seen all that the Lord hath done before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great proofs which thy eyes have seen, those great signs, and miracles:

4 Yet the Lord gave you not a heart to perceive, and eyes to see, and ears to hear, until this day.

5 And I have led you forty years in the wilderness; your clothes did not fall worn out from off you, and thy shoe did not fall worn out from off thy foot.

6 Bread have ye not eaten, and wine or strong drink have ye not drunk; in order that ye might understand that I am the Lord your God.

7 And when ye came unto this place, Sichon the king of Cheshbon, and 'Og the king of Bashan went out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of the Menassites.

9 Keep ye therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 Ye are standing this day, all of you, before the Lord your God; your heads of your tribes, your elders, and your officers, all the men of Israel,

11Your little ones, your wives, and thy stranger that is in the midst of thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldst enter into the covenant of the Lord thy God, and into his oath of denunciation, which the Lord thy God maketh with thee this day.

13 In order to raise thee up today unto himself for a people, and that he may be unto thee a God, as he hath spoken unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 And not with you alone do I make this covenant and this oath;

15 But with him that is standing here with us this day before the Lord our God, and with him that is not here with us this day.

16 (For ye know how we dwelt in the land of Egypt; and how we passed through the nations through which ye have passed;

17 And ye saw their abominations, and their idols, of wood and stone, silver and gold, which they had with them:)

18 So that there may not be among you a man, or a woman, or a family, or a tribe, whose heart turneth away this day from the Lord our God, to go to serve the gods of these nations; that there may not be among you a root that beareth abundantly poison and wormwood.

19 And it might come to pass, when he heareth the words of this denunciation, that he would bless himself in his heart, saying, There will be peace unto me, though I walk in the stubbornness of my heart; in order that the indulgence of the passions may appease the thirst [for them]:

20 The Lord will not pardon him; but then the anger of the Lord and his jealousy will smoke against that man, and there shall rest upon him all the curse that is written in this book; and the Lord will blot out his name from under the heavens.

21 And the Lord will single him out unto evil out of all the tribes of Israel, according to all the denunciations of the covenant which is written in this book of the law.

22 And the latest generation, your children that will rise up after you, and the stranger that will come from a far land, will say, when they see the plagues of that land, and its sufferings with which the Lord hath smitten it;

23 [That] the whole soil thereof is brimstone, and salt, and a burning waste, which is not sown, and beareth not, and in which no kind of grass springeth up, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboyim, which the Lord overthrew in his anger, and in his wrath:—

24 Even all the nations will say, Wherefore hath the Lord done thus unto this land? whence the heat of this great anger?

25 Then shall men say, Because they had forsaken the covenant of the Lord, the God of their fathers, which he made with them when he brought them forth out of the land of Egypt;

26 And they went and served other gods, and bowed down to them, gods which they knew not, and which he had not assigned unto them;

27 And the anger of the Lord was kindled against this land, to bring upon it the entire curse that is written in this book;

28 And the Lord plucked them out of their land in anger, and in wrath, and in great indignation, and he cast them into another land, as it is this day.

29 The secret things belong unto the Lord our God; but those things which are publicly known belong unto us and to our children for ever, to do all the words of this law.

DEUTERONOMY (DEVARIM) CHAPTER 30

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou reflectest on them in thy heart among all the nations, whither the Lord thy God hath driven thee,

2 So that thou returnest unto the Lord thy God, and hearkenest unto his voice according to all that I command this day, thou and thy children, with all thy heart, and with all thy soul:

3 That then the Lord thy God will restore thy captivity, and have mercy upon thee; and he will again gather thee

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from all the nations, whither the Lord thy God hath scattered thee.

4 If thy outcasts be at the outmost parts of heaven, from there will the Lord thy God gather thee, and from there will he fetch thee:

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, in order that thou mayest live.

7 And the Lord thy God will put all these denunciations upon thy enemies, and on those that hate thee, who have persecuted thee.

8 And thou wilt return and hearken unto the voice of the Lord, and thou wilt do all his commandments which I command thee this day.

9 And the Lord thy God will make thee pre-eminent in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers;

10 If thou wilt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law; if thou wilt return unto the Lord thy God with all thy heart, and with all thy soul.

11 For this commandment which I command thee this day, is not hidden from thee, nor is it far off.

12 It is not in heaven; that thou shouldst say, Who will go up for us to heaven, and fetch it down unto us, and cause us to hear it, that we may do it?

13 Neither is it beyond the sea; that thou shouldst say, Who will go over the sea for us, and fetch it unto us, and cause us to hear it, that we may do it!

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and the good, death and the evil;

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances; that thou mayest live and multiply; and that the Lord thy God may bless thee in the land whither thou goest to possess it.

17 But if thy heart turn away, so that thou wilt not hearken, and thou sufferest thyself to be drawn away, and thou bowest down to other gods, and servest them:

18 I announce unto you this day, that ye shall surely perish; ye shall not remain many days upon the land, whither thou passest over the Jordan to go thither to possess it.

19 I call heaven and earth as witnesses against you this day, that I have set before you life and death, the blessing and the curse; therefore choose thou life, in order that thou mayest live, both thou and thy seed;

20 To love the Lord thy God, to hearken to his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto them.

DEUTERONOMY (DEVARIM) CHAPTER 31

1 And Moses went and spoke these words unto all Israel.

2 And he said unto them, I am a hundred and twenty years old this day; I am not able any more to go out and come in; for the Lord hath said unto me, Thou shalt not go over this Jordan.

3 The Lord thy God it is who goeth over before thee; he will destroy these nations from before thee, and thou shalt dispossess them: Joshua it is who goeth over before thee, as the Lord hath spoken.

4 And the Lord will do unto them as he hath done to Sichon and to 'Og, the kings of the Emorites, and unto their land, whom he hath destroyed.

5 And the Lord will give them up before you; and ye shall do unto them according unto the whole of the commandment which I have commanded you.

6 Be strong and of a good courage, be not afraid and be not dismayed on account of them; for the Lord thy God it is that goeth with thee; he will not let thee fail, nor forsake thee.

7 And Moses called unto Joshua, and said unto him before the eyes of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give unto them; and thou shalt divide it for them as a possession.

8 And the Lord it is that goeth before thee; he will be with thee, he will not let thee fail, nor will he forsake thee: fear not, nor be thou discouraged.

9 And Moses wrote down this law, and delivered it unto the priests the sons of Levi, who bore the ark of the covenant of the Lord, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of [every] seven years, at the fixed time of the year of release, on the feast of tabernacles,

11 When all Israel come to appear before the Lord thy God in the place which he will choose, shalt thou read this law in the presence of all Israel in their hearing.

12 Assemble the people together, the men, and the women, and the children, and thy stranger that is within thy gates; in order that they may hear, and in order that they may learn how they are to fear the Lord your God, and observe to do all the words of this law;

13 And that their children, who have not yet any knowledge, may hear, and learn to fear the Lord your God, all the days which ye live in the land whither ye go over the Jordan to possess it.

14 And the Lord said unto Moses, Behold, thy days approach that thou must die; call Joshua, and place yourselves in the tabernacle of the congregation, that I may give him a charge: and Moses and Joshua went, and placed themselves in the tabernacle of the congregation.

15 And the Lord appeared in the tabernacle in a pillar of cloud; and the pillar of cloud stood at the door of the tabernacle.

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16 And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers: and then will this people rise up, and go astray after the gods of the strangers of the land, whither they go to be in the midst of them, and they will forsake me, and break my covenant which I have made with them.

17 And my anger shall be kindled against them on that day, and I will forsake them, and I will hide my face from them, and they shall be given to be devoured, and many evils and troubles shall overtake them; and they will say on that day, Is it not, because my God is not in the midst of me, that these evils have overtaken me?

18 But I will assuredly hide my face on that day on account of all the evils which they have wrought, because they have turned unto other gods.

19 Now therefore write ye for yourselves this song, and teach it the children of Israel, put it in their mouth; in order that this song may become for me a witness against the children of Israel.

20 For when I shall have brought them into the land which I have sworn unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and grown fat: then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles have befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouth of their seed; for I know their inclination which they have shown, even this day, before I have brought them into the land which I have sworn.

22 And Moses wrote down this song on the same day, and taught it the children of Israel.

23 And he gave a charge unto Joshua the son of Nun, and said, Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I have sworn unto them; and I will be with thee.

24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, the bearers of the ark of the covenant of the Lord, saying,

26 Take this book of the law, and put it at the side of the ark of the covenant of the Lord your God, that it may remain there against thee for a witness.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, have ye been rebellious against the Lord, and how much more after my death?

28 Assemble unto me all the elders of your tribes, and your officers; and I will speak in their ears these words, and I will call as witnesses against them the heavens and the earth.

29 For I know that after my death ye will to a surety become corrupt, and turn aside from the way which I have commanded you; and that the evil will befall you in the latter days, when ye do the evil in the eyes of the Lord, to incense him through the work of your hands.

30 And Moses spoke in the ears of all the congregation of Israel the words of this song, until they were ended.

DEUTERONOMY (DEVARIM) CHAPTER 32

1 Give ear, O ye heavens, and I will speak; and let the earth hear the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as heavy rains upon the grass, and as showers upon herbs.

3 When I call on the name of the Lord, ascribe ye greatness unto our God.

4 He is the Rock, his work is perfect; for all his ways are just: the God of truth and without iniquity, just and upright is he.

5 The corruption is not his, it is the defect of his children, of the perverse and crooked generation.

6 Will ye thus requite the Lord, O people, worthless and unwise? is he not thy father who hath bought thee? is it not he who hath made thee, and established thee?

7 Remember the days of old, consider the years of former generations; ask thy father, and he will tell thee; thy elders, and they will say it unto thee:

8 When the Most High divided to the nations their inheritance, when he separated the sons of man: he set the bounds of the tribes according to the number of the sons of Israel.

9 For the portion of the Lord is his people; Jacob is the lot of his inheritance.

10 He found him in a desert land, and in the waste of the howling of the wilderness; he encircled him, he watched him, he guarded him as the apple of his eye.

11 As an eagle stirreth up his nest, fluttereth over his young, spreadeth abroad his wings, seizeth them, beareth them aloft on his pinions:

12 So did the Lord alone lead him, and there was not with him a stranger god.

13 He caused him to stride on the high places of the earth, and he ate the products of the fields; and he made him to suck honey out of the rock, and oil out of the flinty stone;

14 Cream of cows, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of the kidneys of wheat; and of the blood of the grape thou drunkest unmixed wine.

15 Thus did Yeshurun grow fat, and he kicked; [thou art grown fat, thick, fleshy;] and then he forsook the God who made him, and lightly esteemed the Rock of his salvation.

16 They incensed him with strange gods, with abominations they provoked him to anger.

17 They sacrificed unto evil spirits, things that are not god, gods that they know not, new ones lately come up, which your fathers dreaded not.

18 Of the Rock that begat thee thou wast unmindful, and forgottest the God that had brought thee forth.

19 And the Lord saw this, and he was angry; because of the provoking of his sons and of his daughters.

20 And he said, I will hide my face from them, I will see what their end will be; for a perverse generation are they, children in whom there is no faith.

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21 They have moved me to wrath with things that are not god; they have provoked me to anger with their vanities; and I too will move them to jealousy with those which are not a people; I will provoke them to anger with a worthless nation.

22 For a fire is kindled in my anger, and it burneth unto the lowest deep; and it consumeth the earth with her products, and it setteth on fire the foundations of the mountains.

23 I will heap upon them miseries; all my arrows will I spend upon them.

24 They shall be wasted with hunger, and devoured with burning heat, and with bitter deadly disease; also the tooth of beasts will I let loose against them, with the poison of serpents that crawl in the dust.

25 Without shall the sword destroy, and terror within the chambers, both the young man and the virgin, the suckling with the man of gray hairs.

26 I said, I would drive them into one corner, I would cause their remembrance to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their oppressors should mistake the truth, lest they should say, Our hand is high, and the Lord hath not wrought all this.

28 For a nation void of counsel are they, and there is no understanding in them.

29 If they were but wise, they would understand this, they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and the Lord had delivered them up?

31 For not as our Rock is their rock, even our enemies themselves being judges.

32 For from the vine of Sodom is their vine, and from the fields of Gomorrah; their grapes are grapes of gall, they bear bitter clusters.

33 The poison of serpents is their wine, and the deadly venom of asps.

34 Behold! this is laid up in store with me, it is sealed up among my treasures!

35 Mine are vengeance and recompense, at the time that their foot shall slip; for nigh draweth the day of their calamity, and the future speedeth along for them.

36 For the Lord will espouse the cause of his people, and bethink himself concerning his servants: when he seeth that their power is gone, and the guarded and fortified axe no more.

37 Then will he say, Where are their gods, the rock in whom they trusted,

38 They that ate the fat of their sacrifices, and drank the wine of their drink- offerings? let them arise and help you, let them be a protection over you.

39 See now that I, even I, am he, ard there is no god with me: I alone kill, and I make alive; I wound, and I heal; and no one can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 When I whet my glittering sword, and my hand taketh hold on judgment: I will render vengeance unto my enemies, and those that hate me will I requite.

42 I will make my arrows drunken with blood, and my sword shall devour flesh; from the blood of the slain and of the captives, from the crushed head of the enemy.

43 Speak aloud, O ye nations, the praises of his people; for he will avenge the blood of his servants, and vengeance will he render to his adversaries, and forgive his land, and people.

44 And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

45 And when Moses had made an end of speaking all these words to all Israel:

46 He said unto them, Set your hearts unto all the words which I testify against you this day, so that ye may command them your children, to observe to do all the words of this law.

47 For it is not a vain word for you; on the contrary, it is your life; and through this word shall ye live many days in the land, whither ye go over the Jordan to possess it.

48 And the Lord spoke unto Moses on that self-same day, saying,

49 Get thee up into this mountain of 'Abarim, unto mount Nebo, which is in the land of Moab, that is in front of Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;

50 And die on the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died on mount Hor, and was gathered unto his people;

51 Because ye trespassed against me in the midst of the children of Israel at the waters of contention at Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 For from afar shalt thou see the land; but thither shalt thou not go unto the land which I give the children of Israel.

DEUTERONOMY (DEVARIM) CHAPTER 33

1 And this is the blessing, wherewith Moses, the man of God, blessed the children of Israel before his death.

2 And he said, The Lord came from Sinai, and rose up from Seir unto them: he shone forth from mount Paran, and he came from among myriads of saints; from his right hand he gave a fiery law unto them.

3 Yea, thou also lovedst the tribes; all their saints were in thy hand; and they, prostrate before thy feet, received thy words.

4 “The law which Moses commanded us, is the inheritance of the congregation of Jacob.”

5 Thus became he king in Yeshurun, when the heads of the people were assembled, as one the tribes of Israel.

6 May Reuben live, and not die; and may not his men be few.

7 And this is [the blessing] of Judah, and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let the power of his hands contend for him; and be thou a help to him from his adversaries.

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8 And of Levi he said, Thy Thummim and thy Urim are with thy holy man, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said of his father and of his mother, I have not seen him; and who did not acknowledge his brothers, nor regarded his own children; for they observe thy word, and thy covenant they keep.

10 They shall teach thy ordinances unto Jacob, and thy law unto Israel: they shall put incense before thee, and whole burnt-sacrifice upon thy altar.

11 Bless, O Lord, his substance, and receive favorably the work of his hands: crush the loins of those that rise up against him, and those that hate him, that they cannot rise again.

12 And of Benjamin he said, The beloved of the Lord [is he], he shall dwell in safety by him: he will shield him all the day long, and between his shoulders will he dwell.

13 And of Joseph he said, Blessed of the Lord be his land, through the precious gift of heaven, through the dew, and through the deep that coucheth beneath,

14 And through the precious fruits brought forth by the sun, and through the precious things put forth by the moon,

15 And through the best things of the ancient mountains, and through the precious things of the everlasting hills,

16 And through the precious things of the earth and its fulness, and through the goodwill of him that dwelt in the thorn-bush: may this blessing come upon the head of Joseph, and upon the crown of the head of him that was separated from his brothers.

17 His first-born steer is adorned with glory, and his horns are like the horns of reem; with them shall he push nations together to the ends of the earth: and they are the myriads of Ephraim, and they are the thousands of Menasseh.

18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They will call the tribes unto the mountain; there will they offer sacrifices of righteousness; for they will suck the abundance of the seas, and the treasures hid in the sand.

20 And of Gad he said, Blessed be he that enlargeth Gad: like a lioness lieth he down, and teareth off the arm with the crown of the head.

21 And he provided the first part for himself, because there is the field of the law-giver, of the hidden; and he went forth at the head of the people: he executed the justice of the Lord, and his judgments with Israel.

22 And of Dan he said, Dan is a lion's whelp, that leapeth forth from Bashan.

23 And of Naphtali he said, O Naphtali, satisfied with favor, and full of the blessing of the Lord, take thou possession of the west and the south.

24 And of Asher he said, More than [all] the children be Asher blessed: he shall be the most favored of his brethren, and bathe his foot in oil.

25 Iron and copper shall be thy bolts; and as thy [younger] days so shall thy old age be.

26 There is none like unto the God of Yeshurun, who rideth to help thee upon the heavens, and in his excellency upon the skies.

27 Thy refuge is the eternal God, and here beneath, the everlasting arms; and he thrust out the enemy from before thee; and he said, Destroy.

28 And then dwelt Israel in safety, alone, the fountain of Jacob; in a land of corn and wine; also its heavens shall drop down dew.

29 Happy art thou, O Israel! who is like unto thee, O people, saved by the Lord, the Shield of thy help, and who is the Sword of thy excellency! and thy enemies shall fawn upon thee; and thou shalt tread upon their high-places.

DEUTERONOMY (DEVARIM) CHAPTER 34

1 And Moses went up from the plains of Moab unto the mount of Nebo, to the top of Pisgah, that is before Jericho; and the Lord showed him all the land [from] Gil'ad unto Dan,

2 And all Naphtali, and the land of Ephraim, and Menasseh, and all the land of Judah, unto the western sea.

3 And the south, and the plain, the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, Unto thy seed will I give it: I have let thee see it with thy eyes, but thither shalt thou not go over.

5 And Moses the servant of the Lord died there in the land of Moab, according to the order of the Lord.

6 And he buried him in the valley in the land of Moab, opposite Beth-peor; but no man knoweth of his sepulchre unto this day.

7 And Moses was a hundred and twenty years old when he died; his eye was not dimmed, and his natural force had not abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days; and then were ended the days of weeping and mourning for Moses.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did, as the Lord had commanded Moses.

10 And there arose not a prophet since then in Israel like unto Moses, whom the Lord knew face to face,

11 In respect to all the signs and the wonders, which the Lord had sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in respect to all that mighty hand, and in all the great terrific deeds which Moses displayed before the eyes of all Israel..

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THE PROPHETS

Hebrew: NEVI'IM; MASTER TEACHERS OF THE LAW
(Christian Bibles call this Part 'Historical Books')

THE BOOK OF JOSHUA

Hebrew Title: Sefer Yehoshua
("The Book of the Saviour")
Estimated Range of Dating: c. 640–540 B.C.

(The Book of Joshua (Hebrew: Sefer Yehoshua) is the sixth book in the Tanakh [the Hebrew Bible] and the Christian Old Testament, and is the first book of the Nevi'im [the Rishonim, the Primary Major Prophets], the Deuteronomistic history, which is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (torah) revealed to Moses.

[Etymology: Joshua derives from the Hebrew word 'Yehoshua.' And this is a combination of YHWH, 'Yahweh' or in short Ye (meaning God, like 'yahu' or 'el' at the end of names) with hoshea or hoshia, 'to save', thus meaning "Yahweh is salvation" or better 'God's Saviour'. By cognate a direct equivalent to Jesus via Latin Iesus and Greek Iesous from Aramaic Yeso, akin to Hebrew Yeshua, a variant of Yehoshua'. The Greek Septuagint translation of the Hebrew Bible and the Greek New Testament consistently render the two Hebrew names 'Yehoshua' (whence Joshua) and 'Yeshua' (whence Jeshua) into Greek as Iesous (whence Jesus) with no distinction between Jesus and Joshua. While Yeshua is the form in some English bibles, Jeshua appears in the King James Version. In the Wycliffe Bible (Middle English), the forms used are Jhesus and Jhesu.]

Authorship and Date: *Tradition says, it was Joshua, son of Nun, who wrote the book. However, the Book of Joshua is an anonymous work. The Babylonian Talmud, written in the 3rd to 5th centuries AD, attributed it to Joshua himself, but this idea was rejected as untenable by John Calvin (1509–64), and by the time of Thomas Hobbes (1588–1679) it was recognised that the book must have been written much later than the period it depicted. There is now general agreement that it was composed as part of a larger work, the Deuteronomistic history, stretching from the Book of Deuteronomy to the Books of Kings, composed first at the court of king Josiah in the late 7th century BC, and revised and completed after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BC, and possibly after the return from the Babylonian exile in 538 BC.*

Historicity: *Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The prevailing scholarly view is that Joshua is not a factual account of historical events. However, they are wrong. The apparent setting of Joshua in the 14th century BC corroborates with the Bronze Age Collapse, which was indeed a time of widespread city-destruction. However, with a few exceptions (Hazor, Lachish), the destroyed cities are not the ones the Bible associates with Joshua, and the ones it does associate with him show little or no sign of even being occupied at the time. Ai was first excavated by Judith Marquet-Krause. The archaeological evidence shows that Jericho and Ai were not occupied in the Near Eastern Late Bronze Age.*

The story of the conquest look like pure fantasy and nationalist propaganda of the 8th century BC kings of Judah and their claims to the territory of the Kingdom of Israel; incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BC). Many events might be exaggerated by the autor. But as usual, there is a kernel of truth in the story. The Amarna letters [See: The Grand Bible, pp. 2140] talk about the Habiru on a conquest spree and they give chilling details of the distess the Canaanites of those days faced. [* The Amarna letters (also called The Amarna Correspondence or Amarna Tablets) are an archive found in Egypt in 1887, written in Akkadian cuneiform script on some 350 clay tablets. They consist mostly of letters and State records sent to Kings Amenhotep III and Amenhotep IV of Egypt by representatives in Canaan, Amurru (Phoenicia), and Mesopotamia, during the New Kingdom, spanning a period of 30 years between c. 1360–1332 BC. The letters give the impression that the monotheistic Akhenaten supported the Habiru / Hebrew by ignoring the desperate cry for help of the Canaanite governors.]*

Manuscripts: *Fragments of Joshua dating to the Hasmonean period were found among the Dead Sea Scrolls (4QJosha and 4QJoshb, found in Qumran Cave 4). The Septuagint (Greek translation from the 3rd century BC) is found in manuscripts such as Washington Manuscript I (5th century AD), and a reduced version of the Septuagint text is found in the illustrated Joshua Roll. The earliest complete copy of the book in Hebrew is in the Aleppo Codex (10th century AD).*

Plot: *After the death of Moses, God put Joshua in charge of the people. Joshua sent two spies to spy on the city of Jericho. A woman prostitute called Rahab hid these two men and told the enemies they had already left. She hid them on top of her roof, underneath stalks of flax. The spies later promised that they would keep the oath that Joshua made with them. Jericho fell when the people of Israel, instructed by God, circled around the wall of Jericho seven times and blew their ram's horns, and on the seventh time, they all shouted with a great shout, causing the wall to fall. Joshua told the spies to*

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go to Rahab's house and bring out her family and belongings. The spies did as they were told, as they kept the oath. Joshua saved Rahab's life, and she went to live in Israel.

Later, God told Joshua to invade the city of Ai. After they did this, the people of Gibeon tricked Joshua into a treaty. However, three days later, the people of Israel realized that they really made a treaty with Gibeon's neighbors, the Hivites. The Hivities became cursed, but the people of Gibeon promised that they would do whatever the Israelites say. After making peace with the Hivites, they went to lay siege to Gibeon. The Gibeonites sent a message to Joshua saying he needs to save the people of Gibeon. So, God killed many of the Amorites by making large hailstones. Then Joshua made the sun stay over Gibeon, and the moon over Ajalon. Joshua later got very old and died.

About Faith and Wrath: *The overarching theological theme of the Deuteronomistic history is faithfulness and God's mercy, and their opposites, faithlessness and God's wrath. In the Book of Judges, the Books of Samuel, and the Books of Kings, the Israelites become faithless and God ultimately shows his anger by sending his people into exile. But in Joshua Israel is obedient, Joshua is faithful, and God fulfills his promise and gives them the land as a result. Yahweh's war campaign in Canaan validates Israel's entitlement to the land and provides a paradigm of how Israel was to live there: twelve tribes, with a designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary, all in obedience to the commands of Moses as found in the Book of Deuteronomy.*

About God and Israel: *The Book of Joshua takes forward Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles. For example, the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability. The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. Chapter 22:19 even hints that the land across the Jordan is unclean and that the tribes who live there have secondary status.*

About the Land: *Land is the central topic of Joshua. The introduction to Deuteronomy recalled how Yahweh had given the land to the Israelites but then withdrew the gift when Israel showed fear and only Joshua and Caleb had trusted in God. The land is Yahweh's to give or to withhold, and the fact that he has promised it to Israel gives Israel an inalienable right to take it. For exilic and post-exilic readers, the land was both the sign of Yahweh's faithfulness and Israel's unfaithfulness, as well as the centre of their ethnic identity. In Deuteronomistic theology, "rest" meant Israel's unthreatened possession of the land, the achievement of which began with the conquests of Joshua.*

About the Enemy: *Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." This practice was known as herem, as described in Deuteronomy 20:17, which entailed no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (e.g. to ensure Israel's purity, fulfill God's promise, judge the Canaanites for their "sexual misconduct") but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."*

About Obedience: *Obedience versus disobedience is a constant theme of the work. Obedience ties in the Jordan crossing, the defeat of Jericho and Ai, circumcision and Passover, and the public display and reading of the Law. Disobedience appears in the story of Achan (stoned for violating the herem command), the Gibeonites, and the altar built by the Transjordan tribes. Joshua's two final addresses challenge the Israel of the future (the readers of the story) to obey the most important command of all, to worship Yahweh and no other gods. Joshua thus illustrates the central Deuteronomistic message, that obedience leads to success and disobedience to ruin.*

On Moses, Joshua and Josiah: *The Deuteronomistic history draws parallels in proper leadership between Moses, Joshua and Josiah. God's commission to Joshua in chapter 1 is framed as a royal installation. The people's pledge of loyalty to Joshua as the successor of Moses recalls royal practices. The covenant-renewal ceremony led by Joshua was the prerogative of the kings of Judah. God's command to Joshua to meditate on the "book of the law" day and night parallels the description of Josiah in 2 Kings 23:25 as a king uniquely concerned with the study of the law. The two figures had identical territorial goals; Josiah died in 609 BC while attempting to annex the former Israel to his own kingdom of Judah.*

Some of the parallels with Moses can be seen in the following, and not exhaustive, list:

- *Joshua sent spies to scout out the land near Jericho, just as Moses sent spies from the wilderness to scout out the Promised Land*
- *Joshua led the Israelites out of the wilderness into the Promised Land, crossing the Jordan River as if on dry ground, just as Moses led the Israelites out of Egypt through the Red Sea, which they crossed as if on dry land*
- *After crossing the Jordan River, the Israelites celebrated the Passover just as they did immediately before the Exodus*
- *Joshua's vision of the "commander of Yahweh's army" is reminiscent of the divine revelation to Moses in the burning bush*

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• Joshua successfully intercedes on behalf of the Israelites when Yahweh is angry for their failure to fully observe the "ban" (herem), just as Moses frequently persuaded God not to punish the people

• Joshua and the Israelites were able to defeat the people at Ai because Joshua followed the divine instruction to extend his sword, just as the people were able to defeat the Amalekites as long as Moses extended his hand that held the staff of God

• Joshua is "old, advanced in years" at the time when the Israelites can begin to settle on the promised land, just as Moses was old when he died having seen, but not entered, the Promised Land

• Joshua served as the mediator of the renewed covenant between Yahweh and Israel at Shechem,[79] just as Moses was the mediator of Yahweh's covenant with the people at Mount Sinai/Mount Horeb.

• Before his death, Joshua delivered a farewell address to the Israelites, just as Moses had delivered his farewell address.

• Moses lived to be 120 and Joshua lived to be 110.

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JOSHUA (YEHOSHUA / JESUS) CHAPTER 1

1 And it came to pass after the death of Moses, the servant of the Lord, that the Lord spoke unto Joshua the son of Nun, the minister of Moses, saying,

2 Moses my servant is dead; now therefore arise, pass over this Jordan, thou, and all this people, unto the land which I do give to them, to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your boundary.

5 No man shall be able to stand up before thee all the days of thy life; as I was with Moses, so will I be with thee: I will not let thee fail, nor forsake thee.

6 Be strong and of a good courage; for thou shalt divide for an inheritance unto this people the land, which I swore unto their fathers to give to them.

7 Only be thou strong and very courageous, to observe to do according to all the law, which Moses my servant hath commanded thee: turn not from it to the right hand or to the left; in order that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, in order that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success.

9 Behold, I have commanded thee, Be strong and of good courage; be not dismayed, neither be thou discouraged; for the Lord thy God is with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the midst of the camp, and command the people, saying, Prepare yourselves provisions; for after only three days more ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you, to possess it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Menasseh, spoke Joshua, saying,

13 Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath granted you rest, and hath given you this land;

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side of the Jordan; but ye shall pass over armed before your brethren, all the mighty men of valor, and help them;

15 Until the Lord shall have granted your brethren rest, as he hath done to you, and they also have taken possession of the land which the Lord your God giveth them: then shall ye

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return unto the land of your possession, and possess it, which Moses the servant of the Lord gave you on this side of the Jordan, toward the rising of the sun.

16 And they answered Joshua, saying, All that thou hast commanded us will we do, and whithersoever thou wilt send us will we go.

17 Entirely so as we have hearkened unto Moses, thus will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

18 Every man that doth rebel against thy order, and will not hearken unto thy words in all that thou mayest command him, shall be put to death: only be strong and of a good courage.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 2

1 And Joshua, the son of Nun, had sent out from Shittim two men as spies, secretly, saying, Go ye, view the land and especially Jericho; and they went, and came unto the house of a woman, a harlot, whose name was Rachab, and they lodged there.

2 And it was told unto the king of Jericho, saying, Behold, men came in hither this night, of the children of Israel, to search out the country.

3 And the king of Jericho sent to Rachab, saying, Bring forth the men who are come to thee, who came to thy house; for, to search out all the country are they come.

4 But the woman had taken the two men, and hidden them; and she said, It is true, the men came unto me, but I knew not whence they were.

5 And it came to pass, about the time of shutting the gate, when it was dark, that the men went out; I know not whither the men are gone: pursue quickly after them, for ye can overtake them.

6 But she had brought them up to the roof, and had hidden them among the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them, by the way to the Jordan unto the fords; and the gate was closed, as soon as those who pursued after them were gone out.

8 But they had not yet laid themselves down, when she came up unto them upon the roof.

9 And she said unto them, I know that the Lord hath given you the land, and that the terror of you hath fallen upon us, and that all the inhabitants of the land are become faint-hearted, because of you.

10 For we have heard, how that the Lord dried up the waters of the Red Sea before you, when ye went forth out of Egypt; and what ye have done unto the two kings of the Emorites, who were on the other side of the Jordan, unto Sichon and 'Og, whom ye have utterly destroyed.

11 And when we heard this, our heart melted, and there remained not any more courage in any man, because of you; for the Lord your God is alone God in the heavens above, and upon the earth beneath.

12 And now swear, I pray you, unto me by the Lord, because I have shown you kindness, that ye will also, for your part, show kindness, unto my father's house; and give me a sure token,

13 That ye will preserve the life of my father, and my mother, and my brothers, and my sisters, and all that they have, and deliver our lives from death.

14 And the men said unto her, Our life shall be [doomed] to death instead of yours, if ye tell not this our business; and it shall be, when the Lord giveth us the land, that we will show thee kindness and truth.

15 Then she let them down by a cord through the window; for her house was within the town wall, and within the wall she dwelt.

16 And she said unto them, Get you to the mountain, lest the pursuers meet with you; and hide yourselves there three days, until the pursuers be returned; and afterward ye may go your way.

17 And the men said unto her, We will be blameless of this thy oath which thou hast caused us to swear.

18 Behold, when we come into the land, this line of scarlet thread shalt thou bind in the window by which thou hast let us down; and thy father, and thy mother, and thy brothers, and all thy father's household, thou must bring together unto thee into the house.

19 And it shall be, that whosoever will go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever will remain with thee in the house, his blood shall be on our head, if a hand be laid upon him.

20 And if thou tell this our business, then will we be free of thy oath which thou hast caused us to swear.

21 And she said, According unto your words, so be it; and she dismissed them, and they departed; and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and they remained there three days, until the pursuers were returned; and the pursuers sought throughout all the way, but found nothing.

23 And the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and related to him all the things that had befallen them.

24 And they said unto Joshua, Truly the Lord hath given up into our hand all the country; for all the inhabitants of the country are already become faint-hearted because of us.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 3

1 And Joshua rose early in the morning; and they broke up from Shittim, and came close to the Jordan, he and all the children of Israel; and they lodged there before they passed over.

2 And it came to pass at the end of three days, that the officers passed through the midst of the camp.

3 And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then shall ye break up from your place, and go after it.

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4 Nevertheless there shall be a space between you and it, of about two thousand cubits by measure: come not near unto it, in order that ye may know the way by which ye must go; for ye have not passed this way heretofore.

5 And Joshua said unto the people, Sanctify yourselves; for tomorrow will the Lord do wonders in the midst of you.

6 And Joshua said unto the priests, as followeth, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the Lord said unto Joshua, This day will I begin to make thee great in the eyes of all Israel, that they may know that, as I was with Moses, so will I be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the waters of the Jordan, ye shall stand still in the Jordan.

9 And Joshua said unto the children of Israel, Approach hither, and hear the words of the Lord your God.

10 And Joshua said, Hereby shall ye know that the living God is in the midst of you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Emorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into the Jordan.

12 And now take yourselves twelve men out of the tribes of Israel, one man each out of every tribe.

13 And it shall come to pass, that as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off, namely, the waters that come down from above; and they shall stand up as a wall.

14 And it came to pass, when the people broke up from their tents, to pass over the Jordan, and the priests the bearers of the ark of the covenant were before the people;

15 And as they that bore the ark were come up to the Jordan, and the feet of the priests that bore the ark were dipped in the edge of the water, [the Jordan, however, had overflowed all its banks all the time of harvest,]

16 That the waters which came down from above stood still and rose up as a wall, very far from the city Adam, which is beside Zarethan; and those that ran down toward the sea of the plain, the salt sea, failed, were cut off; and the people passed over opposite to Jericho.

17 And the priests that bore the ark of the covenant of the Lord stood firm on dry ground in the midst of the Jordan, and all the Israelites passed over on dry ground, until all the people had finished passing over the Jordan.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 4

1 And it came to pass, when all the people had finished passing over the Jordan, That the Lord said unto Joshua, as followeth,

2 Take yourselves twelve men out of the people, one man each out of every tribe,

3 And command ye them, saying, Take yourselves hence out of the midst of the Jordan, out of the place where the priests' feet stood firmly, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place, where ye will lodge this night.

4 Then did Joshua call the twelve men, whom he had appointed out of the children of Israel, one man each out of every tribe:

5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of the Jordan, and take yourselves up every man one stone upon his shoulder, according unto the number of the tribes of the children of Israel;

6 In order that this may be a sign among you, when your children ask in time to come, saying, What mean ye by these stones?

7 That ye shall answer them, That the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it passed over the Jordan, the waters of the Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua had commanded; and they took up twelve stones out of the midst of the Jordan, as the Lord had spoken unto Joshua, according to the number of the tribes of the children of Israel; and they carried them over with them unto the place where they lodged, and laid them down there.

9 Twelve stones also did Joshua set up in the midst of the Jordan, on the spot where the feet of the priests who bore the ark of the covenant had stood: and they have remained there unto this day.

10 But the priests who bore the ark stood in the midst of the Jordan, until every thing was finished that the Lord had commanded Joshua to speak unto the people, according to all that Moses had commanded Joshua; and the people hastened and passed over.

11 And it came to pass, when all the people had finished passing over, that the ark of the Lord passed over with the priests in the presence of the people.

12 And the children of Reuben, and the children of Gad, and the half tribe of Menasseh, passed over armed before the children of Israel, as Moses had spoken unto them:

13 About forty thousand ready armed for war, did they pass over before the Lord unto battle, to the plains of Jericho.

14 On that day the Lord made Joshua great in the eyes of all Israel; and they feared him, as they had feared Moses, all the days of his life.

15 And the Lord said unto Joshua, as followeth,

16 Command the priests that bear the ark of the testimony, that they come up out of the Jordan.

17 And Joshua commanded the priests, saying, Come ye up out of the Jordan.

18 And it came to pass, when the priests that bore the ark of the covenant of the Lord were come up out of the midst of the Jordan, the soles of the feet of the priests were lifted up unto the dry land, that the waters of the Jordan returned

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unto their place, and flowed over all its banks, as on the preceding days.

19 And the people came up out of the Jordan on the tenth day of the first month, and encamped in Gilgal, on the extreme eastern border of Jericho.

20 And those twelve stones, which they had taken out of the Jordan, did Joshua set up in Gilgal.

21 And he said unto the children of Israel, thus, When your children shall ask in time to come their fathers, saying, What mean these stones?

22 Then shall ye let your children know, saying, On dry land did Israel pass over this Jordan;

23 That the Lord your God dried up the waters of the Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over;

24 In order that all the nations of the earth may know the hand of the Lord, that it is mighty; in order that ye may fear the Lord your God all the days.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 5

1 And it came to pass, when all the kings of the Emorites, who were on the side of the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that the Lord had dried up the waters of the Jordan from before the children of Israel, until they were passed over, that their heart melted, and there remained no more any courage in them, because of the children of Israel.

2 At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made himself sharp knives, and circumcised the children of Israel at the hill of 'Araloth.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, the males, all the men of war, died in the wilderness on the way, after their going forth out of Egypt.

5 For all the people that came out were circumcised; but all the people that were born in the wilderness on the way at their going forth out of Egypt, they had not circumcised.

6 For during forty years the children of Israel wandered in the wilderness, till there was an end of all the people, the men of war, who were come out of Egypt, who had not obeyed the voice of the Lord; unto whom the Lord had sworn that he would not let them see the land, which the Lord had sworn unto their fathers that he would give unto us, a land flowing with milk and honey.

7 But their children he raised up in their stead: these did Joshua circumcise; for they were uncircumcised, because they had not circumcised them on the way.

8 And it came to pass, when the whole people had all been circumcised, that they abode in their places in the camp till they were healed.

9 And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. And he called the name of the place Gilgal unto this day.

10 And the children of Israel encamped in Gilgal, and they prepared the passover- offering on the fourteenth day of the month at evening in the plains of Jericho.

11 And they ate of the corn of the land on the morrow after the passover-offering, unleavened cakes and parched corn, on the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the corn of the land; and the children of Israel had not any more manna; but they did eat of the product of the land of Canaan during that year.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, a man was standing over against him with his sword drawn in his hand; and Joshua went unto him, and said to him, Art thou for us, or for our adversaries?

14 And he said, No; for I am a captain of the host of the Lord: now am I come. And Joshua fell on his face to the earth, and bowed himself, and said to him, What doth my lord speak unto his servant?

15 And the captain of the Lord's host said unto Joshua, Put off thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 6

1 Now Jericho was shut up, and barred up, because of the children of Israel: no one went out, and no one came in.

2 And the Lord said unto Joshua, See, I have given into thy hand Jericho and its king, even the mighty men of valor.

3 And ye shall compass the city, all the men of war, going round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven cornets of rams' horns; and on the seventh day shall ye compass the city seven times, and the priests shall blow with the cornets.

5 And it shall come to pass, that, when they blow a long blast with the ram's horn, when ye hear the sound of the cornet all the people shall utter a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven cornets of rams' horns before the ark of the Lord.

7 And he said unto the people, Pass on, and compass the city, and let the armed men pass on before the ark of the Lord.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven cornets of rams' horns before the Lord, passed on and blew with the cornets; and the ark of the covenant of the Lord followed them.

9 And the armed men went before the priests that blew the cornets, and the rereward came after the ark, going on, and blowing with the cornets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall any word

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proceed out of your mouth, until the day I bid you, Shout; and then shall ye shout.

11 So the ark of the Lord compassed the city, going round it once; and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the Lord.

13 And the seven priests bearing the seven cornets of rams' horns before the ark of the Lord went on continually, and blew with the cornets; and the armed men went before them; and the rereward came after the ark of the Lord, going on, and blowing with the cornets.

14 And they compassed the city on the second day once, and returned into the camp: so did they six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after this manner seven times; only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priest blew with the cornets, that Joshua' said unto the people, Shout; for the Lord hath given you the city.

17 And the city shall be devoted, it, and all that is therein, to the Lord: only Rachab the harlot shall live, she and all that are with her in the house; because she did hide the messengers that we sent.

18 But ye, keep yourselves from the devoted things, lest ye devote and yet take of the devoted things, and make the camp of Israel a curse, and trouble it.

19 And all the silver, and gold, and vessels of copper and iron, shall be holy unto the Lord: into the treasury of the Lord shall they come.

20 So the people shouted, when they blew with the cornets; and it came to pass, when the people heard the sound of the cornet, that the people uttered a great shout, and the wall fell down flat, and the people went up into the city, every man straight before him, and they captured the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and lamb, and ass, with the edge of the sword.

22 But unto the two men that had spied out the country, Joshua said, Go into the house of the woman, the harlot, and bring out thence the woman, and all belonging to her, as ye have sworn unto her.

23 And the young men, the spies, went in, and brought out Rachab, and her father, and her mother, and her brothers, and all belonging to her: and they brought out all her kindred, and they left them without the camp of Israel.

24 And the city they burnt with fire, and all that was therein: only the silver, and the gold, and the vessels of copper and of iron, they put into the treasury of the house of the Lord.

25 And Rachab the harlot did Joshua save alive, and her father's household, and all belonging to her; and she dwelt in the midst of Israel even unto this day; because she had hidden the messengers, whom Joshua had sent to spy out Jericho.

26 And Joshua adjured [the people] at that time, saying, Cursed be the man before the Lord, that will rise up and build this city Jericho: with his first-born shall he lay its foundation, and with his youngest shall he set up its gates.

27 And the Lord was with Joshua; and his fame was spread throughout all the country.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 7

1 But the children of Israel committed a trespass on the devoted things; for 'Achan, the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of Judah, took of the devoted things: and the anger of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to 'Ai, which is beside Beth-aven, on the east side of Beth-el, and said unto them, thus, Go up and spy out the country. And the men went up and spied out 'Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite 'Ai: do not fatigue all the people [to go] thither; for they are but few.

4 So there went up thither of the people about three thousand men; and they fled before the men of 'Ai.

5 And the men of 'Ai smote of them about thirty and six men; and they chased them from before the gate unto the stone-quarries, and smote them on the declivity [of the hill]; wherefore the heart of the people melted, and became as water.

6 And Joshua rent his clothes, and fell upon his face to the earth before the ark of the Lord until the evening, he with the elders of Israel, and they put dust upon their head.

7 And Joshua said, Alas, O Lord Eternal, wherefore hast thou caused this people to pass over the Jordan, to deliver us into the hand of the Emorites, to destroy us? and oh! that we had been content, and dwelt on the other side of the Jordan!

8 I pray thee, O Lord, what shall I say, since Israel have turned their back before their enemies!

9 And when the Canaanites and all the inhabitants of the land will hear of it, they will environ us round, and cut off our name from the earth; and what wilt thou do for thy great name?

10 And the Lord said unto Joshua, Get thee up; wherefore liest thou upon thy face.

11 Israel hath sinned, and they have also transgressed my covenant which I have commanded them; and they have also taken of the devoted things, and have also stolen, and have also dissembled, and they have also put it into their own vessels.

12 Therefore will the children of Israel not be able to stand up before their enemies; their back will they turn before their enemies, because they have become accursed: I will not be any more with you, except ye destroy the accursed from among you.

13 Rise up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus hath said the Lord the God of Israel, An accursed thing is in the midst of thee, O Israel: thou shalt not be able to stand up before thy enemies, until ye have removed the accursed from among you.

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14 And ye shall be brought near in the morning according to your tribes: and it shall be, that the tribe which the Lord will seize shall come near according to its families; and the family which the Lord will seize shall come near by households; and the household which the Lord shall seize will come near by its men.

15 And it shall be, that he that is seized with the accursed thing shall be burnt with fire, he, and all that he hath; because he hath transgressed the covenant of the Lord, and because he hath wrought wickedness in Israel.

16 So Joshua rose up early in the morning, and brought Israel near by their tribes, and the tribe of Judah was seized;

17 And he brought near the family of Judah, and he seized the family of the Zarchites; and he brought near the family of the Zarchites by its men, and Zabdi was seized;

18 And he brought near his household by its men, and 'Achan, the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of Judah, was seized.

19 And Joshua said unto 'Achan, My son, give, I pray thee, glory to the Lord, the God of Israel, and make confession unto him; and tell me, I pray thee, what thou hast done: hide nothing from me.

20 And 'Achan answered Joshua, and said, Truly! I have indeed sinned against the Lord the God of Israel, and thus and thus have I done:

21 I saw among the spoil a handsome Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels in weight, and I coveted them, and took them; and, behold, they are hidden in the earth in the midst of my tent, with the silver beneath the same.

22 Joshua thereupon sent messengers, and they ran unto the tent; and, behold, it was hidden in his tent, and the silver beneath it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and they laid them out before the Lord.

24 And Joshua took 'Achan the son of Zerach, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his ox, and his ass, and his sheep, and his tent, and all that he had, and all Israel were with him, and they brought them up unto the valley of 'Achor.

25 And Joshua said, How hast thou troubled us! so shall the Lord trouble thee this day. And all Israel stoned him with stones, and burnt them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones [which is] unto this day; and the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of 'Achor, unto this day.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 8

1 And the Lord said unto Joshua, Fear not, neither be thou discouraged: take with thee all the people of war, and arise, go up to 'Ai; see, I have given into thy hand the king of 'Ai, and his people, and his city, and his land.

2 And thou shalt do to 'Ai and to its king as thou hast done unto Jericho and its king; only its spoil and its cattle shall ye take for booty unto yourselves; but lay thee an ambush for the city in its rear.

3 So Joshua arose, and all the people of war, to go up against 'Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, in the rear of the city; go not very far from the city; and be ye all ready;

5 And I, and all the people that are with me, will approach unto the city; and it shall come to pass that, when they come out against us, as at the first time, we will flee before them;

6 And they will come out after us, till we have drawn them from the city; for they will say, They flee from us as at the first time: and we will flee before them.

7 And then shall ye rise up from the ambush, and take possession of the city; and the Lord your God will deliver it in into your hand.

8 And it shall be, that as soon as ye have seized the city, ye shall set the city on fire; according to the word of the Lord shall ye do: see, I have commanded you.

9 And Joshua sent them off: and they went to lie in ambush, and remained between Beth-el and 'Ai, on the west side of 'Ai; but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people, toward 'Ai.

11 And all the people of war that were with him went up, and drew nigh, and came opposite the city, and encamped on the north side of 'Ai; and the valley was between them and 'Ai.

12 And he took about five thousand men, and set them as an ambush between Beth-el and 'Ai, on the west side of 'Ai.

13 And the people, all the camp that was on the north of the city, and its ambush on the west of the city got ready; and Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of 'Ai saw this, the men of the city hastened and rose up early, and went out against Israel to battle, he and all his people, at the time appointed, before the plain; but he knew not that there was an ambush against him in the rear of the city.

15 And Joshua and Israel feigned themselves beaten before them, and fled by the way of the wilderness.

16 And all the people that were in 'Ai were called together to pursue after them; and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in 'Ai or Beth-el, that went not out after Israel; and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward 'Ai; for into thy hand will I give it. And Joshua stretched out the spear which was in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he stretched out his hand; and they

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entered into the city, and took possession of it, and hastened and set the city on fire.

20 And the men of 'Ai turned [and looked] behind them, and they saw, and, behold, the smoke of the city ascended up to heaven; and they had no power to flee this way or that way; and the people that had fled to the wilderness turned back upon the pursuers.

21 For when Joshua and all Israel saw that the ambush had seized the city, and that the smoke of the city ascended: they turned back, and smote the men of 'Ai.

22 And the others issued out of the city against them; so that the Israelites had them in the middle, some on this side, and some on that side; and they smote them, until there was not left of them one that remained or escaped.

23 And the king of 'Ai they caught alive, and brought him to Joshua.

24 And it came to pass, that, when Israel had made an end of slaying all the inhabitants of 'Ai in the field, in the wilderness wherein they had pursued them, and when they were all fallen by the edge of the sword, until they were consumed, All the Israelites returned unto 'Ai, and smote it with the edge of the sword.

25 And [the number of] all that fell in that day, both of men and women, was twelve thousand, all the people of 'Ai.

26 And Joshua drew not back his hand, wherewith he had stretched out the spear, until he had utterly destroyed all the inhabitants of 'Ai.

27 Only the cattle and the spoil of that city Israel took as booty unto themselves, according to the word of the Lord which he had commanded Joshua.

28 And Joshua burnt 'Ai, and made it a ruinous heap of desolation for ever, even unto this day,

29 And the king of 'Ai he hanged on a tree until eventide; and at the going down of the sun, Joshua commanded, and they took his carcass down from the tree and cast it at the entrance of the city gate, and they raised over him a great heap of stones, [which is] even unto this day.

30 Then did Joshua build an altar unto the Lord, the God of Israel on mount 'Ebal,

31 As Moses the servant of the Lord had commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no one had lifted up any iron tool; and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and the officers, and their judges, stood on this side and on that side of the ark, opposite the priests the Levites, who bore the ark of the covenant of the Lord, the stranger no less than the native born: half of them turned toward mount Gerizzim, and the other half of them turned toward mount 'Ebal; as Moses the servant of the Lord had commanded, to bless the people of Israel at first.

34 And afterward he read all the words of the law, the blessing and the curse, all, just as it is written in the book of the law.

35 There was not a word of all that Moses had commanded, which Joshua did not read before all the congregation of Israel, with the women, and the little ones, and the stranger that walked in the midst of them.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 9

1 And it came to pass, when all the kings that were on this side of the Jordan, in the mountain, and in the lowlands, and in all the coast of the great sea opposite Lebanon, the Hittites, and the Emorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, heard this,

2 That they assembled themselves all together, to fight with Joshua and with Israel, with one accord.

3 And when the inhabitants of Gib'on heard what Joshua had done unto Jericho and unto 'Ai,

4 They also did work wilily, and went and feigned to be messengers, and took old sacks for their asses, and wine-bottles, old, and rent, and bound up;

5 And [put] old and patched-up shoes upon their feet, and old garments upon themselves; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We are come from a far-off country; and now make ye a covenant with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell in the midst of us; and how can we make a covenant with you:

8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and whence come ye!

9 And they said unto him, From a very far-off country are thy servants come, because of the name of the Lord thy God; for we have heard his fame, and all that he hath done in Egypt;

10 And all that he hath done to the two kings of the Emorites, that were beyond the Jordan, to Sichon the king of Cheshbon, and to 'Og the king of Bashan, who was at 'Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country said to us, as followeth, Take provisions with you for the journey, and go to meet them, and say unto them, Your servants are we: and now make ye with us a covenant.

12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; and now, behold, it is dry, and it is become mouldy:

13 And these wine-bottles, which we filled, when new,— but behold, they are now become rent; and these our garments and our shoes are become worn out by reason of the very long journey.

14 And the men took of their provisions, but the decision of the Lord they did not ask.

15 And Joshua made peace with them, and made a covenant with them, to let them live; and the princes of the congregation swore unto them.

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16 And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbors, and that they dwelt in the midst of them.

17 And the children of Israel broke up, and came unto their cities on the third day; and their cities were Gib'on, and Kephirah, and Beeroth, and Kiryath-ye'arim.

18 And the children of Israel smote them not; because the princes of the congregation had sworn unto them by the Lord, the God of Israel; but all the congregation murmured against the princes.

19 And all the princes said unto all the congregation, We have sworn unto them by the Lord the God of Israel: and now we cannot touch them.

20 This will we do to them, and we will let them live, that there be no wrath upon us, on account of the oath which we have sworn unto them.

21 And the princes said unto them, Let them live: and they became hewers of wood and drawers of water unto all the congregation, as the princes had spoken unto them.

22 And Joshua called for them, and he spoke unto them, saying, Wherefore have ye deceived us, saying, We are very far from you: whereas ye dwell in the midst of us?

23 And now be ye cursed, and there shall not cease to be of you servants and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God had commanded his servant Moses to give unto you all the land, and to destroy all the inhabitants of the land from before you; wherefore we were sore afraid for our lives because of you, and we have done this thing.

25 And now, behold, we are in thy hand; as it seemeth good and right in thy eyes to do unto us, so do.

26 And he did unto them thus; and he delivered them out of the hand of the children of Israel, and they slew them not.

27 And Joshua appointed them on that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, for the place which he should choose.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 10

1 Now it came to pass, when Adoni-zedek, the king of Jerusalem heard that Joshua had captured 'Ai, and had utterly destroyed it; [that] as he had done to Jericho and its king, so had he done to 'Ai and its king; and that the inhabitants of Gib'on had made peace with Israel, and were in the midst of them:

2 That they were greatly afraid; because Gib'on was a great city, like one of the royal cities, and because it was greater than 'Ai, and all the men thereof were mighty.

3 Therefore Adoni-zedek the king of Jerusalem sent unto Hoham the king of Hebron, and unto Piram the king of Yarmuth, and unto Yaphia', the king of Lachish, and unto Debir the king of 'Eglon, saying,

4 Come up unto me, and help me, that we may smite Gib'on; for it hath made peace with Joshua and with the children of Israel.

5 And the five kings of the Emorites, the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lachish, the king of 'Eglon, assembled themselves together, and went up, they and all their camps, and encamped before Gib'on, and made war against it.

6 And the men of Gib'on sent unto Joshua to the camp to Gilgal, saying, Do not withdraw thy hand from thy servants: come up to us quickly, and save us, and help us; for all the kings of the Emorites that dwell in the mountains are assembled together against us.

7 And Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

8 And the Lord said unto Joshua, Be not afraid of them; for into thy hand have I delivered them: there shall not stand a man of them before thee.

9 And Joshua came unto them suddenly; the whole night he went up from Gilgal.

10 And the Lord brought them in confusion before Israel, and they smote them with a great slaughter at Gib'on, and pursued them by the way of the ascent to Beth-choron, and smote them up to 'Azekah, and up to Makkedah.

11 And it came to pass, as they fled from before Israel, while they were in the declivity of Beth-choron, that the Lord cast down upon them great stones from heaven, up to 'Azekah, and they died: there were more who died by means of the hailstones than those whom the children of Israel had slain with the sword.

12 Then spoke Joshua to the Lord on the day when the Lord delivered up the Emorites before the children of Israel, and he said before the eyes of Israel, Sun, stand thou still upon Gib'on; and thou, Moon, in the valley of Ayalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Yashar? And the sun stood still in the midst of the heavens, and hastened not to go down about a whole day.

14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel.

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in the cave at Makkedah.

17 And it was told to Joshua, saying, The five kings have been found hidden in the cave at Makkedah.

18 And Joshua said, Roll great stones to the mouth of the cave, and set men over it to guard them;

19 But you, do ye not stay, pursue after your enemies, and smite the hindmost of them: suffer them not to enter into their cities; for the Lord your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of smiting them with a very great

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defeat, till they were all spent, and those that escaped had fled from them and entered into the fortified cities,

21 That all the people returned to the camp to Joshua at Makkedah in peace: no one pointed against any man of the children of Israel his tongue.

22 Then said Joshua, Open the mouth of the cave, and bring out unto me those five kings out of the cave.

23 And they did so, and brought forth unto him those five kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lachish, the king of 'Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the chiefs of the men of war who had gone with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon their necks.

25 And Joshua said unto them, Fear not, nor be disheartened, be strong and of good courage; for thus will the Lord do unto all your enemies against whom ye fight.

26 And Joshua smote them afterward, and slew them, and hanged them on five trees; and they remained hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down from the trees, and cast them into the cave wherein they had been hidden; and they placed great stones upon the mouth of the cave, [which remain] even until this very day.

28 And Joshua captured Makkedah on that day, and smote it with the edge of the sword, and its king he devoted, them, and all the souls that were therein; he left none that escaped; and he did to the king of Makkedah as he had done unto the king of Jericho.

29 Then did Joshua, and all Israel with him, pass from Makkedah unto Libnah; and he fought against Libnah;

30 And the Lord delivered it also into the hand of Israel, with its king; and he smote it with the edge of the sword, and all the souls that were therein; he left none in it that escaped; and he did unto its king as he had done unto the king of Jericho.

31 And Joshua, and all Israel with him, passed from Libnah unto Lachish, and encamped against it, and fought against it;

32 And the Lord delivered Lachish into the hand of Israel; and he captured it on the second day, and smote it with the edge of the sword, and all the souls that were therein: just as he had done to Libnah.

33 Then came up Horam the king of Gezer to help Lachish; and Joshua smote him and his people, until he had left him none that escaped.

34 And Joshua and all Israel with him passed from Lachish unto 'Eglon; and they encamped against it, and fought against it;

35 And they captured it on that day, and smote it with the edge of the sword; and all the souls that were therein he devoted on that day: just as he had done to Lachish.

36 And Joshua and all Israel with him went up from 'Eglon unto Hebron; and they fought against it;

37 And they captured it, and smote it with the edge of the sword, and its king, and all its cities, and all the souls that were therein; he left none that escaped, just as he had done to 'Eglon; and he devoted it, and all the souls that were therein.

38 And Joshua and all Israel with him returned to Debir; and fought against it;

39 And he captured it, and its king, and all its cities; and they smote them with the edge of the sword, and devoted all the souls that were therein; he left none that escaped: as he had done to Hebron, so did he to Debir and to its king; and as he had done to Libnah and to its king.

40 And Joshua smote all the country, the mountain, and the south, and the lowlands, and the declivities, and all their kings; he left none that escaped; and all that breathed he utterly destroyed, as the Lord, the God of Israel had commanded.

41 And Joshua smote them from Kadesh-barnea' even unto Gazzah, and all the country of Goshen, even up to Gib'on.

42 And all these kings and their land did Joshua capture at one time; because the Lord, the God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 11

1 And it came to pass, that, when Yabin the king of Chazor heard these things, he sent to Yobab the king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that were at the north, on the mountains, and in the plains, south of Kinneroth, and in the lowlands, and in the district of Dor on the west,

3 To the Canaanites on the east and on the west, and to the Emorites, and the Hittites, and the Perizzites, and the Jebusites in the mountains, and to the Hivites under Chermon in the land of Mizpah.

4 And they went out, they and all their camps with them, much people, even as the sand that is upon the sea-shore in multitude, and with very many horses and chariots.

5 And all these kings assembled themselves together, and they came and encamped together at the waters of Merom, to fight against Israel.

6 And the Lord said unto Joshua, Be not afraid because of them; for tomorrow about this time will I give all of them up slain before Israel: their horses shalt thou hamstring and their chariots shalt thou burn with fire.

7 And Joshua and all the people of war with him came upon them by the waters of Merom suddenly; and they fell upon them.

8 And the Lord delivered them into the hand of Israel, who smote them, and pursued them unto great Zidon, and unto Missrephoth-mayim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none that escaped.

9 And Joshua did unto them as the Lord had said unto him: their horses he hamstringed and their chariots he burnt with fire.

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10 And Joshua at that time turned back, and captured Chazor, and its kings he smote with the sword; for Chazor aforetimes was the head of all these kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, and devoted them; there was not left any one having breath; and Chazor he burnt with fire.

12 And all the cities of these kings, and all their kings, did Joshua capture, and he smote them with the edge of the sword, and he devoted them, as Moses the servant of the Lord had commanded.

13 But as for the cities that had been left standing in their strength, these did Israel not burn: save Chazor only did Joshua burn.

14 And all the spoil of these cities, and the cattle, did the children of Israel take as booty unto themselves; but all the men they smote with the edge of the sword, until they had destroyed them: they left not any one having breath.

15 As the Lord had commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the Lord had commanded Moses.

16 And Joshua took all that land, the mountain, and all the south country, and all the land of Goshen, and the lowlands, and the plain, and the mountain of Israel, and its lowlands;

17 From the bald mountain that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Chermon; and all their kings he captured, and smote them, and slew them.

18 A long time did Joshua make war with all these kings.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gib'on: the whole they took by war.

20 For of the Lord it was to harden their heart, that they should come against Israel in battle, in order to destroy them utterly, that they might obtain no favor: but in order that he might exterminate them, as the Lord had commanded Moses.

21 And Joshua came at that time, and cut off the 'Anakim from the mountains, from Hebron, from Debir, from 'Anab, and from the whole mountain of Judah, and from the whole mountain of Israel: with their cities did Joshua destroy them utterly.

22 There was none of the 'Anakim left in the land of the children of Israel: only in Gazzah, in Gath, and in Ashdod, there remained some.

23 And Joshua' took the whole land, all just as the Lord had spoken unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 12

1 And these are the kings of the land whom the children of Israel smote, and whose land they took possession of on the other side of the Jordan, toward the rising of the sun, from the river Arnon unto mount Chermon, and all the plain on the east:

2 Sichon the king of the Emorites, who dwelt in Cheshbon, and ruled from 'Aro'er, which is upon the bank of the brook Arnon, and over the land in the middle of the brook, and from half Gil'ad, even unto the brook Yabbok, the boundary of the children of 'Ammon;

3 And over the plain up to the sea of Kinneroth on the east, and up to the sea of the plain, the salt sea on the east, on the way to Beth-hayeshimoth; and at the south, under the declivities of Pisgah;

4 And the territory of 'Og the king of Bashan, who was of the remnant of the Rephaim, that dwelt at 'Ashtaroth and at Edre'i,

5 And reigned over mount Chermon, and over Salchah, and over all Bashan, unto the border of the Geshurites and the Ma'achathites, and half Gil'ad, [to] the boundary of Sichon the king of Cheshbon.

6 These did Moses the servant of the Lord and the children of Israel smite; and Moses the servant of the Lord gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Menasseh.

7 And these are the kings of the country whom Joshua and the children of Israel smote on this side of the Jordan on the west, from Baal-gad in the valley of Lebanon as far as the bald mountain, that goeth up to Seir; and Joshua gave it unto the tribes of Israel for a possession, according to their divisions;

8 In the mountains, and in the lowlands, and in the plain, and in the declivities, and in the wilderness, and in the south country: the Hittites, the Emorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 The king of Jericho, one; the king of 'Ai, which was beside Bethel one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Yarmuth, one; the king of Lachish, one;

12 The king of 'Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Chormah, one; the king of 'Arad, one;

15 The king of Libnah, one; the king of 'Adullam, one;

16 The king of Makkedah, one; the king of Beth'el, one;

17 The king of Tappuach, one; the king of Chepher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Chazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Ta'anach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Yokne'am on Carmel, one;

23 The king of Dor in the district of Dor, one; the king of Goyim in Gilgal, one;

24 The king of Tirzah, one: in all thirty and one kings.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 13

1 Now Joshua was old, well stricken in years; and the Lord said unto him, Thou art old, stricken in years, and of the land there remaineth yet very much to be taken possession of.

2 This is the land that yet remaineth: All the circles of the Philistines, and all [the land of the] Geshurites,

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3 From the Shichor, which runneth before Egypt, even unto the boundary of 'Ekron northward, is counted to the Canaanites; the five lords of the Philistines; the Gazzathites, and the Ashdodites, the Eshkelonites, the Gittites, and the 'Ekronites; also the 'Avvim;

4 On the south, all the land of the Canaanites, and Me'arah that belongeth to the Zidonians, up to Aphek, up to the border of the Emorites;

5 And the land of the Giblites, and all Lebanon, toward the rising of the sun, from Ba'al-gad under mount Chermon up to the entrance of Chamath.

6 All the inhabitants of the mountain from Lebanon unto Missrephoth-mayim, all the Zidonians: these will I drive out from before the children of Israel; only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 And now divide this land for an inheritance unto the nine tribes, and the half tribe of Menasseh.

8 With him the Reubenites and the Gadites have received their inheritance, which Moses gave unto them, beyond the Jordan eastward, as Moses the servant of the Lord hath given them;

9 From 'Aro'er, that is upon the bank of the brook Arnon, and the city that is in the midst of the brook, and all the plain of Medeba up to Dibon;

10 And all the cities of Sichon the king of the Emorites, who reigned over Cheshbon, up to the border of the children of 'Ammon;

11 And Gil'ad, and the territory of the Geshurites and Ma'achathites, and all mount Chermon, and all Bashan up to Salchah;

12 All the kingdom of 'Og in Bashan, who reigned in 'Ashtaroth and in Edre'i; who had been left of the remnant of the Rephaim; and Moses smote them, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites and the Ma'achathites; but the Geshurites and the Ma'achathites continued to dwell in the midst of the Israelites until this day.

14 Only unto the tribe of Levi he gave no inheritance: the fire-offerings of the Lord, the God of Israel, are their inheritance, as he hath spoken unto them.

15 And Moses gave unto the tribe of the children of Reuben according to their families;

16 And their territory was from 'Aro'er, that is on the bank of the brook Arnon, and the city that is in the midst of the brook, and all the plain by Medeba;

17 Cheshbon, and all its cities that are in the plain; Dibon, and Bamoth-ba'al, and Beth-ba'al-me'on,

18 And Yahzah, and Kedemoth, and Mepha'ath,

19 And Kiryathayim, and Sibmah, and Zereth-hashachar on the mount of the valley,

20 And Beth-pe'or, and the declivities of Pisgah, and Beth-hayeshimoth,

21 And all the cities of the plain, and all the kingdom of Sichon the king of the Emorites, who reigned in Cheshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Chur, and Reba', the dukes of Sichon, the dwellers of the country.

22 And Bil'am the son of Be'or, the soothsayer, did the children of Israel slay with the sword among their slain.

23 And the boundary of the children of Reuben was the Jordan, and its bordering territory. This was the inheritance of the children of Reuben after their families, the cities and their villages.

24 And Moses gave unto the tribe of Gad, unto the children of Gad according to their families;

25 And their territory was Ya'zer, and all the cities of Gil'ad, and half the land of the children of 'Ammon, up to 'Aro'er that is before Rabbah;

26 And from Cheshbon unto Ramath-mizpeh, and Betonim; and from Machanayim up to the border of Debir;

27 And in the valley, Beth-haram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sichon the king of Cheshbon, the Jordan and its bordering territory, up to the edge of the sea of Kinnereth on the other side of the Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities and their villages.

29 And Moses gave unto the half tribe of Menasseh; and it belonged to the half tribe of the children of Menasseh after their families;

30 And their territory was from Machanayim, all Bashan, all the kingdom of 'Og the king of Bashan, and all the villages of Ya'ir, which are in Bashan, sixty cities;

31 And half Gil'ad and 'Ashtaroth, and Edre'i, the cities of the kingdom of 'Og in Bashan, [belonged] unto the children of Machir the son of Menasseh, even to the one half of the children of Machir after their families.

32 These are they to whom Moses did distribute an inheritance in the plans of Moab, on the other side of the Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not any inheritance: the Lord the God of Israel is himself their inheritance, as he hath spoken unto them.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 14

1 And these are the countries which the children of Israel obtained as an inheritance in the land of Canaan, which Elazar the priest, and Joshua the son of Nun, and the heads of the divisions of the tribes of the children of Israel, distributed for an inheritance unto them,

2 By the lot as their inheritance: as the Lord had commanded by the hand of Moses, for the nine tribes, and the half tribe.

3 For Moses had given the inheritance of the two tribes and the half tribe on the other side of the Jordan; but unto the Levites he had given no inheritance among them.

4 For the children of Joseph were two tribes, Menasseh and Ephraim; therefore they gave no portion unto the Levites in the land, save cities to dwell in, with their open spaces for their cattle and for their substance.

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5 As the Lord had commanded Moses, so did the children of Israel, and so divided they the land.

6 And the children of Judah came near unto Joshua in Gilgal; and Caleb the son of Yephunneh the Kenizzite said unto him, Thou well knowest the word which the Lord spoke unto Moses the man of God concerning me and thyself in Kadesh-barnea'.

7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh- barnea' to spy out the land; and I brought him word again as it was in my heart.

8 But my brethren who had gone up with me caused the heart of the people to be faint; but I wholly followed the Lord my God.

9 And Moses swore on that day, saying, Surely the land whereon thy foot hath trodden shall belong to thee for an inheritance, and to thy children for ever; because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he hath spoken: it is now forty and five years since the Lord spoke this word unto Moses, while Israel wandered in the wilderness; and now, behold, I am this day eighty and five years old.

11 I am yet this day as strong as I was on the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord spoke on that day; for thou didst hear on that day that the 'Anakim were there, and great fortified cities: perhaps the Lord will be with me, and I shall drive them out, as the Lord hath spoken.

13 And Joshua blessed him, and gave Hebron unto Caleb the son of Yephunneh for an inheritance.

14 Therefore did Hebron become the inheritance of Caleb the son of Yephunneh the Kenizzite unto this day; for the cause that he had wholly followed the Lord the God of Israel.

15 And the name of Hebron was aforetimes Kiryatharba', who was the greatest man among the 'Anakim. And the land had rest from war.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 15

1 And the lot for the tribe of the children of Judah after their families came by the border of Edom, with the wilderness of Zin, southward, as the uttermost southern boundary.

2 And their southern boundary was from the end of the salt sea, from the bay that bendeth southward:

3 And it went out to the south of the heights of 'Akrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Chezron, and went up to Adar, and fetched a compass to Karka';

4 And it passed on toward 'Azmon, and went out unto the river of Egypt; and the terminations of the boundary were at the sea: this shall be your southern boundary.

5 And the east boundary was the salt sea, unto the end of the Jordan. And the boundary in the north quarter was from the bay of the sea at the end of the Jordan; 6 And the boundary went up to Beth-choglah, and passed along by the north of Beth'arabah; and the boundary went up to Ebenbohan the son of Reuben;

7 And the boundary went up toward Debir from the Valley of 'Achor, and at the north it bent toward Gilgal, that is opposite the heights of Adummim, which is on the south side of the valley; and the boundary passed toward the waters of 'En-shemesh, and its terminations were at En-rogel;

8 And the boundary went up to the valley of the son of Hinnom unto the south side of the Jebusite, the same is Jerusalem; and the boundary went up to the top of the mount that lieth before the valley of Hinnom westward, which is at the end of the valley of Rephaim northward;

9 And the boundary extended from the top of the mount unto the spring of the waters of Nephtoach, and went out to the cities of mount 'Ephron; and the boundary extended to Ba'alah, which is Kiryath-ye'arim;

10 And the boundary compassed from Ba'alah westward unto mount Seir, and passed along unto the side of mount Ye'arim, which is Kessalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah;

11 And the boundary went out unto the side of 'Ekron northward; and the boundary extended to Shikron, and passed along to the mount of Ba'alah, and went out unto Yabneel; and the terminations of the boundary were at the sea.

12 And the west boundary was by the great sea, and the coast thereof. This is the boundary of the children of Judah round about according to their families.

13 And unto Caleb the son of Yephunneh he gave as a portion among the children of Judah, according to the order of the Lord to Joshua, Kiryath-arba' the father of 'Anak, which is Hebron.

14 And Caleb drove out from there the three sons of 'Anak, Sheshai, and Achiman, and Talmai, the children of 'Anak.

15 And he went up from there to the inhabitants of Debir; and the name of Debir before was Kiryath-sepher.

16 And Caleb said, He that will smite Kiryath-sepher, and capture it, to him will I give 'Achsah my daughter for wife.

17 And 'Othniel the son of Kenaz, the brother of Caleb, captured it; and he gave him 'Achsah his daughter for wife.

18 And it came to pass, as she came thither, that she persuaded him to ask of her father a field: and she alighted from her ass; and Caleb said unto her, What aileth thee?

19 And she said, Give me a blessing; for a dry land hast thou given me: give me then also springs of water. And he gave her the upper springs and the lower springs.

20 This is the inheritance of the tribe of the children of Judah according to their families.

21 And the cities of the boundary line of the tribe of the children of Judah toward the border of Edom, on the south, were Kabzeel, and 'Eder, and Yagur,

22 And Kinah, and Dimonah, and 'Ad'adah,

23 And Kedesh, and Chazor, and Yithnan,

24 Ziph, and Telem, and Be'aloth,

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25 And Chazor-chadattah, and Keriyoth-chezron, which is Chazor,
26 Amam, and Shema', and Moladah,
27 And Chazar-gaddah, and Cheshmon, and Beth-palet,
28 And Chazar-shual, and Beer-sheba, and Bizyotheyah,
29 Ba'alah, and 'Iyim, and 'Azem,
30 And Eltolad, and Kessil, and Chormah,
31 And Ziklag, and Madmannah, and Sansannah,
32 And Lebaoth, and Shilchim, and 'Ayin, and Rimmon: in all twenty and nine cities, with their villages.
33 And in the lowlands, Eshtaol, and Zor'ah, and Ashnah.
34 And Zanoach, and 'En-gannim, Tappuach, and 'Enam,
35 Yarmuth, and 'Adullam, Sochoh, and 'Azekah,
36 And Sha'arayim, and 'Adithayim, and Gederah, and Gede-rothayim: fourteen cities with their villages.
37 Zenan, and Chadashah, and Migdalgad,
38 And Dil'an, and Mizpeh, and Yoktheel,
39 Lachish, and Bozkath, and 'Eglon,
40 And Cabbon, and Lachmass, and Kithlish,
41 And Gederoth, Beth-dagon, and Na'amah, and Makkedah: sixteen cities with their villages.
42 Libnah, and 'Ether, and 'Ashan,
43 And Yiphtach, and Ashnah, and Nezib,
44 And Ke'ilah, and Achzib, and Mareshah: nine cities with their villages.
45 'Ekron, with its towns and its villages:
46 From 'Ekron even unto the sea, all that lay alongside of Ashdod, with their villages.
47 Ashdod with its towns and its villages, Gazzah, with its towns and its villages, up to the brook of Egypt, and the great sea, and its territory.
48 And in the mountains, Shamir, and Yattir, and Sochoh,
49 And Dannah and Kiryath-sannah, which is Debir,
50 And 'Anab, and Eshtemoh, and 'Anim.
51 And Goshen, and Cholon, and Giloh: eleven cities with their villages.
52 Arab, and Dumah, and Esh'an,
53 And Vanum, and Beth-tappuach, and Aphekah,
54 And Chumtah, and Kiryath-arba', which is Hebron, and Zi'or: nine cities with their villages.
55 Ma'on, Carmel, and Ziph, and Yutah,
56 And Yizre'el, and Yokde'am, and Zanoach,
57 Kayin, Gib'ah, and Timnah: ten cities with their villages.
58 Chatchul, Beth-zur, and Gedor,
59 And Ma'arath, and Beth-'anoth, and Eltekon: six cities with their village.
60 Kiryath-baal, which is Kiryath-ye'arim, and Rabbah; two cities with their villages.
61 In the wilderness, Beth-ha'arabah, Middin, and Sechachah,
62 And Nibshan, and 'Ir-hammelach, and 'En-gedi: six cities with their villages.
63 As for the Jebusites the inhabitants of Jerusalem, these the children of Judah could not drive out; but the Jebusites dwelt with the children of Judah at Jerusalem, even unto this day.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 16

1 And the lot of the children of Joseph fell from the Jordan by Jericho, unto the waters of Jericho on the east, to the wilderness that goeth up from Jericho by the mount Beth-el,
2 And [the boundary] went out from Beth-el to Luz, and passed along unto the boundary of the Arkites to 'Ataroth,
3 And went down westward to the boundary of the Yaphleti, unto the border of Beth-choron the lower, and to Gezer; and its terminations were toward the sea.
4 This did the children of Joseph, Menasseh and Ephraim, take as their inheritance.
5 And [this] was the boundary of the children of Ephraim according to their families; and the boundary of their inheritance on the east side was 'Atroth-addar, up to Beth-choron the upper;
6 And the boundary went out toward the sea to Michmethath on the north; and the boundary fetched a compass eastward unto Taanathshiloh, and passed by it on the east to Yanochah;
7 And it went down from Yanochah to 'Ataroth, and to Na'arath, and touched on Jericho, and went out at the Jordan.
8 From Tappuach westward the border went out unto the brook Kanah; and its terminations were toward the sea. This is the inheritance of the tribe of the children of Ephraim after their families;
9 And [in addition to this] the cities which were separated for the children of Ephraim in the midst of the inheritance of the children of Menasseh, all the cities with their villages.
10 And they drove not out the Canaanites that dwelt in Gezer; but the Canaanites dwelt among the Ephraimites until this day, and became tributary servants.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 17

1 And then came the lot for the tribe of Menasseh; for he was the first-born of Joseph: to wit, for Machir the first-born of Menasseh, the father of Gil'ad; because he was a man of war, therefore he obtained Gil'ad and Bashan.
2 There was also a lot for the rest of the children of Menasseh after their families; for the children of Abi'ezer, and for the children of Chelek, and for the children of Assriel, and for the children of Shechem, and for the children of Chepher, and for the children of Shemida': these were the male children of Menasseh the son of Joseph after their families.
3 But Zelophchad, the son of Chepher, the son of Gil'ad, the son of Machir, the son of Menasseh, had no sons, but only daughters, and these are the names of his daughters, Machlah, and No'ah, Choglah, Milcah, and Tirzah.
4 And they came near before Elazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give unto us an inheritance among our brethren. And he gave them, according to the order of the Lord, an inheritance among the brethren of their father.

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5 And there fell ten portions of Menasseh, beside the lands of Gil'ad and Bashan, which were on the other side of the Jordan;

6 Because the daughters of Menasseh obtained an inheritance among his sons: and the land of Gil'ad belonged to the rest of the sons of Manasseh.

7 And the boundary of Menasseh was from Asher to Michmethath, that lieth before Shechem; and the boundary went along on the right hand unto the inhabitants of 'En-tappuach.

8 To Menasseh belonged the land of Tappuach; but Tappuach on the borders of Menasseh belonged to the children of Ephraim;

9 And the boundary descended unto the brook Kanah, southward of the brook; these cities belonging to Ephraim are in the midst of the cities of Menasseh; and the boundary of Menasseh was on the north side of the river, and its terminations were toward the sea:

10 Southward it was Ephraim's, and northward it was Menasseh's, and the sea was [there] his boundary; and on Asher they touched on the north, and on Issachar on the east.

11 And to Menasseh belonged in Issachar and in Asher Beth-shean and its towns, and Yible'am and its towns, together with the inhabitants of Dor and its towns, and the inhabitants of 'En-dor and its towns, and the inhabitants of Ta'anach and its towns, and the inhabitants of Megiddo and its towns, namely the three districts.

12 Yet the children of Menasseh could not drive out the inhabitants of these cities; but the Canaanites succeeded to dwell in this land;

13 Yet it came to pass, when the children of Israel were become strong, that they put the Canaanites to tribute; but they did not drive them out.

14 And the children of Joseph spoke unto Joshua, saying, Why hast thou given me but one lot and one portion as an inheritance, seeing I am a numerous people, to which extent the Lord hath hitherto blessed me?

15 And Joshua said unto them, If thou art a numerous people, then get thee up to the wood country, and cut down [a space] for thyself there in the land of the Perizzites and of the Rephaim, if the mountain of Ephraim be too narrow for thee.

16 And the children of Joseph said, The mountain will not be enough for us; and chariots of iron are belonging to all the Canaanites that dwell in the land of the valley, to those who are at Beth-shean and its towns, and to those who are in the valley of Yizre'el.

17 And Joshua said unto the house of Joseph, to Ephraim and to Menasseh, as followeth, Thou art a numerous people, and hast great power; thou shalt not have one lot only;

18 But the mountain shall be thine; it is indeed a wood, yet thou canst cut it down; and the terminations of it shall be thine; for thou shalt drive out the Canaanites, though they have iron chariots, though they be strong.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 18

1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up there the tabernacle of the congregation. And the land was subdued before them.

2 And there remained among the children of Israel, that had not yet received their inheritance, seven tribes.

3 And Joshua said unto the children of Israel, How long will ye show yourselves slack to go to take possession of the land, which the Lord the God of your fathers hath given to you!

4 Furnish for yourselves three men for each tribe; and I will send them out, and they shall arise, and walk through the land, and describe it according to their inheritance, and come again to me.

5 And they shall divide it into seven parts: Judah shall remain on his boundary at the south, and the house of Joseph shall remain on their boundary at the north.

6 But you shall make a description of the land in seven parts, and bring it hither to me; and I will cast the lot for you here, before the Lord our God.

7 For to the Levites there is no portion among you; for the priesthood of the Lord is their inheritance; and Gad, and Reuben, and half the tribe of Menasseh have already received their inheritance beyond the Jordan, at the east, which Moses the servant of the Lord gave to them.

8 And the men arose, and went away; and Joshua charged those that went to describe the land, saying, Go and walk through the land, and describe it, and return again to me; and here will I cast the lot for you before the Lord, in Shiloh.

9 And the men went and passed through the land, and described it according to the cities in seven parts in a book; and they came again to Joshua to the camp at Shiloh.

10 And Joshua cast the lot for them in Shiloh before the Lord; and Joshua divided there the land unto the children of Israel according to their divisions.

11 And the lot of the tribe of the children of Benjamin came up according to their families; and the boundary of their lot came forth between the children of Judah and the children of Joseph.

12 And their boundary was on the north side [starting] from the Jordan; and the boundary went up to the side of Jericho on the north, and went up through the mountains westward; and its terminations were at the wilderness of Beth-aven.

13 And the boundary went over from there toward Luz, to the south side of Luz, which is Beth-el; and the boundary descended to 'Atroth-addar, upon the mount that is on the south side of the lower Beth-choron.

14 And the border extended [thence], and fetched a compass to the west side, to the south of the mount that is before Beth-choron at the south; and its terminations were at Kiryath-ba'al, which is Kiryath-ye'arim, a city of the children of Judah: this was the west side.

15 And the south side commenced from the end of Kiryath-ye'arim, and the boundary went out on the west, and went out to the spring of the waters of Nephtoach:

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16 And the boundary went down to the end of the mountain that is before the valley of the son of Hinnom, and which is in the valley of Rephaim at the north, and descended to the valley of Hinnom, to the side of the Jebusi on the south, and descended to 'Enrogel,

17 And extended northwardly, and went forth to 'Enshemesh, and went forth toward Geliloth, which is opposite to the ascent of Adummim, and descended to Eben- bohan the son of Reuben,

18 And passed along on this side opposite to 'Arabah northward; and went down unto 'Arabah;

19 And the boundary passed along to the side of Bethchoglah northward; and the terminations of the border were at the north bay of the Salt Sea at the south end of the Jordan: this was the south boundary.

20 And the Jordan bounded it on the east side. This was the inheritance of the children of Benjamin, by its boundaries round about, according to their families.

21 Now these were the cities of the tribe of the children of Benjamin according to their families, Jericho, and Bethchoglah, and 'Emekkeziz,

22 And Beth-ha'arabah, and Zemarayim, and Beth-el,

23 And Avvim, and Parah, and 'Ophrah,

24 And Kephar-ha'ammonah, and 'Ophni, and Geba': twelve cities with their villages.

25 Gib'on, and Ramah, and Beeroth,

26 And Mizpeh, and Kephirah, and Mozah,

27 And Rekem, and Yirpeel, and Taralah,

28 And Zela', Eleph, and Jebusi, which is Jerusalem, Gib'ath, and Kiryath: fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 19

1 And then came forth the second lot for Simeon, for the tribe of the children of Simeon according to their families; and their inheritance was within the inheritance of the children of Judah.

2 And they obtained in their inheritance Beer-sheba', [or] Sheba', and Moladah,

3 And Chazar-shu'al, and Balah, and 'Ezem,

4 And Eltolad, and Bethul, and Chormah,

5 And Ziklag, and Beth-hamarcaboth, and Chazar-sussah,

6 And Beth-lebaoth, and Sharuchen: thirteen cities and their villages.

7 'Ayin, Rimmon, and 'Ether, and 'Ashan; four cities and their villages.

8 And all the villages that were round about these cities up to Ba'alath-beer, South Ramah. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon; for the portion of the children of Judah was too much for them; therefore the children of Simeon obtained their inheritance within their inheritance.

10 And then came up the third lot for the children of Zebulun according to their families; and the boundary of their inheritance extended up to Sarid;

11 And their boundary went up toward the sea, and Mar'alah, and touched on Dabbesheth, and touched on the brook that is before Yokne'am;

12 And turned from Sarid eastward toward the rising of the sun unto the border of Kisloth-tabor, and then went out to Daberath, and went up to Yaphia';

13 And from there it passed on in front to the east unto Gath-Chepher, to 'Eth-kazin, and went out to Rimmon, whence it extended to Ne'ah;

14 And this boundary turned about on the north side to Channathon; and its terminations were in the valley of Yiphthach-el;

15 And Kattath, and Nahallal, and Shimron, and Yidalah, and Beth-lechem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 For Issachar came out the fourth lot, for the children of Issachar according to their families.

18 And their boundary went to Yizre'el, and Kessulloth, and Shunem,

19 And Chapharayim, and Shion, and Anacharath,

20 And Rabbith, and Kishyon, and Abez,

21 And Remeth, and 'En-gannim, and 'En-chaddah, and Beth-pazazz;

22 And the boundary touched on Tabor, and Shachazimah, and Beth-shemesh; and the terminations of their boundaries were at the Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 And then came out the fifth lot for the tribe of the children of Asher according to their families.

25 And their boundary was Chelkath, and Chali, and Beten, and Achshaph,

26 And Allammelech, and 'Am'ad, and Mishal; and it touched on Carmel at the sea, and on Shichor-libnath;

27 And it turned toward the rising of the sun to Bethdagon, and touched on Zebulun, and on the valley of Yiphthach-el at the north, on Beth-ha'emek, and Ne'iel, and went out to Cabul on the left,

28 And 'Ebron, and Rechob, and Chammon, and Kanah, up to Zidon the great city,

29 And then the boundary turned back to Ramah, and to the city of Mibzar-zor; and then the boundary turned back to Chossah; and the terminations were by the sea in the district toward Achzib;

30 And 'Ummah and Aphek, and Rechob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 Unto the children of Naphtali came out the sixth lot, for the children of Naphtali according to their families.

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33 And their boundary was from Cheleph, from Allon-beza-'anannim, and Adami- hanekeb, and Yabneel, as far as Lakkum; and its terminations were at the Jordan;

34 And then the boundary turned westward to Aznoth-tabor, and went out from there to Chukkok, and touched on Zebulun on the south, and touched on Asher on the west, and on Judah upon the Jordan toward the rising of the sun.

35 And fortified cities, Ziddim, Zer, and Chammath, Rakkath, and Kinnereth,

36 And Adamah, and Ramah, and Chazor,

37 And Kedesh, and Edre'i, and 'En-chazor,

38 And Yiron, and Migdal-el, Chorem, and Beth-'anath, and Beth-shemesh: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 For the tribe of the children of Dan according to their families came out of the seventh lot.

41 And the boundary of their inheritance was Zor'ah, and Eshtaol, and 'Ir-shemesh,

42 And Sha'alabbin, and Ayalon, and Yithlah,

43 And Elon, and Thimnathah, and 'Ekron,

44 And Eltekeh, and Gibbethon, and Ba'alath,

45 And Yehud, and Bene-berak, and Gathrimmon.

46 And Me-hayarkon, and Rakkon, with the boundary before Yapho.

47 And the territory of the children of Dan went out beyond these; for the children of Dan went up and fought against Leshem, and captured it, and smote it with the edge of the sword, and took possession of it, and dwelt therein, and they called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 And they made an end of dividing the land for inheritance after its boundaries; and the children of Israel gave an inheritance to Joshua the son of Nun among them;

50 By the order of the Lord did they give him the city which he had asked, Timnathserach on the mountain of Ephraim: and he built the city, and dwelt therein.

51 These are the inheritances, which Elazar the priest, and Joshua the son of Nun, and the heads of the divisions of the tribes of the children of Israel, divided for an inheritance by lot, at Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 20

1 And the Lord spoke unto Joshua, saying,

2 speak to the children of Israel, saying, Appoint for yourselves the cities of refuge, whereof I have spoken unto you by the hand of Moses;

3 That thither may flee the manslayer that killeth any person unawares, without knowledge; and they shall be unto you for a refuge from the avenger of the blood.

4 And he shall flee unto one of those cities, and he shall stand at the entrance of the gate of the city, and speak in the ears of the elders of that city his words; and they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of the blood should pursue after him, then shall they not deliver the manslayer up into his hand; because without knowledge did he smite his neighbor, and he was not an enemy to him in time past.

6 And he shall dwell in that city, until he shall have stood before the congregation for judgment, [and] until the death of the high-priest that may be in those days: then shall the manslayer return, and come unto his own house, unto the city whence he hath fled.

7 And they appointed Kedesh in Galilee in the mountain of Naphtali, and Shechem in the mountain of Ephraim, and Kiryath-arba', which is Hebron, in the mountain of Judah.

8 And on the other side of the Jordan by Jericho eastward, they appointed Bezer in the wilderness in the plain from the tribe of Reuben, and Ramoth in Gil'ad from the tribe of Gad, and Golan in Bashan from the tribe of Menasseh.

9 These were the cities assigned for all the children of Israel, and for the stranger that sojourneth among them, that thither might flee whosoever killeth any person at unawares, and that he should not die by the hand of the avenger of the blood, until he have stood before the congregation.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 21

1 Then came near the heads of the divisions of the Levites unto Elazar the priest, and unto Joshua the son of Nun, and unto the heads of the divisions of the tribes of the children of Israel;

2 And they spoke unto them at Shiloh, in the land of Canaan, saying, The Lord commanded by the hand of Moses to give unto us cities to dwell in, with the open spaces thereof for our cattle.

3 And the children of Israel gave unto the Levites from their inheritance, at the order of the Lord, these cities and their open spaces.

4 And the lot came out for the families of the Kehathites: and the children of Aaron the priest, who were of the Levites, obtained from the tribe of Judah, and from the tribe of Simeon, and from the tribe of Benjamin, by lot, thirteen cities.

5 And the rest of the children of Kehath obtained from the families of the tribe of Ephraim, and from the tribe of Dan, and from the half tribe of Menasseh, by lot, ten cities.

6 And the children of Gershon obtained from the families of the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the half tribe of Menasseh in Bashan, by lot, thirteen cities.

7 The children of Merari after their families obtained from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zebulun, twelve cities.

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8 And the children of Israel gave unto the Levites these cities with their open spaces, as the Lord had commanded by the hand of Moses, by lot.

9 And they gave from the tribe of the children of Judah, and from the tribe of the children of Simeon, these cities which are called by name.

10 And the children of Aaron, of the families of the Kehathites, of the children of Levi, obtained them;—for they had the first lot.

11 And they gave unto them Kiryath-arba', [the father of 'Anak,] which is Hebron, in the mountain of Judah, with the open spaces thereof round about it;

12 But the fields of the city, and its villages, they gave to Caleb the son of Yephunneh for his possession.

13 And to the children of Aaron the priest they gave the city of refuge for the manslayer, Hebron with its open spaces, and Libnah with its open spaces,

14 And Yattir with its open spaces, and Eshtemoa' with its open spaces.

15 And Cholon with its open spaces, and Debir with its open spaces,

16 And 'Ayin with its open spaces, and Yuttah with its open spaces, and Beth-shemesh with its open spaces: nine cities from those two tribes.

17 And from the tribe of Benjamin, Gib'on with its open spaces, Geba' with its open spaces,

18 'Anathoth with its open spaces, and 'Almon with its open spaces: four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their open spaces.

20 And the families of the children of Kehath, the Levites, who remained of the children of Kehath, obtained the cities of their lot from the tribe of Ephraim.

21 And they gave to them the city of refuge for the manslayer, Shechem with its open spaces in the mountain of Ephraim, and Gezer with its open spaces,

22 And Kibzayim with its open spaces, and Beth-choron with its open spaces: four cities.

23 And from the tribe of Dan, Elteke with its open spaces, Gibbethon with its open spaces,

24 Ayalon with its open spaces, Gath-rimmon with its open spaces: four cities.

25 And from the half tribe of Menasseh, Ta'nach with its open spaces, and Gath- rimmon with its open spaces: two cities.

26 All the cities were ten with their open spaces for the families of the children of Kehath that remained.

27 And unto the children of Gershon, of the families of the Levites, [they gave] from the other half tribe of Menasseh the city of refuge for the manslayer, Golan in Bashan with its open spaces, and Be'eshterah with its open spaces: two cities.

28 And from the tribe of Issachar, Kishyon with its open spaces, Daberath with its open spaces,

29 Yarmuth with its open spaces, 'En-gannim with its open spaces: four cities.

30 And from the tribe of Asher, Mishal with its open spaces, Abdon with its open spaces.

31 Chelkath with its open spaces, and Rechob with its open spaces: four cities.

32 And from the tribe of Naphtali, the city of refuge for the manslayer, Kedesh in Galilee with its open spaces, and Chammothdor with its open spaces, and Karthan with its open spaces: three cities.

33 All the cities of the Gershunites according to their families were thirteen cities with their open spaces.

34 And unto the families of the children of Merari, the remainder of the Levites, [they gave] from the tribe of Zebulun, Yokne'am with its open spaces, and Karthah with its open spaces,

35 Dimnah with its open spaces, Nahalal with its open spaces: four cities.

36 37 38 (21:36) And from the tribe of Gad, the city of refuge for the manslayer, Ramoth in Gil'ad with its open spaces, and Machanayim with its open spaces,

39 (21:37) Cheshbon with its open spaces, Ya'zer with its open spaces: four cities in all.

40 (21:38) All the cities for the children of Merari after their families, they who were remaining of the families of the Levites, even their lot was twelve cities.

41 (21:39) All the cities of the Levites in the midst of the possession of the children of Israel were forty and eight cities with their open spaces.

42 (21:40) These cities were every one with their open spaces round about them: thus it was with all these cities.

43 (21:41) And the Lord gave unto Israel all the land which he had sworn to give unto their fathers; and they possessed it, and dwelt therein.

44 (21:42) And the Lord gave them rest round about, all just as he had sworn unto their fathers: and there stood not up before them a man of all their enemies; all their enemies the Lord delivered into their hand.

45 (21:43) There failed not aught of all the good thing which the Lord had spoken unto the house of Israel: it all came to pass.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 22

1 Then did Joshua call the Reubenites, and the Gadites, and the half tribe of Menasseh,

2 And he said unto them, Ye have indeed kept all that Moses the servant of the Lord commanded you, and ye have obeyed my voice in all that I commanded you:

3 Ye have not forsaken your brethren these many days, until this day; but ye have kept the obligation of the commandment of the Lord your God.

4 And now the Lord your God hath given rest unto your brethren, as he promised them; therefore now turn yourselves, and get you unto your tents, unto the land of your possession, which Moses the servant of the Lord gave unto you on the other side of the Jordan.

5 Only take diligent heed to practise the commandment and the law, which Moses the servant of the Lord hath

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commanded you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 And Joshua blessed them, and sent them away; and they went unto their tents.

7 Now to the one half of the tribe of Menasseh Moses had given possession in Bashan; but unto the other half thereof gave Joshua with their brethren on this side of the Jordan westward; and when Joshua sent them also away unto their tents, he blessed them;

8 And he said unto them, as followeth, With much riches return unto your tents, and with very much cattle, with silver, and with gold, and with copper, and with iron, and with very many garments: divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Menasseh returned, and departed from the children of Israel from Shiloh, which is in the land of Canaan, to go unto the country of Gil'ad, to the land of their possession, whereof they were possessed, according to the order of the Lord by the hand of Moses.

10 And when they came unto the districts of the Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Menasseh built there an altar by the Jordan, a great altar for a show.

11 And the children of Israel heard, as followeth, Behold, the children of Reuben and the children of Gad and the half tribe of Menasseh have built an altar in the front of the land of Canaan, in the districts of the Jordan, at the side belonging to the children of Israel.

12 And when the children of Israel heard it, the whole congregation of the children of Israel assembled themselves together at Shiloh, to go up against them to war.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and the half tribe of Menasseh, into the land of Gil'ad, Phinehas the son of Elazar the priest.

14 And ten princes with him, one prince each for every division of all the tribes of Israel; and each one was a head of their family divisions among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Menasseh, unto the land of Gil'ad, and they spoke with them, saying:

16 Thus have said the whole congregation of the Lord, What trespass is this that ye have committed against the God of Israel to turn away this day from following the Lord, in that ye have built yourselves an altar, that ye might rebel this day against the Lord?

17 Have we had too little in the iniquity of Peor,—from which we are not yet cleansed until this day,—when there was a plague in the congregation of the Lord?

18 And will ye turn away this day from following the Lord? and it will be, that when ye will rebel this day against the Lord, tomorrow he will be wroth with the whole congregation of Israel.

19 But, notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein dwelleth the tabernacle of the Lord, and take possession in the midst of us; but rebel not against the Lord and against us do not rebel, in building yourselves an altar beside the altar of the Lord our God.

20 Did not 'Achan the son of Zerach commit a trespass on the devoted things, and wrath fell on all the congregation of Israel? and he, though but one man, perished not alone in his iniquity.

21 But the children of Reuben and the children of Gad and the half tribe of Menasseh answered, and they spoke unto the heads of the thousands of Israel,

22 The God of gods, the Eternal, the God of gods, the Eternal, he knoweth, and Israel also shall know: if it be in rebellion, or if in transgression against the Lord, [aid us not this day,]

23 That we have built us an altar to turn away from following the Lord; or if to offer thereon burnt-offering or meat-offering, or if to offer thereon peace-offerings, may the Lord himself require it;

24 Or whether we have not done it for fear of this thing, saying, In time to come your children might say unto our children, as followeth, What have ye to do with the Lord, the God of Israel?

25 For the Lord hath made a boundary between us and you, ye children of Reuben and children of Gad,—the Jordan; ye have no part in the Lord: thus might your children make our children cease so as not to fear the Lord.

26 Wherefore we said, Let us now act for ourselves to build this altar, not for burnt- offering, nor for sacrifice;

27 But it shall be a witness between us, and you, and our generations after us, that we may perform the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our, peace-offerings; and that your children may not say in time to come to our children, Ye have no portion in the Lord.

28 And we said, that it shall be !! when they should say this to us and to our generations in time to come, that we may say, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offering, nor for sacrifice; but it is a witness between us and you.

29 Far be it from us that we should rebel against the Lord, and turn away this day from following the Lord, to build an altar for burnt-offering, for meat-offering, or for sacrifice, beside the altar of the Lord our God that is before his dwelling.

30 And when Phinehas the priest, and the princes of the congregation and the heads of the thousands of Israel who were with him, heard the words which the children of Reuben and the children of Gad and the children of Menasseh had spoken, it was pleasing in their eyes.

31 And Phinehas the son of Elazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Menasseh, This day do we know that the Lord is in our midst, because ye have not committed this trespass

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against the Lord: now have ye delivered the children of Israel out of the hand of the Lord.

32 And Phinehas the son of Elazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gil'ad, unto the land of Canaan, to the children of Israel, and they brought them word again.

33 And the thing was pleasing in the eyes of the children of Israel; and the children of Israel blessed God; and they did not speak any more to go up against them to battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar ["'Ed"]; for [they said] it is a witness between us that the Eternal is God.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 23

1 And it came to pass after many days, after the Lord had given rest unto Israel from all their enemies round about, and Joshua had grown old and was well stricken in age,

2 That Joshua called for all Israel, for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am become old and well stricken in age;

3 And ye have yourselves seen all that the Lord your God hath done unto all these nations, because of you; for the Lord your God it is that hath fought for you.

4 Behold, I have divided unto you by lot those nations that yet remain, to be an inheritance according to your tribes, from the Jordan, with all the nations that I have cut off, as far as the great sea, toward the setting of the sun.

5 And the Lord your God will indeed expel them from before you, and drive them out from before you; and ye shall possess their land, as the Lord your God hath spoken unto you.

6 But be ye very steadfast to keep and to do all that is written in the book of the law of Moses, so as not to turn aside therefrom to the right or to the left;

7 So as not to come among these nations, those that are left remaining near you; and of the name of their gods shall ye not make mention, nor cause any to swear thereby, neither shall ye serve them, nor bow yourselves down unto them;

8 But unto the Lord your God shall ye cleave, as ye have done unto this day.

9 And the Lord drove out from before you great and mighty nations; but as for you, no man hath been able to stand up before you unto this day.

10 One man of you can chase a thousand; for the Lord your God it is that fighteth for you, as he hath spoken unto you.

11 Take good heed therefore for your souls' sake, to love the Lord your God.

12 For if ye do in any wise turn back, and cleave unto the remnant of these nations, those that are left remaining near you, and make marriages with them, and come in among them, and they among you:

13 Know for a certainty that the Lord your God will no more drive out these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and stings in your eyes, until ye perish from off this good land which the Lord your God hath given you.

14 And, behold, I am going this day the way of all the earth; and ye know with all your heart and with all your soul, that not one thing hath failed of all the good things which the Lord your God spoke concerning you: all are come to pass unto you, not one thing thereof hath failed.

15 But it shall come to pass, that as every good thing is come upon you, which the Lord your God spoke unto you: so will the Lord bring upon you every evil thing, until he have destroyed you from off this good land which the Lord your God hath given unto you.

16 When ye transgress the covenant of the Lord your God, which he hath commanded you, and go and serve other gods, and bow yourselves down to them: then will the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

JOSHUA (YEHOSHUA / JESUS) CHAPTER 24

1 And Joshua assembled all the tribes of Israel to Shechem; and he called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God.

2 And Joshua said unto all the people, Thus hath said the Lord the God of Israel, On the other side of the river did your fathers dwell in old time, even Terach, the father of Abraham, and the father of Nachor; and they served other gods.

3 And I took your father Abraham from the other side of the river, and I led him throughout all the land of Canaan; and I multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 And I sent Moses and Aaron, and I plagued Egypt in the manner as I have done among them; and after that I brought you out.

6 And I brought your fathers out of Egypt; and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea.

7 And they cried unto the Lord, and he put darkness between you and the Egyptians, and he brought the sea over them, and covered them; and your eyes saw what I had done on Egypt; and ye dwelt in the wilderness many days.

8 And I brought you into the land of the Emorites, that dwelt on the other side of the Jordan; and they fought with you: and I gave them into your hand, and ye took possession of their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, the king of Moab, arose and warred against Israel; and he sent and called Bil'am the son of Beor to curse you;

10 And I would not hearken unto Bil'am; but he had to bless you instead: and I delivered you out of his hand.

11 And ye passed over the Jordan, and came unto Jericho; and then fought the men of Jericho against you, the Emorites,

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and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites: and I gave them up into your hand.

12 And I sent before you the hornet which drove them out from before you, even the two kings of the Emorites: not with thy sword, and not with thy bow.

13 And I gave you a land for which ye had not toiled, and cities which ye had not built, and ye dwell in them; of vineyards and oliveyards which ye planted not do ye eat.

14 Now therefore fear the Lord, and serve him in sincerity and truth; and put away the gods which your fathers served on the other side of the river and in Egypt, and serve the Lord.

15 And if it be displeasing in your eyes to serve the Lord, choose for yourselves this day whom ye will serve: whether the gods which your fathers that were on the other side of the river served, or the gods of the Emorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.

16 And the people answered and said, Far be it from us to forsake the Lord, to serve other gods;

17 For the Lord our God it is that hath brought us and our fathers up out of the land of Egypt, from the house of slavery, and who hath done those great signs before our eyes, and preserved us upon all the way whereon we have gone, and among all the people through the midst of whom we have passed:

18 And the Lord hath driven out all the nations, and the Emorites who dwelt in the land, from before us; therefore also will we serve the Lord; for he is our God.

19 And Joshua said unto the people, Ye will not be able to serve the Lord; for he is a holy God; he is a watchful God; he will not have any indulgence for your transgressions and for your sins;

20 If ye forsake the Lord, and serve strange gods, then will he again do ye evil, and consume ye, after that he hath done you good.

21 And the people said unto Joshua, No; nevertheless the Lord will we serve.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye yourselves have chosen for you the Lord, to serve him. And they said, We are witnesses.

23 And now put away the strange gods which are in the midst of you, and incline your heart unto the Lord the God of Israel.

24 And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

25 And Joshua made a covenant with the people on that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak, that was by the sanctuary of the Lord.

27 And Joshua said unto all the people, Behold, this stone shall be among us as a witness; for it hath heard all the words of the Lord which he spoke unto us: it shall be therefore as a witness against you, that ye may not deny your God.

28 And Joshua let the people depart, every man unto his inheritance.

29 And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, one hundred and ten years old.

30 And they buried him on the border of his inheritance at Timnath-serach, which is on the mountain of Ephraim, on the north side of mount Ga'ash.

31 And Israel served the Lord all the days of Joshua, and all the days of the elders who lived many days after Joshua, and who had known all the deeds of the Lord, that he had done for Israel.

32 And the bones of Joseph, which the children of Israel had brought up out of Egypt, they buried in Shechem, in a parcel of the field which Jacob had bought of the sons of Chamor the father of Shechem for one hundred kessitah: and it remained the inheritance of the children of Joseph.

33 And Elazar the son of Aaron died; and they buried him on the hill of Phinehas his son, which was given him in the mountain of Ephraim.

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THE BOOK OF JUDGES

Hebrew Title: Sefer Shofetim
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Judges (Sefer Shofetim) is the seventh book of the Hebrew Bible and the Christian Old Testament. In the narrative, it covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel. Book of Judges is considered one of the 16 historical book of the Bible. The author of the book of Judges is unknown, but many the traditional view of the Talmud believes that the prophet Samuel wrote the book. The whole book spans a period of over 325 years of Jewish history before they had kings. It includes nations who were against God's people, the Israelites. Their main adversaries were: Moabites, Ammonites, Midianites, Canaanites, Philistines, Mesopotamians.

After Moses led the Israelites out of Egypt, Joshua led them into the promised land. When Joshua and his generation died, so did the Israelites' knowledge of God (Judges 2:10). They began worshipping other gods. So the Lord handed them over to their enemies and used the surrounding nations to test them, seeing whether they would walk in his ways as their ancestors did (Judges 2:22). That's when the judges came in: "Then the Lord raised up judges, who saved them out of the hands of these raiders" (Judges 2:16). But every time a judge died, Israel went astray again, returning to sinful practices and idolatry.

The title "judge" makes us think of someone who determines guilt or innocence in a court case. But the Hebrew word Shofet has a much broader meaning which ranges from judge over leader to ruler. Before Israel had a king, it had a series of tribal leaders called judges. God used these men and women to save the Israelites from their enemies and lead them back to him. The Book of Judges records this dark chapter in ancient Jewish history, noting each judge's deeds and the circumstances surrounding them. The Book of Judges is basically about a constant cycle of sin and deliverance. Israel rebels. God disciplines them. Israel repents. God delivers them.

The book of Judges lists 12 Leaders (with name of tribe, years in office): Othniel (Judah, 40 years), Ehud (Benjamin, 80 years), Shamgar (not an Israelite, unknown time), Deborah (the only woman-leader, Ephraim, 40 years), Gideon (Manasseh, 40 years), Tola (Issachar, 23 years), Jair (Manasseh, 22 years); Jephthah (Manasseh, 6 Years); Ibzan (Judah, 7 years); Elon (Zebulun, 10 years); Abdon (Ephraim, 8 years); Samson (Dan, 20 years). Authors in Antiquity often used "magic numbers" such as 3, 7, 10, 12, etc. They seldom reflect reality. There are also a few other important leaders in Judges, like Barak. However, they're not usually grouped with the twelve featured in the book of Judges. So, the book of 1 Samuel lists also Eli the priest, Samuel the prophet, and Samuel's sons as leaders in this respect, too (1 Samuel 4:18; 1 Samuel 15–8:3).

Contents:

The main text (3:11–16:31) gives accounts of six major judges and their struggles against the oppressive kings of surrounding nations, as well as the story of Abimelech, an Israelite leader (a judge [shofet] in the sense of "chieftain") who oppresses his own people. The cyclical pattern set out in the prologue is readily apparent at the beginning, but as the stories progress it begins to disintegrate, mirroring the disintegration of the world of the Israelites. Although some scholars consider the stories not to be presented in chronological order, the judges in the order in which they appear in the text are:

• Othniel (3:9–11) vs. Chushan-Rishathaim, King of Aram; Israel has 40 years of peace until the death of Othniel. (The statement that Israel has a certain period of peace after each judge is a recurrent theme.)

• Ehud (3:11–29) vs. Eglon of Moab

• Deborah the prophetess, accompanied by Barak the army leader (4–5), vs. Jabin of Hazor (a city in Canaan) and Sisera, his captain (Battle of Mount Tabor)

• Gideon (6–8) vs. Midian, Amalek, and the "children of the East" (apparently desert tribes)

• Abimelech (9) (who is traditionally counted as a king not a judge, and is considered evil) vs. all the Israelites who oppose him

• Jephthah (11–12:7) vs. the Ammonites

• Samson (13–16) vs. the Philistines

There are also brief glosses on six minor judges: Shamgar (3:31), Tola and Jair (10:1–5), Ibzan, Elon, and Abdon (12:8–15). Some scholars have inferred that the minor judges were actual adjudicators, whereas the major judges were leaders and did not actually make legal judgements. The only major judge described as making legal judgements is Deborah (4:4).)

JUDGES (SHOFETIM) CHAPTER 1

1 And it came to pass after the death of Joshua, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites at the first, to fight against them?

2 And the Lord said, Judah shall go up; behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, and we will fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand; and they smote [of] them in Bezek ten thousand men.

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5 And they found Adoni-bezek in Bezek; and they fought against him, and they smote the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Seventy kings, having their thumbs and their great toes cut off, gathered food under my table: as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

8 And the children of Judah fought against Jerusalem, and captured it, and they smote it with the edge of the sword, and the city they set on fire.

9 And afterward did the children of Judah go down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the lowlands.

10 And Judah went against the Canaanites that dwelt in Hebron; [now the name of Hebron was formerly Kiryath-arba';] and they smote Sheshai, and Achiman, and Talmai.

11 And he went from there against the inhabitants of Debir; and the name of Debir was formerly Kiryath-sepher:

12 And Caleb said, He that will smite Kiryath-sepher, and capture it, to him will I give 'Achsah my daughter for wife.

13 And 'Othniel the son of Kenaz, Caleb's younger brother, captured it: and he gave him 'Achsah his daughter for wife.

14 And it came to pass, when she came to him, that she persuaded him to ask of her father a field: and she alighted from off her ass; and Caleb said unto her, What aileth thee?

15 And she said unto him, Give me a blessing; for thou hast given me a dry land: give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 And the children of the Kenite, the father-in-law of Moses, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which is at the south of 'Arad; and they went and dwelt with the people.

17 And Judah went with Simeon his brother, and they smote the Canaanites that inhabited Zephath, and devoted it. And the name of the city was called Chormah.

18 And Judah captured Gazzah with its territory, and Ashkelon with its territory, and 'Ekron with its territory.

19 And the Lord was with Judah; and he took possession of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses had spoken; and he drove out thence the three sons of 'Anak.

21 And the Jebusites that inhabited Jerusalem, the children of Benjamin did not drive out; but the Jebusites dwelt with the children of Benjamin in Jerusalem until this day.

22 And the house of Joseph, these also, went up against Beth-el; and the Lord was with them.

23 And the house of Joseph sent to spy out Beth-el: now the name of the city formerly was Luz.

24 And the watchers saw a man coming forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee kindness.

25 And he showed them the entrance into the city, and they smote the city with the edge of the sword; but the man and all his family they let go free.

26 And the man went into the land of the Hittites, and built a city, and called its name Luz: this is its name unto this day.

27 Neither did Menasseh drive out [the inhabitants of] Beth-shean and its towns, nor Ta'anach and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Yible'am and its towns, nor the inhabitants of Megiddo and its towns; but the Canaanites succeeded to remain in this land.

28 And it came to pass, when Israel became strong, that they put the Canaanites to tribute; but they did not drive them out entirely.

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; and the Canaanites dwelt in the midst of them at Gezer.

30 Zebulun did not drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; and the Canaanites dwelt in the midst of them, and became tributary.

31 Asher did not drive out the inhabitants of 'Akko, nor the inhabitants of Zidon, nor of Achlab, nor of Achzib, nor of Chelbah, nor of Aphik, nor of Rechob;

32 And the Asherites dwelt in the midst of the Canaanites, the inhabitants of the land; for they did not drive them out.

33 Naphtali did not drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-'anath; and he dwelt in the midst of the Canaanites, the inhabitants of the land; nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributary unto them.

34 And the Emorites forced the children of Dan into the mountain; for they would not suffer them to come down into the valley;

35 And the Emorites succeeded to remain on mount Cheres, in Ayalon, and in Sha'albim; but when the hand of the house of Joseph prevailed, they became tributary. 36 And the territory of the Emorites was from the ascent of 'Akrabbim, from the Rock upward.

JUDGES (SHOFETIM) CHAPTER 2

1 And a messenger of the Lord came up from Gilgal to Bochim, And he said, I caused you to go up out of Egypt, and I brought you unto the land which I had sworn unto your fathers; and I said, I will not break my covenant with you for ever.

2 But ye for your part shall make no covenant with the inhabitants of this land; their altars shall ye throw down; but ye have not obeyed my voice: what is this ye have done?

3 And I also have said, I will not drive them out from before you; but they shall be evil neighbors to you, and their gods shall become a snare unto you.

4 And it came to pass, when the messenger of the Lord spoke these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place, Bochim; and they sacrificed there unto the Lord.

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6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to take possession of the land.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that lived many days after Joshua, who had seen all the great deeds of the Lord, which he had done for Israel.

8 Then died Joshua the son of Nun, the servant of the Lord, being one hundred and ten years old.

9 And they buried him on the border of his inheritance in Timnath-cheres, in the mountain of Ephraim, on the north side of mount Ga'ash.

10 And also all that generation were gathered unto their fathers; and there arose another generation after them, who knew not the Lord, and likewise not the deeds which he had done for Israel.

11 And the children of Israel did the evil in the eyes of the Lord, and served the Be'alim:

12 And they forsook the Lord the God of their fathers, who had brought them out of the land of Egypt, and they went after other gods, of the gods of the nations that were round about them, and they bowed themselves unto them, and incensed the Lord.

13 And they forsook the Lord, and served Baal and 'Ashtaroth.

14 And the anger of the Lord was kindled against Israel, and he delivered them into the hand of spoilers who spoiled them, and he sold them into the hand of their enemies round about, and they were not able any longer to stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had spoken, and as the Lord had sworn unto them: and they were greatly distressed.

16 And the Lord raised up judges, and they delivered them out of the hand of those that spoiled them.

17 But also unto their judges they did not hearken; but they went astray after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers had walked in, to obey the commandments of the Lord; they did not so.

18 And when the Lord raised them up judges, then was the Lord with the judge, and he delivered them out of the hand of their enemies all the days of the judge; for the Lord bethought himself because of their groaning by reason of those that oppressed them and ill-treated them.

19 And it came to pass, when the judge died, that they returned, and became more corrupt than their fathers, in going after other gods to serve them, and to bow down unto them: they omitted nothing from their doings, and from their stubborn way.

20 And the anger of the Lord was kindled against Israel; and he said, For the cause that this people have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 So will I also for my part not drive out henceforth any man from before them out of the nations which Joshua left when he died;

22 In order to prove through them the Israelites, whether they will keep the way of the Lord, to walk therein, as their fathers did keep it, or not.

23 And thus did the Lord leave these nations, so as not to drive them out speedily; and he delivered them not into the hand of Joshua.

JUDGES (SHOFETIM) CHAPTER 3

1 Now these are the nations that the Lord left, to prove by them the Israelites, namely, all those who had not experienced all the wars of Canaan;

2 Only in order that the future generations of the children of Israel might obtain knowledge, to teach them war; but only such as before had learned nothing thereof;

3 Namely, the five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites that dwelt on mount Lebanon, from mount Ba'al-chermon unto the entrance of Chamath.

4 And they were left to prove by them the Israelites, to know whether they would hearken unto the commandments of the Lord, which he had commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt in the midst of the Canaanites, the Hittites, and the Emorites, and the Perizzites, and the Hivites, and the Jebusites;

6 And they took their daughters to themselves for wives, and their daughters they gave to their sons; and they served their gods.

7 And the children of Israel did [thus] the evil in the eyes of the Lord, and forgot the Lord their God, and served the Be'alim and the groves.

8 Wherefore the anger of the Lord was kindled against Israel, and he sold them into the hand of Cushan-rish'athayim the king of Mesopotamia; and the children of Israel served Cushan-rish'athayim eight years.

9 And the children of Israel cried then unto the Lord, and the Lord raised up a deliverer to the children of Israel, who delivered them, namely, 'Othniel the son of Kenaz, the younger brother of Caleb.

10 And the spirit of the Lord came over him, and he judged Israel, and went out to battle: and the Lord delivered Cushan-rish'athayim the king of Mesopotamia into his hand; and his hand prevailed over Cushan-rish'athayim.

11 And the land had rest forty years; and then died 'Othniel the son of Kenaz.

12 And the children of Israel did again the evil in the eyes of the Lord; and the Lord strengthened 'Eglon the king of Moab against Israel, because they had done the evil in the eyes of the Lord.

13 And he gathered unto him the children of 'Ammon and 'Amalek, and they went and smote Israel, and took possession of the city of palm-trees.

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14 And the children of Israel served 'Eglon the king of Moab eighteen years.

15 But the children of Israel cried then unto the Lord; and the Lord raised up unto them a deliverer, Ehud the son of Gera a Benjamite, a man who was lamed in his right hand; and the children of Israel sent by him a present unto 'Eglon the king of Moab.

16 But Ehud made himself a sword which had two edges, of a cubit length; and he girded it under his garments upon his right thigh.

17 And he brought the present near unto 'Eglon the king of Moab; now 'Eglon was a very fat man.

18 And it came to pass when he had made an end to offer the present, that he sent away the people who had borne the present.

19 But he himself returned again from the quarries that were by Gilgal, and said, I have a secret word unto thee, O King. And he said, Keep silence. And thereupon went out from his presence all that stood by him.

20 And Ehud came in unto him; and he was sitting in the summer upper chamber, which was for himself alone. And Ehud said, I have a word of God unto thee. And he arose out of his chair.

21 And Ehud stretched forth his left hand, and took the sword from his right thigh, and thrust it into his body.

22 And the haft also went in after the blade; and the fat closed upon the blade; for he did not draw the sword out of his body, and it passed into the fundament.

23 And Ehud went forth into the ante-room, and shut the doors of the upper chamber after him, and locked them.

24 He was just gone out, when his servants came; and they saw, behold, the doors of the upper chamber were locked; and they said, Surely he covereth his feet in the summer chamber.

25 And they tarried till they were ashamed; and behold, he opened not the doors

of the upper chamber; wherefore they took the key and opened them: and, behold, their lord was lying dead on the floor.

26 And Ehud had escaped while they were tarrying, and passed beyond the quarries, and escaped unto Se'irah.

27 And it came to pass, when he was come, that he blew the cornet on the mountain of Ephraim, and the children of Israel went down with him from the mountain, and he before them.

28 And he said unto them, Pursue after me; for the Lord hath delivered your enemies, the Moabites, into your hand. And they went down after him, and seized on the fords of the Jordan toward Moab, and suffered not a man to pass over.

29 And they smote of Moab at that time about ten thousand men, all lusty, and all men of valor; and there escaped not a man.

30 And Moab was humbled that day under the hand of Israel. And the land had rest eighty years.

31 And after him was Shamgar the son of 'Anath, who smote of the philistines six hundred men with an ox-goad; and he also delivered Israel.

JUDGES (SHOFETIM) CHAPTER 4

1 And the children of Israel again did the evil in the eyes of the Lord, when Ehud was dead.

2 And the Lord sold them into the hand of Yabin the king of Canaan, that reigned in Chazor; and the captain of his army was Sissera, who dwelt in Charosheth-hagoyim.

3 And the children of Israel cried unto the Lord; for he had nine hundred chariots of iron; and he oppressed the children of Israel with might twenty years.

4 And Deborah, a prophetess, the wife of Lapidoth,—she judged Israel at that time.

5 And she held her sitting under the palm-tree of Deborah between Ramah and Beth-el on the mountain of Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abino'am out of Kedesh-naphtali; and she said unto him, Behold, the Lord the God of Israel hath commanded, Go and lead on toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun.

7 And I will draw unto thee, to the brook Kishon, Sissera, the captain of Yabin's army, and his chariots and his multitude; and I will give him up into thy hand.

8 And Barak said unto her, If thou wilt go with me, then will I go; but if thou wilt not go with me, I will not go.

9 And she said, I will indeed go with thee; nevertheless it will not be for thy honor, on the way which thou goest; for into the hand of a woman will the Lord deliver Sissera; and Deborah arose, and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali together to Kedesh; and there went up in his train ten thousand men; also Deborah went up with him.

11 Now Cheber the Kenite had severed himself from the Kenites, from the children of Chobab the father-in-law of Moses; and he had pitched his tent as far as Elon-beza'anannim, which is near Kedesh.

12 And they told Sissera that Barak the son of Abino'am was gone up to mount Tabor.

13 And Sissera called together all his chariots, nine hundred chariots of iron, and all the people that were with him, from Charosheth-hagoyim unto the brook Kishon.

14 And Deborah said unto Barak, Up! for this is the day on which the Lord hath given Sissera into thy hand; behold, the Lord is gone out before thee: so Barak went down from mount Tabor, with ten thousand men after him.

15 And the Lord confounded Sissera, and all his chariots, and all his army, with the edge of the sword before Barak; and Sissera alighted from his chariot, and fled away on foot.

16 And Barak pursued after the chariots, and after the army, unto Charosheth-hagoyim: and all the army of Sissera fell by the edge of the sword; there was not left even one.

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17 But Sissera had fled away on foot to the tent of Ja'el the wife of Cheber the Kenite; for there was peace between Yabin the king of Chazor and the house of Cheber the Kenite.

18 And Ja'el went out to meet Sissera, and said unto him, Turn in, my lord, turn in unto me, fear not: and he turned in unto her into the tent, and she covered him with a blanket.

19 And he said unto her, Give me to drink, I pray thee, a little water; for I am thirsty: and she opened a bottle of milk, and gave him to drink, and covered him up.

20 And he said unto her, Stand at the door of the tent; and it shall be, that, when any man should come and ask of thee, and say, Is there any man here? thou shalt say, No.

21 And Ja'el the wife of Cheber took thereupon the nail of the tent, and placed a hammer in her hand, and went softly unto him, and struck the nail into his temple, and it became fastened in the ground; but he was fast asleep and weary; so he died.

22 And, behold, Barak came in pursuit of Sissera, and Ja'el came out to meet him, and said unto him, Come, and I will show thee the man whom thou art seeking: and he came to her, and behold, Sissera was lying dead, with the nail in his temple.

23 So did God humble on that day Yabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel became constantly heavier upon Yabin the king of Canaan, until they had destroyed Yabin the king of Canaan.

JUDGES (SHOFETIM) CHAPTER 5

1 Then sang Deborah with Barak the son of Abino'am on that day, saying,

2 When depravity had broken out in Israel, then did the people offer themselves willingly; [therefore] praise ye the Lord.

3 Hear, O kings; give ear, O princes; I—unto the Lord will I sing; I will sing praise to the Lord, the God of Israel.

4 Lord, at thy going forth out of Seir, at thy marching along out of the field of Edom, the earth trembled, also the heavens dropped, also the clouds dropped water.

5 The mountains melted away because of the presence of the Lord, yonder Sinai, because of the presence of the Lord, the God of Israel.

6 In the days of Shamgar the son of 'Anath, in the days of Ja'el, the highways were unoccupied, and those who travelled on roads walked through crooked by-paths.

7 Desolate were the open towns in Israel, they were desolate, until that I arose, Deborah, that I arose a mother in Israel.

8 They chose new gods, then was there war in the gates: was there a shield seen or a spear among forty thousand in Israel?

9 My heart [belongeth] to the governors of Israel, that offered themselves willingly among the people: praise ye the Lord.

10 Ye that ride on white asses, ye that sit in judgment, and ye who walk on the way, utter praise!

11 [Urged on] by the voice of those who divide [the flocks] between the watering wells, there shall they rehearse the benefits of the Lord, the benefits toward his open towns in Israel; [for] now go down [again] to the gates the people of the Lord.

12 Awake, awake, Deborah! awake, awake, utter a song! up, Barak, and lead away thy captives, son of Abino'am.

13 Then obtained dominion a few that had escaped for the nobles among the people—the Lord gave me dominion over the mighty.

14 They whose root is out of Ephraim were against 'Amalek; after thee, Benjamin, with thy armies; out of Machir came down lawgivers, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar were with Deborah; yea Issachar, the support of Barak; into the valley he hastened down in his train; [but] at the streams of Reuben there were great thoughts of heart.

16 Why didst thou sit among the sheepfolds to hear the bleatings of the flocks? At the streams of Reuben there were great searchings of heart.

17 Gil'ad abode beyond the Jordan; and Dan—why would he tarry in ships? Asher remained on the seashore, and abode near his bays.

18 Zebulun is a people that jeoparded its life unto death, and Naphtali—on the high places of the [battle] field.

19 There came kings, [and] fought, then fought the kings of Canaan, in Ta'anach by the waters of Megiddo: gain of money they took not away.

20 From heaven they fought—the stars in their courses fought against Sissera.

21 The stream of Kishon swept them away, that ancient stream, the stream of Kishon: step along, O my soul, in victorious strength.

22 Then were crushed the hoofs of the horses, through the prancings, the prancings of their mighty ones.

23 Curse ye Meroz, saith the messenger of the Lord, yea, curse ye bitterly its inhabitants; because they came not to the help of the Lord, to the help of the Lord among the mighty.

24 Blessed above [other] women shall be Ja'el the wife of Cheber the Kenite, above [other] women [dwelling] in the tent may she be blessed.

25 Water he asked, milk she gave [him]: in a lordly dish she brought him cream.

26 Her hand she put forth to the nail, and her right hand to the laborious workmen's hammer; and she hammered Sissera, she struck his head, and crushed and smote through his temple.

27 Between her feet he bent, he fell, he lay; between her feet he bent, he fell: where he had bent, there he fell down, bereft of life.

28 Out of the window looked and moaned the mother of Sissera, through the lattice, Why tarrieth his chariot so long in coming? why lag the wheels of his chariot?

29 The wise among her ladies answered her, she also returned a reply to herself.

30 Will they not find,—divide booty? one maiden, two maidens for every man, a booty of colored garments for

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Sissera, a booty of colored embroidered garments, colored, double-worked garments round the necks of the captives!

31 Thus may perish all thy enemies, O Lord; but may those that love him be as the rising of the sun in his might. And the land had rest forty years.

JUDGES (SHOFETIM) CHAPTER 6

1 And the children of Israel did the evil in the eyes of the Lord: and the Lord delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed over Israel; and because of the Midianites the children of Israel made for themselves the passes which are in the mountains, and the caves, and the strongholds.

3 And it was, when Israel had sown, that the Midianites came up, and the 'Amalekites, and the children of the east, and they went up against them;

4 And they encamped against them, and destroyed the products of the earth, as far as Gazzah, and they left no sustenance for Israel, neither lamb, nor ox, nor ass.

5 For they came up with their cattle and their tents, and came as locusts in multitude; and both they and their camels were without number; and they came into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

7 And it came to pass, when the children of Israel had cried unto the Lord because of the Midianites,

8 That the Lord sent a prophet unto the children of Israel, and he said unto them, Thus hath said the Lord the God of Israel, I led you forth out of Egypt, and brought you out of the house of slavery;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and I drove them out from before you, and gave you their land;

10 And I said unto you, I am the Lord your God: ye shall not fear the gods of the Emorites, in whose land ye dwell; but ye have not obeyed my voice.

11 And there came an angel of the Lord, and sat down under the oak which was in 'Ophrah, that pertained unto Joash the Abi'ezrite; and Gid'on his son was beating out wheat in the wine-press, to hide it from the Midianites.

12 And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor.

13 And Gid'on said unto him, Pardon, my lord, if the Lord be indeed with us, why then hath all this befallen us? and where are all his wonders of which our fathers have told us, saying, Did not the Lord bring us up from Egypt! But now the Lord hath forsaken us, and delivered us into the hand of Midian.

14 And the Lord turned toward him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: behold, I have sent thee.

15 And he said unto him, Pardon my Lord, wherewith shall I save Israel? behold, my family is the weakest in Menasseh, and I am the youngest of my father's house.

16 And the Lord said unto him, Because I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy eyes, then give me a sign that thou hast been speaking with me;

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thy return.

19 And Gid'on went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and the broth he put in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and the broth pour out. And he did so.

21 Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. And the angel of the Lord departed out of his sight.

22 And when Gid'on perceived that it was an angel of the Lord, Gid'on said, Alas, O Lord Eternal! because I have surely seen an angel of the Lord face to face.

23 And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.

24 And Gid'on built there an altar unto the Lord, and called it Adonay-shalom [[the Eternal of Peace:]] unto this day it is yet in Ophrah of the Abi'ezrites.

25 And it came to pass in the same night, that the Lord said unto him, Take thy father's young bullock, and the second bullock of seven years old, and throw down the altar of Baal which belongeth to thy father, and the grove that is around it shalt thou cut down.

26 And build an altar unto the Lord thy God upon the top of this rock, on the level place, and take the second bullock, and offer [it as] a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 And Gid'on took ten men of his servants, and did as the Lord had spoken unto him; but it came to pass, because he feared his father's household, and the men of the city, to do it by day, that he did it by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was overthrown, and the grove that was around it was cut down, and the second bullock was offered upon the altar which had been built.

29 And they said one to another, Who hath done this thing? And they inquired and searched, and then said, Gid'on the son of Joash hath done this thing.

30 Thereupon said the men of the city unto Joash, Bring out thy son, that he may die; because he hath overthrown the altar of Baal, and because he hath cut down the grove that was around it.

31 But Joash said unto all that stood around him, Will ye indeed contend for Baal? will ye assist him? he that will contend for him, shall be put to death; [wait] until morning:

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if he be a god, let him contend for himself, because one hath overthrown his altar.

32 And the people called him on that day Yerubba'al, saying, Let Baal contend against him, because he hath overthrown his altar.

33 And all the Midianites and 'Amalekites and the children of the east assembled together, and went over and encamped in the valley of Yizre'el.

34 But the Spirit of the Lord endued Gid'on, and he blew the cornet: and Abi'ezer assembled and followed him.

35 And he sent messengers throughout all Menasseh, who also assembled and followed him; and he sent messengers through Asher, and through Zebulun, and through Naphtali, and they came up to meet them.

36 And Gid'on said unto God, If thou wilt save Israel by my hand, as thou hast spoken,

37 Behold, I set up this fleece of wool in the threshing floor: if now there be dew on the fleece alone, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast spoken.

38 And it was so; and when he rose up early on the morrow, he squeezed the fleece together, and wrung dew out of the fleece, [making] a bowl full of water.

39 And Gid'on said unto God, Let not thy anger be kindled against me, and I will speak but this once [more]; let me have a proof, I pray thee, but this once more with the fleece; let it, I pray, be dry upon the fleece alone, and upon all the ground let there be dew.

40 And God did so that night; and it was dry upon the fleece alone, and on all the ground there was dew.

JUDGES (SHOFETIM) CHAPTER 7

1 Then Yerubba'al, who is Gid'on, and all the people that were with him, rose up early, and encamped beside the spring of Charod; and the camp of the Midianites was on the north side of them, by the hill of Moreh, in the valley.

2 And the Lord said unto Gid'on, The people that are with thee are too many for me to give the Midianites into their hand: lest Israel should vaunt themselves against me, saying, my own hand hath saved me.

3 Now therefore, do proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gil'ad. And there returned of the people twenty and two thousand; and ten thousand remained.

4 And the Lord said unto Gid'on, The people are yet too many; let them go down unto the water, and I will try them for thee there: and it shall be, that of whom I will say unto thee, This one shall go with thee, the same shall go with thee: and of whomsoever I will say unto thee, This one shall not go with thee, the same shall not go.

5 So he caused the people to go down unto the water: and the Lord said unto Gid'on, Every one that lappeth of the water with his tongue, as the dog lappeth, him shalt thou set by himself; likewise every one that bendeth down upon his knees to drink.

6 And the number of those that lapped, putting their hand to their mouth, was three hundred men; but all the rest of the people bent down upon their knees to drink water.

7 And the Lord said unto Gid'on, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go every man unto his place.

8 And they took the provision of the people in their hand, and their cornets; and all the rest of Israel he dismissed, every man unto his tent; but those three hundred men he retained: and the camp of Midian was beneath him in the valley.

9 And it came to pass, during the same night, that the Lord said unto him, Arise, get thee down into the camp; for I have delivered it into thy hand.

10 And if thou fear to go down, then go thou down with Purah thy servant to the camp.

11 And thou shalt hear what they will say; and after that shall thy hands be strengthened, and thou wilt go down unto the camp. And he went down with Purah his servant unto the outside of the armed men that were in the camp.

12 And the Midianites and the 'Amalekites and all the children of the east lay along in the valley like the locusts for multitude; and their camels were without number, as the sand which is by the seaside for multitude.

13 And when Gid'on was come, behold, a man was telling a dream unto his fellow, and said, Behold, I have dreamed a dream, and, lo, a baked cake of barley bread was rolling round through the camp of Midian, and came unto the tent, and struck against it so that it fell, and it turned it bottom upward, and the tent thus tumbled down.

14 And his fellow answered and said, This is nothing else save the sword of Gid'on the son of Joash, a man of Israel; into whose hand God hath delivered Midian, and the whole camp.

15 And it was, when Gid'on heard the narration of the dream, and its interpretation, that he prostrated himself, and returned unto the camp of Israel, and said, Arise; for the Lord hath delivered into your hand the camp of Midian.

16 And he divided the three hundred men into three companies, and he put cornets in the hand of all of them, with empty pitchers, and torches in the pitchers.

17 And he said unto them, What you see me do, do ye likewise; and, behold, when I am come to the edge of the camp, it shall be that, as I do, so shall ye do.

18 When I blow the cornet, I and all that are with me, then shall ye blow the cornets also on every side of all the camp, and say, For the Lord, and for Gid'on.

19 And Gid'on, and the hundred men that were with him, came unto the edge of the camp in the bcginning of the middle watch; when they had but newly set the sentinels: and they blew the cornets, and broke the pitchers that were in their hand.

20 And the three companies blew the cornets, and broke the pitchers, and seized with their left hand the torches, and with their right hand the cornets to blow; and they cried, The sword for the Lord, and for Gid'on.

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21 And they remained standing every man in his place round about the camp; and all [in] the camp ran, and shouted, and fled.

22 And as the three hundred cornets sounded, the Lord set every man's sword against his fellow, even throughout all the camp; and [those in] the camp fled as far as Beth-hashittah to Zererah, up to the border of Abelmecholah, near Tabbath.

23 And the men of Israel were called together out of Naphtali, and out of Asher, and out of all Menasseh, and they pursued after the Midianites.

24 And Gid'on sent messengers throughout all the mountain of Ephraim, saying, Come down against the Midianites, and seize from them the waters as far as Beth-barah and the Jordan. And all the men of Ephraim assembled themselves, and seized on the waters as far as Beth-barah and the Jordan.

25 And they captured two princes of the Midianites, 'Oreb and Zeeb; and they slew 'Oreb upon the rock 'Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued the Midianites; and the heads of 'Oreb and Zeeb they brought to Gid'on from the other side of the Jordan.

JUDGES (SHOFETIM) CHAPTER 8

1 And the men of Ephraim said unto him, What is this thing that thou hast done unto us, not to call for us, when thou wentest to fight with the Midianites? And they quarrelled with him vehemently.

2 And he said unto them, What have I done now in comparison with you? Is not the gleaning of Ephraim better than the vintage of Abi'ezer?

3 Into your hand God delivered the princes of Midian, 'Oreb and Zeeb: and what have I been able to do in comparison with you? Then was their anger abated from him, when he had spoken this speech.

4 And Gid'on came to the Jordan, and passed over, he, and the three hundred men that were with him, faint, and in pursuit.

5 And he said unto the men of Succoth, Give, I pray you, a few loaves of bread unto the people that are in my train; for they are faint, and I am pursuing after Zebach and Zalmunna,' the kings of Midian.

6 And the princes of Succoth said, Is the sole of the foot of Zebach and Zalmunna' now already in thy hand, that we should give unto thy army bread?

7 And Gid'on said, Therefore when the Lord hath delivered Zebach and Zalmunna' into my hand, then will I thresh your flesh with the thorns of the wilderness and with briers.

8 And he went up thence to Penuel, and spoke unto them in the same manner: and the men of Penuel answered him as the men of Succoth had answered.

9 And he said also unto the men of Penuel thus, When I return again in peace, I will break down this tower.

10 Now Zebach and Zalmunna' were in Karkor, and their camps with them, about fifteen thousand men, all that had been left of all the camp of the children of the east; but those who had fallen were one hundred and twenty thousand men that drew the sword.

11 And Gid'on went up by the way of those that dwelt in tents, to the east of Nobach and Yogbehah, and smote the camp; but the camp thought itself secure.

12 And Zebach and Zalmunna' fled; but he pursued after them, and captured the two kings of Midian, Zebach and Zalmunna', and all the camp he discomfited.

13 And Gid'on the son of Joash returned from the battle before the rising of the sun,

14 And he caught a young man of the people of Succoth, and inquired of him: and he wrote down for him the princes of Succoth, and the elders thereof, seventy and seven men.

15 And he came unto the men of Succoth, and said, Behold here are Zebach and Zalmunna', with whom ye derided me, saying, Is the sole of the foot of Zebach and Zalmunna' now already in thy hand, that we should give unto thy weary men bread?

16 And he took the elders of the city, and the thorns of the wilderness and briers, and chastised with them the men of Succoth.

17 And the tower of Penuel he beat down, and slew the men of the city.

18 And he said unto Zebach and Zalmunna', What kind of men were those whom ye slew at Tabor! And they answered, As thou art, so were they; one was in form like that of the children of a king.

19 And he said, They were my brothers, the sons of my mother; as the Lord liveth, if ye had spared them alive, I would not slay you.

20 And he said unto Yether his first-born, Rise up, and slay them. But the youth drew not his sword; for he was afraid, because he was yet a youth.

21 Then said Zebach and Zalmunna', Rise thou, and fall upon us; for as the man is, so is his strength. And Gid'on arose, and slew Zebach and Zalmunna'; and he took away the crescent ornaments that were on the necks of their camels.

22 And the men of Israel said unto Gid'on, Rule thou over us, both thou and thy son, and thy son's son also; for thou hast delivered us out of the hand of Midian.

23 And Gid'on said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

24 And Gid'on said unto them, I would ask one request of you, that ye should give me every man the earring of his booty; for they had had golden earrings, because they were Ishmaelites.

25 And they answered, We will willingly give. And they spread out a garment, and they cast therein every man the earring of his booty.

26 And the weight of the golden earrings that he had requested was a thousand and seven hundred shekels of gold; besides the crescent ornaments, and ear-drops, and purple garments that were on the kings of Midian, and besides the chains that were about their camels' necks.

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27 And Gid'on made thereof an ephod, and set it up in his city, in 'Ophrah: and all Israel went astray after it thither; and it became a snare unto Gid'on, and to his house.

28 And Midian was humbled before the children of Israel, so that they lifted not up their head any more. And the country was quiet forty years in the days of Gid'on.

29 And Yerubba'al the son of Joash went and dwelt in his own house.

30 And Gid'on had seventy sons begotten of his body; for he had many wives.

31 And his concubine that was in Shechem, she also bore him a son, and he gave him the name, Abimelech.

32 And Gid'on the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in 'Ophrah of the Abi'ezrites.

33 And it came to pass, when Gid'on was dead, that the children of Israel turned again, and went astray after the Be'alim, and made themselves Ba'al-berith for a god.

34 And the children of Israel remembered not the Lord their God, who delivered them out of the hand of all their enemies on every side.

35 Neither showed they kindness to the house of Yerubba'al, namely, Gid'on, in accordance with all the good which he had done unto Israel.

JUDGES (SHOFETIM) CHAPTER 9

1 And Abimelech the son of Yerubba'al went to Shechem unto his mother's brothers, and spoke unto them, and unto all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, What is better for you, either that there should rule over you seventy men, all the sons of Yerubba'al, or that there reign over you one man? and remember that I am your bone and your flesh.

3 And his mother's brothers spoke concerning him in the ears of all the men of Shechem all these words; and their heart became inclined after Abimelech; for they said, He is our brother.

4 And they gave him seventy pieces of silver out of the house of Ba'al-berith; and Abimelech hired therewith idle and heedless persons, who followed him.

5 And he came unto his father's house at 'Ophrah, and slew his brothers the sons of Yeruhba'al, seventy persons, upon one stone; and there was yet left Yotham the youngest son of Yerubba'al; for he had hidden himself.

6 And all the men of Shechem and all Beth-millo assembled together, and went, and made Abimelech king, by the oak of the pillar that was by Shechem.

7 And they told it to Yotham; and he went and stood on the top of mount Gerizzim, and he lifted up his voice, and cried; and he said unto them, Hearken unto me, ye men of Shechem, so that God may hearken unto you.

8 The trees went once forth to anoint a king over them; and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I give up my fatness, wherewith through me they honor God and men, and shall I go to be promoted over the trees!

10 And the trees said to the fig-tree, Come thou, reign over us.

11 But the fig-tree said unto them, Should I give up my sweetness, and my good productiveness, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, reign over us.

13 But the vine said unto them, Should I give up my fresh wine, which rejoiceth God and men, and go to be promoted over the trees!

14 Then said all the trees unto the bramble, Come thou, reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me as king over you, then come seek protection in my shadow; and if not, then let fire come out of the bramble, and devour the cedars of the Lebanon.

16 And now, if ye have acted in truth and sincerity, when ye made Abimelech king, and if ye have dealt well with Yerubba'al and his house, and have done unto him according to the merit of his hands;

17 (In that my father fought for you, and cast his life far away, and delivered you out of the hand of Midian;

18 While ye are risen up against my father's house this day, and have slain his sons, seventy men, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother;)

19 If ye have thus acted in truth and sincerity with Yerubba'al and with his house this day: then rejoice ye in Abimelech, and let him also rejoice in you.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem and Beth-millo; and let fire come out from the men of Shechem, and from Beth-millo, and devour Abimelech.

21 And Yotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 And Abimelech ruled over Israel three years;

23 And then did God send an evil spirit between Abimelech and the men of Shechem; and the men of Shechem became unfaithful toward Abimelech;

24 So that the violence [done] to the seventy sons of Yerubba'al might come, and their blood be laid upon Abimelech their brother, who had slain them; and upon the men of Shechem, who had strengthened his hands to slay his brothers.

25 And the men of Shechem set persons to lie in wait for him on the tops of the mountains, and they robbed all that passed by them on that way: and it was told unto Abimelech.

26 And there came Ga'al the son of 'Ebed with his brothers, and passed through Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the field, and gathered their vineyards, and trod [the grapes], and made joyful feasts, and

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went into the house of their god, and ate and drank, and cursed Abimelech.

28 And Ga'al the son of 'Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Yerubba'al? and Zebul his superintendent? serve the men of Chamor the father of Shechem; for why indeed should we serve him?

29 And O that some one would put this people into my power! and I would remove Abimelech. And he let it be said to Abimelech, Increase thy army, and come out.

30 And when Zebul the ruler of the city heard the words of Ga'al the son of 'Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech privately, saying, Behold, Ga'al the son of 'Ebed and his brothers are come to Shechem; and, behold, they incite the city to enmity against thee.

32 And now rise up by night, thou and the people that are with thee, and lie in wait in the field:

33 And it shall be, in the morning, the moment the sun shineth, that thou shalt rise early, and set upon the city; and, behold, when he and the people that are with him come out against thee, then mayest thou do to him as thy means may let thee.

34 And Abimelech rose up, and all the people that were with him, by night, and they lay in wait against Shechem in four companies.

35 And Ga'al the son of 'Ebed went out, and stood in the entrance of the city-gate: and Abimelech rose up, and the people that were with him, from the ambush.

36 And when Ga'al saw the people, he said to Zebul, Behold, people are coming down from the tops of the mountains. And Zebul said unto him, Thou regardest the shadow of the mountains as men.

37 And Ga'al spoke again and said, See people are coming down from the highest point of the land, and one company is coming along by the way of the grove of Me'onenim.

38 Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him! is not this the people that thou hast despised? go out now, I pray, and fight with them.

39 And Ga'al went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech pursued him, and he fled before him, and many fell slain, even as far as the entrance of the gate.

41 And Abimelech remained at Arumah: and Zebul banished Ga'al and his brothers, that they should not remain in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and it was told to Abimelech.

43 And he took the people, and divided them into three companies, and lay in wait in the field; and as he saw, and, behold, that the people were coming forth out of the city, he rose up against them, and smote them.

44 And Abimelech, and the companies that were with him, spread forward, and took position in the entrance of the city-gate: and the two other companies spread over all that were in the fields, and smote them.

45 And Ahimelech fought against the city all that day; and he captured the city, and the people that were therein he slew; and he beat down the city, and sowed it with salt.

46 And when all the men of the tower of Shechem heard this, they entered into the stronghold of the house of the god Berith.

47 And it was told unto Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech went thereupon up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from a tree, and bore it, and laid it on his shoulder; and he said unto the people that were with him, What ye have seen that I have done, make haste, and do like me.

49 And all the people also cut down every man his bough, and followed Abimelech, and put the same to the stronghold, and set the stronghold over them on fire: and thus died also all the people of the tower of Shechem, about a thousand men and women.

50 And Abimelech went then to Thebez, and encamped against Thebez, and captured it.

51 But there was a strong tower within the city, and thither fled all the men and the women, and all the chief persons of the city, and shut the doors behind them, and went up to the roof of the tower.

52 And Abimelech came up to the tower, and fought against it, and approached as far as the door of the tower to burn it with fire.

53 But a certain woman cast a piece of an upper millstone upon Abimelech's head, and crushed his skull.

54 Then called he hastily unto the young man that bore his armor, and said unto him, Draw thy sword, and slay me, that people may not say of me, A woman hath slain him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man to his place.

56 Thus did God compensate the evil of Abimelech, which he had done unto his father, in slaying his seventy brothers:

57 And all the evil of the men of Shechem did God bring back upon their own head; and there came upon them the curse of Yotham the son of Yerubba'al.

JUDGES (SHOFETIM) CHAPTER 10

1 And there arose after Abimelech to deliver Israel Tola' the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in the mountain of Ephraim.

2 And he judged Israel twenty and three years, and then died, and was buried in Shamir.

3 And after him arose Yair, the Gil'adite, and judged Israel twenty and two years;

4 And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called Chavvoth-yair unto this day, which are in the land of Gil'ad.

5 And Yair died, and was buried in Kamon.

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6 And the children of Israel repeated to do the evil in the eyes of the Lord, and they served the Be'alim, and 'Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of 'Ammon, and the gods of the Philistines, and they forsook the Lord, and served not him.

7 And the anger of the Lord was kindled against Israel, and he sold them into the hand of the Philistines, and into the hand of the children of 'Ammon.

8 And they afflicted and oppressed the children of Israel that year; [and] for eighteen years all the children of Israel that were on the other side of the Jordan in the land of the Emorites, which is in Gil'ad.

9 And the children of 'Ammon passed over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sorely distressed.

10 And the children of Israel cried unto the Lord, saying, We have sinned against thee, because we have forsaken our God, and have served the Be'alim.

11 And the Lord said unto the children of Israel, Behold [I delivered you] from the Egyptians, and from the Emorites, from the children of 'Ammon, and from the Philistines.

12 And when the Zidonians, and the 'Amalekites, and the Ma'onites did oppress you, and ye cried to me, I delivered you also out of their hand.

13 And yet ye have forsaken me, and served other gods; wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let these deliver you in the time of your tribulation.

15 And the children of Israel said unto the Lord, We have sinned: do thou unto us entirely as it seemeth good in thy eyes; only deliver us, we pray thee, this time.

16 And they put away the strange gods from their midst, and served the Lord; and his soul was grieved for the trouble of Israel.

17 And the children of 'Ammon were called together, and they encamped in Gil'ad. And the children of Israel also assembled themselves together, and encamped in Mizpah.

18 And the people, the princes of Gil'ad, said one to another, Whatever man it be that will begin to fight against the children of 'Ammon, shall become the head over all the inhabitants of Gil'ad.

JUDGES (SHOFETIM) CHAPTER 11

1 Now Yiphthach the Gil'adite was a mighty man of valor, but he was the son of a harlot; and Gil'ad had begotten Yiphthach.

2 And the wife of Gil'ad also bore him sons; and when the sons of the wife were grown up, they drove away Yiphthach, and said unto him, Thou shalt not inherit in the house of our father: for the son of another woman art thou.

3 And Yiphthach fled away from his brothers, and dwelt in the land of Tob; and there gathered themselves to Yiphthach idle men, and they went out with him.

4 And it came to pass after some time, that the children of 'Ammon made war against Israel.

5 And it was so, when the children of 'Ammon made war against Israel, that the elders of Gil'ad went to fetch Yiphthach out of the land of Tob.

6 And they said unto Yiphthach, Come, and become a leader unto us, that we may fight with the children of 'Ammon.

7 And Yiphthach said unto the elders of Gil'ad, Did ye not hate me, and drive me away out of my father's house? and why are ye come unto me now, when ye are in distress?

8 And the elders of Gil'ad said unto Yiphthach, Therefore are we now come back to thee, that thou mayest go with us, and fight against the children of 'Ammon; and thou shalt become unto us a head, unto all the inhabitants of Gil'ad.

9 And Yiphthach said unto the elders of Gil'ad, If ye bring me home again to fight against the children of 'Ammon, and the Lord give them up before me, shall I remain your head?

10 And the elders of Gil'ad said unto Yiphthach, The Lord shall be a hearer between us, if we do not so according to thy word.

11 Then went Yiphthach with the elders of Gil'ad, and the people appointed him over them as head and as leader; and Yiphthach spoke all his words before the Lord in Mitzpah.

12 And Yiphthach sent messengers unto the king of the children of 'Ammon, saying, What have I to do with thee, that thou art come unto me to fight against my land?

13 And the king of the children of 'Ammon said unto the messengers of Yiphthach, Because Israel took away my land, when they came up out of Egypt, from the Arnon even unto the Yabbok, and unto the Jordan: and now restore these [lands] again in peace.

14 And Yiphthach again sent messengers unto the king of the children of 'Ammon;

15 And he said unto him, Thus hath said Yiphthach, Israel did not take away the land of Moab, nor the land of the children of 'Ammon;

16 For when they came up out of Egypt, Israel walked through the wilderness unto the Red Sea, and came to Kadesh;

17 And Israel then sent messengers unto the king of Edom, saying, Let me pass, I pray thee, through thy land; but the king of Edom would not hearken; and also to the king of Moab they sent; but he would not consent: and Israel remained in Kadesh.

18 Then they wandered through the wilderness, and traveled round the land of Edom, and the land of Moab, and came from the rising of the sun to the land of Moab, and encamped on the other side of the Arnon: but they came not within the border of Moab; for the Arnon is the boundary of Moab.

19 And Israel sent messengers unto Sichon the king of the Emorites, the king of Cheshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sichon trusted not Israel to [let them] pass through his territory; and Sichon assembled all his people, and encamped in Yahaz, and fought against Israel.

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21 and the Lord the God of Israel delivered Sichon and all his people into the hand of Israel, and they smote them; and Israel took possession of all the land of the Emorites, the inhabitants of that country.

22 And they took possession of all the territory of the Emorites, from the Arnon even unto the Yabbok, and from the wilderness even unto the Jordan.

23 So now the Lord the God of Israel hath dispossessed the Emorites from before his people Israel, and shouldst thou possess it?

24 Truly! that which Kemosh thy god may give thee to possess, even that canst thou possess; but whatsoever the Lord our God hath driven out from before us, even that will we possess.

25 And now art thou then any better than Balak the son of Zippor, the king of Moab? did he ever strive against Israel, or did he ever fight against them?

26 [And] while Israel hath dwelt in Cheshbon and in its towns, and in 'Ar'or and in its towns, and in all the cities that are along the margins of the Arnon, three hundred years: why did ye not recover them within that time?

27 Whereas I myself have not sinned against thee, and thou doest me wrong to war against me: may the Lord, the Judge, decide this day between the children of Israel and the children of 'Ammon.

28 Nevertheless the king of the children of 'Ammon hearkened not unto the words of Yiphthach which he had sent to him.

29 Then came upon Yiphthach the spirit of the Lord, and he passed through Gil'ad and Menasseh, and passed through Mitzpeh of Gil'ad, and from Mitzpeh of Gil'ad he passed over unto the children of Ammon.

30 And Yiphthach made a vow unto the Lord, and said, If thou wilt indeed deliver the children of 'Ammon into my hand,

31 Then shall it be, that whatsoever cometh forth out of the doors of my house to meet me, when I return in peace from the children of 'Ammon, shall belong to the Lord, and I will offer it up for a burnt-offering.

32 So Yiphthach passed over unto the children of 'Ammon to fight against them: and the Lord delivered them into his hand.

33 And he smote them from 'Aro'er, even till thou comest to Minnith, twenty cities, and unto Abel-keramin, with a very great defeat; and the children of 'Ammon were humbled before the children of Israel.

34 And Yiphthach came to Mizpah unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his sole child; he had beside her neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his garments, and said, Alas, my daughter! thou hast bent me down very low, and thou art one of those that trouble me; for I have opened my mouth unto the Lord, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me in accordance with what hath proceeded out of thy mouth; since the Lord hath taken vengeance for thee on thy enemies, on the children of 'Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may descend to the mountains, and bewail my virginity, I with my companions.

38 And he aid, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity on the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, and he fulfilled on her his vow which he had vowed; and she knew no man; and it became a custom in Israel,

40 That the daughters of Israel went from year to year to lament for the daughter of Yiphthach the Gil'adite four days in the year.

JUDGES (SHOFETIM) CHAPTER 12

1 And the men of Ephraim were called together, and went northward, and said unto Yiphthach, Wherefore didst thou pass over to fight against the children of 'Ammon, and didst not call for us to go with thee? thy house will we burn over thee with fire.

2 And Yiphthach said unto them, I and my people were greatly engaged in strife with the children of 'Ammon; and I called you, but ye helped me not out of their hand.

3 And when I saw that ye helped me not, I put my life in my hand, and passed over to the children of 'Ammon, and the Lord delivered them into my hand; and why then are ye come up unto me this day, to fight against me?

4 Then Yiphthach gathered together all the men of Gil'ad, and fought with Ephraim; and the men of Gil'ad smote Ephraim, because they said, Ye are fugitives of Ephraim: Gil'ad is in the midst, between Ephraim and Menasseh.

5 And the Gil'adites seized on the passages of the Jordan before the Ephraimites: and it came to pass, when the Ephraimites who had escaped said, Let me pass over; that the men of Gil'ad said unto him, Art thou an Ephrathite? and if he said, No;

6 Then said they unto him, Do say, Shibboleth; but when he said, Sibboleth, and was not able to pronounce it correctly, they laid hold of him and slew him on the passages of the Jordan; and there fell at that time of the Ephraimites forty and two thousand.

7 And Yiphthach judged Israel six years; and then died Yiphthach the Gil'adite, and was buried in [one of] the cities of Gil'ad.

8 And after him there judged Israel Ibzan of Beth-lechem.

9 And he had thirty sons; and thirty daughters he sent abroad, and thirty daughters he brought in for his sons from abroad: and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lechem.

11 And after him there judged Israel Elon the Zebulonite; and he judged Israel ten years.

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12 Then died Elon the Zebulonite, and was buried in Ayalon in the country of Zebulun.

13 And after him there judged Israel 'Abdon the son of Hillel the Pir'athonite.

14 And he had forty sons and thirty grandsons, that rode on seventy ass-colts; and he judged Israel eight years.

15 Then died 'Abdon the son of Hillel the Pir'athonite, and was buried in Pir'athon in the land of Ephraim, in the mountain of the 'Amalekites.

JUDGES (SHOFETIM) CHAPTER 13

1 And the children of Israel did again the evil in the eyes of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

2 And there was a certain man of Zor'ah, of the family of the Danites, whose name was Manoach; and his wife was barren, and did not bear.

3 And there appeared an angel of the Lord unto the woman, and he said unto her, Behold, thou art barren, and hast not born; but thou wilt conceive, and bear a son.

4 And now do beware, and drink neither wine nor strong drink, and eat not any thing unclean.

5 For, lo, thou wilt conceive, and bear a son; and no razor shall come on his head; for a Nazarite of God shall the lad be from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 And the woman came and told her husband, saying, A man of God came unto me, and his appearance was like the appearance of an angel of God, very terrible; but I asked him not whence he might be, and his name he did not tell me.

7 And he said unto me, Behold, thou wilt conceive, and bear a son; and now thou must drink neither wine nor strong drink, and not eat anything unclean; for the child shall be a Nazarite of God from the womb until the day of his death.

8 And Manoach entreated the Lord, and said, Hear me, O Lord, let the man of God, whom thou didst send, come again unto us, and instruct us what we shall do unto the child that is to be born.

9 And God hearkened to the voice of Manoach; and the angel of God came again unto the woman, as she was sitting in the field; and Manoach her husband was not with her.

10 And the woman made haste, and ran, and informed her husband; and she said unto him, Behold, there hath appeared unto me the man, that came unto me the other day.

11 And Manoach arose, and went after his wife; and he came to the man, and said unto him, Art thou the man that spokest unto the woman? and he said, I am.

12 And Manoach said, If now thy words come to pass, what shall be [our] proceeding with the child, and what shall be done unto him?

13 And the angel of the Lord said unto Manoach, Of all that I have said unto the woman must she beware.

14 Of any thing that cometh of the grape-vine she may not eat, and wine or strong drink she may not drink, and any thing unclean she may not eat: all that I commanded her must she observe.

15 And Manoach said unto the angel of the Lord, Let us, I pray thee, detain thee, and we will make a kid ready for thee.

16 And the angel of the Lord said unto Manoach, Though thou detain me, I will not eat of thy bread; but if thou wilt offer a burnt-offering, thou must offer it unto the Lord; for Manoach knew not that he was an angel of the Lord.

17 And Manoach said unto the angel of the Lord, What is thy name, that, when thy word cometh to pass, we may do thee honor?

18 And the angel of the Lord said unto him, Why is it that thou wilt ask after my name, seeing it is secret?

19 And Manoach took the kid and the meat-offering, and offered it upon the rock unto the Lord: and he did wondrously; and Manoach and his wife looked on.

20 And it came to pass, when the flame went up from off the altar toward heaven, that the angel of the Lord ascended in the flame of the altar; and Manoach and his wife looked on, and they fell on their faces to the ground.

21 And the angel of the Lord was no longer visible to Manoach and to his wife: then knew Manoach that he was an angel of the Lord.

22 And Manoach said unto his wife, We shall surely die, because a divine being have we seen.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have
received from our hand a burnt-offering and a meat-offering, nor would he have let us see all these things, and at this time he would not have let us hear [such a thing] as this.

24 And the woman bore a son, and called his name Samson; and the child grew up, and the Lord blessed him.

25 And the Spirit of the Lord began to move him in Machaneh-dan between Zor'ah and Eshtaol.

JUDGES (SHOFETIM) CHAPTER 14

1 And Samson went down to Timnathah, and saw a woman in Timnathah of the daughters of the Philistines.

2 And he went up, and told his father and his mother, and said, I have seen a woman in Timnathah of the daughters of the Philistines; and now take her to me for wife.

3 Then said unto him his father and his mother, Is there not among the daughters of thy brethren, or among all my people, a woman, that thou art going to take a wife from the Philistines, the uncircumcised? And Samson said unto his father, This one take for me; for she pleaseth me well.

4 But his father and his mother knew not that it was from the Lord, that he sought but an occasion against the Philistines; and at that time the Philistines had dominion over Israel.

5 And Samson thus went down, with his father and his mother, to Timnathah; and when they were come as far as the vineyards of Timnathah, behold, a young lion came roaring toward him.

6 And the Spirit of the Lord came suddenly over him, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done.

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7 And he went down, and spoke unto the woman; and she pleased Samson well.

8 And when he returned after a time to take her, he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees in the carcass of the lion and honey likewise.

9 And he took it out in his hands, and went on, eating as he was going, and came to his father and mother, and he gave unto them, and they did eat; but he told them not that out of the carcass of the lion he had taken the honey.

10 And his father went down unto the woman; and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions, and they remained with him.

12 And Samson said unto them, I will now propound unto you a riddle; if ye can in anywise tell it me within the seven days of the feast, and find it out, then will I give you thirty shirts and thirty changes of garments;

13 But if ye will not be able to tell it to me, then shall ye give me thirty shirts and thirty changes of garments. And they said unto him, Propound thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth food, and out of the strong came forth sweetness. And they could not solve the riddle in three days.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Persuade thy husband, that he may solve unto us the riddle, lest we burn thee and thy father's house with fire: have ye invited us to impoverish us? is it not so?

16 And Samson's wife wept before him, and said, Thou doest but hate me, and lovest me not: that riddle hast thou propounded unto the children of my people, and me hast thou not told [the solution]. And he said unto her, Behold, I have not told it to my father and to my mother, and thee shall I tell it?

17 And she wept before him the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she had worried him: and she told [the solution of] the riddle to the children of her people.

18 Then said unto him the men of the city on the seventh day before the sun was yet gone down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came suddenly over him, and he went down to Ashkelon, and slew of them thirty men, and he took their apparel, and gave the changes of garments unto the expounders of the riddle; but his anger was kindled, and he went up to his father's house.

20 And Samson's wife was given to his companion who had been given him as his associate.

JUDGES (SHOFETIM) CHAPTER 15

1 And it came to pass after some time, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, Let me go in to my wife into the chamber; but her father would not suffer him to go in.

2 And her father said, I verily thought that thou didst utterly hate her; therefore I gave her to thy companion: is not her younger sister fairer than she? Let her be thine, I pray thee, instead of her.

3 And Samson said to them, Now shall I be more blameless than the Philistines, though I do them evil.

4 And Samson went and caught three hundred foxes, and took torches, and turned tail to tail, and put one torch between two tails in the midst;

5 And he set the torches on fire, and let them go into the standing corn of the Philistines, and burnt up both shocks and standing corn, as also olive-yards.

6 Then said the Philistines, Who hath done this! And they answered, Samson, the son-in-law of the Thimnite, because he hath taken his wife, and given her to his companion. And the Philistines went up, and burnt her and her father with fire.

7 And Samson said unto them, Since ye will do the like of this, I will surely be avenged on you, and after that will I cease.

8 And he smote them hip and thigh with a great slaughter; and he went down and tarried in the cleft of the rock 'Etam.

9 And the Philistines went up, and encamped in Judah, and spread themselves in Lechi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Thereupon went three thousand men of Judah down to the cleft of the rock 'Etam, and said to Samson, Knowest thou not that the Philistines rule over us? and what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, To bind thee are we come down, to deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not assail me yourselves.

13 And they said unto him, thus, No; for we will [only] bind thee fast, and deliver thee into their hand; but we will in no-wise kill thee. And they bound him with two new cords, and brought him up from the rock.

14 When he was come unto Lechi, the Philistines shouted against him; but the Spirit of the Lord came suddenly over him, and the cords that were upon his arms became as flax threads that are burnt with fire, and his bands melted from off his hands.

15 And he found a fresh jaw-bone of an ass, and put forth his hand, and took it, and smote therewith a thousand men.

16 And Samson said, With a jaw-bone of an ass, heaps upon heaps, with the jaw-bone of an ass have I smitten a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-lechi.

18 And he became very thirsty, and he called on the Lord, and said, Thou hast granted through the hand of thy servant

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this great deliverance; and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave a hollow place that was at Lechi, and there came forth water out of it; and he drank, and his spirit came again, and he revived; wherefore he called the name thereof 'En-hakkore, which is in Lechi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

JUDGES (SHOFETIM) CHAPTER 16

1 Then went Samson to Gazzah, and saw there a harlot, and went in unto her.

2 And it was told to the Gazzites, saying, Samson is come hither: and they compassed him in, and lay in wait for him all the night in the gate of the city, and held themselves quiet all the night, saying, By the time it is light in the morning will we kill him.

3 And Samson lay till midnight; but he arose at midnight, and took hold of the doors of the city-gate, and the two door-posts, and tore them away with the bolt, and put them upon his shoulders, and carried them up to the top of the mount that is before Hebron.

4 And it came to pass after this, that he loved a woman in the valley of Shorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Persuade him, and see wherein his great strength lieth, and by what means we may prevail over him, that we may bind him to subdue him: and we will give thee every one of us eleven hundred pieces of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou canst be bound to subdue thee.

7 And Samson said unto her, If they bind me with seven moist cords which have not yet been dried, then shall I become weak, and be like any other of mankind.

8 And the lords of the Philistines brought up to her seven moist cords which had not yet been dried, and she bound him with them.

9 And she had men lying in wait, sitting near her in the chamber. And she said unto him, The Philistines are upon thee, Samson. And he tore the cords, as a thread of tow is torn when it toucheth the fire; and his strength was not perceived.

10 And Delilah said unto Samson, Behold, thou hast deceived me, and told me lies; now do tell me, I pray thee, wherewith thou canst be bound.

11 And he said unto her, If they bind me fast with new ropes that have never been used in work, then shall I become weak, and be like any other of mankind.

12 And Delilah took new ropes, and bound him therewith, and said unto him, The Philistines are upon thee, Samson. And the liers in wait were sitting in the chamber. But he tore them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast deceived me, and told me lies; do tell me wherewith thou canst be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines are upon thee, Samson. And he awakened out of his sleep, and tore away the pin of the loom, with the web.

15 And she said unto him, How canst thou say, I love thee, when thy heart is not with me? these three times hast thou deceived me, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she worried him daily with her words, and urged him, that his soul became impatient to die;

17 And he told her all his heart, and said unto her, A razor hath not passed over my head; for a Nazarite of God have I been from my mother's womb; if I were shaved, my strength would depart from me, and I should become weak, and be like all other men.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once; for he hath told me all his heart. Then came the lords of the Philistines up unto her, and brought the money in their hand.

19 And she made him sleep upon her knees; and she called a man, and caused him to shave off the seven locks of his head; and she began to subdue him, and his strength departed from him.

20 And she said, The Philistines are upon thee, Samson. And he awoke out of his sleep, and thought, I will go out as at other times before, and shake myself free. But he knew not that the Lord had departed from him.

21 And the Philistines seized him, and put out his eyes, and brought him down to Gazzah, and bound him with fetters of copper; and he had to grind in the prison- house.

22 But the hair of his head began to grow again after it was shaved off.

23 And the lords of the Philistines gathered themselves together to offer a great sacrifice unto Dagon their god, and to rejoice; and they said, Our god hath delivered into our hand Samson our enemy.

24 And when the people saw him, they praised their god; for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, and him who hath slain so many of us.

25 And it came to pass, when their heart was merry, that they said, Call for Samson, that he may make sport for us. And they called for Samson out of the prison-house; and he made sport before them; and they placed him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me [to go] and let me feel the pillars whereupon the house is supported, that I may lean upon them.

27 Now the house was full of men and women; and there were all the lords of the Philistines; and upon the roof were about three thousand men and women, that looked on while Samson made sport.

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28 And Samson called unto the Lord, and said, O Lord Eternal, remember me, I pray thee, and do thou strengthen me only this once, O God, that I may be avenged for one of my two eyes on the Philistines.

29 And Samson threw his arms around the two middle pillars upon which the house was supported, and he leaned on them, [on] one with his right hand, and [on] the other with his left.

30 And Samson said, Let me die with the Philistines. And he bent [them] with might, and the house fell upon the lords, and upon all the people that were therein. So the dead whom he slew at his death were more than those whom he had slain in his life.

31 Then came down his brothers and all the house of his father, and they took him up, and carried him up, and buried him between Zor'ah and Eshtaol, in the burying-place of Manoach his father. And he had judged Israel twenty years.

JUDGES (SHOFETIM) CHAPTER 17

1 And there was a man of the mountain of Ephraim, whose name was Michayhu.

2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spokest of also in my ears,—behold, the silver is with me; I took it. And his mother said, Blessed be my son unto the Lord.

3 And he restored the eleven hundred shekels of silver to his mother; and his mother said, I had wholly dedicated the silver unto the Lord from my hand, for my son, to make a graven and molten image; and now I will give it back unto thee.

4 Yet he gave the money back unto his mother; and his mother took two hundred shekels of silver, and gave them to the silversmith, who made thereof a graven and molten image; and it was in the house of Micah.

5 And the man Micah had a house of god, and he made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

6 In those days there was no king in Israel: every man did what seemed right in his own eyes.

7 And there was a young man out of Beth-lechem-judah of the family of Judah, but he was a Levite, and sojourned there.

8 And the man departed from the city, from Beth-lechem-judah, to sojourn where he could find [a place]; and he came to the mountain of Ephraim to the house of Micah, as he was pursuing his journey.

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite from Beth-lechem-judah, and I go to sojourn where I may find [a place].

10 And Micah said unto him, Remain with me, and become unto me a father and a priest, and I will give thee ten shekels of silver for the year, and suitable apparel, and thy victuals. And the Levite went in.

11 And the Levite consented to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and remained in the house of Micah.

13 Then said Micah, Now I know that the Lord will do me good, seeing I have obtained a Levite for priest.

JUDGES (SHOFETIM) CHAPTER 18

1 In those days there was no king in Israel; and in those days the tribe of the Danites were seeking for themselves an inheritance to dwell in; for there had not fallen to their share up to that day among the tribes of Israel a [sufficient] inheritance.

2 And the children of Dan sent from their family five men from among themselves, men of valor, from Zor'ah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land. And they came to the mountain of Ephraim, as far as the house of Micah, and lodged there.

3 They were just by the house of Micah, when they recognized the voice of the young man the Levite; and they turned in thither, and said unto him, Who brought thee hither? and what doest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus hath Micah done unto me; and he hired me, and I became his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way on which we are going shall be prosperous.

6 And the priest said unto them, Go in peace: before the Lord is your way on which ye will go.

7 And the five men departed, and came to Layish, and saw the people that were therein, dwelling in security, after the manner of the Zidonians, quiet and secure; and no one inflicted any wrong in the land, as hereditary ruler; and they were far from the Zidonians, and had no concern with any man.

8 And they came unto their brethren to Zor'ah and Eshtaol: and their brethren said unto them, What [news bring] ye?

9 And they said, Arise, and let us go up against them; for we have seen the land, and, behold, it is very good: and you keep still! be not slothful, to go, to enter to take possession of the land.

10 When ye enter, ye will come unto a secure people, and the land is roomy; for God hath given it into your hand; a place where there is no want of anything that is on the earth.

11 And there went from there of the family of the Danites, out of Zor'ah and out of Eshtaol, six hundred men girded with weapons of war.

12 And they went up, and encamped in Kiryath-ye'arim, in Judah; wherefore they called that place Machaneh-dan until this day; behold, it is behind Kiryath-ye'arim.

13 And they passed thence unto the mountain of Ephraim, and came as far as the house of Micah.

14 Then commenced the five men that had gone to spy out the country of Layish, and said unto their brethren, Do ye know that there are in these houses an ephod, and teraphim,

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and a graven and molten image? and now consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, unto the house of Micah, and asked him after his welfare.

16 And the six hundred men who were of the children of Dan, girded with their weapons of war, remained standing by the entrance of the gate.

17 And the five men that had gone to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image; and the priest stood in the entrance of the gate with the six hundred men that were girded with the weapons of war.

18 And these went into Micah's house, and took the graven image, the ephod, and the teraphim, and the molten image; and the priest said unto them, What are ye doing?

19 And they said unto him, Be still, lay thy hand upon thy mouth, and go with us, and become to us a father and a priest: is it better that thou be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart became glad, and he took the ephod, and the teraphim, and the graven image, and came into the midst of the people.

21 And they turned and went away, and placed the little ones and the cattle and the heavy things before them.

22 When they were at a distance from the house of Micah, the men that were in the houses near to Micah's house were called together, and they overtook the children of Dan.

23 And they called unto the children of Dan, who turned their faces, and said unto Micah, What aileth thee, that thou hast called out thy people?

24 And he said, My god which I made have ye taken away, and the priest, and are gone away; and what have I more? and what is this ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Cause not thy voice to be heard among us, lest men of an embittered spirit assail thee, and thou lose thy life, with the life of thy household.

26 And the children of Dan went on their way; and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took what Micah had made, and the priest whom he had had, and came over Layish, over a people that were quiet and secure; and they smote them with the edge of the sword, and the city they burnt with fire.

28 And there was no deliverer; because it was far from Zidon, and the people had no business with any man; and it was in the valley that lieth by Beth-rechob. And they rebuilt the city, and dwelt therein.

29 And they called the name of the city, Dan, after the name of Dan their father, who was born unto Israel: nevertheless, Layish was the name of the city at first.

30 And the children of Dan erected for themselves the graven image: and Jonathan, the son of Gershom, the son of Menasseh, he and his sons were priests to the tribe of Dan until the day of the exile of the land.

31 And they set up for themselves Micah's graven image, which he had made, all the time that the house of God was in Shiloh.

JUDGES (SHOFETIM) CHAPTER 19

1 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the lower edge of the mountain of Ephraim, who took to himself a concubine out of Beth-lechem-judah.

2 And his concubine became faithless unto him, and she went away from him unto her father's house to Beth-lechem-judah, and was there one year and four months.

3 And then her husband arose, and went after her, to speak friendly unto her, to bring her back; and he had his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, detained him; and he abode with him three days: and they ate and drank, and lodged there.

5 And it came to pass on the fourth day, that they arose early in the morning, and he rose up to depart; but the damsel's father said unto his son-in-law, Comfort thy heart with a morsel of bread, and afterward can ye go your way.

6 And they sat down, and both of them ate together and drank; and the damsel's father said unto the man, Do consent, I pray thee, and tarry all night, and let thy heart be merry.

7 Still the man rose up to depart; but his father-in-law urged him, and he turned back and lodged there.

8 And when he arose early in the morning on the fifth day to depart, the damsel's father said, Comfort thy heart, I pray thee, and tarry until the decline of the day: and both of them did eat.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening, tarry all night, I pray you: behold, it is the resting time of day, lodge here, and let thy heart be merry; and you may get early tomorrow on your way, and go then to thy tent.

10 But the man would not tarry that night, but he rose up and went away, and came as far as opposite Jebus, which is Jerusalem; and he had with him two saddled asses, and his concubine also was with him.

11 When they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn into one of the cities of the stranger, that are not belonging to the children of Israel; but we will pass on as far as Gib'ah.

13 And he said unto his servant, Come, and let us draw near to one of these places; and let us lodge all night in Gib'ah, or in Ramah.

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14 And they passed on and went forward; and the sun went down unto them by Gib'ah, which belongeth to Benjamin.

15 And they turned aside thither, to go in to lodge in Gib'ah; and when he went in, he sat down in the street of the city; for there was no man that brought them into his house to lodge.

16 And, behold, an old man was coming from his work out of the field at evening, and this man was from the mountain of Ephraim, and he sojourned in Gib'ah; but the men of the place were Benjamites.

17 And he lifted up his eyes, and saw the wayfaring man in the street of the city: and then said the old man, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lechem-judah toward the lower edge of the mountain of Ephraim; from there am I, and I went as far as Beth-lechem-judah; but I am going to the house of the Lord; and there is no man that bringeth me into his house.

19 Yet there is both straw and provender for our asses; and there are also bread and wine for me, and for thy handmaid, and for the young man who is with thy servants; there is no want of any thing.

20 And the old man said, Peace be with thee; only let all thy wants lie upon me; at least lodge not in the street.

21 So he brought him to his house, and gave provender unto the asses: and they washed their feet, and they ate and drank.

22 As they were making their hearts merry, behold, the men of the city, worthless people, beset the house round about, knocking at the door; and they said to the master of the house, the old man, thus, Bring forth the man that in come to thy house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, No, my brethren, I pray you, act not wickedly; since this man is once come into my house, do not this scandalous thing.

24 Behold, here is my daughter a virgin, and his concubine; let me bring them out now, and humble ye them, and do to them what seemeth good in your eyes; but unto this man do not this scandalous thing.

25 But the men would not hearken to him; so the man took hold of his concubine, and brought her forth unto them into the street; and they knew her, and ill-used her all the night until the morning; and they let her go when the day began to dawn.

26 Then came the woman [home] in the early part of the morning, and fell down at the door of the man's house where her lord was, [and lay] till it was light.

27 And when her lord rose up in the morning, and opened the doors of the house, and went out to go on his way: behold, the woman, his concubine, was lying at the door of the house, with her hands upon the threshold.

28 And he said unto her, Rise up, and let us be going; but no one answered. Then he took her upon the ass, and the man rose up, and went unto his place.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, according to her bones, into twelve pieces, and sent her about in all the territory of Israel.

30 And it happened, that whoever saw it said, There hath no such deed been done or seen from the day that the children of Israel came up out of the land of Egypt until this day: reflect well on it, give advice, and speak.

JUDGES (SHOFETIM) CHAPTER 20

1 Then went out all the children of Israel, and the congregation was assembled together as one man, from Dan even to Beer-sheba', with the land of Gil'ad, unto the Lord in Mizpah.

2 and there presented themselves the chiefs of all the people, of all the tribes of Israel, in the assembly of the people of God, four hundred thousand men on foot that drew the sword.

3 (And the children of Benjamin heard that the children of Israel were gone up to Mizpah.) And the children of Israel said, Speak, how did this wickedness take place?

4 And the Levite, the husband of the woman that was murdered, answered and said, I came to Gib'ah that belongeth to Benjamin, I and my concubine, to stay one night,

5 When the men of Gib'ah rose against me, and beset the house round about against me by night; me they intended to slay; and my concubine they humbled, so that she died.

6 And I took hold of my concubine and cut her in pieces, and sent her about throughout all the fields of the inheritance of Israel; for they had committed incest and scandal in Israel.

7 Behold, ye are all here children of Israel: furnish for yourselves here advice and counsel.

8 And all the people then arose as one man, saying, We will not go any of us to his tent, neither will we turn any of us into his house.

9 And now this shall be the thing which we will do to Gib'ah: We will go up against it by lot;

10 And we will take ten men out of every hundred throughout all the tribes of Israel, and a hundred out of every thousand, and a thousand out of every ten thousand, to procure provisions for the people; that they may do, when they come to Gib'ah of Benjamin, in accordance with all the scandalous deed that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, associated together as one man.

12 And the tribes of Israel sent men through all the divisions of Benjamin, saying, What wickedness is this that hath been done among you?

13 Now therefore deliver up the men, those worthless people, who are in Gib'ah, that we may put them to death, and remove evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

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14 And the children of Benjamin gathered themselves together out of the cities unto Gib'ah, to go out to battle with the children of Israel.

15 And at that time there were numbered of the children of Benjamin out of the cities twenty and six thousand men that drew the sword, beside the inhabitants of Gib'ah, who were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men lame in the right hand: every one of these could sling a stone at a hair, and would not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew the sword: all these were men of war.

18 And they arose, and went up to Beth-el, and asked counsel of God; and the children of Israel said, Who of us shall go up at first to the battle with the children of Benjamin? And the Lord said, Judah, at first.

19 And the children of Israel rose up in the morning, and encamped against Gib'ah.

20 And the men of Israel went out to battle with Benjamin; and the men of Israel put themselves in battle-array against them by Gib'ah.

21 And the Children of Benjamin came forth out of Gib'ah, and struck down to the ground of the Israelites on that day twenty and two thousand men.

22 And the people the men of Israel took courage, and set themselves again in battle- array in the place where they had arrayed themselves on the first day.

23 And the children of Israel went up and wept before the Lord until the evening, and asked counsel of the Lord, saying, Shall I again approach to battle with the children of Benjamin my brother? And the Lord said, Go up against him.

24 And the children of Israel came near against the children of Benjamin on the second day.

25 And Benjamin went forth against them out of Gib'ah on the second day, and struck down to the ground of the children of Israel again eighteen thousand men: all these were men that drew the sword.

26 Now all the children of Israel, and all the people, went up, and came unto Beth-el, and wept, and sat there before the Lord, and fasted on that day until the evening, and offered burnt-offerings and peace-offerings before the Lord.

27 And the children of Israel inquired of the Lord, (for there was the ark of the covenant of God in those days,

28 And Phinehas, the son of Elazar, the son of Aaron, stood before it in those days,) saying, shall I yet continue to go out to battle with the children of Benjamin my brother, or shall I forbear? And the Lord said, Go up; for tomorrow will I deliver him into thy hand.

29 And Israel sent men to lie in wait round about Gib'ah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gib'ah, as at previous times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite some of the people, and kill, as at previous times, in the highways, of which one goeth up to Beth-el, and the other to Gib'ah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are defeated before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Ba'al-thamar: and those that lay in wait of Israel rushed forth out of their place, out of the meadows of Gib'ah.

34 And there came against Gib'ah ten thousand chosen men out of all Israel, and the battle was severe; but they knew not that the evil was overtaking them.

35 And the Lord smote Benjamin before Israel; and the children of Israel destroyed of the Benjamites on that day twenty and five thousand and one hundred men: all these were those that drew the sword.

36 And the children of Benjamin saw that they were defeated; for the men of Israel gave place to the Benjamites, because they trusted unto those that lay in wait whom they had set against Gib'ah.

37 And those in ambush hastened, and spread themselves over Gib'ah; and those that lay in wait moved along, and smote all the city with the edge of the sword.

38 Now there was an understanding between the men of Israel and those that lay in wait, that they should make an abundance of columns of smoke rise up out of the city.

39 And when the men of Israel turned round in the battle, and Benjamin began to smite and kill of the men of Israel about thirty persons; for they said, Surely they are entirely defeated before us, as in the first battle:

40 Then began the cloud to arise up out of the city as a pillar of smoke; and when the Benjamites looked behind them, behold, the flames of all the city were ascending up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed; for they saw that the evil had overtaken them.

42 Therefore they turned round before the men of Israel unto the way to the wilderness; but the battle overtook them; and those who came out of the cities destroyed them in the midst of them.

43 They enclosed the Benjamites round about, chased them, they overtook them in their places of rest, as far as opposite to Gib'ah toward the rising of the sun.

44 And there fell of Benjamin eighteen thousand men: all these were men of valor.

45 And they turned and fled toward the wilderness unto the rock of Rimmon; and they gleaned of them in the highways five thousand men; and they pursued hard after them as far as Gid'om, and slew of them two thousand men.

46 So that all who fell on that day of Benjamin were twenty and five thousand men that drew the sword: all these were men of valor.

47 But six hundred men turned and fled into the wilderness unto the rock Rimmon, and they abode on the rock Rimmon four months.

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48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beasts, and all that was found: also all the cities that they came upon did they set on fire.

JUDGES (SHOFETIM) CHAPTER 21

1 Now the men of Israel had sworn in Mizpah, saying, Not any of us shall give his daughter unto Benjamin for wife.

2 And the people came to Beth-el, and abode there till the evening, before God, and they lifted up their voices, and wept with a great lamentation;

3 And they said, Wherefore, O Lord, God of Israel, is this come to pass in Israel, that there should be lacking this day out of Israel one tribe?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the Lord? For there had been taken the great oath concerning him that came not up to the Lord to Mizpah, saying, He shall surely be put to death.

6 And the children of Israel felt regret for Benjamin their brother, and they said, One tribe hath this day been cut down from Israel.

7 What shall we do as respecteth wives for those that remain, since we have sworn by the Lord that we will give none of our daughters unto them for wives?

8 And they said, what one is there of the tribes of Israel that came not up unto the Lord to Mizpah? And, behold, there had not come to the camp a man from Yabesh- gil'ad to the assembly.

9 For the people were numbered, and, behold, there was not present a man of the inhabitants of Yabesh-gil'ad.

10 And the congregation sent thither twelve thousand persons of the valiant men, and commanded them, saying, Go and smite the inhabitants of Yabesh-gil'ad with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, every male, and every woman that hath known [man] by lying with him, shall ye devote.

12 And they found among the inhabitants of Yabesh-gil'ad four hundred young virgins that had not known man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent and spoke to the children of Benjamin that were on the rock Rimmon, and offered them peace.

14 And Benjamin returned at that time: and they gave unto them the wives whom they had saved alive out of the women of Yabesh-gil'ad; but they found not sufficient for them in this way.

15 And the people felt regret for Benjamin; because that the Lord had made a breach in the tribes of Israel.

16 And the elders of the congregation said, What shall we do for those that remain as respecteth wives; because the women have been destroyed out of Benjamin?

17 And they said, Their inheritance must be secured for Benjamin, that not a tribe may be blotted out from Israel.

18 Nevertheless we ourselves are not able to give them wives of our daughters; for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 And they said, Behold, there is a feast of the Lord in Shiloh from year to year [at a place] which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 And they commanded the children of Benjamin, saying, Go ye and lie in wait in the vineyards;

21 And look out, and, behold, if the daughters of Shiloh go out to dance in dances: then come ye forth out of the vineyards, and snatch you every man his wife from the daughters of Shiloh, and go then to the land of Benjamin.

22 And it shall be, when their fathers or their brothers come to contend with us, that we will say unto them, Be favorable unto them for our sakes; because we took not for each man his wife in the war; [and] because ye yourselves did not give them unto them, that ye should at this time be guilty.

23 And the children of Benjamin did so, and took themselves wives, according to their number, from the dancers whom they had stolen away; and they went and returned unto their inheritance, and rebuilt the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from there every man to his inheritance.

25 In those days there was no king in Israel: every man did what was right in his own eyes.

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THE FIRST BOOK OF SAMUEL

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(also called: The First Book of Kings or 1 Reigns)
Estimated Range of Dating: c. 630–540 B.C

(The Book of Samuel, or 1 Samuel and 2 Samuel, form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Hebrew Bible / Old Testament, called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aim to explain God's law for Israel under the guidance of the prophets.

The German biblical scholar Martin Noth coined in 1943 the term "Deuteronomistic History" in order to explain the origin and purpose of Joshua, Judges, Samuel, and Kings. These, he argued, were the work of a single 6th-century BC author seeking to explain recent events (the fall of Jerusalem and the Babylonian exile) using the theology and language of the Book of Deuteronomy. The author used his sources with a heavy hand, depicting Joshua as a grand, divinely guided conqueror, as a Judge acting in a cycle of rebellion and salvation, and the story of the kings as recurring disaster due to disobedience to God. The essence of Deuteronomistic theology is that Israel has entered into a covenant (a treaty, a binding agreement) with the God Yahweh, under which they agree to accept Yahweh as their God (hence the phrase "God of Israel") and Yahweh promises them a land where they can live in peace and prosperity. Deuteronomy contains the laws by which Israel is to live in the promised land, Joshua chronicles the conquest of Canaan, the promised land, and its allotment among the tribes, Judges describes the settlement of the land, Samuel the consolidation of the land and people under David, and Kings the destruction of kingship and loss of the land. The final tragedy described in Kings is the result of Israel's failure to uphold its part of the covenant: faithfulness to Yahweh brings success, economic, military and political, but unfaithfulness brings defeat and oppression.

1 and 2 Samuel were originally (and, in most Jewish bibles, still are) treated as one single book, but the Septuagint, the first Greek translation from the 3rd and the 2nd century BC, noted that the book was written on two scrolls due to its large size; this was adopted, at least in name, by the Latin translations used in the early Christian church of the West. The division of the Chronicles had the same reason. What it is now commonly known as 1 Samuel and 2 Samuel was called 1 Kings (or Reigns) and 2 Kings respectively in the Vulgate and the Septuagint. Then, what it is now commonly known as 1 Kings and 2 Kings would have been 3 Kings (or Reigns) and 4 Kings in old Bibles before the year 1516.

Samuel begins with the prophet Samuel's birth and God's call to him as a boy. The story of the Ark of the Covenant that follows tells of Israel's oppression by the Philistines, which brought about Samuel's anointing of Saul as Israel's first king. But Saul proved unworthy and God's choice turned to David, who defeated Israel's enemies, purchased the threshing floor (2 Samuel 24:24), where his son, Solomon built the Temple and brought the Ark to Jerusalem. The narrative stresses that he gained the throne lawfully, always respecting "the Lord's anointed" (i.e. Saul) and never taking any of his numerous chances to seize the throne by violence. As God's chosen king over Israel, David is also the son of God ("I will be a father to him, and he shall be a son to me..." – 2 Samuel 14). God enters into an eternal covenant (treaty) with David and his line, promising divine protection of the dynasty and of Jerusalem through all time.

The Philistines appear already in Genesis but they seem to have been different people from the Philistines of the Deuteronomistic history (the series of books Joshua, Judges, Samuel, Kings, and also the Book of Jeremiah). The Philistines originated as an immigrant Greek Mycenaean group of Sea Peoples or pirates from the Aegean Sea that settled in southern Canaan circa 1175 BC during the Late Bronze Age collapse. By Iron Age II (between the 12th and 11th century BC), the Philistines had formed an ethnic state centered around a pentapolis (5 cities) consisting of Gaza, Ashdod, Ashkelon, Ekron and Gath. Over time, they gradually assimilated elements of the indigenous Levantine Semitic societies while preserving their own unique culture. old canonical books of the Hebrew nation, their writers describe a series of conflicts between the Philistines and the Israelites during the period of the Judges, and, allegedly, the Philistines exercised lordship over Israel in the days of Saul and Samuel the prophet, forbidding the Israelites from making iron implements of war. According to their chronicles, the Philistines were eventually subjugated by David, before regaining independence in the wake of the United Monarchy's dissolution, after which there are only sparse references to them. The accuracy of these narratives is a subject of debate among scholars. Sure is that the Philistines (like the Hebrew states, Phoenicia, and anybody else) were crushed by Assyrians (between 745 and 681 BC), by Egyptians in 609 BC and finally by Babylonians in 604 BC.)

1 SAMUEL (SHEMUEL) CHAPTER 1

1 And there was a certain man of Rama-thayim-zophim, of the mountain of Ephraim, whose name was Elkanah, the son of Yerocham, the son of Elihu, the son of Tochu, the son of Zuph, an Ephrathite.

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: Peninnah had children, but Hannah had no children.

3 And this man went up out of his city from year to year to prostrate himself and to sacrifice unto the Lord of hosts in Shiloh. And at that place were the two sons of 'Eli, Chophni and Phinehas, priests of the Lord.

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4 And when the day was come that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions;

5 But unto Hannah he gave a double portion; for Hannah he loved [greatly]; but the Lord had shut up her womb.

6 And her rival also provoked her continually, in order to make her fret; because the Lord had shut up her womb.

7 And he did so year by year, as often as she went up to the house of the Lord, so did she provoke her; wherefore she wept, and did not eat.

8 Then said to her Elkanah her husband, Hannah, why wilt thou weep? and why wilt thou not eat? and why should thy heart be grieved? am not I better to thee than ten sons?

9 And Hannah rose up after they had eaten in Shiloh, and after they had drunk; and 'Eli the priest was sitting upon a chair by the door-post of the temple of the Lord.

10 But she had bitterness of soul, and prayed unto the Lord, and wept greatly.

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child: then will I give him unto the Lord all the days of his life, and no razor shall come upon his head.

12 And it came to pass, as she continued praying long before the Lord, that 'Eli watched her mouth.

13 Now as for Hannah, she spoke in her heart; only her lips moved, but her voice could not be heard; wherefore 'Eli regarded her as a drunken woman.

14 And 'Eli said unto her, How long wilt thou be drunken? put away thy wine from off thee.

15 And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit; but neither wine nor strong drink have I drunk, and I have poured out my soul before the Lord.

16 Esteem not thy handmaid as a worthless woman; for out of the abundance of my grief and vexation have I spoken hitherto.

17 Then 'Eli answered and said, Go in peace; and may the God of Israel grant thy petition which thou hast asked of him.

18 And she said, Let thy handmaid find grace in thy eyes. The woman then went on her way, and did eat, and her countenance was no longer as before.

19 And they rose up early in the morning, and prostrated themselves before the Lord, and returned, and came to their house at Ramah; and Elkanah knew Hannah his wife; and the Lord remembered her.

20 And it came to pass, after the lapse of some time, that Hannah conceived, and bore a son; and she called his name Samuel, saying, Because from the Lord have I asked him.

21 And the man Elkanah went up, with all his house, to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah did not go up; for she said unto her husband, So soon as the child shall be weaned, then I will bring him, that he may appear before the Lord, and abide there for ever.

23 And Elkanah her husband said unto her, Do what seemeth good in thy eyes; tarry until thou hast weaned him; only may the Lord fulfill his word. So the woman remained behind, and gave her son suck until she weaned him.

24 And she took him up with her, when she had weaned him, with three bullocks, and one ephah of flour, and a bottle of wine, and she brought him unto the house of the Lord at Shiloh; although the child was yet young.

25 And they slew a bullock, and brought the child to 'Eli.

26 And she said, Pardon, my Lord, as thy soul liveth, my Lord, I am the woman that stood by thee here, to pray unto the Lord.

27 For this lad did I pray; and the Lord hath granted me my petition which I asked of him;

28 Therefore also have I lent him, for my part, to the Lord; all the days that have been assigned to him shall he be lent to the Lord. And he bowed himself there before the Lord.

1 SAMUEL (SHEMUEL) CHAPTER 2

1 And Hannah prayed, and said, My heart is glad in the Lord, my horn is exalted through the Lord: my mouth is enlarged over my enemies; because I rejoice in thy salvation.

2 There is none holy like the Lord; for there is none beside thee; and there is not any rock like our God.

3 Talk no more so exceeding proudly; let not arrogance come out of your mouth; for a God of knowledge is the Lord, and by him are actions weighed.

4 The bow of the mighty is broken, and those that stumbled are girded with strength.

5 They that were full hire themselves out for bread; and they that were hungry cease [from labor]: while the barren hath born seven, she that hath many children fadeth away.

6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The Lord maketh poor and maketh rich: he bringeth low and also lifteth up.

8 He raiseth up out of the dust the poor, from the dunghill he lifteth up the needy, to set them among nobles, and he assigneth them the throne of glory; for the Lord's are the pillars of the earth, on which he hath set the world.

9 He ever guardeth the feet of his pious ones, and the wicked shall be made silent in darkness; for not by strength can man prevail.

10 The Lord—his adversaries will be crushed; out of heaven will he thunder upon them: the Lord will judge the ends of the earth; and he will give strength unto his king, and lift up the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the lad was ministering unto the Lord before 'Eli the priest.

12 And the sons of 'Eli were worthless men: they knew not the Lord.

13 And the custom of the priests with the people was, that, when any man offered a sacrifice, the priest's servant came, while [the man] was seething the flesh, with a fork with three teeth in his hand;

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14 And he struck it into the pan, or the kettle, or the caldron, or the pot; [and] all that the fork brought up the priest took away with it. So did they unto all the Israelites that came thither, to Shiloh.

15 Even before they had yet burnt the fat, the priest's servant would come, and say to the man that sacrificed, Give flesh to roast for the priest; for he will not take from thee sodden flesh, but raw.

16 And if the man said unto him, They will surely presently burn the fat, and then take whatever thy soul may long for: then would he say, No; but thou shalt give it me now; and if not, I will take it by force.

17 And the sin of the young men was very great before the Lord; for the men despised the offering of the Lord.

18 But Samuel was ministering before the Lord, being a lad, girded with a linen ephod.

19 Moreover his mother used to make him a little overcoat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 And 'Eli blessed Elkanah and his wife, and said, May the Lord give thee seed from this woman instead of the loan who is lent to the Lord. And they went back unto his place.

21 And truly the Lord visited Hannah, and she conceived, and bore three sons and two daughters. And the lad Samuel grew up before the Lord.

22 Now 'Eli was very old, and heard all that his sons were in the habit of doing unto all Israel; and how they would lie with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why will ye do such things? for I hear of your evil dealings from all this people.

24 No, my sons; for the report that I hear is not good, which the Lord's people spread abroad.

25 If one man sin against another, the judge shall judge him; but if against the Lord a man should sin, who shall pray for him? Nevertheless would they not hearken unto the voice of their father, because the Lord desired to slay them.

26 And the lad Samuel was constantly growing and increasing in favor both with the Lord, and also with men.

27 And there came a man of God unto 'Eli, and said unto him, Thus hath said the Lord, Did I [not] appear unto the house of thy father, when they were in Egypt, in Pharaoh's house?

28 And did I [not] choose him out of all the tribes of Israel to me as a priest, to offer upon my altar, to burn incense, to wear an ephod before me? and did I [not] give unto the house of thy father all the fire-offerings of the children of Israel?

29 Wherefore kick ye at my sacrifice and at my meat-offering, which I have commanded in [my] habitation? and [why] honoredst thou thy sons above me, to fatten yourselves with the first of every offering of Israel my people?

30 Therefore saith the Lord the God of Israel, I had indeed said, Thy house, and the house of thy father, should walk before me for ever; but now, saith the Lord, Be it far from me; for those that honor me will I honor, and those that despise me shall be lightly esteemed.

31 Behold, days are coming, that I will hew off thy arm, and the arm of thy father's house, so that there shall not be an old man in thy house.

32 And thou shalt behold a rival in my habitation, in all that by which he will do good for Israel: and there shall not be an old man in thy house in all times.

33 And yet I will not cut off the men descended from thee from my altar, to consume thy eyes, and to grieve thy soul: and all the increase of thy house shall die as [vigorous] men.

34 And this shall be unto thee the sign, that shall happen on thy two sons, on Chophni and Phinehas: On one day shall they, both of them, die.

35 And I will raise up to me a faithful priest, who shall do in accordance with what is in my heart and in my mind; and I will build for him an enduring house; and he shall walk before my anointed in all times.

36 And it shall come to pass, that whoever is left in thy house shall come to bow down to him for a gera of silver and a loaf of bread, and shall say, Attach me, I pray thee, unto one of the priestly offices, that I may eat a piece of bread.

1 SAMUEL (SHEMUEL) CHAPTER 3

1 And the lad Samuel was ministering unto the Lord before 'Eli. And the word of the Lord was scarce in those days: prophecy was not extended.

2 And it came to pass one day, when 'Eli was lying down in his place, and his eyes had begun to grow dim, he could not see;

3 And the lamp of God had not yet gone out, while Samuel was lying down in [the hall of] the temple of the Lord, where the ark of God was;

4 That the Lord called Samuel: and he said, Here am I.

5 And he ran unto 'Eli, and said, Here am I; for thou didst call me. And he said, I did not call: lie down again. And he went and lay down.

6 And the Lord continued to call again, Samuel. And Samuel arose and went to 'Eli, and said, Here am I; for thou didst call me. And he answered, I did not call, my son: lie down again.

7 And Samuel knew not yet the Lord, nor had the word of the Lord been as yet revealed unto him.

8 And the Lord continued to call, Samuel, the third time; and he arose and went to 'Eli, and said, Here am I; for thou didst call me. And 'Eli then perceived that the Lord was calling the lad.

9 And 'Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. And Samuel went and lay down in his place.

10 And the Lord came, and placed himself, and called as at previous times, Samuel, Samuel. And Samuel said, Speak; for thy servant heareth.

11 And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 On that day will I fulfill on 'Eli all that I have spoken concerning his house: I will begin and finish.

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13 And I tell him that I will judge his house for ever; for the iniquity that he knew that his sons were drawing a curse on themselves, and he restrained them not.

14 And therefore have I sworn unto the house of 'Eli, that the iniquity of 'Eli's house shall not be atoned for with sacrifice or meat-offering for ever.

15 And Samuel lay until the morning, when he opened the doors of the house of the Lord; and Samuel feared to tell the vision unto 'Eli.

16 But 'Eli called Samuel, and said, Samuel, my son. And he said, Here am I.

17 And he said, What is the word which he hath spoken unto thee? do not, I pray thee, conceal it from me: may God do to thee thus, and continue to do so, if thou conceal any thing from me of all the word that he hath spoken unto thee.

18 And Samuel told him all the words, and concealed nothing from him. And he said, He is the Lord: let him do what seemeth good in his eyes.

19 And Samuel grew up, and the Lord was with him, and he did not let fall any one of all his words to the ground.

20 And thus knew all Israel from Dan even to Beer-sheba' that Samuel was accredited as a prophet of the Lord.

21 And the Lord continued to appear in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

1 SAMUEL (SHEMUEL) CHAPTER 4

1 And the word of Samuel became known to all Israel. Now Israel went out against the Philistines to battle, and encamped beside Eben-ha'ezer; and the Philistines encamped in Aphek.

2 And the Philistines put themselves in battle-array against Israel; and the battle became general, and Israel was smitten before the Philistines: and they slew on the battle-ground, in the field, about four thousand men.

3 And when the people were come back into the camp, the elders of Israel said, Wherefore hath the Lord smitten us this day before the Philistines? Let us bring over to us out of Shiloh the ark of the covenant of the Lord, that it may come in the midst of us, and deliver us out of the hand of our enemies.

4 So the people sent to Shiloh, and they brought away from there the ark of the covenant of the Lord of hosts, who dwelleth over the cherubim: and the two sons of 'Eli, Chophni and Phinehas, were there with the ark of the covenant of God.

5 And it happened when the ark of the covenant of the Lord came into the camp, that all Israel set up a great shout, so that the earth trembled.

6 And when the Philistines heard the noise of the shouting, they said, What meaneth the noise of this great shouting in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for the like of this hath not been, yesterday or the day before. 8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with every plague in the wilderness.

9 Be strong, and act like men, O Philistines, so that ye become not servants unto the Hebrews, as they have been servants to you: therefore act like men, and fight.

10 And the Philistines fought, and the Israelites were smitten, and they fled every man unto his tent: and the defeat was very great; and there fell of Israel thirty thousand men on foot.

11 And the ark of God was taken; and the two sons of 'Eli, Chophni and Phinehas, died also.

12 And there ran a man of Benjamin from the battlefield, and came to Shiloh on the same day, with his clothes rent, and earth upon his head.

13 And when he came, lo, 'Eli was sitting upon a chair by the wayside watching; for his heart was anxious for the ark of God. And when the man came to tell it in the city, all the city cried out.

14 And when 'Eli heard the noise of the crying, he said, What meaneth the noise of this multitude? And the man came in hastily, and told it to 'Eli.

15 Now 'Eli was ninety and eight years old; and his eyes were fixed, so that he could not see.

16 And the man said unto 'Eli, I am the person that came from the battlefield, and I myself fled from the battlefield today. And he said, What was it that took place, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath also been a great slaughter among the people, and also thy two sons, Chophni and Phinehas, are dead, and the ark of God hath been taken.

18 And it came to pass, when he mentioned the ark of God, that he fell from off the chair backward by the side of the gate, and his neck was broken, and he died; for the man was old, and heavy. And he had judged Israel forty years.

19 And his daughter-in-law, the wife of Phinehas, was with child, near to be delivered: and when she heard the tidings concerning that the ark of God had been taken, and that her father-in-law and her husband were dead, she sank down and gave birth; for her pains came suddenly upon her.

20 And at the moment of her dying, the women that stood around her spoke [unto her], Fear not; for a son hast thou born. But she answered not, nor did she take it to heart.

21 And she named the child I-chabod, saying, Glory is departed from Israel; because of the taking away of the ark of God, and because of her father-in-law and her husband.

22 And she said, Glory is departed from Israel; for the ark of God hath been taken away.

1 SAMUEL (SHEMUEL) CHAPTER 5

1 And the Philistines took the ark of God, and brought it from Eben-ha'ezer unto Ashdod.

2 And the Philistines took the ark of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when the people of Ashdod arose early on the morrow, behold, Dagon was lying upon his face on the earth

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before the ark of the Lord. And they took Dagon, and set him again in his place.

4 And when they arose early on the morning of the following day, behold, Dagon was lying upon his face on the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the fish portion was left on him.

5 Therefore do the priests of Dagon, and all that come into Dagon's house, not step on the threshold of Dagon in Ashdod even until this day.

6 And the hand of the Lord became heavy upon the people of Ashdod, and he destroyed them, and smote them with hemorrhoids, even Ashdod and its territory.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not remain with us; for his hand is sore upon us, and upon Dagon our God.

8 And they sent and gathered together all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be removed unto Gath. And they removed the ark of the God of Israel thither.

9 And it happened, after they had removed it, that the hand of the Lord was against the city with a very great confusion; and he smote the men of the city, both small and great, and they had hemorrhoids in their secret parts.

10 And they sent away the ark of God to 'Ekron. And it came to pass, as the ark of God came to 'Ekron, that the 'Ekronites cried out, saying, They have removed to us the ark of the God of Israel, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, that it may return to its own place, so that it may not slay us, and our people; for there was a confusion of death throughout all the city; the hand of God was very heavy there.

12 And the people that did not die were smitten with the hemorrhoids; and the lamentation of the city went up to heaven.

1 SAMUEL (SHEMUEL) CHAPTER 6

1 And the ark of the Lord was in the fields of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do with the ark of the Lord? let us know wherewith we shall send off it to its place.

3 And they said, If ye send away the ark of the God of Israel, send it not away empty; but ye must to a certainty return him a trespass-offering: then will ye be healed, and it will be known to you why his hand is not removed from you.

4 And they said, What shall be the trespass-offering that we shall return to him? And they answered, According to the number of the lords of the Philistines, five golden hemorrhoids, and five golden mice; for one plague affected them all, and your lords.

5 Therefore make images of your hemorrhoids, and images of your mice that devastate the land; and give glory unto the God of Israel: perhaps he will lighten his hand from off you, and from off your gods, and from off your land.

6 And why will ye harden your heart, just as the Egyptians and Pharaoh hardened their heart? Did not they, when he had wrought wonderful deeds among them, dismiss them, and they departed?

7 And now make a new wagon, and take two milch-cows, on which there hath come no yoke, and harness the cows to the wagon, and bring their calves home away from them:

8 And take the ark of the Lord, and place it into the wagon; and the articles of gold, which ye return him as a trespass-offering, ye must put in a casket alongside of it; and then send it away, that it may go.

9 And then see, if it go up by the way to its own boundary, to Beth-shemesh, then hath he done us this great evil; but if not, then shall we know that not his hand hath smitten us; it is a chance which hath happened to us.

10 And the men did so; and they took two milch-cows, and harnessed them to the wagon, and their calves they shut up at home:

11 And they placed the ark of the Lord in the wagon, and the casket with the mice of gold and images of their hemorrhoids.

12 And the cows went straight forward on the way on the road to Beth-shemesh: on one highway they did go along, lowing as they went, and turned not aside to the right or to the left; and the lords of the Philistines went after them as far as the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat harvest in the valley; and when they lifted up their eyes, and saw the ark, they rejoiced to see it.

14 And the wagon came to the field of Joshua, the Beth-shemite, and stood still there; and there was a great stone; and they split the wood of the wagon, and the cows they offered as a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the casket that was with it, wherein were the articles of gold, and put them on the great stone; and the men of Beth-shemesh offered bunt-offerings and sacrificed sacrifices on the same day unto the Lord.

16 And when the five lords of the Philistines had seen it, they returned to 'Ekron on the same day.

17 And these are the golden hemorrhoids which the Philistines returned as a trespass-offering unto the Lord: For Ashdod one, for Gazzah one, for Ashkelon one, for Gath one, for 'Ekron one.

18 And the golden mice were according to the number of all the cities of the Philistines under the five lords, from the fortified city, down to the open village, even unto the great stone whereon they had set down the ark of the Lord, and which is unto this day in the field of Joshua, the Beth-shemite.

19 And he smote among the men of Beth-shemesh, because they had looked into the ark of the Lord, namely, he smote among the people seventy men and fifty thousand men: and the people mourned because the Lord had caused among the people a great slaughter.

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20 And the men of Beth-shemesh said, Who is able to stand before the Lord, this holy God? and to whom shall it go up away from us?

21 And they sent messengers to the inhabitants of Kiryath-ye'arim, saying, The Philistines have brought back the ark of the Lord: come ye down, and fetch it up to you.

1 SAMUEL (SHEMUEL) CHAPTER 7

1 And the men of Kiryath-ye'arim came, and fetched up the ark of the Lord, and brought it unto the house of Abinadab on the hill, and Elazar his son they sanctified to guard the ark of the Lord.

2 And it came to pass, from the time the ark remained in Kiryath-ye'arim, and the time was long, and it was twenty years: that all the house of Israel followed anxiously after the Lord.

3 And Samuel said unto all the house of Israel, as followeth, If with all your heart ye do return unto the Lord, then put away the gods of the stranger and the 'Ashtaroth from your midst, and direct your heart unto the Lord, and serve him alone: and then will he deliver you out of the hand of the Philistines.

4 Then did the children of Israel put away the Be'alim and the 'Ashtaroth, and served the Lord alone.

5 And Samuel said, Assemble all Israel together at Mizpah, and I will pray in your behalf unto the Lord.

6 And they assembled themselves together at Mizpah, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpah.

7 And when the Philistines heard that the children of Israel had assembled themselves at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Do not abstain, so as not to cry for us unto the Lord our God, that he may help us out of the hand of the Philistines.

9 And Samuel took one sucking lamb, and offered it for an entire burnt-offering unto the Lord: and Samuel cried unto the Lord in behalf of Israel; and the Lord answered him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but the Lord thundered with a loud noise on that day over the Philistines, and brought them into confusion, and they were smitten before Israel.

11 And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, as far as below Beth-car.

12 And Samuel took one stone, and set it between Mizpah and Shen, and called its name Eben-ha'ezer, saying, As far as this hath the Lord helped us.

13 So were the Philistines humbled, and they came no more into the territory of Israel; and the hand of the Lord was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel came again to Israel, from 'Ekron even unto Gath, and their territory did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Emorites.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year and traveled in circuit to Beth-el, and Gilgal, and Mizpah, and judged Israel in all these places.

17 And his return was to Ramah; for there was his house; and there he judged Israel: and he built there an altar unto the Lord.

1 SAMUEL (SHEMUEL) CHAPTER 8

1 And it came to pass, when Samuel was old, that he appointed his sons judges over Israel.

2 And the name of his first-born was Joel; and the name of his second Abiyah: they judged in Beer-sheba'.

3 But his sons walked not in his ways, and they inclined after their own advantage, and took bribes, and perverted justice.

4 Then did all the elders of Israel assemble themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons have not walked in thy ways: now appoint for us a king to judge us like all the nations.

6 But the thing was displeasing in the eyes of Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

7 And the Lord said unto Samuel, Hearken unto the voice of the people in all that they may say unto thee; for not thee have they rejected, but me have they rejected, that I should not reign over them.

8 In accordance with all the deeds which they have done since the day that I brought them up out of Egypt even until this day, when they forsook me, and served other gods: so do they also unto thee.

9 And now hearken unto their voice: nevertheless thou must still solemnly forewarn them, and tell them the manner of the king that will reign over them.

10 And Samuel said all the words of the Lord unto the people that had asked of him a king.

11 And he said, This will be the manner of the king that will reign over you: Your sons will he take, and appoint them for himself with his chariots, and among his horsemen; and they will have to run before his chariot;

12 And to appoint for himself captains over thousands, and captains over fifties; and to plough his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.

13 And your daughters will he take for ointment makers, and for cooks, and for bakers.

14 And your fields, and your vineyards, and your olive-yards, yea the best, will he take, and give them to his servants.

15 And of your seeds, and of your vineyards will he take the tenth, and give [the same] to his officers, and to his servants.

16 And your men-servants, and your maid-servants, and your best young men, and your asses will he take, and employ [them] for his work.

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17 Of your flocks will he take the tenth: and ye yourselves will become his servants.

18 And ye will cry out on that day because of your king whom ye will have chosen for yourselves, but the Lord will not answer you on that day.

19 Nevertheless the people refused to listen to the voice of Samuel; and they said, No; but a king shall be over us;

20 That we also may ourselves be like all the nations: and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he spoke them before the ears of the Lord.

22 And the Lord said to Samuel, Hearken unto their voice, and appoint them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

1 SAMUEL (SHEMUEL) CHAPTER 9

1 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiach, the son of a Benjamite, a mighty man of valor.

2 And he had a son whose name was Saul, young and handsome; and there was not a man among the children of Israel handsomer than he: from his shoulders and upward he was taller than any of the people.

3 And there were lost the asses belonging to Kish, Saul's father; and Kish said to Saul his son, Do take with thee one of the servants, and arise, go seek the asses.

4 And he passed through the mountain of Ephraim, and passed through the land of Shalisha, but they found [them] not; then they passed through the land of Sha'alim, and there was nothing there; and he passed through the land of Benjamin, but they found them not.

5 When they were come in the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father relinquish the care for the asses, and become anxious for us.

6 And the other said unto him, Behold now, a man of God is in this city, and the man is honored; all that he ever saith will surely come to pass: now let us go thither; perhaps he can tell us our way that we should go.

7 Then said Saul to his servant, But, behold, if we should go, what shall we bring to the man? for the bread is spent out of our vessels, and there is not a present to bring to the man of God: what have we with us?

8 And the servant answered Saul again, and said, Behold, I have here in my hand the fourth part of a shekel of silver; and I will give this to the man of God, that he may tell us our way.

9 In former times it was custom in Israel, that when a man went to inquire of God, he said thus, Come, and let us go as far as the seer; for the Prophet of the present day was in former times called a Seer.

10 Then said Saul to his servant, Thy word is good: come, let us go. So they went unto the city where the man of God was.

11 As they went up the ascent to the city, they found some maidens going out to draw water; and they said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, he is before you: make haste now, for this day came he to the city; because the people have a sacrifice today on the high-place;

13 As soon as ye are come into the city, ye will straightway find him, before yet he can go up to the high-place to eat; for the people will not eat until he be come, because he always blesseth the sacrifice; afterward eat those that are invited; and now go you up; for just today will ye surely find him.

14 And they went up into the city. They were entering into the city, when, behold, Samuel came out toward them, to go up to the high-place.

15 And the Lord had revealed to Samuel's ear one day before Saul's coming, saying,

16 About this time tomorrow will I send unto thee a man out of the land of Benjamin, and thou shalt anoint him as chief over my people Israel, that he may save my people out of the hand of the Philistines; for I have beheld my people, because their cry is come unto me.

17 And when Samuel saw Saul, the Lord addressed him, Behold, the man of whom I spoke to thee, This one shall rule over my people.

18 And Saul drew near to Samuel within the gate, and said, Tell me, I pray thee, where is the house of the seer.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high-place, and ye shall eat with me today; and I will let thee go in the morning, and all that is in thy heart will I tell thee.

20 And as for thy asses that were lost unto thee this day three days ago, do not set thy heart on them; for they have been found. And to whom belongeth all that is desirable in Israel? Is it not to thee, and to all thy father's house?

21 And Saul answered and said, Am not I a son of Benjamin, of one of the smallest tribes of Israel? and [is not] my family the least of all the families of the tribes of Benjamin? wherefore then hast thou spoken to me such thing?

22 And Samuel took Saul and his servant, and brought them into the apartment; and he assigned them a place at the head of the invited guests, who were about thirty persons.

23 And Samuel said unto the cook, Hand here the portion which I gave thee, of which I said unto thee, Put it away by thee.

24 And the cook took up the shoulder, and that which was on it, and set it before Saul; and he said, Behold what is left! set it before thee, and eat; for unto this time hath it been kept from thee, since I said, I have invited the people. And Saul ate with Samuel on that day.

25 And they went down from the high-place into the city, and he spoke with Saul upon the roof.

26 And they got up early; and it came to pass when the morning-dawn arose, that Samuel called Saul to the roof, saying, Up, that I may send thee away. And Saul arose, and they went out, both of them, he and Samuel, into the street.

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27 As they were going down to the end of the city, Samuel said to Saul, Say to the servant that he pass on before us,—and he passed on,—but thou remain standing a while, and I will let thee hear the word of God.

1 SAMUEL (SHEMUEL) CHAPTER 10

1 And Samuel took a flask of oil, and poured it upon his head, and kissed him, and said, Behold, it is because the Lord hath anointed thee over his inheritance as chief.

2 When thou goest this day away from me, thou wilt find two men who are now by Rachel's sepulchre, on the boundary of Benjamin at Zelzach; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath given up the matter of the asses, and is anxious for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from there, and thou shalt come as far as the grove of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will ask thee after thy welfare, and give thee two loaves of bread, which thou must take from their hand.

5 After that shalt thou come to the hill of God, where the outposts of the Philistines are; and it shall come to pass, when thou art come thither to the city, that thou wilt meet a company of prophets coming down from the high-place, having before them a psaltery, and a tambourine, and a pipe, and a harp; and they will be prophesying;

6 And the Spirit of the Lord will suddenly come over thee, and thou shalt prophesy with them, and thou shalt be changed into another man.

7 And it shall be, that, when these signs are come unto thee, then do thou what thy hand may be able to effect; for God is with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, [and] to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and then will I tell thee what thou shalt do.

9 And it happened, that, as he turned his back to go away from Samuel, God changed his heart into another; and all these signs came to pass on that same day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came suddenly over him, and he prophesied in the midst of them.

11 And it came to pass, when all that knew him before saw, that, behold, he prophesied with the prophets, then said the people one to another, What is this that hath happened to the son of Kish? is Saul also among the prophets?

12 And one of that place answered and said, And who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high-place.

14 And Saul's uncle said unto him and to his servant, Whither were ye gone? And he said, To seek the asses; and when we saw that they were nowhere, we went to Samuel.

15 And Saul's uncle said, Do tell me, I pray thee, what did Samuel say unto you.

16 And Saul said unto his uncle, He told us plainly that the asses had been found. But of the matter of the kingdom, whereof Samuel had spoken, he told him not.

17 And Samuel called the people together unto the Lord to Mizpah;

18 And he said unto the children of Israel, Thus hath said the Lord the God of Israel, I brought up Israel from Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you;

19 And ye for your part have this day rejected your God, he who hath saved you out of all your misfortunes and your tribulations; and ye have said unto him, Nevertheless, thou must set a king over us: and now present yourselves before the Lord according to your tribes, and according to your thousands.

20 And Samuel caused all the tribes of Israel to come near; and the tribe of Benjamin was seized.

21 And he caused the tribe of Benjamin to come near according to its families, and the family of Matri was seized, and then was seized Saul the son of Kish: and they sought him, but he could not be found.

22 And they inquired again of the Lord, Is the man yet come hither? And the Lord said, Behold, he hath hidden himself among the vessels.

23 And they ran and fetched him thence, and he placed himself erect in the midst of the people, and he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, Have ye seen him whom the Lord hath made choice of, that there is none like him among all the people? And all the people shouted, and said, Long live the king.

25 Then did Samuel speak to the people the rights of the kingdom, and wrote it in a book, and laid it down before the Lord. And Samuel sent away all the people, every man to his house.

26 And Saul also went to his home to Gib'ah; and there went with him a large crowd, whose heart God had touched.

27 But the worthless men said, In what can this help us? And they despised him, and brought him no present. But he acted as though he were deaf.

1 SAMUEL (SHEMUEL) CHAPTER 11

1 Then came up Nachash the 'Ammonite, and encamped against Yabesh-gil'ad: and all the men of Yabesh said unto Nachash, Make a covenant with us, and we will serve thee.

2 And Nachash the 'Ammonite said unto them, On this condition will I make it with you, that ye all have put out the right eye, that I may lay it as a reproach upon all Israel.

3 And the elders of Yabesh said unto him, Grant us seven days' respite, that we may send messengers throughout all the

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boundary of Israel; and then, if there be none to save us, will we come out to thee.

4 And the messengers came to Gib'ah of Saul, and spoke the words in the ears of the people; and all the people lifted up their voice, and wept.

5 And, behold, Saul was coming after the herds out of the field; and Saul said, What aileth the people that they weep? And they told him the words of the men of Yabesh.

6 And the spirit of God came suddenly over Saul when he heard these words, and his anger was kindled greatly,

7 And he took a yoke of oxen, and cut them in pieces, and sent them about throughout all the boundary of Israel by the hand of the messengers, saying, Whosoever goeth not forth after Saul and after Samuel, shall have his herds thus treated. And the dread of the Lord fell on the people, and they went out as one man.

8 And he numbered them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that were come, Thus shall ye say unto the men of Yabesh-gil'ad, Tomorrow shall ye have help, when the sun shineth hot. And the messengers came and told it to the men of Yabesh; and these were glad.

10 And the men of Yabesh said, Tomorrow will we go out unto you, and ye can do unto us in accordance with all that seemeth good in your eyes.

11 And it happened on the morrow, that Saul put the people in three companies; and they came into the midst of the camp in the morning watch, and they smote the 'Ammonites until the heat of the day: and it came to pass, that those that remained were scattered, and no two among them were left together.

12 And the people said unto Samuel, Who is there that saith, Shall Saul reign over us? give up the men, and we will put them to death.

13 And Saul said, There shall not a man be put to death on this day; for today the Lord hath wrought deliverance in Israel.

14 And Samuel said to the people, Come and let us go to Gilgal, and renew there the choice of the king.

15 And all the people went to Gilgal; and they appointed there Saul as king before the Lord in Gilgal; and they sacrificed there sacrifices of peace-offerings before the Lord; and Saul with all the men of Israel rejoiced there very greatly.

1 SAMUEL (SHEMUEL) CHAPTER 12

1 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and I have set a king over you.

2 And now, behold, the king is walking before you; and I am old and gray-headed; and my sons, behold, they are with you; and I have walked before you from my youth even until this day.

3 Behold, here am I; testify against me in the presence of the Lord, and in the presence of his anointed: Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or from whose hand have I received any ransom so that I withdrew my eyes from him? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor hast thou oppressed us, and thou hast not taken from any man's hand the least.

5 And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found in my hand the least: and they answered, He is witness.

6 And Samuel said unto the people, It is the Lord who did [wonders through] Moses and Aaron, and who brought your fathers up out of the land of Egypt.

7 And now stand up, that I may hold judgment with you before the Lord concerning all the benefits of the Lord, which he hath done to you and to your fathers.

8 When Jacob was come into Egypt, then did your fathers cry unto the Lord, and the Lord sent Moses and Aaron, and they brought forth your fathers out of Egypt, and caused them to dwell in this place.

9 And when they forgot the Lord their God, he sold them into the hand of Sissera, the chief of the host of Chazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they made war against them.

10 And they cried [then] unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served the Be'alim and the 'Ashtaroth; and now deliver us out of the hand of our enemies, and we will serve thee.

11 And the Lord sent Yerubba'al, and Bedan, and Yiphthach, and Samuel, and he delivered you out of the hand of your enemies on every side, so that ye dwelt safely.

12 But when ye saw that Nachash the king of the children of 'Ammon came against you, ye said unto me, No; but a king shall reign over us: when the Lord your God is your king.

13 And now here is the king whom ye have chosen, whom ye have asked for! and, behold, the Lord hath set over you a king.

14 If ye will fear the Lord, and serve him, and obey his voice, and will not rebel against the will of the Lord: then shall both ye and also the king that reigneth over you continue following the Lord your God.

15 But if ye will not hearken to the voice of the Lord, and rebel against the will of the Lord: then will the hand of the Lord be against you, as it was against your fathers.

16 And now stand up and see this great thing, which the Lord is about doing before your eyes.

17 Is there not wheat-harvest today? I will call unto the Lord, and he will send thunders and rain; and ye will [thus] perceive and see that your wickedness is great, which ye have done, in the eyes of the Lord, to ask for yourselves a king.

18 And Samuel called unto the Lord; and the Lord sent thunders and rain on that day: and all the people feared greatly the Lord and Samuel.

19 And all the people said unto Samuel, Pray in behalf of thy servants unto the Lord thy God, that we may not die; for

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we have added unto all our sins yet this evil, to ask for ourselves a king.

20 And Samuel said unto the people, Fear not; ye have indeed done all this evil: yet turn not aside from following the Lord, and serve ye the Lord with all your heart;

21 And turn ye not aside; for then would ye go after vain things, which cannot profit nor deliver; because they are vain.

22 For the Lord will not forsake his people for the sake of his great name; because it hath pleased the Lord to make you a people unto himself.

23 Moreover as for me, far be it from me that I should sin against the Lord by ceasing to pray in behalf of you; but I will teach you the good and the right way:

24 Only fear the Lord, and serve him in truth with all your heart; for see what great things he hath done with you.

25 But if ye will in any wise do wickedly, both ye yourselves as also your king shall perish.

1 SAMUEL (SHEMUEL) CHAPTER 13

1 When Saul had reigned one year,—and two years he reigned over Israel,—

2 Saul chose for himself three thousand men out of Israel; and there were with Saul two thousand in Michmash and on the mountain of Beth-el, and a thousand were with Jonathan in Gib'ah of Benjamin: and the rest of the people he sent away every man to his tents.

3 And Jonathan smote the outpost of the Philistines that was at Geba', and the Philistines heard of it. And Saul blew the cornet throughout all the land, saying, Let the Hebrews hear it.

4 And all Israel heard it, saying, Saul hath smitten the outpost of the Philistines, and the Israelites also have put themselves in ill-favor with the Philistines. And the people were called together after Saul to Gilgal.

5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude; and they came up, and encamped in Michmash, eastward from Bethaven.

6 And when the men of Israel saw that they were in a strait, [for the people were oppressed,] then did the people hide themselves in caves, and in thickets, and in rocks, and in strongholds, and in pits.

7 And some of the Hebrews passed over the Jordan to the land of Gad and Gil'ad. As for Saul, he was still in Gilgal, and all the people followed him hastily.

8 And he tarried seven days, according to the set time that Samuel had appointed; but Samuel came not to Gilgal; and the people were scattering themselves from him.

9 And Saul said, Bring hither to me the burnt-offering and the peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might greet him.

11 And Samuel said, What hast thou done: And Saul said, Because I saw that the people were scattering themselves from me, whereas thou camest not at the appointed day, and the Philistines are gathering themselves together at Michmash;

12 And I said, The Philistines will now come down unto me to Gilgal, and I have not yet made supplication unto the Lord: wherefore I forced myself, and offered the burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he had commanded thee; for now would the Lord have established thy government over Israel for ever.

14 But now thy government shall not endure: the Lord hath sought out for himself a man after his own heart, and the Lord hath ordained him to be chief over his people; because thou hast not kept what the Lord had commanded thee.

15 And Samuel arose, and went up from Gilgal unto Gib'ah of Benjamin. And Saul numbered the people that were to be found with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were to be found with them, were lying in Geba' of Benjamin; but the Philistines were encamped in Michmash.

17 And the troop of freebooters went out of the camp of the Philistines in three companies: one company turned into the way to 'Ophrah, unto the land of Shu'al;

18 And another company turned into the way to Beth-choron; and the other company turned into the way to the frontier that looketh over the valley of Zebo'im toward the wilderness.

19 Now there was no smith to be found throughout all the land of Israel; for the Philistines said, So that the Hebrews shall not make themselves swords or spears.

20 But all the Israelites went down to the Philistines, to sharpen every man his plough-share, and his coulter, and his axe, and his mattock.

21 And they used a file for the mattocks, and for the coulters, and for the three-pronged forks, and for the axes, and to sharpen the goads.

22 So it came to pass on the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but they were found with Saul and with Jonathan his son.

23 And the outpost of the Philistines went out to the pass of Michmash.

1 SAMUEL (SHEMUEL) CHAPTER 14

1 Now it happened one day, that Jonathan the son of Saul said unto the young man that bore his armor, Come, and let us go over to the Philistines' outpost, that is on the other side yonder. But unto his father he told nothing.

2 And Saul tarried in the lower part of Gib'ah under the pomegranate tree which is by Migron: and the people that were with him were about six hundred men.

3 And Achiyah, the son of Achitub, the brother of I-chabod, the son of Phinehas, the son of 'Eli, the priest of the Lord in Shiloh, wore the ephod. And the people knew not that Jonathan was gone.

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4 And between the passes, by which Jonathan sought to go over unto the outpost of the Philistines, there was a sharp point of rock on the one side, and a sharp point of rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The one point rose up abruptly northward opposite Michmash, and the other southward opposite Geba'.

6 And Jonathan said to the young man that bore his armor, Come, and let us go over unto the outpost of these uncircumcised: it may be that the Lord will work for us; for there is no restraint to the Lord to save by means of many or by means of few.

7 And his armor-bearer said unto him, Do all that is in thy heart: turn thee; behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto these men, and we will show ourselves unto them.

9 If they say thus unto us, Stand still until we come to you: then will we remain standing in our places, and will not go up unto them.

10 But if they say thus, Come up unto us: then will we go up; for the Lord hath delivered them into our hand; and this shall be unto us the sign.

11 And when both of them showed themselves unto the outpost of the Philistines, the Philistines said, Behold, Hebrews are coming forth out of the holes wherein they have hidden themselves.

12 And the men of the outpost addressed Jonathan and his armor-bearer, and said, Come up to us, and we will let you know something. Then said Jonathan unto his armor-bearer, Come up after me; for the Lord hath given them up into the hand of Israel.

13 And Jonathan then ascended upon his hands and upon his feet, and his armor-bearer after him: and they fell before Jonathan, and his armor-bearer was killing after him.

14 And that first defeat, which Jonathan and his armor-bearer caused, was about twenty men, within about the half of a field, which a yoke of oxen might plough.

15 And there arose a terror in the camp, in the field, and among all the people; the outposts, and the free-booters, they also were terrified, and the earth quaked; and it became a very great terror.

16 And the watchers of Saul in Gib'ah of Benjamin looked; and, behold, the multitude became scattered, and ran hither and thither.

17 Then said Saul unto the people that were with him, Muster now, and see who is gone away from us. And they mustered, and, behold, there was neither Jonathan nor his armor-bearer.

18 And Saul said unto Achiyah, Bring hither the ark of God; for the ark of God was on that day with the children of Israel.

19 And it happened, while Saul was speaking unto the priest, that the confusion which was in the camp of the Philistines went on and increased more and more: And Saul said unto the priest, Withdraw thy hand.

20 And Saul and all the people that were with him were called together, and they came to the battle; and, behold, the sword of every man was against his fellow, the disorder being very great.

21 And the Hebrews that were with the Philistines as before that time, those namely who had gone up with them, were in the camp round about; but these also resolved to be with the Israelites that were with Saul and Jonathan.

22 And all the men of Israel who had hidden themselves on the mountain of Ephraim, heard that the Philistines had fled; and they also followed hard after them in the battle.

23 So the Lord saved Israel that day: and the battle passed over unto Beth-aven.

24 And the men of Israel were hard urged that day; and Saul adjured the people, saying, Cursed be the man that will eat food until the evening, until I have been avenged on my enemies. And the whole people tasted thus no food.

25 And [the men of] all the land came to a forest; and there was honey upon the surface of the field.

26 And when the people were come into the forest, behold, there was a stream of honey; but no one put his hand to his mouth; for the people feared the oath.

27 But Jonathan had not heard his father charging the people with the oath; he therefore put forth the end of the staff that was in his hand, and dipped it in a honey- comb, and carried his hand again to his mouth; and his eyes became clear.

28 Then commenced one of the people, and said, Thy father strictly charged the people with an oath, saying, Cursed be the man that will eat food this day; though the people were faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how my eyes become clear, because I have tasted a little of this honey.

30 How much more, if haply the people had eaten freely this day of the spoil of their enemies which they found? for would there not have been now a greater defeat among the Philistines?

31 And they smote on that day among the Philistines from Michmash to Ayalon; and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and young steers, and slew them on the ground: and the people did eat upon the blood.

33 And they told Saul, saying, Behold, the people are sinning against the Lord, in eating upon the blood. And he [then] said, Ye have acted treacherously: roll [hither] unto me this day a great stone.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring near unto me every man his ox, and every man his lamb, and slaughter here, and eat; and sin not against the Lord in eating by the blood. And all the people brought near every man his ox by his hand that night, and slaughtered [them] there.

35 And Saul built an altar unto the Lord: the same was the first altar that he built unto the Lord.

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36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning-light, and let us not leave a man of them. And they said, Do whatsoever seemeth good in thy eyes. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not on that day.

38 And Saul said, Draw ye near hither all the chief of the people: and know and see through what this sin hath happened this day.

39 For, as the Lord liveth, who saveth Israel, that if it be in Jonathan my son, he shall surely die. But no one answered him among all the people.

40 Then said he unto all Israel, Ye shall be on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good in thy eyes.

41 And Saul said unto the Lord, God of Israel, O, show forth the perfect truth. And Jonathan and Saul were seized; but the people came forth [free].

42 And Saul said, Cast the lot between me and Jonathan my son. And Jonathan was seized.

43 Then said Saul to Jonathan, Do tell me what thou hast done. And Jonathan told him, and said, I did but taste with the end of the staff that was in my hand a little honey: lo, I am willing to die.

44 And Saul said, May God do thus now, and in future also; for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? This shall not be: as the Lord liveth, there shall not fall one hair of his head to the ground; for with God hath he wrought this day. So the people rescued Jonathan, and he died not.

46 Then went Saul up from following the Philistines; and the Philistines went to their own place.

47 So Saul strengthened himself in the government over Israel; and he fought on every side against all his enemies, against Moab, and against the children of 'Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he caused terror.

48 And he gathered an army, and he smote the 'Amalekites, and delivered Israel out of the hands of those that spoiled them.

49 Now the sons of Saul were Jonathan, and Yishvi, and Malkishua': and the names of his two daughters—the name of the first-born was Merab, and the name of the younger Michal.

50 And the name of Saul's wife was Achino'am, the daughter of Achima'az: and the name of the captain of his army was Abner, the son of Ner, Saul's uncle.

51 And Kish the father of Saul, and Ner the father of Abner, were each the son of Abiel.

52 And the war against the Philistines was violent all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto himself.

1 SAMUEL (SHEMUEL) CHAPTER 15

1 And Samuel said unto Saul, Me did the Lord send to anoint thee as king over his people, over Israel; and now hearken thou unto the voice of the words of the Lord.

2 Thus hath said the Lord of hosts, I remember what Amalek did to Israel, how he lay in wait for him on the way, when he came up from Egypt.

3 Now go and smite 'Amalek, and devote all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and lamb, camel and ass.

4 And Saul ordered the people to assemble, and he numbered them in Telaim, two hundred thousand men on foot, and ten thousand of the men of Judah.

5 And Saul came to the city of 'Amalek, and he fought in the valley.

6 And Saul said unto the Kenites, Go, depart, get you down from the midst of the 'Amalekites, lest I destroy you with them; whereas ye acted kindly with all the children of Israel, at their coming up out of Egypt. And the Kenites departed from the midst of the 'Amalekites.

7 And Saul smote the 'Amalekites from Chavilah until thou comest to Shur, that is before Egypt.

8 And he caught Agag the king of the 'Amalekites alive, and all the people he devoted to the edge of the sword.

9 But Saul together with the people had pity on Agag, and on the best of the flocks, and of the oxen, and of the fatlings, and the fat lambs, and all that was good, and they would not destroy them; but all the cattle that was of little value and weak, that they destroyed.

10 And the word of the Lord came unto Samuel, saying,

11 I repent that I have set up Saul as king; for he hath turned back from following me, and my word hath he not performed: and it displeased Samuel, and he cried unto the Lord all the night.

12 And Samuel rose up early to meet Saul in the morning; and it was told to Samuel, saying, Saul came to Carmel, and, behold, he set himself up a monument, and then went about, and passed on, and went down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed be thou unto the Lord, I have performed the word of the Lord.

14 And Samuel said, What is then this bleating of the flocks in my ears, and the lowing of the oxen which I hear?

15 And Saul said, From the 'Amalekites have they brought them; because the people had pity on the best of the flocks and of the oxen, in order to sacrifice unto the Lord thy God; and the rest have we destroyed.

16 And Samuel said unto Saul, Stay, and I will tell thee what the Lord said to me this night: and he said unto him, Speak.

17 And Samuel said, Is it not that, however little thou wast in thy own eyes, thou art the head of the tribes of Israel? and the Lord anointed thee as king over Israel?

18 And the Lord sent thee on a journey, and said, Go and destroy the sinners, the 'Amalekites, and thou shalt fight against them until they be consumed.

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19 Wherefore then didst thou not hearken unto the voice of the Lord, and didst fly upon the spoil, and didst the evil in the eyes of the Lord?

20 And Saul said unto Samuel, Yea, I have fully hearkened unto the voice of the Lord; and I went on the way which the Lord had sent me; and I have brought Agag the king of 'Amalek; and the 'Amalekites have I destroyed.

21 And the people took of the spoil, of the flocks and oxen, the chief of the devoted things, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as much delight in burnt-offerings and in sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to attend more than the fat of the rams.

23 For the sin of witchcraft is rebellion, and idolatry and image-worship, stubbornness; inasmuch as thou hast despised the word of the Lord, he hath also despised thee that thou shalt not be king.

24 And Saul said unto Samuel, I have sinned; for I have transgressed the will of the Lord, and thy words; because I feared the people, and I hearkened to their voice.

25 And now, I pray thee, pardon my sin, and return with me, that I may prostrate myself to the Lord.

26 And Samuel said unto Saul, I will not return with thee; for thou didst despise the word of the Lord, and the Lord hath despised thee, that thou shalt not be king over Israel.

27 And Samuel turned about to go: and he laid hold on the corner of his mantle, and it was rent.

28 And Samuel said unto him, The Lord hath rent the kingdom of Israel from off thee this day, and hath given it to thy associate, who is better than thou.

29 And also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent.

30 And he said, I have sinned; [yet] honor me now, I pray thee, in the presence of the elders of my people, and in the presence of Israel, and return with me, that I may prostrate myself unto the Lord thy God.

31 So Samuel returned, following Saul; and Saul prostrated himself to the Lord.

32 And Samuel said, Bring ye hither unto me Agag the king of the 'Amalekites: and Agag came unto him cheerfully; and Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword did make women childless, so shall thy mother be childless among women; and Samuel hewed Agag in pieces before the Lord in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house at Gib'ah of Saul.

35 And Samuel did not see Saul any more until the day of his death; because Samuel mourned for Saul; and the Lord repented that he had made Saul king over Israel.

1 SAMUEL (SHEMUEL) CHAPTER 16

1 And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him so as not to reign over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lechemite; for I have selected among his sons unto myself a king.

2 And Samuel said, How shall I go? if Saul should hear it, he would kill me. And the Lord said, Take a heifer with thee, and say, To sacrifice unto the Lord am I come.

3 And invite Jesse to the sacrifice, and I will let thee know what thou shalt do; and thou shalt anoint unto me the one whom I will say unto thee.

4 And Samuel did that which the Lord had spoken, and came to Beth-lechem. And the elders of the town came hastily to meet him, and said, Peace to thee at thy coming.

5 And he said, Peace: to sacrifice unto the Lord am I come; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and invited them to the sacrifice.

6 And it came to pass, when they came, that he saw Eliab, and said, Surely the Lord's anointed is [here] before him.

7 But the Lord said unto Samuel, Regard not his appearance, nor the height of his stature; because I have rejected him; for not what man looketh on;—for man looketh on the eyes, but the Lord looketh on the heart.

8 Then Jesse called Abinadab, and caused him to pass before Samuel. And he said, This one also hath the Lord not chosen.

9 Then Jesse caused Shammah to pass by. And he said, This one also hath the Lord not chosen.

10 And Jesse caused seven of his sons to pass before Samuel: and Samuel said unto Jesse, The Lord hath not made choice of these.

11 And Samuel said unto Jesse, Are there not more young men? And he said, There is yet left behind the youngest, and, behold, he is feeding the flocks. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he have come hither.

12 And he sent, and brought him in. Now he was ruddy, having withal handsome eyes, and being of a goodly appearance. And the Lord said, Arise, anoint him; for this is he.

13 Then took Samuel the horn of oil, and anointed him from among his brothers; and the Spirit of the Lord came suddenly upon David from that day and forward. And Samuel then rose up, and went to Ramah.

14 And the Spirit of the Lord departed from Saul, and there troubled him an evil spirit from the Lord.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our Lord but say [the word], and thy servants, now before thee, will seek out a man, who is skilful as a player on the harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, that thou mayest be well.

17 And Saul said unto his servants, Select for me, I pray you, a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lechemite, who is skilful as a player, and a mighty valiant man, and a man of war, and intelligent in speech, and a person of a good form, and the Lord is with him.

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19 Thereupon Saul sent messengers unto Jesse, and said, Send me David thy son, who is with the flocks.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them through David his son unto Saul.

21 And David came to Saul, and stood before him; and he loved him greatly, and he became his armor-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my eyes.

23 And it came to pass, when the spirit of God was upon Saul, that David took the harp, and played with his hand; so Saul became relieved, and he felt well, and the evil spirit departed from him.

1 SAMUEL (SHEMUEL) CHAPTER 17

1 And the Philistines gathered together their camps to battle, and they gathered themselves together at Sochoh, which belongeth to Judah; and they encamped between Sochoh and 'Azekah, at Ephess-dammim.

2 And Saul and the men of Israel gathered themselves together, and encamped in the valley of Elah, and put themselves in battle-array opposite to the Philistines.

3 And the Philistines stood on a mountain on the one side, and the Israelites stood on a mountain on the other side: and the valley was between them.

4 And there went out the champion out of the camp of the Philistines, Goliath of Gath was his name, whose height was six cubits and a span.

5 And he had a helmet of copper upon his head, and he was clothed with a scaly coat of mail; and the weight of the coat of mail was five thousand shekels of copper.

6 And he had greaves of copper upon his legs, and a javelin of copper between his shoulders.

7 And the staff of his spear was like a weaver's beam; and the blade of his spear [weighed] six hundred shekels of iron: and the shield-bearer was walking before him.

8 And he stood and calleth unto the arrays of Israel, and said unto them, Why will ye come out to put yourselves in battle-array? Behold: I am the Philistine, and ye are servants to Saul! select for yourselves one man, and let him come down to me;

9 If he be able to fight with me, and he kill me, then will we be unto you as servants; but if I prevail against him, and kill him, then shall ye be unto us as servants, and ye shall serve us.

10 And the Philistine said, I have defied the arrays of Israel this day; give me a man, and let us fight together.

11 When Saul and all Israel heard these words of the Philistine, they were disheartened, and became greatly afraid.

12 Now David was the son of that Ephrathite of Beth-lechem-judah, whose name was Jesse; and he had eight sons: and the man was old in the days of Saul, belonging to the persons [of high esteem].

13 And the three eldest sons of Jesse were gone following Saul to the battle: and the names of his three sons that were gone to the battle were Eliab the first-born, and the next to him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David kept going and returning from Saul to feed his father's flocks at Beth- lechem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take, I pray thee, for thy brothers an ephah of this parched corn, and these ten loaves, and run to the camp to thy brothers;

18 And these ten cheeses shalt thou bring unto the captain of the thousand, and inquire of thy brothers how they fare, and take away their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and gave up the flocks to a keeper, and took, and went, as Jesse had commanded him; and he came to the entrenchment, as the host was going forth in battle-array, and shouted the battle-cry.

21 And the Israelites and the Philistines put themselves in battle-array, army against army.

22 And David left the articles which he had on him in the hand of the keeper of the baggage, and ran into the array, and came and asked of his brothers after their welfare.

23 And as he was speaking with them, behold, there came up the champion, Goliath the Philistine, by name, of Gath, out of the battle-arrays of the Philistines, and spoke in accordance with these same words: and David heard it.

24 And all the men of Israel, when they saw the man, fled from before him, and were greatly afraid.

25 And the men of Israel said, Have ye seen this man that is coming forth? for to defy Israel is he coming forth; and it shall be, that the man who killeth him,—him will the king enrich with great riches, and his daughter will he give him, and his father's house will he make free in Israel.

26 And David said to the men that stood by him, thus, What shall be done to the man that may smite yon Philistine, and take away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the arrays of the living God?

27 And the people spoke to him after this manner, saying, So shall it be done to the man that may smite him.

28 And Eliab his eldest brother heard when he was speaking unto the men; and Eliab's anger was kindled against David, and he said, Why didst thou come down hither? and with whom hast thou left those few sheep in the wilderness? I know thy presumption, and the wickedness of thy heart; for in order to see the battle art thou come down.

29 And David said, What have I now done? It is nothing but a word.

30 And he turned from him toward another, and spoke after the same manner: and the people made him again a reply after the former manner.

31 And the words which David had spoken were heard, and they told them in the presence of Saul, who sent for him.

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32 And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go unto this Philistine to fight with him; for thou art but a lad, and he [hath been] a man of war from his youth.

34 And David said unto Saul, Thy servant was feeding his father's flocks, and there came a lion, and a bear, and bore off a lamb out of the drove;

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he rose up against me, I caught him by his beard, and smote him, and slew him.

36 Both the lion and the bear did thy servant smite: and this uncircumcised Philistine shall become as one of them; because he hath defied the arrays of the living God.

37 Moreover David said, The Lord who hath delivered me out of the power of the lion, and out of the power of the bear, will also surely deliver me out of the hand of this Philistine. And Saul said unto David, Go, and may the Lord be with thee.

38 And Saul clothed David with his garments, and he put a helmet of copper upon his head; and he clothed him also with a coat of mail.

39 And David girded his sword over his garments, and he essayed to go; for he had not tried it. And David said unto Saul, I cannot walk in these [things]; for I have never tried it before. And David put them off from him.

40 And he took his staff in his hand, and chose himself five smooth stones out of the brook, and put them in the shepherd's pouch which be had, even in a scrip, with his sling in his hand; and he approached to the Philistine.

41 And the Philistine went and drew nearer and nearer unto David; and the man that bore the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him; for he was but a lad, and ruddy, with a fair appearance.

43 And the Philistine said unto David, Am I a dog, that thou comest unto me with sticks? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the heavens, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest unto me with a sword, and with a spear, and with a javelin; but I come to thee in the name of the Lord of hosts, the God of the arrays of Israel, that thou hast defied.

46 This day will the Lord deliver thee into my hand; and I will smite thee, and remove thy head from thee; and I will give the carcasses of the army of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; and all the earth shall know that there is a God for Israel.

47 And all this assembly shall know that the Lord saveth not through sword and spear; for the battle is the Lord's, and he will give you up into our hand.

48 And it came to pass, when the Philistine arose, and went and drew nigh to meet David, that David hastened, and ran toward the battle-array to meet the Philistine.

49 And David put his hand into the pouch, and took thence a stone, and slung it, and he struck the Philistine on his forehead, and the stone sunk into his forehead: and he fell upon his face to the ground.

50 So David prevailed over the Philistine with the sling and with the stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

51 And David ran, and stood by the Philistine, and took his sword, and drew it out of its sheath, and slew him, and cut off his head therewith. And when the Philistines saw that their hero was dead, they fled.

52 And then arose the men of Israel and of Judah, and shouted, and pursued the Philistines, until thou comest to the valley, and to the gates of 'Ekron. And the slain of the Philistines fell down by the way to Sha'arayim, even as far as Gath, and up to 'Ekron.

53 And the children of Israel returned from hotly pursuing after the Philistines, and they spoiled their camps.

54 And David took the head of the Philistine, and brought it to Jerusalem; but his weapons he placed in his tent.

55 And when Saul saw David going forth against the Philistine, he said unto Abner, the captain of the army, Abner, whose son is this lad? And Abner said, As thy soul liveth, O king, I know it not.

56 And the king said, Ask thou whose son this youth is.

57 And as David returned from smiting the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, young man? And David answered, The son of thy servant Jesse the Bethlechemite.

1 SAMUEL (SHEMUEL) CHAPTER 18

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit on the soul of David; and Jonathan loved him as his own soul.

2 And Saul took him on that day, and would not permit him to go home to his father's house.

3 Then Jonathan and David made a covenant, because of his loving him as his own soul.

4 And Jonathan stripped himself of the robe that he had upon him, and gave it to David, and likewise his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out; whithersoever Saul used to send him, he was successful; and Saul set him over the men of war; and he was accepted in the eyes of all the people, and also in the eyes of the servants of Saul.

6 And it came to pass as they came home, when David returned from smiting the Philistines, that the women came forth out of all the cities of Israel, singing and dancing, to meet king Saul, with tambourines, with joy, and with triangles.

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7 And the women that played answered one another, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and this saying was displeasing in his eyes; and he said, They have given unto David ten thousands, and to me they have given the thousands: and all that he lacketh now yet is only the kingdom.

9 And Saul looked jealous on David from that day and forward.

10 And it came to pass on the morrow, that an evil spirit from God came suddenly over Saul, and he spoke foolish things in the midst of the house: while David was playing with his hand, as on previous days; and the spear was in the hand of Saul.

11 And Saul cast the spear; and he thought, I will strike David through even on the wall. And David turned aside out of his presence twice.

12 And Saul was afraid of David; because the Lord was with him, and from Saul he was departed.

13 Therefore Saul removed him from himself, and made him his captain over a thousand: and he went out and came in before the people.

14 And David was successful on all his ways; and the Lord was with him.

15 And when Saul saw that he was very successful, he was in dread of him.

16 But all Israel and Judah loved David; because he went out and came in before them.

17 And Saul said to David, Behold, here is my eldest daughter Merab, her will I give to thee for wife: only be thou unto me a man of valor, and fight the Lord's battles. And Saul thought, Let not my hand be against him, but let the hand of the Philistines be against him.

18 And David said unto Saul, Who am I? and what is my life, [or] my father's family in Israel, that I should be a son-in-law to the king?

19 But it happened at the time when Merab, Saul's daughter should have been given to David, that she was given unto 'Adriel the Mecholathite for wife.

20 And Michal Saul's daughter loved David: and they told it to Saul, and the thing was right in his eyes.

21 And Saul said, I will give her to him, that she may become unto him a snare, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Through the second shalt thou this day become my son-in-law.

22 And Saul commanded his servants, Speak to David secretly, saying, Behold, the king hath delight in thee, and all his servants love thee; and now thou must become the king's son-in-law.

23 And the servants of Saul spoke in the ears of David these words. And David said, Doth it seem so light in your eyes to become the king's son-in-law, seeing that I am a poor man, and of light esteem?

24 And the servants of Saul told him, saying, Words such as these David hath spoken.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged on the king's enemies. But Saul thought to cause David to fall by the hand of the Philistines.

26 And when his servants told David these words, the thing was pleasing in the eyes of David to become the king's son-in-law: and the days were not complete,

27 When David arose and went, he and his men, and smote of the Philistines two hundred men; and David brought their foreskins, and they counted them out in full to the king, that he might become the king's son-in-law. And Saul gave him Michal his daughter for wife.

28 And Saul saw and understood that the Lord was with David: and Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul was David's enemy all the time.

30 And the princes of the Philistines went forth; and it came to pass, whenever they went forth, that David was more successful than all the servants of Saul; so that his name was highly prized.

1 SAMUEL (SHEMUEL) CHAPTER 19

1 And Saul spoke to Jonathan his son, and to all his servants, that he would kill David. But Jonathan the son of Saul delighted greatly in David.

2 And Jonathan told David, saying, Saul my father seeketh to kill thee; now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand by the side of my father in the field where thou art, and I myself will speak of thee to my father; and I will see what it is, and I will tell thee.

4 And Jonathan spoke favorably of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; since he hath not sinned against thee, and because his deeds are very good for thee;

5 And he did put his life in his hand, and he slew the Philistine, and the Lord wrought a great salvation for all Israel; thou sawest it, and wast rejoiced: wherefore then wilt thou commit sin on innocent blood, by slaying David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul swore, As the Lord liveth, he shall not be put to death.

7 And Jonathan called David, and Jonathan told him all these words. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And the war occurred again: and David went out, and fought with the Philistines, and smote them with a great defeat, and they fled from before him.

9 And the evil spirit from the Lord came upon Saul, and he was sitting in his house with his spear in his hand; and David was playing with his hand.

10 And Saul sought to strike David through with the spear even to the wall; but he slipped away from before Saul, who struck the spear into the wall: and David fled, and escaped that night.

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11 But Saul sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal his wife told it to David, saying, If thou save not thy life this night, tomorrow thou wilt be put to death.

12 And Michal let David down through the window: and he went, and fled, and escaped.

13 And Michal took an image, and put it in the bed, and a pillow of goats' hair she put for its head to rest on, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers to see David, saying, Bring him up to me in the bed, that I may put him to death.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for its head to rest on.

17 And Saul said unto Michal, Why hast thou thus deceived me, and sent away my enemy, that he is escaped? And Michal said to Saul, He said unto me, Let me go away: why should I kill thee?

18 So David fled, and escaped, and came unto Samuel to Ramah, and he told him all that Saul had done to him. And he and Samuel went and remained in Nayoth.

19 And it was told unto Saul, saying, Behold, David is at Nayoth near Ramah.

20 And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as superintendent over them: then came upon the messengers of Saul the spirit of God, and they also prophesied.

21 And when it was told to Saul, he sent other messengers, and these prophesied likewise. And Saul sent again messengers the third time, and these also prophesied.

22 Then went he himself also to Ramah, and came as far as the great well that is in Sechu: and he asked and said, Where are Samuel and David? And some one said, Behold, they are at Nayoth near Ramah.

23 And he went thither to Nayoth near Ramah: and there came upon him also the Spirit of God, and he went on, and prophesied as he went, until he came to Nayoth near Ramah.

24 And he also stripped off his clothes, and he also prophesied himself before Samuel, and lay down naked all that day and all that night. Therefore people are in the habit of saying, Is Saul too among the prophets?

1 SAMUEL (SHEMUEL) CHAPTER 20

1 And David fled from Nayoth near Ramah, and came and said before Jonathan, What have I done? what is my iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father is not wont to do a great thing or a small thing, which he doth not inform me of; and why should my father conceal this thing from me? it is not so.

3 But David swore again, and said, Thy father well knoweth that I have found grace in thy eyes; wherefore he said, Jonathan must not know this, lest he be grieved: nevertheless, as truly as the Lord liveth, and thy soul liveth, there was but one step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul sayeth will I do for thee.

5 And David said unto Jonathan, Behold, tomorrow is the new-moon, and I should as usual sit with the king to eat; but let me go, that I may hide myself in the field until the third evening.

6 If thy father at all miss me, then do thou say, David asked earnestly leave of me that he might run to Beth-lechem his city; for there is a yearly sacrifice there for all the family.

7 If he should say thus, It is well: then shall thy servant have peace; but if it be at all displeasing to him, then know that the evil is determined on by him.

8 And do thou deal kindly with thy servant; for into a covenant of the Lord hast thou brought thy servant with thee; but if there be in me any iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee; for if I should know for certain that evil were determined on by my father to come upon thee, would I not tell it thee?

10 Then said David to Jonathan, Who shall tell it me? or what, if thy father answer thee roughly?

11 And Jonathan said unto David, Come, let us go out into the field. And they went out, both of them, into the field.

12 And Jonathan said unto David, May the God of Israel [punish me] if, when I have sounded my father about this time tomorrow, or of the third day, and, behold, if he be good toward David, I do not then send unto thee, and inform thee of it.

13 May the Lord do so to Jonathan and continue so yet farther, that, if it please my father [to do] thee evil, I will inform thee of it, and send thee away, that thou mayest go in peace; and may the Lord be with thee, as he hath been with my father.

14 And wilt thou not, should I be yet alive, show me the kindness of the Lord, that I may not die?

15 But, surely, thou wilt not withdraw thy kindness from my house for ever, not even when the Lord cutteth off the enemies of David, every one, from off the face of the earth.

16 So Jonathan made a covenant with the house of David, [saying,] May the Lord require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, by his love for him; for he loved him as he loved his own soul.

18 Then Jonathan said to David, Tomorrow is the new-moon: and thou wilt be missed, because thy seat will be left empty.

19 And when thou hast stayed till the third day, then shalt thou go down greatly, and come to the place where thou didst hide thyself on the work-day; and thou shalt remain by the stone Ezel.

20 And I will myself shoot three arrows on the side thereof, as though I were shooting at a mark.

21 And, behold, I will send the lad, saying, Go, find the arrows; if I should now say unto the lad, Behold, the arrows

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are on this side of thee: then take him and come; for there is peace to thee, and it is nothing; as the Lord liveth.

22 But if thus I should say unto the young man, Behold, the arrows are beyond thee: then go thy way, for the Lord hath sent thee off.

23 And touching the matter of which we have spoken, thou and I, behold, the Lord is between me and thee for ever.

24 So David hid himself in the field: and when the new-moon was come, the king set himself down to the repast to eat.

25 And the king sat upon his seat, as at other times, upon the seat by the wall: and when Jonathan arose, Abner seated himself by the side of Saul, and David's place was left empty.

26 Nevertheless Saul spoke not the least on that day; for he thought, Something hath befallen him, he is not clean; because he hath not yet purified himself.

27 And it came to pass on the morrow, the second day of the new-moon, that David's place was left empty; and Saul said unto Jonathan his son, Wherefore is the son of Jesse not come, both yesterday and today, to the repast?

28 And Jonathan answered Saul, David asked earnestly leave of me to go as far as Beth-lechem.

29 And he said, Let me go, I pray thee; for we have a family-sacrifice in the city, and my brother himself hath commanded it to me; and now, if I have found favor in thy eyes, let me get away, I pray thee, that I may see my brothers: therefore is he not come unto the king's table.

30 And the anger of Saul was kindled against Jonathan, and he said unto him, Thou son of perverse rebelliousness! do I not know that thou hast chosen the son of Jesse to thy own shame, and to the shame of thy mother's nakedness?

31 For all the days that the son of Jesse liveth upon the ground, thou wilt not have any permanence with thy kingdom: therefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be put to death? what hath he done?

33 And Saul cast his spear at him to smite him: and Jonathan understood that it was determined on by his father to put David to death.

34 And Jonathan arose from the table in fierce anger, and did eat no food on the second day of the new-moon; for he was grieved for David; because his father had made him feel ashamed.

35 And it came to pass in the morning, that Jonathan went out into the field to the place appointed with David, and a little lad was with him.

36 And he said unto his lad, Run, do find out the arrows which I shoot: and the lad ran, and he shot the arrow so as to pass beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan called after the lad, and said, Behold, the arrow is beyond thee!

38 And Jonathan called after the lad, Make haste, speed, stay not: and Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not the least: only Jonathan and David knew the matter.

40 And Jonathan gave his weapons unto the lad who was with him, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose from the south side [of the stone], and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace: what we have sworn, both of us, in the name of the Lord, saying, The Lord shall be between me and thee, and between my seed and thy seed for ever, [shall be kept]. And he arose and departed; and Jonathan went into the city.

1 SAMUEL (SHEMUEL) CHAPTER 21

1 And David came to Nob to Achimelech the priest; and Achimelech hastened trembling to meet David, and said unto him, Why art thou alone, and no man is with thee?

2 And David said unto Achimelech the priest, The king commanded me a business, and said unto me, Let not any man know the least of the business concerning which I send thee, and which I have commanded thee. And the young men have I appointed to such and such a place.

3 And now what hast thou on hand: put five loaves of bread into my hand, or what else can be found.

4 And the priest answered David, and said, I have no common bread on hand, but there is hallowed bread; if the young men have only withheld themselves from women.

5 And David answered the priest and said to him, To a certainty women have been denied us yesterday and the day before, when I went forth, and the vessels of the young men were holy: and if this was the custom with unholy things, how much more will it remain this day holy in the vessels.

6 So the priest gave him hallowed bread; for there was no bread there except the showbread, that was removed from before the Lord, so as to put down hot bread on the day when it was taken away.

7 Now a certain man of the servants of Saul was there on that day, detained before the Lord; and his name was Doeg, the Edomite, the chief of the herdsmen that belonged to Saul.

8 And David said unto Achimelech, Hast thou not also here at hand a spear or sword: for both my sword as also my other weapons have I not brought with me, because the king's business was urgent.

9 And the priest said, The sword of Goliath the Philistine, whom thou didst slay in the valley of Elah, behold, it is here wrapped up in a cloth behind the ephod: if thou wilt take that for thyself, take it; for there is no other save it here. And David said, There is none like that: give it to me.

10 And David arose, and fled on that day from before Saul, and came to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not of this man sing one to another in the dances, saying, Saul hath slain his thousands, and David his ten thousands?

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12 And David took these words to his heart, and was greatly afraid of Achish the king of Gath.

13 And he disguised his reason before their eyes, and played the madman in their hands, and scribbled on the doors of the gate, and let his spittle run down upon his beard.

14 Then said Achish unto his servants, Lo, ye see, the man is mad: wherefore then will ye bring him to me?

15 Have I lack of madmen, that ye have brought this man to play his pranks about me? shall this one come into my house?

1 SAMUEL (SHEMUEL) CHAPTER 22

1 And David departed thence, and escaped to the cave 'Adullam: and when his brothers and all his father's house heard it, they went down to him thither.

2 And there gathered themselves unto him every one that was in distress, and every one that had a creditor, and every one that had an embittered spirit; and he became a captain over them: and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, go forth with you, until I can know what God will do for me.

4 And he conducted them to the presence of the king of Moab: and they remained with him all the time that David was in the strong-hold.

5 And the prophet Gad said unto David, Thou must not remain in the strong-hold: depart, and get thee into the land of Judah. Then David departed, and came into the forest of Chereth.

6 And Saul heard that David was discovered, and the men that were with him, [now Saul was sitting in Gib'ah under the tamarisk on the hill, with his spear in his hand, and all his servants were standing about him;]

7 Then said Saul unto his servants that stood about him, Hear, I pray you, men of Benjamin! will the son of Jesse give, indeed, to every one of you fields and vineyards? will he appoint you all captains of thousands, and captains of hundreds?

8 That ye have conspired, all of you, against me, and there is none that informeth me, while my son hath made a covenant with the son of Jesse, and there is none of you that is concerned for me, or informeth me that my son hath stirred up my servant to lie in wait against me, as it is this day?

9 Then answered Doeg the Edomite, who was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Achimelech the son of Achitub.

10 And he asked counsel for him of the Lord, and he gave him provision, and gave him also the sword of Goliath the philistine.

11 Then sent the king to call Achimelech, the son of Achitub, the priest, and all his father's house, the priests that were in Nob: and they came, all of them, to the king. 12 And Saul said, Hear now, thou son of Achitub. And he said, here am I, my Lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou didst give him bread, and a sword, and hast asked counsel for him of God, that he should rise to lie in wait against me, as it is this day!

14 Then answered Achimelech the king, and said, And who is among all thy servants so trusted as David, and the king's son-in-law, and freely admitted to thy private council, and is honored in thy house?

15 Did I this day then begin to ask counsel for him of God? far be it from me; let not the king impute any thing unto his servant, [nor] to all the house of my father; for thy servant knew not of all this, either a little or great thing.

16 And the king said, Thou shalt surely die, Achimelech, thou, and all thy father's house.

17 And the king said unto the runners that stood about him, Turn round and slay the priests of the Lord; because their hand also is with David, and because they knew that he was fleeing, and did not disclose it to me. But the servants of the king would not stretch forth their hand to fall upon the priests of the Lord.

18 And the king said to Doeg, Turn thou round, and fall upon the priests. And Doeg the Edomite turned round, and he fell upon the priests, and slew on that day eighty and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, he smote with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and lambs, with the edge of the sword.

20 And there escaped one of the sons of Achimelech the son of Achitub, whose name was Ebyathar, and he fled after David.

21 And Ebyathar told David that Saul had slain the priests of the Lord.

22 And David said unto Ebyathar, I knew on that day, because Doeg the Edomite was there, that he would surely tell Saul: I have myself occasioned the death of all the persons of thy father's house.

23 Remain thou with me, fear nothing; for he that will seek my life will seek thy life; but thou shalt be well guarded with me.

1 SAMUEL (SHEMUEL) CHAPTER 23

1 Then they told David, saying, Behold, the Philistines are fighting against Ke'ilah, and they are plundering the threshing-floors.

2 Thereupon David asked counsel of the Lord, saying, Shall I go and smite among these Philistines? And the Lord said unto David, Go and smite among the Philistines, and deliver Ke'ilah.

3 And David's men said unto him, Behold, here in Judah are we afraid: how much more then if we should go to Ke'ilah against the battle-arrays of the Philistines?

4 Then David asked yet again counsel of the Lord. And the Lord answered him and said, Arise, Go down to Ke'ilah; for I [will] deliver the Philistines into thy hand.

5 So David and his men went to Ke'ilah; and he fought with the Philistines, and lead away their cattle, and smote among

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them a great slaughter. So David delivered the inhabitants of Ke'ilah.

6 And it came to pass, when Ebyathar the son of Achimelech, fled over to David, to Ke'ilah, that the ephod came down with him.

7 And it was told to Saul that David was come to Ke'ilah. And Saul said, God hath delivered him into my hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Ke'ilah, to besiege David and his men.

9 And David understood that Saul secretly devised mischief against him; and he said to Ebyathar the priest, Bring hither the ephod.

10 Then said David, O Lord, God of Israel, thy servant hath heard for certain that Saul seeketh to come to Ke'ilah, to destroy the city for my sake.

11 Will the men of Ke'ilah surrender me into his hand? will Saul come down as thy servant hath heard? O Lord, God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

12 Then said David, Will the men of Ke'ilah surrender me and my men into the hand of Saul! And the Lord said, They will surrender.

13 Then arose David and his men, about six hundred men, and departed out of Ke'ilah, and wandered about whithersoever they could go. And when it was told to Saul that David was escaped from Ke'ilah, he forbore to go forth.

14 And David remained in the wilderness in strong-holds, and abode on the mountain in the wilderness of Ziph. And Saul sought him all the time, but God delivered him not into his hand.

15 And David saw that Saul was gone forth to seek his life: and David was in the wilderness of Ziph in the forest.

16 And Jonathan, the son of Saul, arose and went to David into the forest, and strengthened his hand in God.

17 And he said unto him, Fear not; for the hand of Saul my father will not find thee; and thou wilt be king over Israel, and I will be next unto thee; and also Saul my father knoweth this.

18 And they made, both of them, a covenant before the Lord: and David remained in the forest; but Jonathan went to his house.

19 Then came up the Ziphites unto Saul to Gib'ah, saying, Behold, David is hiding himself with us in the strong-holds in the forest, on the hill of Chachilah, which is on the right of the desert.

20 And now in accordance with all the longing of thy soul, O king, to come down, come down; and our part shall be to surrender him into the king's hand.

21 And Saul said, Blessed be ye of the Lord; for ye have pity on me.

22 Go, I pray you, make yet more preparations, and remark and see his place where his foot may be, who hath seen him there; for I am told that he dealeth with great subtilty.

23 See therefore, and remark every one of all the lurking-places where he usually hideth himself, and come ye again to me with the certainty, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul; but David and his men were in the wilderness of Ma'on, in the plain on the right of the desert.

25 And Saul and his men went to make a search. And they told it to David: wherefore he came down to the rock, and abode in the wilderness of Ma'on. And when Saul heard this, he pursued after David into the wilderness of Ma'on.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away from before Saul; and Saul and his men were compassing David and his men to seize them.

27 But a messenger came unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammachlekoth.

29 And David went up from there, and dwelt in strong-holds of 'En-gedi.

1 SAMUEL (SHEMUEL) CHAPTER 24

1 And it came to pass, when Saul was returned from pursuing the Philistines, that it was told to him, saying, Behold, David is in the wilderness of 'En-gedi.

2 Then took Saul three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepfolds by the way, and there was a cave; and Saul went in to cover his feet: and David and his men were sitting in the lower end of the cave.

4 And the men of David said unto him, Behold, this is the day of which the Lord hath said unto thee, Behold, I will deliver thy enemy into thy hand, that thou mayest do to him as it shall seem good in thy eyes. And David arose, and cut off the corner of the robe which Saul wore, unperceived.

5 And it came to pass afterward, that David's heart smote him, because he had cut off the corner of Saul's [robe].

6 And he said unto his men, Far be it from me for the Lord's sake, that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him; because he is the anointed of the Lord.

7 So David restrained his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 David also arose afterward, and went forth out of the cave, and called after Saul, saying, My Lord, the king! And Saul then looked behind him, and David bowed his face to the earth, and prostrated himself.

9 And David said to Saul, Wherefore wilt thou listen to men's words, saying, Behold, David seeketh thy injury?

10 Behold, this day thy eyes have seen how that the Lord had delivered thee today into my hand in the cave, and some one said that I should kill thee: but my soul felt compassion

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for thee: and I said, I will not stretch forth my hand against my Lord; because he is the anointed of the Lord.

11 And now, my father, see, yea, see the corner of thy robe in my hand; for in that I cut off the corner of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and that I have not sinned against thee: yet thou liest in wait for my soul to take it.

12 May the Lord judge between me and thee, and may the Lord avenge me on thee; but my hand shall not be against thee.

13 As saith the proverb of the ancients, From the wicked proceedeth wickedness; but my hand shall not be against thee.

14 After whom is the king of Israel gone out? after whom art thou pursuing? after a dead dog, after a single flea.

15 May the Lord therefore be judge, and decide between me and thee, and see, and plead my cause, and obtain me justice out of thy hand.

16 And it came to pass, When David had finished speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I; for thou hast done for me only what is good, whereas I have rewarded thee only with what is evil.

18 And thou hast proved this day, that thou hast dealt well with me; forasmuch as when the Lord had surrendered me into thy hand, thou didst not kill me.

19 For if a man find his enemy, will he let him go away on a good road? so may the Lord reward thee with good for what thou hast done unto me this day.

20 And now, behold, I know that thou wilt surely become king, and that the kingdom of Israel will stand firmly in thy hand.

21 And now swear unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David swore unto Saul; and Saul went to his house; but David and his men went up into the strong-hold.

1 SAMUEL (SHEMUEL) CHAPTER 25

1 And Samuel died; and all the Israelites assembled themselves together, and lamented for him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 And there was a man in Ma'on, whose business was in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was, while they were shearing his sheep, at Carmel.

3 Now the name of the man was Nabal, and the name of his wife Abigayil: and the woman was of good understanding, and of a beautiful form; but the man was hard-hearted and evil in his deeds; and he was of the house of Caleb.

4 And David heard in the wilderness that Nabal was shearing his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and ask him in my name after his well-being.

6 And ye shall say, May it thus be throughout thy life; and peace be to thee, and peace be to thy house, and unto all that thou hast be peace.

7 And now have I heard that thou hast sheep-shearers: now thy shepherds have been with us, we have not injured them, neither hath there aught been missing unto them, all the time they were at Carmel.

8 Ask thy young men, and they will tell it thee. Therefore let the young men find favor in thy eyes; for on a festive day are we come: give, I pray thee, whatsoever thy hand is capable of unto thy servants, and to thy son, to David.

9 And David's young men came, and they spoke to Nabal in accordance with all these words in the name of David; and then they ceased.

10 And Nabal answered the servants of David, and said, Who is David? and who is the son of Jesse? now-a-days there are many servants that break away every one from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my sheep-shearers, and give it unto men, whom I know not whence they are?

12 And David's young men turned about on their way, and returned, and came and told him in accordance with all these words.

13 And David said unto his men, Gird ye on, every man, his sword. And they girded on, every man, his sword; and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the baggage.

14 But one of the young men told Abigayil, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to greet our master; but he hath spoken rudely to them.

15 Whereas the men have been very good unto us; and we have not been injured, neither have we missed any thing, all the time that we went about with them, while we were in the field:

16 A wall were they around us both by night and by day, all the time we were with them, feeding the flocks.

17 And now know and consider what thou canst do; for evil is determined on against our master, and against all his household; and he is too greatly a worthless man for me to speak to him.

18 And Abigayil made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her young men, Pass on before me: behold, I come after you. But to her husband Nabal she told nothing.

20 And it was so, as she was riding on the ass, and coming down by the covert of the mount, that, behold, David and his men came down toward her; and she met them.

21 Now David had said, Yea, for naught only have I guarded all that belongeth to this fellow in the wilderness, so that not the least was missed of all that pertained unto him; and he hath requited me evil instead of good.

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22 So may God do unto the enemies of David, and do so yet farther, if I leave of all that pertaineth to him by the morning light, as much as a dog.

23 And when Abigayil saw David, she hastened, and alighted off the ass, and fell down before David on her face, and bowed herself to the ground.

24 And she fell at his feet, and said, On me, me, my lord, is the fault: and let thy hand-maid, I pray thee, speak in thy hearing, and listen to the words of thy hand-maid.

25 Let not my Lord, I pray thee, turn his heart unto this worthless man, unto Nabal; for as his name is, so is he: Nabal is his name, and meanness is with him; but I thy hand-maid did not see the young men of my Lord, whom thou didst send.

26 And now, my lord, as the Eternal liveth, and as thy soul liveth, it is the Lord who hath withholden thee from coming to blood-guiltiness, and from helping thyself with thy own hand; and now may like Nabal be thy enemies, and those that seek [to do] my Lord evil.

27 And now this present which thy hand-maid hath brought unto my Lord, let it even be given unto the young men that follow in the train my Lord.

28 Pardon, I pray thee, the trespass of thy hand-maid; for the Lord will certainly make for my lord an enduring house; because the battles of the Lord doth my lord fight, and evil will not be found in thee all thy days.

29 And though a man is risen up to pursue thee, and to seek thy soul: yet will the soul of my Lord be bound in the bond of life with the Lord thy God; and the soul of thy enemies will he hurl away, as out of the middle of the sling.

30 And it shall come to pass, when the Lord will do to my lord, in accordance with all the good that he hath spoken concerning thee, and will ordain thee as ruler over Israel,

31 That this shall not be unto thee as a cause of offense and as a reproach of heart unto my lord, both by having shed blood without cause, and by my lord having righted himself; and when the Lord will do good unto my lord, then do thou remember thy hand-maid.

32 And David said to Abigayil, Blessed be the Lord, the God of Israel, who sent thee this day to meet me;

33 And blessed be thy intelligence, and blessed be thou, who hast prevented me this day from coming unto blood-guiltiness, and from helping myself with my own hand.

34 But truly, as the Lord the God of Israel liveth, who hath withdrawn me from injuring thee, except thou hadst hastened and come to meet me, surely there would not have been left unto Nabal by the morning-light so much as a dog.

35 And David took out of her hand that which she had brought him; and unto her he said, Go up in peace to thy house: see, I have hearkened to thy voice, and have respected thy presence.

36 And Abigayil came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, and he was exceedingly drunken; wherefore she told him not a word, either little or great, until the morning- light.

37 But it happened in the morning, when the wine was gone out of Nabal, that his wife told him these things; and his heart died within him, and he became as a stone.

38 And it came to pass in about ten days thereafter, that the Lord struck Nabal, and he died.

39 And when David heard that Nabal was dead, he said, Blessed be the Lord, who hath pleaded the cause of my reproach from the hand of Nabal, and hath withheld his servant from evil; and the wickedness of Nabal hath the Lord returned upon his own head. And David sent and applied for Abigayil, to take her to himself for wife.

40 And the servants of David came to Abigayil to Carmel, and they spoke unto her, saying, David hath sent us unto thee, to take thee to himself for wife.

41 Thereupon she arose, and bowed herself with her face to the earth, and said, Behold, let thy hand-maid be a servant to wash the feet of the servants of my lord.

42 And Abigayil hastened, and arose, and rode upon an ass, with her five damsels that went in her train; and she went after the messengers of David, and she became his wife.

43 David also took Achino'am of Yizre'el; and both of them became thus his wives.

44 But Saul had given Michal his daughter, David's wife, to Palti, the son of Layish, who was of Gallim.

1 SAMUEL (SHEMUEL) CHAPTER 26

1 And the Ziphites came unto Saul to Gib'ah, saying, Behold, David hideth himself on the hill of Chachilah, before the desert.

2 Then arose Saul, and went down to the wilderness of Ziph, and with him were three thousand men chosen out of Israel, to seek David in the wilderness of Ziph.

3 And Saul encamped on the hill of Chachilah, which is before the desert by the way; but David abode in the wilderness, and he saw that Saul was coming after him into the wilderness.

4 David thereupon sent out spies, and understood that Saul was come for a certainty.

5 And David arose, and came to the place where Saul was encamped; and David beheld the place where Saul lay, with Abner the son of Ner, the captain of his army; and Saul was lying in the midst of the ring, and the people were encamped round about him.

6 Then commenced David and said to Achimelech the Hittite, and to Abishai the son of Zeruyah, the brother of Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will readily go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the ring, with his spear stuck in the ground by his head; but Abner and the people were lying round about him.

8 Then said Abishai to David, God hath surrendered this day thy enemy into thy hand: and now let me strike him through, I pray thee, with the spear, even to the earth with one blow, and I will not give him a second one.

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9 But David said to Abishai, Destroy him not; for who hath stretched forth his hand against the Lord's anointed, and remained guiltless?

10 David said farthermore, As the Lord liveth, the Lord alone shall strike him down: either his day shall come that he die; or he shall go down into battle, and perish.

11 Far be this from me for the sake of the Lord, that I should stretch forth my hand against the Lord's anointed; but now, I pray thee, take thou the spear that is by his head, and the cruise of water, and let us go our way.

12 So David took the spear and the cruise of water by the head of Saul, and they went their way; and no one saw it, and no one perceived it, and-no one awaked; for they were all sleeping; because a deep sleep from the Lord was fallen upon them.

13 Then went David over to the other side, and stood on the top of the mount afar off, the space between them being great.

14 And David called to the people, and to Abner the son of Ner, saying, Wilt thou not answer, Abner? And Abner answered and said, Who art thou that callest to the king?

15 And David said to Abner, Art thou not a man? and who is like to thee in Israel? why then hast thou not kept guard over thy lord the king? for there came one of the people to destroy the king thy lord.

16 This thing which thou hast done is not good. As the Lord liveth, ye deserve to die; because ye have not kept guard over your master, over the Lord's anointed. And now see, where is the king's spear, and the cruise of water that was by his head?

17 And Saul recognized David's voice, and he said, Is this thy voice, my son David? And David said, It is my voice, my Lord, O king.

18 And he said, Why is this that my lord doth pursue after his servant? for what have I done? or what evil is in my hand?

19 And now, I pray thee, let my Lord the king hear the words of his servant! If the Lord have stirred thee up against me, then may he accept the savor of an offering; but if they be the children of men, then be they cursed before the Lord; because they have driven me out this day so that I cannot attach myself on the inheritance of the Lord, saying, Go, serve other gods.

20 Now, therefore, let not my blood fall to the earth far from the presence of the Lord; for the king of Israel is come out to seek a single flea, as one doth usually pursue a partridge on the mountains.

21 Then said Saul, I have sinned; return, my son David; for I will not do thee harm any more, for the cause that my life was precious in thy eyes this day: behold, I have acted foolishly, and have erred exceedingly much.

22 And David answered and said, Behold, here is the king's spear! and let one of the young men come over and fetch it.

23 And may the Lord recompense to every man his righteousness and his faithfulness; since the Lord delivered thee into my hand today, and I would not stretch forth my hand against the anointed of the Lord.

24 And behold, as thy life was highly valued this day in my eyes, so may my life be highly valued in the eyes of the Lord, and may he deliver me out of all tribulation.

25 Then said Saul to David, Blessed be thou my son David: thou wilt both do great things, and wilt also surely prevail. And David went then on his way, and Saul returned to his place.

1 SAMUEL (SHEMUEL) CHAPTER 27

1 And David said in his heart, Now I may yet perish suddenly one day by the hand of Saul; there is nothing better for me than that I should escape at once into the land of the Philistines, then Saul will abstain from me, to seek me any more in all the territory of Israel: and so shall I escape out of his hand.

2 And David arose, and he passed over himself with the six hundred men that were with him unto Achish, the son of Ma'och, the king of Gath.

3 And David remained with Achish at Gath, he and his men, every man with his household, also David with his two wives, Achino'am the Yizre'elitess, and Abigayil, Nabal's wife, the Carmelitess.

4 And when it was told unto Saul that David was fled to Gath, he continued no more to seek for him.

5 And David said unto Achish, If now I have found grace in thy eyes, let them give me a place in some one of the country-towns, that I may dwell there; for why should thy servant dwell in the royal city with thee?

6 Then gave Achish unto him on that day Ziklag: therefore hath Ziklag pertained unto the kings of Judah until this day.

7 And the number of the days that David dwelt in the fields of the Philistines was a full year and four months.

8 And David and his men went up, and invaded the Geshurites, and the Gizrites, and the 'Amalekites; for these nations were of old the inhabitants of the land, till thou comest to Shur, and as far as the land of Egypt.

9 And David smote the land, and left not alive either man or woman, and took away the flocks, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made an inroad today? And David said, Against the south of Judah, and against the south of the Yerachmeelites, and against the south of the Kenites.

11 And David left not alive either man or woman, to bring [them] to Gath, saying, That they may not tell on us, saying, So hath David done, and so is his custom all the days he hath dwelt in the fields of the Philistines.

12 And Achish had confidence in David, saying, He hath surely spoiled his odor among his people, among Israel; and he will become unto me a servant for ever.

1 SAMUEL (SHEMUEL) CHAPTER 28

1 And it came to pass in those days, that the Philistines gathered their camps together for warfare, to fight with

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Israel; and Achish said unto David, Thou must know that thou shalt go out with me into the camp, thou and thy men.

2 And David said to Achish, By reason of this wilt thou thyself ascertain what thy servant will do. And Achish said to David, Therefore will I make thee the guard of my head for all times.

3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city; and Saul had removed those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines assembled themselves together, and came and encamped at Shunem: and Saul assembled together all Israel, and they encamped at Gilboa'.

5 And when Saul saw the camp of the Philistines, he was afraid, and his heart trembled greatly.

6 And Saul asked counsel of the Lord; but the Lord answered him not, either by means of dreams, or by means of the Urim, or by means of the prophets.

7 Then said Saul unto his servants, Seek out for me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at 'En-dor.

8 And Saul disguised himself, and put on other garments, and he went, he and two men with him, and they came to the woman by night: and he said, Divine, I pray thee, unto me by the familiar spirit, and bring up for me the one whom I shall say unto thee.

9 And the woman said unto him, Behold, thou well knowest that which Saul hath done, that he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no guilt attach to thee for this thing.

11 Then said the woman, Whom shall I bring up for thee? And he said, Samuel thou must bring up for me.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman said to Saul thus, Why hast thou deceived me? since thou art Saul.

13 And the king said unto her, Be not afraid; however, what hast thou seen? And the woman said unto Saul, A divine being have I seen ascending out of the earth.

14 And he said unto her, What is his form? And she said, An old man is coming up; and he is wrapt in a mantle. And so Saul perceived that it was Samuel, and he bowed with his face to the ground, and prostrated himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am greatly distressed, and the Philistines make war against me, and God is departed from me, and hath not answered me any more, either by the agency of the prophets, or by means of dreams; wherefore I have called thee, to make known unto me what I shall do.

16 Then said Samuel, And why wilt thou ask me, seeing the Lord is departed from thee, and is become thy enemy?

17 And the Lord hath done for himself as he hath spoken through my agency; and the Lord hath rent the government out of thy hand, and hath given it to thy associate, to David;

18 As thou didst not obey the voice of the Lord, and didst not execute his fierce wrath upon 'Amalek; therefore hath the Lord done this thing unto thee this day.

19 And the Lord will deliver also Israel with thee into the hand of the Philistines; and tomorrow shalt thou and thy sons be with me: also the camp of Israel will the Lord deliver into the hand of the Philistines.

20 Then fell Saul hastily with his full length to the earth, and was greatly afraid, because of the words of Samuel: there was also no strength in him; for he had not eaten any food all that day, and all that night.

21 And the woman came unto Saul, and saw that he was greatly terrified; and she said unto him, Behold, thy hand-maid hath obeyed thy voice; and I put my life in my hand, and hearkened unto thy words which thou spokest unto me.

22 And now, hearken thou also, I pray thee, unto the voice of thy hand-maid, and let me set before thee a morsel of bread, and eat; that thou mayest have strength when thou goest on the way.

23 But he refused, and said, I will not eat. But his servants urged him much, as also the woman; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fatted calf in the house; and she hastened, and slaughtered it, and took flour, and kneaded it, and baked unleavened bread thereof:

25 And she brought it near before Saul, and before his servants; and they ate. Then they rose up, and went away that night.

1 SAMUEL (SHEMUEL) CHAPTER 29

1 Now the Philistines assembled together all their camps at Aphek: and the Israelites encamped by the spring which is by Yizre'el.

2 And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men passed on at the last with Achish.

3 Then said the princes of the Philistines, What are these Hebrews to do? And Achish said unto the princes of the Philistines, Behold, this is David, the servant of Saul the king of Israel, who hath been with me already a year, or even years, and I have not found the least in him [to blame] from the day of his joining [me] until this day?

4 And the princes of the Philistines were angry with him; and the princes of the Philistines said unto him, Cause this man to go back, that he may return to his place whither thou hast assigned him; but he shall not go down with us to the battle, that he may not become an adversary to us in the battle; for wherewith could this person reconcile himself unto his master? is it not by means of the heads of these men?

5 Is not this David, of whom they sang one to another in the dances, saying, Saul hath slain his thousands, and David his ten thousands?

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6 Then did Achish call David, and say unto him, As the Lord liveth, [I declare] that thou art upright, and that thy going out and thy coming in with me in the camp is good in my eyes; for I have not found in thee any evil from the day of thy coming unto me until this day; nevertheless in the eyes of the lords thou art not good.

7 And now return, and go in peace, that thou mayest not do any evil in the eyes of the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant from the day that I have been before thee, until this day, that I shall not go to fight against the enemies of my Lord the king?

9 And Achish answered and said to David, I know that thou art good in my eyes, as an angel of God; nevertheless, the princes of the Philistines have said, He shall not go up with us to the battle.

10 And now rise up early in the morning with the servants of thy master that are come with thee: and rise then up early in the morning, and when ye have light, go away.

11 And David and his men rose up early to go away in the morning, to return unto the land of the Philistines; but the Philistines went up to Yizre'el.

1 SAMUEL (SHEMUEL) CHAPTER 30

1 And it came to pass when David and his men came to Ziklag on the third day, that the 'Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken captive the women that were therein, both great and small: they had not slain any one, but had led them off, and gone on their way.

3 When therefore David and his men came to the city, behold, it was burnt with fire; and their wives, and their sons, and their daughters, had been taken captive.

4 And David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And the two wives of David were also taken captive, Achino'am the Yizre'elitess, and Abigayil the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spoke of stoning him, because the soul of all the people was imbittered, every man for his sons and for his daughters; but David fortified himself in the Lord his God.

7 And David said to Ebyathar the priest, the son of Achimelech, Bring hither, I pray thee, unto me the ephod. And Ebyathar brought the ephod near unto David.

8 And David asked counsel of the Lord, saying, Shall I pursue after this troop! shall I overtake them? And he said to him, Pursue; for thou wilt surely overtake them, and certainly recover [all].

9 So David went, he and the six hundred men that were with him, and came up to the brook Bessor, where those that were left behind stayed.

10 But David pursued on, he and four hundred men; and there stayed behind two hundred men, who were too fatigued to go over the brook Bessor.

11 And they found an Egyptian man in the field, and took him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins, and he ate, and then his spirit returned to him; for he had not eaten any bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young Egyptian man, the servant to an 'Amalekite; and my master left me behind, because I fell sick, today three days ago.

14 We made an invasion upon the south of the Kerethites, and upon that which belongeth to Judah, and upon the south of Caleb; and Ziklag did we burn with fire.

15 And David said to him, Wilt thou bring me down to this troop? And he said, Swear unto me by God, that thou wilt not kill me, and that thou wilt not surrender me into the hand of my master, and then will I bring thee down to this troop.

16 And he brought him down; and behold, they were scattered over the face of all the country, eating and drinking, and dancing for joy, because of all the great spoil which they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day; and there escaped not a man of them, save four hundred young men, who rode upon camels, and fled.

18 And David recovered all that the 'Amalekites had taken away; and his two wives also did David rescue.

19 And there was nothing missing to them, from small to great, as also sons and daughters, and spoil, down to every thing that they had taken from them: the whole did David bring back.

20 And David took all the flocks and the herds: these they drove before those other cattle, and said, This is David's spoil.

21 And David came to the two hundred men, who had been too fatigued to follow after David, and whom they had left to remain at the brook Bessor: and they went forth to meet David, and to meet the people that were with him; and David came near to the people, and asked them after their well-being.

22 Then exclaimed every wicked and worthless man, of those that had gone with David, and said, Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, and these they may lead away, and go.

23 Then said David, Ye must not do so, my brethren; since the Lord hath given us this, and guarded us, and delivered the troop that came against us into our hand.

24 And who will hearken unto you in this matter? but as is the part of him that went down to the battle, so shall be the part of him that remained with the baggage: together must they share.

25 And it happened from that day and forward, that he made it a statute and an ordinance for Israel until this day.

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26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, to his friends, saying, Behold, here is a present for you from the spoil of the enemies of the Lord:
27 To those who were in Beth-el, and to those who were in south Ramoth, and to those who were in Yattir,
28 And to those who were in 'Aro'er, and to those who were in Siphmoth, and to those who were in Eshtemoa',
29 And to those who were in Rachal, and to those who were in the cities of Yerach- meelites, and to those who were in the cities of the Kenites,
30 And to those who were in Chormah, and to those who were in Kor-'ashan, and to those who were in 'Athach,
31 And to those who were in Hebron, and to all the places where David himself and his men had wandered about.

1 SAMUEL (SHEMUEL) CHAPTER 31
1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and there fell down [many] slain on mount Gilboa'.
2 And the Philistines overtook Saul and his sons; and the Philistines smote Jonathan, and Abinadab, and Malkishua', the sons of Saul.
3 And the battle was heavy against Saul, and he was found by the archers, the men with bows; and he was greatly in dread of the archers.
4 And Saul said unto his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and wantonly ill- use me. But his armor-bearer would not; for he was greatly afraid; wherefore Saul took the sword, and fell upon it.
5 And when his armor-bearer saw that Saul was dead, then fell he likewise upon his sword, and died with him.
6 Thus died Saul, and his three sons, and his armor-bearer, also all his men, on that same day together.
7 And when the men of Israel that were on the other side of the valley, and those that were on the other side of the Jordan, saw that the men of Israel had fled, and that Saul and his sons had died: they forsook the cities, and fled away; and the Philistines came and dwelt in them.
8 And it came to pass on the morrow, that the Philistines came to strip the slain; and they found Saul and his three sons fallen on mount Gilboa'.
9 And they cut off his head, and stripped off his armor, and sent it into the land of the Philistines round about, to publish it in the house of their idols, and among the people.
10 And they put his armor in the house of 'Ashtaroth; and his body they fastened to the wall of Beth-shan.
11 And when the inhabitants of Yabeshgil'ad heard concerning him that which the Philistines had done to Saul:
12 Then arose all the valiant men, and walked all the night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and they came to Yabesh, and burnt them there.
13 And they took their bones, and buried them under the tamarisk-tree at Yabesh, and they fasted seven days.

THE SECOND BOOK OF SAMUEL

Hebrew Title: Sefer Shemuel
(also called: The Second Book of Kings or 2 Reigns)
Estimated Range of Dating: c. 630–540 B.C

2 SAMUEL (SHEMUEL) CHAPTER 1
1 Now it came to pass after the death of Saul, when David was returned from smiting the 'Amalekites, that David abode in Ziklag two days.
2 And it came to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and it happened, when he came to David, that he fell to the earth, and prostrated himself.
3 And David said unto him, From where comest thou? And he said unto him, Out of the camp of Israel am I escaped.
4 And David said unto him, What took place there? I pray thee, tell me. And he said, That the people are fled from the battle, and that also many of the people are fallen and have died; and that also Saul and Jonathan his son are dead.
5 And David said unto the young man that told him, How knowest thou that Saul is dead as also Jonathan his son?
6 And the young man that told him said, I happened entirely by chance to be upon mount Gilboa', when, behold, there was Saul leaning upon his spear; and, lo, the chariots and horsemen had overtaken him.
7 And he turned round, and he saw me, and called unto me, And I said, Here am I.
8 And he said unto me, Who art thou! And I answered him, An 'Amalekite am I.
9 And he said unto me, Place thyself, I pray thee, by me, and slay me; for a mortal tremor hath seized on me, although my life is yet whole in me.
10 So I placed myself by him, and slew him, because I was sure that he could not live after his fall; and I took the crown that was upon his head, and the bracelet that was on his arm, and I have brought them unto my lord hither.
11 David thereupon took hold of his clothes, and rent them; and [so did] likewise all the men that were with him:
12 And they lamented, and wept, and fasted until the evening, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.
13 And David said unto the young man that told him, Whence art thou? And he said, The son of a stranger, an 'Amalekite, am I.
14 And David said unto him, How wast thou not afraid to stretch forth thy hand to destroy the Lord's anointed?
15 And David called one of the young men, and said, Come near, and fall upon him. And he smote him that he died.
16 And David said unto him, Thy blood is upon thy own head; for thy mouth hath testified against thee, saying, I myself have slain the Lord's anointed.
17 And David lamented with this lamentation over Saul and over Jonathan his son:

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18 And he said, That the children of Judah should be taught the bow; behold it is written in the book of Yashar.

19 O beauty of Israel! upon the high places slain: how are the mighty fallen!

20 Tell it not in Gath, publish it not in the streets of Ashkelon; that the daughters of the Philistines may not be glad, that the daughters of the uncircumcised may not rejoice.

21 O mountains of Gilboa', no dew, nor rain be upon you, nor fields of offerings; for there the shield of the mighty was stained, the shield of Saul, as though it had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned never back, and the sword of Saul never returned empty.

23 Saul and Jonathan, the beloved and the dear in their lives, were even in their death not divided: more than eagles were they swift, more than lions were they strong.

24 O daughters of Israel, weep for Saul, who clothed you in scarlet, with beautiful dresses, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, on thy high places slain.

26 I am distressed for thee, my brother Jonathan; very dear hast thou been unto me: wonderful was thy love for me, passing the love of women.

27 How are the mighty fallen, and lost the instruments of war!

2 SAMUEL (SHEMUEL) CHAPTER 2

1 And it came to pass after this, that David asked counsel of the Lord, saying, Shall I go up into one of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Achino'am the Yizre'elitess, and Abigayil, Nabal's wife, the Carmelite.

3 And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron.

4 And then came the men of Judah, and they anointed there David as king over the house of Judah. And they told David, saying, The men of Yabesh-gil'ad were those that buried Saul.

5 And David thereupon sent messengers unto the men of Yabesh-gil'ad, and said unto them, Blessed be ye of the Lord, that ye have done this kindness unto your Lord, unto Saul, and have buried him.

6 And now may the Lord deal with you in kindness and truth: and as for me also, I will requite you this good deed, because ye have done this thing.

7 And now let your hands be strengthened, and be ye valiant men; for your lord Saul is dead; and also me have the house of Judah anointed as king over them.

8 But Abner, the son of Ner, the captain of the army of Saul, took Ish-bosheth the son of Saul, and brought him over to Machanayim;

9 And made him king over Gil'ad, and over the Ashurites, and over Yizre'el, and over Ephraim, and over Benjamin, and over all Israel.

10 Forty years old was Ish-bosheth the son of Saul, when he became king over Israel, and two years he reigned. But the house of Judah followed David.

11 And the number of days that David was king in Hebron over the house of Judah was seven years and six months.

12 And there went out Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, from Machanayim to Gib'on.

13 And Joab the son of Zeruyah and the servants of David also went out, and they met together by the pool of Gib'on: and they sat down, these on the one side of the pool, and the others on the other side of the pool.

14 And Abner said to Joab, Do let the young men rise up and play before us. And Joab said, They may rise up.

15 Then they rose up and went over by number: twelve for Benjamin, and for Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they grasped every one his fellow by the head, and thrust his sword in his fellow's side; and they fell down together: wherefore that place was called Chelkath- hazzurim, which is by Gib'on.

17 And the battle was exceedingly fierce on that day; and Abner with the men of Israel was beaten, before the servants of David.

18 And there were at that place three sons of Zeruyah, Joab, and Abishai, and 'Asahel: and 'Asahel was as fleet of foot as any roe in the field.

19 And 'Asahel pursued after Abner; and he turned not in going to the right hand or to the left from following Abner.

20 And Abner turned round and said, Art thou 'Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay hold for thyself on one of the young men, and take thyself his armor. But 'Asahel would not turn aside from following him.

22 And Abner repeated again to say unto 'Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? and how should I then lift up my face to Joab thy brother?

23 But he refused to turn aside; and Abner smote him with the hinder end of the spear under the fifth rib, so that the spear came out behind him; and he fell down there, and died on the spot: and it came to pass, that all who came to the place where 'Asahel had fallen down and died remained standing still.

24 But Joab and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giach on the way to the wilderness of Gib'on.

25 And the children of Benjamin assembled themselves together behind Abner, and formed one solid body, and posted themselves on the top of a certain hill.

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26 And Abner called to Joab, and said, Shall for everlasting the sword devour? knowest thou not that it will be bitter in the end? and how long shall it be, ere thou wilt bid the people to return from pursuing their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then already in the morning would the people have gone away every one from pursuing his brother. 28 So Joab blew the cornet, and all the people remained standing still, and pursued no more after Israel, and they continued no more to fight.

29 And Abner and his men walked through the plain all that night, and they passed over the Jordan, and went through all Bithron, and they came to Machanayim.

30 And Joab returned from pursuing Abner; and he gathered all the people together; and there were missed of David's servants nineteen men and 'Asahel.

31 But the servants of David had smitten [many] of Benjamin, and of Abner's men: three hundred and sixty men died.

32 And they took up 'Asahel, and buried him in the sepulchre of his father, which was in Beth-lechem. And Joab and his men went all that night, and the day broke on them at Hebron.

2 SAMUEL (SHEMUEL) CHAPTER 3

1 And the war lasted a long time between the house of Saul and the house of David; but David became continually stronger and stronger, and the house of Saul became continually weaker and weaker.

2 And there were born unto David sons in Hebron: and his first-born was Amnon, of Achino'am the Yizre'elitess;

3 And his second was Kilab, of Abigayil the wife of Nabal the Carmelite; and the third, Abshalom, the son of Ma'achah the daughter of Talmai the king of Geshur;

4 And the fourth, Adoniyah, the son of Chaggith; and the fifth, Shephatyah, the son of Abital;

5 And the sixth, Yithre'am, by 'Eglah, David's wife. These were born to David in Hebron.

6 And it came to pass, while the war lasted between the house of Saul and the house of David, that Abner upheld with all his strength the house of Saul.

7 And Saul had a concubine, whose name was Rizpah, the daughter of Ayah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 And Abner became very wroth because of the words of Ish-bosheth, and said, Am I the chief of the dogs which belong to Judah? unto this day have I shown kindness unto the house of Saul thy father, to his brothers, and to his friends, and have not delivered thee into the hand of David; and yet thou chargest me today with a wrong committed with this woman?

9 May God do so to Abner, and continue to do yet more to him, that, as the Lord hath sworn to David, even so will I surely do to him;

10 To transfer the kingdom from the house of Saul, and to establish the throne of David over Israel and over Judah, from Dan even to Beer-sheba'.

11 And he could not answer Abner a word more in reply, because of his fear of him.

12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying [also,] Make thy covenant with me, and, behold, my hand shall be with thee, to bring round unto thee all Israel.

13 And he said, Well: I will indeed make a covenant with thee; but one thing I require of thee, namely, Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, the son of Saul, saying, Give up to me my wife Michal, whom I espoused to me for a hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from the man, from Paltiel the son of Layish.

16 And her husband went with her going along and weeping behind her as far as Bachurim: when Abner said unto him, Go, return. And he returned.

17 And Abner had used these words with the elders of Israel, saying, Already yesterday and even before ye have been desiring David as king over you:

18 And now do it; for the Lord hath said of David thus, By the hand of my servant David will I save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spoke in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good in the eyes of Israel, and in the eyes of the whole house of Benjamin.

20 And Abner came to David to Hebron, and with him were twenty men; and David made for Abner and for the men that were with him a feast.

21 And Abner said unto David, I will now arise and go, and I will assemble unto my Lord the king all Israel, that they may make a covenant with thee, and that thou mayest reign over all that thy soul longeth for. And David dismissed Abner: and he went in peace.

22 And, behold, the servants of David and Joab came from a predatory excursion, and brought in much booty with them; but Abner was no more with David in Hebron; for he had dismissed him, and he was gone in peace.

23 When Joab and all the army that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath dismissed him, and he is gone in peace.

24 Then came Joab to the king, and said, What hast thou done? behold, Abner came unto thee: why is it that thou hast dismissed him, that he went freely away?

25 Thou knowest Abner the son of Ner, that to deceive thee did he come, and to know thy going out and thy coming in, and to know all that thou art doing.

26 And Joab went out from David, and he sent messengers after Abner, who brought him back from the well of Sirah; but David knew it not.

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27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him in private; and he smote him there under the fifth rib, and he died, for the blood of 'Asahel his brother.

28 And when David heard it afterward, he said, I and my kingdom are guiltless before the Lord for ever of the blood of Abner the son of Ner:

29 May it rest on the head of Joab, and on all his father's house; and may there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a crutch, or that falleth by the sword, or that lacketh bread.

30 But Joab and Abishai his brother slew Abner, because he had killed their brother 'Asahel at Gib'on in the battle.

31 And David said to Joab, and to all the people that were with him, Rend your clothes, and gird yourselves with sackcloth, and [go] mourning before Abner. And king David walked behind the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, O, that Abner had to die, as the worthless dieth!

34 Thy hands were not bound, and thy feet were not put into fetters: as one falleth before men of wickedness art thou fallen. And all the people wept again over him.

35 And all the people came to cause David to eat food while it was yet day; but David swore, saying, So do God to me, and thus may he continue, if before the sun be down I taste bread, or the least else.

36 And all the people took notice of it, and it was pleasing in their eyes: as whatsoever the king did was pleasing in the eyes of all the people.

37 And all the people and all Israel understood on that day that it had not been of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that a prince and a great man hath fallen this day in Israel?

39 And I am this day yet weak, and just anointed king; and these men, the sons of Zeruyah, are too strong for me: may the Lord pay the doer of evil according to his wickedness.

2 SAMUEL (SHEMUEL) CHAPTER 4

1 And when Saul's son heard that Abner had died in Hebron, his hands became enfeebled, and all the Israelites were troubled.

2 And Saul's son had two men who were captains of bands; the name of the one was Ba'anah, and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

3 And the Beerothites had fled to Gittayim, and remained sojourners there until this day.)

4 And Jonathan, Saul's son, had a son that was lame on both feet. He was five years old when the tidings came of Saul and Jonathan from Yizre'el, and his nurse took him up and fled: and it came to pass, in her haste to flee, that he fell, and was rendered lame. And his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Ba'anah, went, and came at the heat of the day to the house of Ish-bosheth, who was just lying in bed as usual at noon.

6 And they came thither into the interior of the house, as buyers of wheat; and they smote him under the fifth rib: and Rechab and Ba'anah his brother escaped.

7 Namely, they came into the house, while he was lying on his bed in his sleeping-chamber, and they smote him, and slew him, and cut off his head, and took his head, and went by the way of the plain all the night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and they said to the king, Behold, here is the head of Ish-bosheth the son of Saul thy enemy, who sought thy life: and the Lord hath granted to my lord the king vengeance this day on Saul, and on his seed.

9 But David answered Rechab and Ba'anah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, and he was in his own eyes as though he brought good tidings, I took hold of him, and slew him in Ziklag, who [thought] that I should give him a reward for his tidings:

11 How much more, when wicked men have slain a righteous man in his own house upon his bed? and now, behold, I will require his blood of your hand, and I will remove you away from the earth.

12 And David gave the command to the young men, and they slew them, and cut off their hands and their feet, and hanged them up by the pool in Hebron. But the head of Ish-bosheth they took, and buried it in the sepulchre of Abner in Hebron.

2 SAMUEL (SHEMUEL) CHAPTER 5

1 Then came all the tribes of Israel to David unto Hebron, and spoke, saying, Behold us, thy bone and thy flesh are we;

2 Already yesterday, and even before, when Saul was king over us, thou wast the one that led out and brought in Israel: And the Lord said to thee, Thou shalt indeed feed my people Israel, and thou shalt be a chief over Israel.

3 Thus came all the elders of Israel to the king unto Hebron; and king David made a covenant with them in Hebron before the Lord: and they anointed David as king over Israel.

4 Thirty years was David old when he became king, [and] forty years he reigned.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; who said unto David, as followeth, Thou shalt not come in hither, except thou [first] remove away the blind and the lame: meaning, David cannot come in hither.

7 Nevertheless David captured the strong-hold of Zion; the same is the city of David.

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8 And David said on that day, Whosoever will smite the Jebusites, and reach the aqueduct and the lame and the blind, that are hateful to David's soul,—Wherefore people usually say, The blind and the lame shall not come into the house.

9 And David dwelt in the fort, and he called it "The City of David." And David built [it] round about from the Millo and inward.

10 And David went on, and became greater and greater, and the Lord the God of hosts was with him.

11 And Hiram the king of Tyre sent messengers to David, and cedar-trees, and carpenters, and stone-masons: and they built a house for David.

12 And David felt conscious that the Lord has established him as king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

13 And David took yet more concubines and wives out of Jerusalem, after he was come from Hebron; and there were born to David yet [more] sons and daughters.

14 And these are the names of those that were born unto him in Jerusalem: Shammua', and Shobab, and Nathan, and Solomon,

15 And Yibchar, and Elishua', and Nepheg, and Yaphia',

16 And Elishama', and Elyada', and Eliphelet.

17 But when the Philistines heard that the people had anointed David as king over Israel, all the Philistines came up to seek David: and David heard of it, and went down to the strong-hold.

18 The Philistines also came and spread themselves out in the valley of Rephaim.

19 And David asked counsel of the Lord, saying, shall I go up against the Philistines? wilt thou deliver them into my hand? And the Lord said unto David, Go up; for I will certainly deliver the Philistines into thy hand.

20 And David came to Ba'al-perazim, and David smote them there, and said, The Lord hath broken down my enemies before me, as a breach [is made by] water. Wherefore he called the name of that place Ba'al-perazim.

21 And they left behind there their idols, and David and his men burnt them.

22 And the Philistines came up once again, and spread themselves out in the valley of Rephaim.

23 And when David asked counsel of the Lord, he said, Thou shalt not go up; but turn about and fall in the rear of them, and come upon them opposite to the mulberry- trees.

24 And it shall be, when thou hearest the sound of walking on the top of the mulberry-trees, that thou shalt then bestir thyself; for then will the Lord go out before thee, to smite in the camp of the Philistines.

25 And David did so, as the Lord had commanded him; and he smote the Philistines from Geba' until thou comest to Gezer.

2 SAMUEL (SHEMUEL) CHAPTER 6

1 And David assembled again all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people who were with him from Ba'ale- yehudah, to bring up from there the ark of God, the name of which was called by the name of the Lord of hosts, that dwelleth over the cherubim.

3 And they conveyed the ark of God in a new wagon, and brought it out of the house of Abinadab that was on the hill; and 'Uzzah and Achyo, the sons of Abinadab, guided the new wagon.

4 When they brought it out of the house of Abinadab which was on the hill, [they were] near the ark of God; but Achyo went before the ark.

5 And David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood, and on harps, and on psalteries, and on tambourines, and with bells, and with cymbals.

6 And when they came to the threshing-floor of Nachon, 'Uzzah put forth [his hand] to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the Lord was kindled against 'Uzzah; and God smote him there for the error; and he died there by the ark of God.

8 And it was grievous to David, because the Lord had suddenly taken away 'Uzzah; and he called that place Perez-'uzzah [[Breach of 'Uzzah]] until this day.

9 And David was afraid of the Lord on that day, and said, How shall the ark of the Lord come to me?

10 So David would not allow to have the ark of the Lord removed unto him into the city of David; but David had it carried round into the house of 'Obed-edom the Gittite.

11 And the ark of the Lord remained in the house of 'Obed-edom the Gittite three months: and the Lord blessed 'Obed-edom, and all his household.

12 And it was told to king David, saying, The Lord hath blessed the house of 'Obed- edom, and all that pertaineth unto him, because of the ark of God: and David then went and brought up the ark of God from the house of 'Obed-edom into the city of David with joy.

13 And it happened, that when the bearers of the ark of the Lord had progressed six paces, he sacrificed an ox and a fatling.

14 And David danced with all his might before the Lord; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the cornet.

16 And it happened, as the ark of the Lord came into the city of David, that Michal the daughter of Saul looked through the window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

17 And they brought in the ark of the Lord, and set it in its place, in the midst of the tent that David had pitched for it: and David offered burnt-offerings before the Lord and peace-offerings.

18 And when David had made an end of offering the burnt-offerings and the peace- offerings, he blessed the people in the name of the Lord of hosts.

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19 And he dealt out to all the people, to the whole multitude of Israel, to both men and women, to every person one cake of bread, and a good piece of flesh, and a flagon of wine: and all the people departed every one to his house.

20 And David then returned to bless his household. But Michal the daughter of Saul came out to meet David, and she said, How honored was today the king of Israel, who uncovered himself today before the eyes of the hand-maids of his servants, as only one of the low fellows can uncover himself!

21 And David said unto Michal, Before the Lord, who chose me before thy father, and before all his house, to ordain me ruler over the people of the Lord, over Israel:—yea, before the Lord will I yet farther play.

22 And should I be yet more vile than thus, and should I be base in my own eyes: yet among the maid-servants of whom thou hast spoken, yea, among them would I still be honored.

23 And Michal the daughter of Saul had no child until the day of her death.

2 SAMUEL (SHEMUEL) CHAPTER 7

1 And it came to pass, when the king dwelt in his house, and the Lord had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, while the ark of God dwelleth within curtains.

3 And Nathan said to the king, all that is in thy heart go and do; for the Lord is with thee.

4 And it came to pass during that night, That the word of the Lord came unto Nathan, saying,

5 Go and say unto my servant, unto David, Thus hath said the Lord, Wilt thou indeed build me a house for my dwelling?

6 For I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even until this day; but have been moving about in a tent and in a tabernacle.

7 In all the places where I moved about among all the children of Israel, did I speak a word to any one of the tribes of Israel, whom I ordained to feed my people Israel, saying, Why have ye not built for me a house of cedar?

8 Now therefore, thus shalt thou say unto my servant, to David, Thus hath said the Lord of hosts, I took thee from the sheep-cote, from behind the flocks, to be a ruler over my people, over Israel;

9 And I have been with thee whithersoever thou didst go, and I have cut off all thy enemies from thy presence, and I have made thee a great name, like the name of the great who are on the earth;

10 And I have procured a place for my people, for Israel, and I have planted them, that they may dwell in a place of their own, and be no more troubled; and that the children of wickedness shall not afflict them any more as aforetimes,

11 And [as it was] since the day that I ordained judges to be over my people Israel; and I have caused thee to rest from all thy enemies; and the Lord telleth thee that he, the Lord, will make thee a house.

12 When thy days will be completed, and thou wilt sleep with thy fathers: then will I set up thy seed after thee, who shall proceed out of thy body, and I will establish his kingdom.

13 He it is that shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I too will be to him as a father, and he shall indeed be to me as a son: so that when he committeth iniquity, I will chastise him with the rod of men, and with the plagues of the children of man;

15 But my kindness shall not depart from him, as I caused it to depart from Saul, whom I removed from before thee.

16 And thy house and thy kingdom shall be steadfast for ever before thee: thy throne shall be established for ever.

17 In accordance with all these words, and in accordance with all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat down before the Lord, and he said, Who am I, O Lord Eternal? and what is my house, that thou hast brought me as far as hitherward?

19 And this was yet too small a thing in thine eyes, O Lord Eternal; and thou hast spoken also of thy servant's house for a distant time. And is this the desert of man, O Lord Eternal?

20 And what can David add yet more to speak unto thee? since thou, O Lord Eternal, knowest well thy servant?

21 For the sake of thy word, and in accordance with thy own heart, hast thou done all this great thing, so as to let thy servant know it.

22 Therefore art thou great, O Eternal God; for there is none like thee, and there is no God beside thee, in accordance with all that we have heard with our ears.

23 And who is like thy people, like Israel, the only nation on the earth, which God went to redeem for himself as a people, and to acquire for himself a name, and to do for you this great deed, and fearful things for thy land [to drive out], from before thy people which thou hast redeemed for thyself from Egypt, nations and their gods.

24 For thou hast established for thyself thy people Israel as a people unto thee for ever; and thou, O Lord, art indeed become their God.

25 And now, O Eternal God, let the word that thou hast spoken concerning thy servant, and concerning his house, stand firm for ever, and do as thou hast spoken.

26 And let thy name be magnified unto everlasting, that men may say, The Lord of hosts is the God over Israel: and may the house of thy servant David be established before thee.

27 For thou, O Lord of hosts, the God of Israel, hast revealed to the ear of thy servant, saying, A house will be built up for thee; therefore hath thy servant found the heart to pray unto thee this prayer.

28 And now, O Lord Eternal, thou art the [true] God, and thy words must become the truth, and thou hast spoken unto thy servant this goodness:

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29 And now let it please thee and bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord Eternal, hast spoken it; and from thy blessing let the house of thy servant be blessed for ever.

2 SAMUEL (SHEMUEL) CHAPTER 8

1 And it came to pass after this, that David smote the Philistines, and humbled them: and David took Metheg-haammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, laying them down on the ground; and he measured with two lines to put to death, and with one full line to keep alive. And the Moabites became David's servants, bringing presents.

3 David smote also Hadad'ezer, the son of Rechob, the king of Zobah, as he went to extend his territory at the river Euphrates.

4 And David captured from him a thousand and seven hundred horsemen, and twenty thousand men on foot: and David hamstringed all the chariot-teams, but reserved of them a hundred chariot-teams.

5 And the Syrians of Damascus then came to aid Hadad'ezer, the king of Zobah, when David slew of the Syrians twenty and two thousand men.

6 And David put garrisons in Syria of Damascus: and the Syrians became servants to David, bearing presents. And the Lord helped David whithersoever he went.

7 And David took the shields of gold that belonged to the servants of Hadad'ezer, and brought them to Jerusalem.

8 And from Betach, and from Berothai, cities of Hadad'ezer, did king David take exceedingly much copper.

9 And when To'i the king of Chamath heard that David had smitten all the host of Hadad'ezer,

10 Then did To'i send Yoram his son unto king David, to ask him after his well-being, and to bless him, because that he had fought against Hadad'ezer, and smitten him; for Hadad'ezer had been engaged in wars with To'i; and he had in his hand vessels of silver, and vessels of gold, and vessels of copper:

11 These also did king David sanctify unto the Lord, with the silver and gold that he had sanctified from all the nations which he subdued;

12 From Syria, and from Moab, and from the children of 'Ammon, and from the Philistines, and from 'Amalek, and from the spoil of Hadad'ezer, the son of Rechob, the king of Zobah.

13 And David acquired a name when he returned from his smiting the Syrians in the valley of salt, eighteen thousand men.

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all the Edomites became servants to David. And the Lord helped David whithersoever he went.

15 And David reigned over all Israel; and David did what is just and right unto all his people.

16 And Joab the son of Zeruyah was over the army; and Jehoshaphat the son of Achilud was recorder;

17 And Zadok the son of Achitub, and Achimelech the son of Ebyathar, were priests; and Serayah was scribe;

18 And Banayahu the son of Yehoyada' was over both the Kerethites and the Pelethites; and David's sons were officers of state.

2 SAMUEL (SHEMUEL) CHAPTER 9

1 And David said, Is there yet any one that is left of the house of Saul, that I may show him kindness for the sake of Jonathan?

2 And the house of Saul had a servant whose name was Ziba; and they called him unto David; and the king said unto him, Art thou Ziba? And be said, Thy servant [is it].

3 And the king said, Is there no one left any more of the house of Saul, that I may show him the kindness of God! And Ziba said unto the king, There is yet a son of Jonathan, lame on both feet.

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of 'Ammiel, in Lo-debar.

5 And king David sent, and had him taken out of the house of Machir, the son of 'Ammiel, from Lo-debar.

6 And Mephibosheth, the son of Jonathan, the son of Saul, came unto David, and he fell on his face, and bowed himself. And David said, Mephibosheth; And he answered, Here is thy servant!

7 And David said unto him, Fear not; for I will surely show thee kindness for the sake of Jonathan thy father, and I will restore unto thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldst turn thy regard unto such a dead dog as I am?

9 Then called the king for Ziba, Saul's servant, and said unto him, all that hath pertained to Saul and to all his house have I given unto thy master's son.

10 And thou shalt till for him the land, thou, and thy sons, and thy servants, and thou shalt bring in [the product], that thy master's son may have bread which he can eat; but Mephibosheth thy master's son shall eat continually bread at my table. Now Ziba had fifteen sons and twenty servants.

11 And Ziba said unto the king, In accordance with all that my Lord the king may command his servant, so will thy servant do. And Mephibosheth [said the king] shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem; for he ate continually at the king's table; and he was lame on both his feet.

2 SAMUEL (SHEMUEL) CHAPTER 10

1 And it came to pass after this, that the king of the children of 'Ammon died, and Chanun his son reigned in his stead.

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2 Then said David, I will show kindness unto Chanun the son of Nachash, as his father showed me kindness. And David sent to comfort him by the hand of his servants for his father. And David's servants came unto the land of the children of 'Ammon.

3 And the princes of the children of 'Ammon said unto Chanun their Lord, Doth David honor thy father in thy eyes, that he hath sent comforters unto thee! hath David not sent his servants unto thee, in order to search the city, and to spy it out, and to overthrow it?

4 Chanun thereupon took David's servants, and shaved off the one-half of their beard, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David, he sent [persons] to meet them, because the men were greatly ashamed; and the king said, Tarry at Jericho until your beard be grown, and then return.

6 And when the children of 'Ammon saw that they were become in bad odor with David, the children of 'Ammon sent and hired the Syrians of Beth-rechob, and the Syrians of Zoba, twenty thousand men on foot, and the king of Ma'achah with a thousand men, and of the people of Tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the army, [and] the mighty men.

8 And the children of 'Ammon came out, and put themselves in battle-array at the entrance of the gate: and the Syrians of Zoba, and of Rechob, and the people of Tob and Ma'achah, were by themselves in the field.

9 When now Joab saw that the front of the battle was against him before and behind, he selected from all the chosen men of Israel, and arrayed himself against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, who arrayed himself against the children of 'Ammon.

11 And he said, If the Syrians be too strong for me, then shalt thou bring me help; but if the children of 'Ammon be too strong for thee, then will I go to help thee.

12 Be strong, and let us strengthen ourselves in behalf of our people, and in behalf of the cities of our God: and may the Lord do that which seemeth good in his eyes.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians; and they fled from before him.

14 And when the children of 'Ammon saw that the Syrians were fled, then did they also fly before Abishai, and entered into the city. Joab then returned from the children of 'Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves altogether.

16 And Hadar'ezer sent, and brought out the Syrians that were beyond the river, and they came to Chelam; and Shobach the captain of the army of Hadar'ezer went before them.

17 And when it was told to David, he gathered all Israel together, and passed over the Jordan, and came to Chelam. And the Syrians set themselves in battle-array against David, and fought with him.

18 And the Syrians fled from before Israel; and David slew of the Syrians [the men] of seven hundred chariots, and forty thousand horsemen; and Shobach also the captain of their army he smote, and he died there.

19 And when all the kings, the vassals to Hadar'ezer saw that they were smitten before Israel, they made peace with Israel, and served them: and the Syrians feared to help the children of 'Ammon any more.

2 SAMUEL (SHEMUEL) CHAPTER 11

1 And it came to pass, at the return of the same season of the year, at the time when kings go forth, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of 'Ammon, and besieged Rabbah. But David remained behind at Jerusalem.

2 And it happened at evening-tide, that David arose from off his couch, and walked upon the roof of the king's house: and he saw from the roof a woman bathing herself; and the woman was of a very beautiful appearance.

3 And David sent and inquired after the woman; and some one said, Behold, this is Beth-sheba', the daughter of Eli'am, the wife of Uriyah the Hittite.

4 And David sent messengers, and took her; and she came in unto him, and he lay with her, and she had just purified herself from her uncleanness; and she returned unto her house.

5 And the woman conceived; and she sent and told David, and said, I am with child.

6 And David sent to Joab, Send unto me Uriyah the Hittite. And Joab sent Uriyah to David.

7 And when Uriyah was come unto him, David asked after the well-being of Joab, and after the well-being of the people, and how the war prospered.

8 And David said to Uriyah, Go down to thy house, and wash thy feet. And Uriyah went forth out of the king's house, and there followed him a mess of food from the king.

9 But Uriyah laid himself down at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And they told David, saying, Uriyah is not gone down unto his house: and David said unto Uriyah, Art thou not come from a journey? why then art thou not gone down unto thy own house?

11 Then said Uriyah unto David, The ark, and Israel, and Judah abide in booths; and my Lord Joab and the servants of my Lord are encamped in the open field: and should I alone go unto my house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said unto Uriyah, Tarry here also this day, and tomorrow will I send thee off. So Uriyah remained in Jerusalem on that day and the following.

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13 And David invited him, and he ate and drank before him, and he made him drunken; and he went out in the evening to lie down on his resting-place with the servants of his lord; but to his house he did not go down.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriyah.

15 And he wrote in the letter, saying, Set Uriyah in front, opposite to the hottest fight, and then withdraw from behind him, that he may be smitten and die.

16 And it came to pass, when Joab was enclosing the city, that he placed Uriyah toward the spot of which he knew that valiant men were there.

17 And the men of the city went out and fought with Joab; and there fell some of the people, of the servants of David, and there died also Uriyah the Hittite.

18 Then did Joab send, and told unto David all the events of the war.

19 And he charged the messenger, saying, When thou hast finished telling all the events of the war to the king,

20 And it happen that the king's wrath arise, and he say unto thee, Wherefore did you approach unto the city to fight? knew ye not, that they would shoot down from off the wall?

21 Who smote Abimelech the son of Yerubbesheth? did not a woman throw down upon him a piece of an upper mill-stone from off the wall so that he died at Thebez? why did ye approach unto the wall? then must thou say, Also thy servant Uriyah the Hittite is dead.

22 And the messenger went, and came and told unto David all for which Joab had sent him.

23 And the messenger said unto David, Because the men overpowered us and came out against us into the field; but we set upon them, as far as the entrance of the gate.

24 And the archers then shot at thy servants from off the wall; and there died some of the servants of the king, and also thy servant Uriyah the Hittite is dead.

25 Then said David to the messenger, Thus shalt thou say to Joab, Let this thing not be displeasing in thy eyes; for at times this, at other times the other will the sword devour; continue firmly in thy war against the city, and overthrow it: and thus do thou encourage him.

26 And when the wife of Uriyah heard that Uriyah her husband had died, she mourned for her lord.

27 And when the [time of] mourning was past, David sent and took her to his house, and she became his wife; and she bore him a son. But the thing which David had done was displeasing in the eyes of the Lord.

2 SAMUEL (SHEMUEL) CHAPTER 12

1 And the Lord sent Nathan unto David, and he came unto him and said to him, Two men were once in one city, the one rich and the other poor.

2 The rich man had flocks and herds, in great abundance.

3 But the poor man had nothing, save one little ewe, which he had bought; and he nourished it, and it grew up with him and with his children together; of his bread it used to eat, and out of his cup it used to drink, and in his bosom it used to lie, and it was to him as a daughter.

4 And there came a traveler unto the rich man; and he felt compunction to take from his own flocks and from his own herds to dress for the wayfarer that was come to him; but he took the ewe of the poor man, and dressed it for the man that was come to him.

5 And the anger of David was greatly kindled against the man; and he said to Nathan,

As the Lord liveth, surely the man that hath done this deserveth to die;

6 And the ewe he shall pay fourfold, for punishment that he hath done this thing, and because he had no compassion.

7 Then said Nathan to David, Thou art the man! Thus hath said the Lord, the God of Israel, It is I who anointed thee as king over Israel, and it is I who delivered thee out of the hand of Saul;

8 And I gave unto thee the house of thy master, and [put] the wives of thy master into thy bosom, and gave unto thee the house of Israel and Judah: and if this be too little, I could bestow on thee yet many more like these things.

9 Wherefore hast thou despised the word of the Lord to do what is evil in his eyes? Uriyah the Hittite hast thou smitten with the sword, and his wife hast thou taken unto thee for wife; but him hast thou slain with the sword of the children of 'Ammon.

10 And now, the sword shall not depart from thy house for ever; for the reason that thou hast despised me, and hast taken the wife of Uriyah the Hittite to be thy wife.

11 Thus hath said the Lord, Behold, I will raise up against thee evil out of thy own house, and I will take away thy wives before thy eyes, and I will give them unto thy neighbor; and he shall lie with thy wives before the face of this sun.

12 For thou hast done it in secret; but I will surely do this thing before all Israel, and before the sun.

13 Then said David unto Nathan, I have sinned against the Lord. And Nathan said to David, Also the Lord hath caused thy sin to pass away: thou shalt not die.

14 Nevertheless, because thou hast given great cause to the enemies of the Lord to blaspheme through this thing, the child also that hath been born unto thee shall surely die.

15 And Nathan went to his house; and the Lord struck the child that Uriyah's wife had born unto David, that it became very sick.

16 And David besought God in behalf of the lad; and David kept a fast, and came home, and lay over night upon the earth.

17 And the elders of the house arose about him, to raise him up from the earth; but he would not, and he did not partake of any bread with them.

18 And it came to pass on the seventh day that the child died; and the servants of David were afraid to tell him, that the child was dead; for they said, Behold, while the child was yet alive, we spoke to him, and he would not hearken to our voice: how then shall we say to him, The child is dead! he might do [himself] a hurt.

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19 But when David saw that his servants were whispering to each other, David understood that the child was dead; wherefore David said unto his servants, Is the child dead? and they said, he is dead.

20 David then rose up from the earth, and washed and anointed himself, and changed his garments, and went into the house of the Lord and prostrated himself; and then he came to his own house, and asked that they should set food before him, and he ate.

21 And his servants then said unto him, What is this thing which thou hast done? On account of the child when living thou didst fast and weep; but as soon as the child was dead thou didst arise and eat bread!

22 And he said, While the child was yet alive, I fasted and wept; because I said, Who knoweth, but that the Lord will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast then? can I restore him again? I am going to him; but he will not return to me.

24 And David comforted Bath-sheba' his wife, and he went in unto her, and lay with her; and she bore a son, and called his name Solomon; and the Lord loved him.

25 And he sent by the hand of Nathan the prophet, and called his name, Yedideyah in behalf of the Lord.

26 And Joab fought against Rabbah of the children of 'Ammon, and captured the royal city.

27 And Joab sent messengers to David; and said, I have fought against Rabbah, and have also captured the water-town.

28 And now gather the rest of the people together, and encamp against the city, and capture it: lest I capture the city myself, and it be called by my name.

29 And David gathered all the people together and went to Rabbah, and fought against it, and captured it.

30 And he took the crown of Malkam from off his head, and its weight was a talent of gold, and [on it was] a precious stone, and it was set on the head of David; and the booty of the city he brought out in great abundance.

31 And the people that were therein he brought forward, and put them under saws, and under iron threshing-wagons, and under axes of iron, and made them pass through brick-kilns; and thus did he unto all the cities of the children of 'Ammon: and David returned with them with all the people unto Jerusalem.

2 SAMUEL (SHEMUEL) CHAPTER 13

1 And it came to pass after this, that Abshalom the son of David had a handsome sister, whose name was Thamar; and Amnon the son of David loved her.

2 And Amnon worried himself so that he fell sick on account of Thamar his sister; for she was a virgin; and it was impossible in the eyes of Amnon to do her the least [harm].

3 But Amnon had a friend, whose name was Yonadab, the son of Shim'ah, David's brother; and Yonadab was a very sensible man.

4 And he said to him, Why art thou so wasted, O prince, morning after morning? Wilt thou not tell me? Then said Amnon to him, Thamar the sister of Abshalom my brother do I love.

5 And Yonadab said to him, Lie down on thy couch, and feign thyself sick; and when thy father cometh to see thee, thou must say unto him, Let, I pray thee, Thamar my sister come, and give me some food, and prepare the refreshment before my eyes, in order that I may see it, and eat it out of her hand.

6 So Amnon lay down, and feigned himself sick; and when the king came to see him, Amnon said to the king, Let, I pray thee, Thamar my sister come, and mix up before my eyes a couple of cakes, that I may enjoy them out of her hand.

7 Then did David send home to Thamar, saying, Do go now to thy brother Amnon's house, and prepare for him the refreshment.

8 So Thamar went to the house of Amnon her brother, and he was lying down; and she took the dough and kneaded, and mixed it up before his eyes, and baked the cakes;

9 And she took the pan, and poured them out before him; but he refused to eat; and Amnon said, Cause every man to go out from me; and they went out, every man, from him.

10 And Amnon said to Thamar, Bring the refreshment into the chamber, that I may enjoy it out of thy hand. So Thamar took the cakes which she had made, and brought them unto Amnon her brother into the chamber.

11 And when she had brought them near unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister.

12 But she said to him, No, my brother, do not violate me; for such a deed ought not to be done in Israel; do not this scandalous act!

13 And I, whither should I carry my shame? and as for thee, thou wouldst be like one of the worthless in Israel; but now, O speak, I pray thee, unto the king, for he will not withhold me from thee.

14 Nevertheless, he would not hearken unto her voice; but he overpowered her, and violated her, and lay with her.

15 Then did Amnon hate her with a very great hatred; so that the hatred with which he hated her was greater than the love with which he had loved her; and Amnon said unto her, Arise, be gone.

16 And she said unto him, [Do] not add this yet greater wrong than the other which thou hast done with me, to send me [now] away! But he would not listen to her;

17 And he called his young man, his servant, and said, Do send this woman away from me, into the street, and lock the door behind her.

18 And she had on a garment of divers colors; for thus were usually appareled the king's daughters when virgins, in robes; and his servant brought her out into the street, and locked the door behind her.

19 And Thamar put ashes on her head, and the garment of divers colors which was on her she rent: and she placed her hand on her head, and went away and cried as she went along.

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20 Then said to her Abshalom her brother, Hath Amnon thy brother been with thee? but now, my sister, keep silence, he is thy brother, take this thing not to thy heart. So Thamar remained, and was secluded in the house of Abshalom her brother.

21 And when king David heard all these things, it displeased him greatly.

22 And Abshalom spoke not with Amnon either bad or good; for Abshalom hated Amnon, because he had violated Thamar his sister.

23 And it came to pass after two full years, that Abshalom had sheep-shearers at Ba'al-chazor, which is near Ephraim; and Abshalom invited all the king's sons.

24 And Abshalom came to the king, and said, Behold, now, thy servant hath sheep- shearers; let the king, I pray thee, and his servants go with thy servant.

25 And the king said to Abshalom, No, my son, do not let us all go now, that we may not be a burden upon thee. And he urged him much, but he would not go, and he blessed him.

26 And Abshalom said, If not, let, I pray thee, Amnon my brother go with us. And the king said to him, Why should he go with thee?

27 But Abshalom urged him greatly, and he sent with him Amnon and all the sons of the king.

28 Now Abshalom commanded his servants, saying, Mark ye, I pray you, when Annon's heart is merry with wine, and I say unto you, Smite Amnon: then kill him, fear not; behold, it is I who command it you; be firm and show yourselves men of valor.

29 And the servants of Abshalom did unto Amnon as Abshalom had commanded. Then arose all the king's sons, and they rode off, every man on his mule, and fled.

30 And it happened, while they were on the way, that the report came to David, saying, Abshalom hath smitten all the king's sons, and there is not one of them left.

31 Then arose the king and rent his garments, and laid himself on the earth: and all his servants were standing by with their garments rent.

32 But Yonadab the son of Shim'ah, David's brother, commenced and said, Let not my Lord suppose that they have slain all the young men, the king's sons; since Amnon alone is dead; for by the command of Abshalom was this ordained from the day that he violated Thamar his sister.

33 And now let not my Lord the king take the thing to his heart, thinking, that all the king's sons are dead; for Amnon alone is dead.

34 And Abshalom flew away. And the young man that was watching lifted up his eyes, and looked, and behold, many people were coming by the way behind him, by the side of the mount.

35 And Yonadab said to the king, The king's sons are come: according to the word of thy servant, so hath it come to pass.

36 And it happened, as he had just finished speaking, that, behold, the king's sons came, and they lifted up their voice and wept; and also the king and all his servants wept very much.

37 But Abshalom had fled; and he went to Talmai, the son of 'Ammihud, the king of Geshur: and [David] mourned for his son all the time.

38 So did Abshalom fly, and go to Geshur, and he remained there three years.

39 And [the soul of] king David longed to go forth unto Abshalom; for he was comforted concerning Amnon, that he was dead.

2 SAMUEL (SHEMUEL) CHAPTER 14

1 And when now Joab the son of Zeruyah perceived that the heart of the king was [turned] toward Abshalom:

2 Then sent Joab to Tekoa', and he fetched thence a wise woman, and said to her, Feign. I pray thee, as though thou mournest, and do put on mourning garments, and anoint thyself not with oil; but be as a woman that hath these many days been mourning for the dead.

3 And thou must come to the king and speak with him after these words: and Joab put the words into her mouth.

4 And the woman from Tekoa' spoke to the king, and fell on her face to the ground, and bowed herself, and said, Help, O king!

5 And the king said unto her, What aileth thee? And she said, Truly, I am a widow- woman; since my husband is dead.

6 And thy hand-maid had two sons, and they two quarreled together in the field, and there was no one between them to help [either]; so the one smote the other, and slew him.

7 And, behold, the whole family is risen up against thy handmaid, and they said, Give up the slayer of his brother, that we may have him put to death, for the life of his brother whom he hath killed; and we will destroy also the heir: and thus they will quench my coal which is remaining, so as not to allow to my husband either name or remainder upon the face of the earth.

8 And the king said unto the woman, Go to thy house, and I will issue [my] charge concerning thee.

9 Then said the woman of Tekoa unto the king, On me, my Lord, O king, be the iniquity, and on my father's house: and may the king and his throne be guiltless.

10 And the king said, Whosoever speaketh aught unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, Let the king, I pray thee, remember the Lord thy God, so as not to suffer the avenger of the blood to cause yet more destruction, and that they may not destroy my son. And he said, As the Lord liveth, there shall not fall one hair of thy son to the earth.

12 Then said the woman, Let thy hand-maid, I pray thee, speak unto my Lord the king one word. And he said, Speak on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? and since the king doth speak this thing, he is as a guilty man, if the king do not permit his banished one to return home.

14 For we must needs die, and are as water which is spilt on the ground, which cannot be gathered up again; and yet doth

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God not take away life; and he deviseth thoughts, so that the banished one may not remain banished from him.

15 And now that I am come to speak unto my Lord the king of this thing, [happened] because the people made me afraid; and therefore thy hand-maid said, I will still speak unto the king; perhaps the king may act [in accordance with] the word of his hand-maid.

16 For the king may hear [me], to deliver his hand-maid out of the hand of the man [that desireth] to exterminate me and my son together out of the inheritance of God.

17 And thy hand-maid said, May the word of my Lord the king now become [the means of giving] repose; for as an angel of God, so is my Lord the king to comprehend the good and the bad: and may the Lord thy God be with thee.

18 Then answered the king and said unto the woman, Conceal not, I pray thee, from me a word concerning what I am going to ask thee. And the woman said, Let my Lord the king but speak.

19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my Lord, O king! none can turn to the right or to the left from all that my Lord the king hath spoken; for it was thy servant Joab who hath bidden me, and it was he that hath put in the mouth of thy hand-maid all these words.

20 In order to change the appearance of the matter hath thy servant Joab done this thing: and my Lord is wise, according to the wisdom of an angel of God, to know all that is [done] on the earth.

21 And the king said unto Joab, Behold, now, thou hast done this thing: go then, bring back the young man Abshalom.

22 And Joab fell on his face to the ground, and bowed himself, and blessed the king: and Joab said, Today is thy servant convinced that I have found grace in thy eyes, my Lord, O king; since the king hath acted in accordance with the word of thy servant.

23 And Joab arose and went to Geshur, and brought Abshalom to Jerusalem.

24 And the king said, Let him repair to his own house, but my face he shall not see. So Abshalom repaired to his own house, but the king's face he did not see.

25 And like Abshalom there was no man as handsome in all Israel, so that he was greatly praised: from the sole of his foot up to the crown of his head there was no blemish on him.

26 And when he shaved off [the hair of] his head [and it was at the end of every year that he shaved it off; because it was too heavy on him, so that he had to shave it off:] he weighed the hair of his head at two hundred shekels by the king's weight.

27 And there was born unto Abshalom three sons and one daughter, whose name was Thamar: this one was a woman of handsome appearance.

28 And Abshalom dwelt two full years in Jerusalem, and the king's face he did not see.

29 Abshalom sent out therefore for Joab, to send him to the king; but he would not come to him: and he sent again the second time; but he would not come.

30 He thereupon said unto his servants, See, Joab's field is alongside of mine, and he hath barley there: go and set it on fire. And Abshalom's servants set the field on fire.

31 Then did Joab arise, and he went to Abshalom unto his house, and said unto him, Wherefore have thy servants set the field belonging to me on fire?

32 And Abshalom said to Joab, Behold, I had sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it would be better for me were I yet there: and now let me see the king's face; and if there be any iniquity in me, let him put me to death.

33 So Joab went to the king, and told it to him: and he called for Abshalom, who came to the king, and bowed himself on his face to the ground before the king; and the king kissed Abshalom.

2 SAMUEL (SHEMUEL) CHAPTER 15

1 And it came to pass after this, that Abshalom provided for himself a chariot and horses, and fifty men who ran before him.

2 And Abshalom rose up early, and stood on the side of the way to the gate: and it happened, that whenever a man who had a controversy came to the king for judgment, Abshalom called to him, and said, From what city art thou? And he said, Thy servant is from one of the tribes of Israel.

3 And Abshalom said unto him, See, thy words are good and right; but no one listeneth to thee on the part of the king.

4 And Abshalom said, Oh, if there were but one to appoint me judge in the land, so that every man who may have any controversy or cause might come unto me, and I would do him justice!

5 And it happened, that when a man came nigh to bow down to him, he used to put forth his hand, and laid hold of him, and kissed him.

6 And Abshalom did after this manner to all Israel that came to the king for judgment: and thus did Abshalom steal the heart of the men of Israel.

7 And it came to pass at the end of forty years, that Abshalom said unto the king, Let me go, I pray thee, and fulfill my vow, which I have vowed unto the Lord, at Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord will ever bring me back again to Jerusalem, then will I serve the Lord.

9 And the king said unto him, Go in peace: and he arose, and went to Hebron.

10 But Abshalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the cornet, then shall ye say, Abshalom is become king at Hebron.

11 And with Abshalom went two hundred men out of Jerusalem, who were invited, and going in their simplicity; and they knew of nothing whatever.

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12 And Abshalom sent for Achithophel the Gilomite, David's counsellor, from his city, from Giloh, while he offered the sacrifices. And the conspiracy became strong; and the people increased continually with Abshalom.

13 And there came a news-bearer to David, saying, the heart of the men of Israel is turned after Abshalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for there will not [else] be any escape for us from Abshalom: make haste, to depart, lest he make haste and overtake us suddenly and overwhelm us with evil, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, In accordance with all that my Lord the king may choose, are thy servants ready.

16 And the king went forth, and all his household in his train. And the king left behind ten women, who were concubines, to guard the house.

17 And the king went forth, and all the people in his train, and tarried in a place that was far off.

18 And all his servants passed on alongside of him, and all the Kerethites, and all the Pelethites; and all the Gittites, six hundred men, who were come in his train from Gath, passed on before the king.

19 Then said the king to Ittai the Gittite, Wherefore wilt thou also go with us? turn back and abide with the king; for thou art a stranger, and also an exile from thy place.

20 Yesterday thou camest; and today should I move thee about with us to wander? seeing that I go whither I may: return thou, and take back thy brethren with thee, in kindness and truth.

21 And Ittai answered the king, and said, As the Lord liveth, and as my Lord the king liveth, surely in whatever place my Lord the king may be, whether for death or for life, even there will thy servant be.

22 And David said then to Ittai, Go and pass on. And Ittai the Gittite passed on, and all his men, and all the little ones that were with him.

23 And all the [people of the] country wept with a loud voice, as all the people passed on: and the king passed over the brook Kidron, and all the people passed over, along the way to the wilderness.

24 And lo, Zadok also, and all the Levites with him, were bearing the ark of the covenant of God; and they set down the ark of God; and Ebyathar went up, until all the people had finished passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city; if I shall find favor in the eyes of the Lord, he will bring me back again, and show me both it, and his dwelling;

26 But if he should thus say, I have no delight in thee: here am I, let him do to me as seemeth good in his eyes.

27 The king said also unto Zadok the priest, If thou see the justice of this, return to the city in peace: and your two sons, Achima'az thy son, and Jonathan the son of Ebyathar, are with you.

28 See, I will tarry in the plain of the wilderness, until there come word from you to bring me news.

29 Zadok therefore and Ebyathar carried the ark of God again to Jerusalem: and they remained there.

30 And David went up by the ascent of the mount of Olives, weeping as he went up, and had his head covered, and he was walking barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up.

31 And some one told David, saying, Achithophel is among the conspirators with Abshalom. And David said, I pray thee, turn into foolishness the counsel of Achithophel, O Lord!

32 And it came to pass, that, when David was come to the top, where he used to bow himself down to God, behold, Chushai the Arkite came to meet him with his coat rent, and earth upon his head.

33 And David said unto him, If thou passest on with me, thou wouldst be a burden unto me;

34 But if thou shouldst return to the city, and say unto Abshalom, Thy servant will I be, O king; thy father's servant have I been this long time past, and now will I also be thy servant: then mightest thou defeat for me the counsel of Achithophel.

35 And, behold, thou hast with thee there Zadok and Ebyathar the priests; therefore shall it be, that what thing soever thou mayest hear out of the king's house, shalt thou tell to Zadok and Ebyathar the priests.

36 Behold, they have there with them their two sons. Achima'az for Zadok, and Jonathan for Ebyathar: and ye shall send by means of them unto me whatever thing ye can hear.

37 So Chushai, David's friend, came into the city, as Abshalom had just resolved to enter into Jerusalem.

2 SAMUEL (SHEMUEL) CHAPTER 16

1 And when David was passed a little beyond the top [of the mount], behold, Ziba the servant of Mephibosheth came toward him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred bunches of raisins, and a hundred [cakes] of dried figs, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou with these? And Ziba said, The asses are for the king's household to ride on; and the bread and the dried figs for the young men to eat; and the wine to drink for such as may be faint in the wilderness.

3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he remaineth at Jerusalem; for he said, Today will the house of Israel restore unto me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine shall be all that pertaineth unto Mephibosheth. And Ziba said, I prostrate myself; let me but find grace in thy eyes, my Lord, O king.

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5 And when King David came as far as Bachurim, behold, there came out thence a man of the family of the house of Saul, whose name was Shim'i, the son of Gera, coming forth, and cursing.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right and on his left.

7 And thus said Shim'i as he cursed, Away, away, thou man of blood, and thou worthless man!

8 The Lord hath brought back upon thee all the blood of the house of Saul, in whose stead thou didst reign; and the Lord hath placed the kingdom into the hand of Abshalom thy son; and, behold, thou art now in thy misfortune, because a man of blood art thou.

9 Then said Abishai the son of Zeruyah unto the king, Why should this dead dog curse my Lord the king? let me go over, I pray thee, and remove his head.

10 And the king said, What have I to do with you, ye sons of Zeruyah? so let him curse; because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, who hath come forth out of my own body, seeketh my life: how much more now this Benjamite? let him alone, and let him curse; for the Lord hath said it to him.

12 Perhaps the Lord will look on my affliction, and the Lord will requite me good instead of his cursing this day.

13 And David and his men went [thus] on the way. And Shim'i went on the side of the mount opposite to him, and cursed as he went, and threw stones toward him, and cast dust.

14 And the king, and all the people that were with him, arrived weary, and refreshed themselves there.

15 And Abshalom, and all the people the men of Israel, came to Jerusalem, and Achithophel [also] with him.

16 And it came to pass, when Chushai the Arkite, David's friend, was come unto Abshalom, that Chushai said unto Abshalom, Long live the king! Long live the king!

17 And Abshalom said to Chushai, Is this thy kindness for thy friend? why art thou not gone with thy friend?

18 And Chushai said unto Abshalom, No; but whom the Lord, and this people, and all the men of Israel have chosen, his will I be, and with him will I remain.

19 And secondly, who is it whom I shall serve? is it not in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 Then said Abshalom to Achithophel, Hold counsel among yourselves as to what we shall do.

21 And Achithophel said unto Abshalom, Go in unto thy father's concubines, whom he hath left to guard the house; and all Israel will hear that thou art in bad odor with thy father: and then will the hands of all that are with thee become strong.

22 So they spread for Abshalom a tent upon the roof; and Abshalom went in unto his father's concubines before the eyes of all Israel.

23 And the counsel of Achithophel, which he counseled in those days, was as if a man had asked advice of the word of God: so was all the counsel of Achithophel both with David and with Abshalom.

2 SAMUEL (SHEMUEL) CHAPTER 17

1 Moreover Achithophel said unto Abshalom, Do let me now select twelve thousand men, and I will arise and pursue after David this night;

2 And I will come upon him while he is weary and weak-handed, and will terrify him; so that all the people that are with him will flee; and I will smite the king alone;

3 And I will bring back all the people unto thee: when all return [except] the man whom thou seekest, all the people will be in peace.

4 And the thing was pleasing in the eyes of Abshalom, and in the eyes of all the elders of Israel.

5 Then said Abshalom, Do call now also Chushai the Arkite, and let us hear what he likewise beareth in his mouth.

6 And when Chushai was come to Abshalom, Abshalom said unto him, as followeth, Such words as these hath Achithophel spoken: shall we do after his words? if not, do thou speak.

7 And Chushai said unto Abshalom, The counsel that Achithophel hath given at this time is not good.

8 And Chushai said, Thou well knowest thy father and his men, that they are mighty men, and are of an embittered spirit, as a bear robbed of her whelps in the field: and thy father is also a man of war, and will not lodge with the people.

9 Behold, he is now hidden in some one of the pits, or in some one of the [other] places: and it will come to pass, when some of them should fall at the first onset, that whosoever heareth it would say, There hath been slaughter among the people that follow Abshalom.

10 And he also that is most valiant, whose heart is as the heart of the lion, would become quite discouraged; for all Israel knoweth that thy father is a mighty man, and they who are with him are valiant persons.

11 But I counsel that all Israel be gathered together unto thee, from Dan even to Beer-sheba', like the sand that is by the sea in multitude: while thou in thy own person goest into the fight.

12 And when we come upon him in some one of the places where he may be found, we will encamp around him as the dew falleth on the earth: and there shall not be left of him and of all the men that are with him so much as one.

13 And if he should withdraw into a city, then shall all Israel bring ropes to that city, and we will drag it into the stream, until there be not found there even one small stone.

14 And Abshalom and all the men of Israel said, The counsel of Chushai the Arkite is better than the counsel of Achithophel. But the Lord had ordained to frustrate the good counsel of Achithophel, to the intent that the Lord might bring the evil upon Abshalom.

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15 Then said Chushai unto Zadok and to Ebyathar the priests, Thus and thus did Achithophel counsel Abshalom and the elders of Israel; and thus and thus have I counseled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but rather pass over at once; lest the king be entirely ruined, and all the people that are with him.

17 Now Jonathan and Achima'az were staying by 'En-rogel; and a maid-servant had to go and tell them, that they should go and tell king David; for they dared not be seen to come into the city.

18 Nevertheless a lad saw them, and told it to Abshalom; but they went, both of them, quickly away, and came to the house of a man in Bachurim, who had a well in his court; and they went down thither.

19 And the wife took and spread a covering over the well's mouth, and scattered ground corn thereupon; so that nothing was perceived.

20 And Abshalom's servants came to the woman into the house, and they said, Where are Achima'az and Jonathan? And the woman said unto them, They are passed over the brook of water. And they sought, but could not find them; and they returned to Jerusalem.

21 And it came to pass, after they were gone, that they came up out of the well, and went and told it to king David, and they said unto David, Arise, and pass quickly over the water; for thus hath Achithophel counseled against you.

22 Then did David arise, and all the people that were with him, and they passed over the Jordan: by the time the morning was light, not even one was lacking who had not passed over the Jordan.

23 And when Achithophel saw that his counsel was not followed, he saddled the ass, and arose, and went home to his house, to his city, and gave his charge to his household, and hanged himself; and he died, and was buried in the sepulchre of his father.

24 Then came David to Machanayim: and Abshalom passed over the Jordan, he and all the men of Israel with him.

25 And Abshalom placed 'Amassa instead of Joab as captain over the army: and 'Amassa was the son of a man, whose name was Yithra the Israelite, who had gone in to Abigal the daughter of Nachash, the sister of Zeruyah Joab's mother.

26 And Israel and Abshalom encamped in the land of Gil'ad.

27 And it came to pass, when David was come to Machanayim, that Shobi the son of Nachash of Rabbah of the children of 'Ammon, and Machir the son of 'Ammiel of Lo-debar, and Barzillai the Gil'adite of Rogelim,

28 Brought beds, and bowls, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse,

29 And honey, and cream, and sheep, and cow's cheese, for David, and for the people that were with him, to eat; for they said, The people are hungry, and weary, and thirsty, in the wilderness.

2 SAMUEL (SHEMUEL) CHAPTER 18

1 And David numbered the people that were with him, and he set over them captains of thousands and captains of hundreds.

2 And David sent forth the people a third part under the command of Joab, and a third part under the command of Abishai the son of Zeruyah, Joab's brother, and a third part under the command of Ittai the Gittite. And the king said unto the people, I myself also will without fail go forth with you.

3 But the people said, Thou shalt not go forth; for if we should have to flee away, they will not care for us; and if half of us die, they will not care for us; for now thou art worth ten thousand of us: therefore now it is better that thou shouldst be a succor to us out of the city.

4 And the king said unto them, What seemeth good in your eyes will I do. And the king placed himself by the side of the gate, and all the people went out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, with Abshalom. And all the people heard when the king charged all the captains with respect to Abshalom.

6 So the people went out into the field against Israel: and the battle took place in the forest of Ephraim.

7 And the people of Israel were smitten there before David's servants, and the slaughter was great there on that day—twenty thousand men.

8 And the battle became extended there over the face of all the country: and the forest devoured yet more of the people than the sword had devoured on that day.

9 And Abshalom happened to come before the servants of David. And Abshalom was riding upon a mule, and the mule came under the thick boughs of a great oak, and his head caught hold of the oak, and he was left hanging between the heaven and the earth: and the mule that was under him passed on.

10 And a certain man saw, and told it to Joab, and said, Behold, I have seen Abshalom hanging on an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest him: why then didst thou not smite him there to the ground? and it would have been obligatory on me to give thee ten shekels of silver and a girdle.

12 And the man said unto Joab, And though I should weigh on my hands a thousand shekels of silver, I would not stretch forth my hand against the king's son; for before our ears did the king charge thee and Abishai and Ittai, saying, Take heed, whoever it be, of the young man, of Abshalom.

13 Or should I even have acted with falsehood against my own life, since there is no matter which can be hidden from the king; thou wouldst surely have placed thyself aloof.

14 Then said Joab, I will not wait thus before thee. And he took three darts in his hand, and thrust them into the heart of Abshalom, who was yet alive in the midst of the oak.

15 And ten young men, Joab's armor-bearers, encompassed and smote Abshalom, and slew him.

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16 And Joab blew the cornet, and the people returned from pursuing after Israel; for Joab restrained the people.

17 And they took Abshalom, and cast him down in the forest, into the large pit, and erected upon him a very great heap of stones: and all Israel fled, every one, to his tents.

18 Now Abshalom had taken and reared up for himself in his lifetime, the pillar, which is in the king's dale; for he said, I have no son, so as to keep my name in remembrance; and he called the pillar after his own name: and it was called Abshalom's monument, even until this day.

19 And Achima'az the son of Zadok said, Do let me run, I pray thee, and bear the king tidings, that the Lord hath done him justice from the power of his enemies.

20 And Joab said unto him, Thou art not the man to bear [good] tidings this day, and thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to the Cushi, Go tell the king what thou hast seen, And Cushi bowed himself unto Joab, and ran.

22 Then said Achima'az the son of Zadok yet again to Joab, Be it as it may, let me, I pray thee, run also after the Cushi. And Joab said, Wherefore is it that thou wilt run, my son, seeing that thou hast no profitable tidings?

23 But be it as it may, let me run. And he said unto him, Run. And Achima'az ran by the way of the plain, and passed the Cushi.

24 And David was sitting between the two gates: and the watchman went up to the roof of the gate, upon the wall, and as he lifted up his eyes, he saw, and behold, a man was running alone.

25 And the watchman cried, and told it to the king. And the king said, If he be alone, there are tidings in his mouth. And he came nearer and nearer continually.

26 And the watchman saw another man running: and the watchman called unto the gate-keeper, and said, Behold, here is a man running alone. And the king said, Also this one bringeth tidings.

27 And the watchman said, I regard the running of the foremost as the running of Achima'az the son of Zadok. And the king said, That is a good man, and with good tidings must he come.

28 And Achima'az called, and said unto the king, Peace. And he prostrated himself to the king with his face to the earth, and said, Blessed be the Lord thy God, who hath surrendered the men that had lifted up their hand against my Lord the king.

29 And the king said, Is the young man Abshalom safe? And Achima'az answered, I saw the greatest crowd when Joab sent off the king's servant, and thy servant; but I know not what hath happened.

30 And the king said, Turn aside, place thyself here. And he turned aside, and remained standing.

31 And, behold, the Cushi came [next]; and the Cushi said, Let my lord the king receive the tidings, that the Lord hath done thee justice this day from the power of all those that had risen up against thee.

32 And the king said unto the Cushi, Is the young man Abshalom safe? And the Cushi answered, May like the young man be the enemies of my Lord the king, and all that have risen up against thee for evil.

33 And the king was much moved, and he went up to the upper chamber of the gate, and wept: and thus he said as he went, O my son Abshalom, my son, my son Abshalom! who would grant that I had died in thy stead, O Abshalom, my son, my son!

2 SAMUEL (SHEMUEL) CHAPTER 19

1 And it was told unto Joab, Behold, the king is weeping and he mourneth for Abshalom.

2 And the victory on that day was turned into mourning unto all the people; for the people heard it said on that day, that the king was grieved for his son.

3 And the people repaired by stealth on that day when coming into the city, as usually steal away the people who are ashamed when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Abshalom, O Abshalom, my son, my son!

5 And Joab came to the king, into the house, and said, Thou hast covered with shame this day the faces of all thy servants, who have saved thy life this day, and the life of thy sons and of thy daughters, and the life of thy wives, and the life of thy concubines;

6 Since thou lovest thy enemies, and hatest thy friends: for thou hast declared this day, that thou hast neither princes nor servants; for I perceive this day, that if Abshalom were but alive, and we all were dead this day, that then it would have been just right in thy eyes.

7 And now arise, go forth, and speak to the heart of thy servants; for by the Lord have I sworn, that if thou go not forth, there shall not remain one man with thee this night: and this would be worse unto thee than all the evil that hath befallen thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told it unto all the people, saying, Behold, the king is sitting in the gate. And all the people came before the king; but Israel fled, every man to his tents.

9 And all the people were contending throughout all the tribes of Israel, saying, The king hath saved us out of the hand of our enemies, and he it was that hath delivered us out of the hand of the Philistines; and now he is fled out of the land from before Abshalom.

10 And Abshalom, whom we had anointed over us, died in battle: and now why are ye silent about bringing the king back?

11 And king David sent to Zadok and to Ebyathar the priests, saying, Speak ye unto the elders of Judah, saying, Why will you be the last to bring the king back to his house? seeing the speech of all Israel is already come to the king, to his house.

12 My brothers are ye, my bone and my flesh are ye: wherefore then will you be the last to bring back the king?

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13 And to 'Amassa shall ye say, Art thou not my bone and my flesh? May God do so to me, and may he thus continue to do, if thou shalt not be captain of the army before me continually in the room of Joab.

14 And he turned the heart of all the men of Judah, as of one man: and these sent unto the king, Return thou, with all thy servants.

15 So the king returned, and came as far as the Jordan; and Judah came to Gilgal, to go forth to meet the king, to conduct the king over the Jordan.

16 Then hastened Shim'i the son of Gera, the Benjamite, who was of Bachurim, and went down with the men of Judah to meet king David.

17 And there were with him a thousand men of Benjamin, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they set hastily over the Jordan before the king.

18 And there went over the ferry-boat to carry over the king's household, and to do what was good in his eyes. And Shim'i the son of Gera fell down before the king, as he was passing over the Jordan;

19 And he said unto the king, Let not my Lord impute it unto me as iniquity, neither do thou remember that in which thy servant acted perversely on the day that my Lord the king went forth out of Jerusalem, so that the king should lay it to his heart.

20 For thy servant doth know that I have indeed sinned; and, behold, I am come this day the first of all the house of Joseph to go down to meet my Lord the king.

21 But Abishai the son of Zeruyah spoke out and said, Shall Shim'i for this not be put to death, because he cursed the Lord's anointed?

22 And David said, What have I to do with you, ye sons of Zeruyah, that ye should become a hindrance this day unto me? shall this day any man be put to death in Israel? for do I not know that this day I am king over Israel?

23 And the king said unto Shim'i, Thou shalt not die. And the king swore unto him.

24 And Mephibosheth the [grand] son of Saul came down to meet the king, and he had not dressed his feet, nor trimmed his beard, nor washed his clothes, from the day that the king departed until the day that he came home in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore didst thou not go with me, Mephibosheth?

26 And he answered, My Lord, O king, my servant deceived me; for thy servant said, I will saddle for me the ass, that I may ride thereon, and go with the king; because thy servant is lame.

27 And he slandered thy servant unto my Lord the king; but my Lord the king is like an angel of God: do then what is good in thy eyes.

28 For all of my father's house were nothing but men deserving death with my Lord the king: and yet didst thou set thy servant among those that eat at thy own table. What other merit therefore have I, and what to complain of yet farther unto the king?

29 And the king said unto him, For what purpose speakest thou yet thy words? I have said, Thou and Ziba shall divide the field.

30 And Mephibosheth said unto the king, Yea, let him take the whole, since that my Lord the king is come [back] in peace unto his own house.

31 And Barzillai the Gil'adite came down from Rogelim; and he passed over the Jordan with the king, to accompany him over the Jordan.

32 Now Barzillai was very aged, eighty years old: and he had sustained the king while he lay at Machanayim; for he was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will sustain thee near me in Jerusalem.

34 But Barzillai said unto the king, How many yet are the days of the years of my life, that I should go up with the king to Jerusalem?

35 I am eighty years old this day: can I discern between good and evil? or can thy servant taste what I eat or what I drink? or can I listen yet to the voice of singing men and singing women? wherefore then should thy servant become yet a burden unto my Lord the king?

36 Thy servant will pass a little way over the Jordan with the king: and why should the king recompense me with this reward?

37 Let thy servant, I pray thee, turn back again, that I may die in my own city, by the sepulchre of my father and of my mother. But, behold, thy servant Kimham will pass over with my Lord the king; and do to him what is good in thy eyes.

38 And the king said, Kimham shall pass over with me, and I will do to himthat which shall seem good in thy eyes: and whatsoever thou wilt desire of me, will I do for thee.

39 And all the people passed over the Jordan, after the king had passed over; and the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then did the king pass on to Gilgal, and Kimham passed on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have conducted the king and his household over the Jordan, and all David's men with him?

42 And all the men of Judah replied to the men of Israel, Because the king is near of kin to us: wherefore then are ye so angry for this matter? have we eaten the least from the king? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, Ten parts have we in the king, and also in David have we more right than ye: why then did ye esteem us lightly? and was not our word the very first to bring back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

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2 SAMUEL (SHEMUEL) CHAPTER 20

1 And there happened to be a worthless man, whose name was Sheba', the son of Bichri, a Benjamite; and he blew the cornet, and said, We have no part in David, nor have we any inheritance in the son of Jesse: every man to his tents, O Israel!

2 So every man of Israel went off from David, following Sheba' the son of Bichri; but the men of Judah adhered unto their king, from the Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women, the concubines, whom he had left to guard the house, and put them in a guard-house, and provided for them, but went not in unto them. So they were confined until the day of their death, living in widowhood.

4 Then said the king to 'Amassa, Call together for me the men of Judah within three days, and thou present thyself here [then].

5 So 'Amassa went to call Judah together; but he remained out longer than the set time which he had appointed him.

6 And David said to Abishai, Now will Sheba' the son of Bichri do us more harm than [did] Abshalom: take thou the servants of thy Lord, and pursue after him, lest he succeed in reaching fortified cities, and withdraw himself from our eyes.

7 And there went out after him Joab's men, and the Kerethites, and the Pelethites, and all the mighty men: and they went forth out of Jerusalem, to pursue after Sheba' the son of Bichri.

8 They were close by the great stone which is at Gib'on, as 'Amassa came before them. And Joab was girded with his coat, his [usual] garment, and upon it the girdle of the sword which was fastened upon his loins in its sheath; and as he went forth it fell out.

9 And Joab said to 'Amassa, Art thou in health, my brother? And Joab's right hand took hold of 'Amassa's beard to kiss him.

10 And 'Amassa did not guard himself against the sword that was in Joab's hand: so he smote him therewith in the fifth rib and shed out his bowels to the ground, and struck him not again; and he died. But Joab and Abishai his brother pursued after Sheba' the son of Bichri.

11 And one man of Joab's people remained standing by him, and said, He that favoreth Joab, and he that is for David, follow Joab.

12 And 'Amassa was wallowing in his blood in the midst of the highway. And when the man saw that all the people stood still, he put 'Amassa aside out of the highway into the field, and threw a garment over him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, every man passed on after Joab, to pursue after Sheba' the son of Bichri.

14 And this one passed through all the tribes of Israel unto Abel, which is of Beth- ma'achah, and all the Berim: and they assembled themselves together, and went also after him.

15 And they came and besieged him in Abel of Beth-ma'achah, and they cast up a trench against the city, and it stood enclosed by the troops: and all the people that were with Joab were battering to throw down the wall.

16 Then called a wise woman out of the city, Hear, hear: say, I pray you, unto Joab, Come near as far as hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, Art thou Joab? And he said, I am. Then said she unto him, Hear the words of thy hand-maid. And he said, I do hear.

18 Then said she, thus, They ought surely first to have spoken, saying, “Let them ask

at least in Abel:” and so would they have come to an end.

19 I am one of the peaceful and faithful [cities] in Israel; thou seekest to overthrow a city and a metropolis in Israel: why wilt thou destroy the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should destroy or ruin.

21 The matter is not so; but a man from the mountains of Ephraim, Sheba' the son of Bichri is his name, hath lifted up his hand against the king, against David: give him up alone, and I will withdraw from the city. And the woman said unto Joab, Behold, his head shall be cast down to thee over the wall.

22 And the woman came unto all the people with her wisdom; and they cut off the head of Sheba' the son of Bichri, and cast it down to Joab: and he blew the cornet, and they scattered themselves from the city, every man to his tents. And Joab returned to Jerusalem unto the king.

23 Now Joab was over all the army of Israel; and Benayah the son of Yehoyada' was over the Kerethites and over the Pelethites;

24 And Adoram was over the tribute; and Jehoshaphat the son of Achilud was recorder;

25 And Sheva was scribe; and Zadok and Ebyathar were priests;

26 And 'Ira also the Yairite was an officer of state unto David.

2 SAMUEL (SHEMUEL) CHAPTER 21

1 And there was a famine in the days of David three years, year after year; and David besought the presence of the Lord. And the Lord said, On account of Saul, and on account of the house of blood, is this; because he hath slain the Gib'onites.

2 And the king called for the Gib'onites, and said unto them: [now the Gib'onites are not of the children of Israel, but of the remnant of the Emorites; and the children of Israel had sworn unto them; but Saul had sought to slay them in his zeal for the children of Israel in Judah:]

3 Wherefore David said unto the Gib'onites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?

4 And the Gib'onites said unto him, We have no concern of silver or gold with Saul and with his house: nor do we wish to kill any man in Israel. And he said, What ye say, will I do for you.

5 And they said to the king, The man that consumed us, and that devised against us that we should be destroyed, so that we should have no footing in all the boundaries of Israel.

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6 Let there be delivered unto us seven men of his sons, and we will hang them up unto the Lord in Gib'ah of Saul, the chosen of the Lord. And the king said, I will give them.

7 But the king had pity on Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul.

8 And the king took the two sons of Rizpah the daughter of Ayah, whom she had born unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she had brought up for 'Adriel the son of Barzillai the Mecholathite:

9 And he delivered them into the hand of the Gib'onites, and they hanged them on the mount before the Lord; and they fell, these seven, together; and they were put to death in the first days of harvest, in the beginning of the barley-harvest.

10 And Rizpah the daughter of Ayah took sackcloth, and spread out it for herself upon the rock, from the beginning of the harvest until water dropped down upon them out of heaven, and she suffered neither the birds of heaven to rest on them by day, nor the beasts of the field by night.

11 And it was told to David what Rizpah the daughter of Ayah, the concubine of Saul, had done.

12 And David then went and took the bones of Saul and the bones of Jonathan his son from the men of Yabeshgil'ad, who had stolen them from the market-place of Bethshan, where the Philistines had hanged them up, at the time the Philistines had smitten Saul at Gilboa':

13 And he brought up from there the bones of Saul and the bones of Jonathan his son; and they gathered up the bones of those that had been hanged.

14 And they buried the bones of Saul and Jonathan his son in the country of Benjamin at Zela', in the sepulchre of Kish his father: and they performed all that the king had commanded. And after that God was entreated for the land.

15 And the Philistines had again a war with Israel; and David went down, and his servants with him, and fought against the Philistines: and David became fatigued.

16 And Yishbi at Nob, who was of the children of the Raphah, the weight of whose spear was three hundred shekels of copper, he being girded with a new armor, thought to slay David.

17 But Abishai the son of Zeruyah succored him, and smote the Philistine, and killed him. Then swore the men of David unto him, saying, Thou shalt go out no more with us to battle, that thou mayest not quench the lamp of Israel.

18 And it came to pass after this, that there was again a battle at Gob, with the Philistines: then smote Sibbechai the Chushathite Saph, who was of the children of the Raphah.

19 And there was again a battle at Gob with the Philistines, when Elchanan the son of Ya'are-oregim, the Bethlechemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And there was again a battle in Gath, where was a man of [great] stature, that had on every hand six fingers, and on every foot six toes, [in all] four and twenty in number; and he also was born to the Raphah.

21 And he defied Israel; but Jonathan the son of Shim'ah, the brother of David, slew him.

22 These four were born to the Raphah in Gath; and they fell by the hand of David, and by the hand of his servants.

2 SAMUEL (SHEMUEL) CHAPTER 22

1 And David spoke unto the Lord the words of this song, and on the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said, Lord, my rock, my fortress, and my deliverer;

3 God, my rock, in whom I trust; my shield, and the horn of my salvation, my high tower, and my refuge, my saviour! from violence dost thou save me!

4 Praised, I cried, be the Lord, and from my enemies was I saved.

5 For the waves of death encompassed me, the floods of destruction made me afraid;

6 The bonds of hell encircled me, the snares of death seized on me:

7 [When] in my distress I called upon the Lord, and to my God I cried; and he heard from his temple my voice, and my complaint [entered] into his ears.

8 Then shook and trembled the earth; the foundations of the heavens were moved; and they shook, because he was wroth.

9 Smoke went up in his anger, and consuming fire out of his mouth, coals flamed forth from him.

10 And he bent the heavens, and came down, and thick darkness was under his feet.

11 And he rode upon a cherub, and flew along, and he was seen upon the wings of the wind.

12 And he made darkness round about him into pavilions, heavy masses of waters, thick clouds of the skies.

13 From the brightness before him flamed forth coals of fire.

14 The Lord thundered from heaven, and the Most High uttered forth his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And then were seen the channels of the sea, there were laid open the foundations of the world; at the rebuke of the Lord, through the blast of the breath of his nostrils.

17 He stretched out from above [his hand], he took me; he drew me out from the mighty waters.

18 He delivered me from my enemy, the strong, from those that hated me, when they were too mighty for me.

19 They overcame me on the day of my calamity; but the Lord became my stay;

20 And he brought me forth into a large space: he delivered me, because he had delight in me.

21 The Lord rewarded me according to my righteousness: according to the purity of my hands did he recompense me.

22 For I had kept the ways of the Lord, and had not wickedly departed from my God.

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23 For all his ordinances were before me, and from none of his statutes did I depart.
24 I was also upright toward him, and I guarded myself against my iniquity.
25 Therefore did the Lord recompense me according to my righteousness, according to my purity before his eyes.
26 With the kind thou wilt show thyself kind; with the upright mighty man thou wilt show thyself upright.
27 With the pure thou wilt show thyself pure; and with the perverse thou wilt wage a contest.
28 And the afflicted people thou wilt save; but thy eyes are upon the haughty, [that] thou mayest bring [them] down.
29 For thou art my lamp, O Lord! and the Lord will enlighten my darkness.
30 For [aided] by thee I run through a troop: [helped] by my God I leap over a wall.
31 As for God—his way is perfect; the word of the Lord is tried; he is a shield to all that trust in him.
32 For who is God, save the Lord? and who is a rock, save our God?
33 God is my strength and power; and he rendereth free from obstruction my way.
34 He maketh my feet like those of the hinds, and upon my high places he causeth me to stand.
35 He teaches my hands for the war, so that a brazen bow is bent by my arms.
36 And thou gavest me the shield of thy salvation; and thy assistance hath made me great.
37 Thou enlargest my steps under me, so that my joints do not slip.
38 I pursue my enemies and destroy them; and I return not again until I have made an end of them.
39 And I make an end of them, and I crush them, that they cannot rise; and they fall under my feet.
40 For thou hast girded me with strength for the war; thou subduest my opponents under me.
41 And my enemies thou causest to turn their back to me; those that hate me,—that I may destroy them.
42 They look about, but there is none to help; unto the Lord—but he answereth them not.
43 And I beat them small as the dust of the earth; as the mire of the street, I stamp them, I tread them down.
44 Thou hast also delivered me from the contests of my people: thou preservest me to be the head of nations, a people which I know not shall serve me.
45 The children of the stranger shall utter flattery unto me; as soon as their ear heareth they shall be obedient unto me.
46 The children of the stranger shall fade away, and come forth tottering out of their close places.
47 The Lord liveth, and blessed be my Rock; and exalted be the God, the Rock of my salvation;
48 The God, that granteth me vengeance, and bringeth down nations under me;
49 And that bringeth me forth from my enemies: also above my opponents thou liftest me up, from the man of violence thou deliverest me.
50 Therefore will I give thanks unto thee, O Lord, among the nations, and unto thy name will I sing praises;
51 [To] the tower of salvation of his king, and who showeth kindness to his anointed, to David and to his seed forever.

2 SAMUEL (SHEMUEL) CHAPTER 23

1 And these are the last words of David. Thus saith David the son of Jesse, and thus saith the man who was raised up on high, the anointed of the God of Jacob, and the sweet singer of Israel:
2 The Spirit of the Lord spoke through me, and his word was upon my tongue.
3 [Thus] said the God of Israel, concerning me spoke the Rock of Israel, That [I should be] ruler over men, be righteous, ruling in the fear of God;
4 And as in the light of morning the sun riseth, in a morning without clouds, with more than the brightness [reflected] by rain on the herbs that spring from the earth.
5 Truly is not so my house with God? since he hath made with me an everlasting covenant, firm in all, and sure? yea, will he not cause to grow all my salvation, and all my desire?
6 But the godless are all of them as waving thorns, which cannot be taken in the hand;
7 But the man that will touch them must protect his hand with iron and the staff of a spear: and they will be utterly burnt with fire in the dwelling.
8 These are the names of the mighty men whom David had: Yosheb-bashebeth, the Thachkemonite, the chief among the captains,—the same as 'Adino the 'Eznite,— because of eight hundred slain at one time.
9 And after him was El'azar the son of Dodo, the son of Achochi, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel had withdrawn themselves;
10 He then arose, and smote the Philistines until his hand was weary, and his hand did cleave unto the sword: and the Lord wrought a great victory on that day; and the people returned after him only to strip [the slain].
11 And after him was Shammah the son of Age the Hararite. The Philistines were gathered together into a troop, and there was a piece of ground full of lentiles; and the people had fled from the Philistines;
12 But he placed himself in the midst of the ground, and delivered it, and smote the Philistines: and the Lord wrought a great victory.
13 And these three, the chiefs of the thirty, went down, and came to David at harvest- time unto the cave of 'Adullam: and the troop of the Philistines was encamped in the valley of Rephaim.
14 And David was then in the strong-hold, and an outpost of the Philistines was then in Beth-lechem.
15 And David longed, and said, Oh that one would bring me water to drink out of the well at Beth-lechem, which is by the gate!
16 And the three mighty men broke through the camp of the Philistines; and drew water out of the well of Beth-

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lechem, that was by the gate, and took it, and brought it to David; but he would not drink thereof, and poured it out unto the Lord.

17 And he said, Far be it from me, O Lord, that I should do this: [is not this] the blood of the men that went at the risk of their life? and thus he would not drink it. These things did the three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruyah, was the chief of these three; and he lifted up his spear against three hundred slain, and had a name among the three.

19 Although he was the most honored of the three, wherefore he became their captain: he nevertheless attained not unto the three [in prowess].

20 And Benayahu the son of Yehoyada', the son of a valiant man, great in many acts of Kabzeel; he it was that smote the two lion-like heroes of Moab; he also went down and slew a lion in the midst of a pit on a day when it snowed;

21 And he slew an Egyptian, a man of good appearance; and the Egyptian had a spear in his hand; but he went down to him with a staff, and he snatched the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benayahu the son of Yehoyada', and he had a name among the three mighty men.

23 He was more honored than the thirty; but he attained not to these three. And David appointed him in his private council.

24 'Asahel the brother of Joab was one of the thirty; Elchanan the son of Dodo of Beth-lechem,

25 Shammah the Charodite, Elika the Charodite,

26 Chelez the Paltite, 'Ira the son of 'Ikkesh the Teko'ite,

27 Abi'ezer the 'Anethothite, Mebunnai the Chushathite,

28 Zalmon the Achochite, Maharai the Netophathite,

29 Cheleb the son of Ba'anah, the Netophathite, Ittai the son of Ribai of Gib'ah of the children of Benjamin,

30 Benayahu the Pir'athonite, Hiddai of Nachale-Ga'ash,

31 Abi-'albon the 'Arbathite, 'Azmaveth the Barchumite,

32 Elyachba the Sha'albonite, Bne-yashen, Jonathan,

33 Shammah the Hararite, Achiam the son of Sharar the Ararite,

34 Eliphelet the son of Achasbai, the son of the Ma'achathite, Eli'am the son of Achithophel the Gilonite,

35 Chezrai, the Carmelite, Pa'arai the Arbite,

36 Yigal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the 'Ammonite, Nacharai the Beerothite, the armor-bearer of Joab the son of Zeruyah,

38 'Ira the Yithrite, Gareb the Yithrite,

39 Uriyah the Hittite: in all thirty and seven.

2 SAMUEL (SHEMUEL) CHAPTER 24

1 And again was the anger of the Lord kindled against Israel, and he incited David against them to say, Go, number Israel and Judah.

2 And the king said to Joab the captain of the army, who was with him, Traverse, I pray thee, all the tribes of Israel, from Dan even to Beer-sheba', and number ye the people, that I may know the number of the people.

3 Then said Joab unto the king, Now may the Lord thy God add unto the people, how many soever they be, a hundred-fold more, and may the eyes of my Lord the king see it; but why doth my Lord the king find delight in this thing?

4 Nevertheless the king's word remained firm against Joab, and against the captains of the army: and Joab and the captains of the army went out from the presence of the king, to number the people of Israel.

5 And they passed over the Jordan, and encamped in 'Aro'er, on the right side of the city that lieth in the midst of the valley of Gad, and toward Ya'zer:

6 Then they came to Gil'ad, and to the land of Tachtimchodshi; and they came to Dan-ya'an, and about to Zidon;

7 And they came to the strong-hold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, up to Beer-sheba'.

8 And so they traversed all the land, and they came at the end of nine months and twenty days to Jerusalem.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in what I have done; and now, I beseech thee, O Lord, cause the iniquity of thy servant to pass away; for I have acted very foolishly.

11 And when David was arisen in the morning, The word of the Lord came unto Gad the prophet, David's seer, saying,

12 Go and speak unto David, Thus hath said the Lord, Three things do I offer thee: choose for thyself one of them, and I will do it unto thee.

13 So Gad came to David, and told it unto him; and he said unto him, Shall there come unto thee seven years of famine in thy land? or three months, that thou flee before thy enemies, while they pursue thee? or that there be for three days a pestilence in thy land? now consider and see what word I shall bring back to him that hath sent me.

14 And David said unto Gad, I am in a great strait: let us fall then into the hand of the Lord,—for his mercies are great; but let me not fall into the hand of man.

15 And the Lord sent a pestilence in Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba' seventy thousand men.

16 And when the angel stretched out his hand over Jerusalem to destroy it, the Lord bethought himself of the evil, and said to the angel that destroyed among the people, It is enough: now stay thy hand. And the angel of the Lord was by the threshingfloor of Aravnah the Jebusite.

17 And David spoke unto the Lord when he saw the angel that smote among the people, and said, Lo, I have indeed sinned, and I have truly done wickedly; but these sheep, what have they done? let thy hand, I pray thee, be against me, and against my father's house.

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18 And Gad came to David on that day, and said unto him, Go up, erect an altar unto the Lord on the threshing-floor of Aravnah the Jebusite.

19 And David went up, according to the word of Gad, as the Lord had commanded.

20 And Aravnah looked up, and saw the king and his servants coming on toward him: and Aravnah went out, and bowed himself before the king with his face to the ground.

21 And Aravnah said, Wherefore is my Lord the king come to his servant? And David said, To buy from thee the threshingfloor, to build an altar unto the Lord, that the plague may be stayed from the people.

22 And Aravnah said unto David, Let my Lord the king take and offer up what seemeth good in his eyes: behold, the oxen are here for burnt-offerings, and the threshing rollers and the harness of the oxen for wood.

23 All these things did Aravnah, [for] the king, give unto the king. And Aravnah said unto the king, May the Lord thy God receive thee favorably.

24 And the king said unto Aravnah, No; but I will surely buy it from thee at the value; for I will not offer burnt-offerings unto the Lord my God without paying therefor. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings: and the Lord was entreated for the land, and the plague was stayed from Israel.

THE FIRST BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Third Book of Kings or 3 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C

(The Book of Kings is the ninth book of the Hebrew Bible or the eleventh and twelfth books of the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also comprising the books of Joshua and Judges and the Book of Samuel, which biblical commentators believe was written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c. 960 – c. 560 BC). After a long description of Solomon's rule, 1 and 2 Kings writes of how the kingdom of Israel was divided and then shows how the Kingdom of Israel and the Kingdom of Judah developed. 1 and 2 Kings, like 1 and 2 Samuel and 1 and 2 Books of Chronicles are actually one book. It was simply called "Kings." However, it was divided into two books by the translators of the Septuagint (the Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC), and so it was written as 1 and 2 Kings by the Latin translation and many other versions.

Author and Sources: *It is not known for sure who is the author (writer) of 1,2 Kings. Jewish tradition says that Jeremiah wrote 1 and 2 Kings, but people do not usually think so today. Whoever the author was, he knew the book of Deuteronomy, like many of Israel's prophets. He also used lots of sources, like "the books of the annals of Solomon" (11:41, NIV), "the book of the annals of the kings of Israel" (14:19 NIV), and "the book of the annals of the kings of Judah" (14:29 NIV)". Probably other sources were used, like those inside Chronicles).*

Chronology: *1 and 2 Kings give lots of chronological information. The length of time each king rules is given, and often other information is given, such as the age of the ruler at the time of becoming king and whether they were a good ruler. By putting in Biblical data with those given from Assyrian chronological records, the year 853 B.C. is probable as the year of Ahab's death, and the year 841 as the year Jehu began to reign. So, it can be known that the division of the kingdom happened in 930 B.C., and that Samaria was defeated by the Assyrians in 722 BC, and that Jerusalem fell to the Babylonians in 586 BC.*

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The information about the connection between the reigns of the kings of Israel and Judah have some problems, which have, for a long time, been wondered about. Recently, though, most of these problems have been solved by recognizing things like possibilities of reigns that overlap, sons ruling with their fathers, differences in the time of the year in which the rule of a king officially began, and differences in the way a king's first year was seen.

Kings and Covenants: *1 and 2 Kings do not exactly say its purpose or theme, but it is most probable that the author wanted to write his material as a sequel, the next book after the books of Samuel: a history about the kings by covenant.*

The writer was not trying to show a social, or political, or economical history of Israel's kings like most histories today. He writes about Omri, who was a very powerful king and an important political person, in only six verses (16:23-28), simply saying that he "did evil in the eyes of the Lord" (16:25, NIV). Also, Jeroboam the second, who was king over northern Israel when it was most powerful, is written about very shortly (2 Kings 14:23-29). He also writes nothing about the first years of Josiah king of Judah, but says a long description of how they begin again to keep the covenant in his 18th year as king (2 Kings 22:3-23:28).

The kings who are most written about in the books of Kings are the kings who either kept the covenant well, broke it very badly, or had an important encounter with one of God's prophets. Ahab son of Omri and Manasseh broke the covenant so that it was dangerous to Israel, so the author wrote a lot about them both; Hezekiah (2 Kings 18:1-20:21) and Josiah (2 Kings 22:1 - 23:29) are written a lot about because they tried to remind the people of their covenant promises. They are the only two kings who the writer is really happy with for their loyalty to the Lord.

Another important part of 1 and 2 Kings is that the writer shows the relationship between prophecy and how it comes true in history. At least 11 prophecies are written to be true. The writer also shows the importance of the prophets as messengers from God to tell the kings and people of Israel to come back to God. Usually, nobody listened to their warnings (for example, Ahijah, Shemaiah, Micaiah, Jonah, Isaiah, Huldah), but the writer writes very much about the prophets Elijah and Elisha. A well known story is that of Elijah on Mount Carmel, when he calls upon God and a miracle occurs, thereby showing that the God of Israel to be the one true God. Shortly before the miracle another tribe had called upon their false gods, which leads to no miracle occurring..)

1 KINGS (MELAKHIM) CHAPTER 1

1 Now king David was old, stricken in years; and they covered him with clothes, but he could not become warm.

2 Wherefore his servants said unto him, Let them seek out for my lord the king a young virgin, and let her stand before the king, and let her be an attendant on him; and let her lie in thy bosom, that my lord the king may become warm.

3 So they sought for a fair maiden throughout all the territory of Israel; and they found Abishag the Shunammite, and brought her to the king.

4 And the maiden was exceedingly fair; and she became an attendant on the king, and ministered to him; but the king knew her not.

5 And Adoniyah the son of Chaggith exalted himself, saying, I shall be king: and he procured himself a chariot and horsemen, and fifty men who ran before him.

6 And his father had never grieved him in all his life by saying, Why hast thou done so? and he also was of a very goodly form; and his mother had born him after Abshalom.

7 And he had conferences with Joab the son of Zeruyah, and with Ebyathar the priest: and they, following Adoniyah, helped him.

8 But Zadok the priest, and Benayahu the son of Yehoyada', and Nathan the prophet, and Shim'i, and Re'i, and the mighty men that belonged to David, were not with Adoniyah.

9 And Adoniyah slaughtered sheep and oxen and fatted cattle by the stone Zocheleth, which is by 'En-rogel; and he invited all his brothers the king's sons, and all the men of Judah the king's servants;

10 But Nathan the prophet, and Benayahu, and the mighty men, and Solomon his brother, he invited not.

11 And Nathan spoke unto Bath-sheba' the mother of Solomon, saying, Hast thou not heard that Adoniyah the son of Chaggith is become king, and [that] David our lord knoweth it not?

12 And now come, let me, I pray thee, give thee counsel, that thou mayest save thy own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thy hand-maid, saying, Assuredly, Solomon thy son shall reign after me, and only he shall sit upon my throne? why then is Adoniyah become king?

14 And, lo, while thou shalt be yet speaking there with the king, I myself will come in after thee, and confirm thy words.

15 And Bath-sheba' went in unto the king into the chamber, and the king was very old; and Abishag the Shunammite was ministering unto the king.

16 And Bath-sheba' bowed, and prostrated herself unto the king: and the king said, What wouldst thou?

17 And she said unto him, My lord, thou thyself didst swear by the Lord thy God unto thy hand-maid, Assuredly, Solomon thy son shall reign after me, and only he shall sit upon my throne.

18 And now, behold, Adoniyah is become king; and now, my lord, O king, thou knowest it not:

19 And he hath slaughtered oxen and fatted cattle and sheep in abundance, and hath invited all the sons of the king, and Ebyathar the priest, and Joab the captain of the army; but Solomon thy servant hath he not invited.

20 And as for thee, my lord, O king, the eyes of all Israel are upon thee, to tell them, who shall sit on the throne of my lord the king after him.

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21 Otherwise it would come to pass, when my lord the king sleepeth with his fathers, that I and my son Solomon may be counted offenders.

22 And, lo, while she was yet speaking with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold, here is Nathan the prophet: and when he was come in before the king, he prostrated himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou then said, Adoniyah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slaughtered oxen and fatted cattle and sheep in abundance, and hath invited all the king's sons, and the captains of the army, and Ebyathar the priest: and, behold, they are eating and drinking before him, and they say, Long live king Adoniyah.

26 But as for me, me thy servant, and Zadok the priest, and Benayahu the son of Yehoyada', and thy servant Solomon, hath he not invited.

27 Can it be that this hath been done by order of my lord the king, and thou hast not informed thy servant, who should sit on the throne of my lord the king after him?

28 Then answered king David, and said, Call me Bath-sheba'; and she came into the king's presence, and stood before the king.

29 And the king swore and said, As the Lord liveth, that hath redeemed my soul out of all distress,

30 Even as I have sworn unto thee by the Lord the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and only he shall sit upon my throne in my stead: even so will I certainly do this day.

31 Then did Bath-sheba' bow herself with her face to the earth, and prostrate herself unto the king; and she said, May my lord, the king David, live for ever!

32 And king David said, Call unto me Zadok the priest, and Nathan the prophet, and Benayahu the son of Yehoyada'. And they came before the king.

33 And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and conduct him down to Gichon:

34 And let Zadok the priest with Nathan the prophet anoint him there as king over Israel; and blow ye with the cornet, and say, Long live king Solomon.

35 Then shall ye go up after him, and he shall come and sit upon my throne; and he shall be king in my stead: and him have I ordained to be ruler over Israel and over Judah.

36 And Benayahu the son of Yehoyada' answered the king, and said, Amen: May thus say the Eternal the God of my lord the king.

37 As the Eternal hath been with my lord the king, even so may he be with Solomon, and may he make his throne greater than the throne of my lord the king David.

38 Thereupon Zadok the priest, and Nathan the prophet, and Benayahu the son of Yehoyada', and the Kerethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and conducted him to Gichon.

39 And Zadok the priest took the horn of oil out of the tabernacle, and anointed Solomon. And they blew with the cornet; and all the people said, Long live king Solomon.

40 And all the people went up after him, and the people blew on flutes, and rejoiced with great joy, so that the earth was rent at their noise.

41 And Adoniyah and all the guests that were with him heard it as they had just finished eating: and when Joab heard the sound of the cornet, he said, Wherefore is this noise of the city in an uproar?

42 And while he was yet speaking, behold, Jonathan the son of Ebyathar the priest came in: and Adoniyah said [unto him], Come in; for thou art a worthy man, and must bring good tidings.

43 And Jonathan answered and said to Adoniyah, Alas, no; our lord king David hath made Solomon king;

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benayahu the son of Yehoyada', and the Kerethites, and the Pelethites, and they have caused him to ride upon the king's mule;

45 And Zadok the priest and Nathan the prophet have anointed him as king on the Gichon; and they are come up from there rejoicing, and the city hath been set in commotion. This is the noise that ye have heard.

46 And Solomon hath also sat on the kingly throne.

47 And also the king's servants are come to bless our lord king David, saying, May God make the name of Solomon more famous than thy name, and make his throne greater than thy throne: and the king hath bowed himself upon the bed.

48 And also thus hath the king said, Blessed be the Lord the God of Israel, who hath given [me] this day one who sitteth on my throne, while my eyes see it.

49 And all the guests that were with Adoniyah were terrified, and rose up, and went, every man, on his own way.

50 And Adoniyah was afraid because of Solomon; and he arose, and went, and caught hold on the horns of the altar.

51 And it was told unto Solomon, saying, Behold, Adoniyah feareth king Solomon; and, behold, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword.

52 And Solomon said, If he will become a worthy man, there shall not a hair of his fall to the earth; but if any wrong shall be found on him, then shall he die.

53 So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon; and Solomon said unto him, Go to thy house.

1 KINGS (MELAKHIM) CHAPTER 2

1 And when the days of David drew near that he should die, he charged Solomon his son, saying,

2 I am going the way of all the earth; but be thou strong, and become a man;

3 And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, his commandments, and his

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ordinances, and his testimonies, as it is written in the law of Moses; in order that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself;

4 In order that the Lord may fulfill his word which he hath spoken concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall never fail thee, said he, a man on the throne of Israel.

5 And thou also knowest well what Joab the son of Zeruyah hath done to me, what he did to the two captains of the armies of Israel, unto Abner the son of Ner, and unto 'Amassa the son of Yether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and on his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoary head go down in peace to the grave.

7 But unto the sons of Barzillai the Gil'adite show thou kindness, and let them be of those that eat at thy table; for so they came near to me when I fled from before Abshalom thy brother.

8 And, behold, thou hast with thee Shim'i the son of Gera, the Benjamite of Bachurim, who cursed me with a grievous curse on the day when I went to Machanayim; but who came down to meet me at the Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword.

9 But now leave him not unpunished; for thou art a wise man; know then what thou oughtest to do unto him, and bring thou down his hoary head with blood to the grave.

10 And David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel were forty years: in Hebron he reigned seven years, and in Jerusalem he reigned thirty and three years.

12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 And Adoniyah the son of Chaggith came to Bath-sheba' the mother of Solomon: and she said, Is thy coming for peace? And he said, For peace.

14 He said moreover, I have a word for thee. And she said, Speak.

15 And he said, Thou well knowest that mine was the kingdom, and that on me all Israel had set their faces, that I should reign: nevertheless the kingdom was turned about, and became my brother's; for from the Lord was it [made] his.

16 And now there is one petition I am going to ask of thee, do not turn me away. And she said unto him, Speak.

17 And he said, Speak, I pray thee, unto Solomon the king, [for he will not turn thee away,] that he may give me Abishag the Shunammite for wife.

18 And Bath-sheba' said, Well: I will speak for thee unto the king.

19 Bath-sheba' thereupon went unto king Solomon, to speak unto him for Adoniyah; and the king rose up to meet her, and bowed himself unto her, and then sat down on his throne, and placed a chair for the king's mother; and she sat on his right hand.

20 Then said she, There is one small petition I am going to ask of thee; do not turn me away. And the king said unto her, Ask on, my mother; for I will not turn thee away.

21 And she said, Let Abishag the Shunammite be given to Adoniyah thy brother for wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adoniyah? rather ask for him the kingdom; for he is my elder brother;— even for him, and for Ebyathar the priest, and for Joab the son of Zeruyah.

23 Then swore king Solomon by the Lord, saying, May God do so to me, and may he thus continue, if Adoniyah have not spoken this word against his own life.

24 And now, as the Lord liveth, who hath established me, and seated me on the throne of David my father, and who hath made me a house, as he hath spoken, this very day shall Adoniyah be put to death.

25 And king Solomon sent by the hand of Benayahu the son of Yehoyada'; and he fell upon him so that he died.

26 And unto Ebyathar the priest said the king, Go to 'Anathoth, unto thy own fields; for thou art a man worthy of death; but on this day will I not put thee to death; because thou hast borne the ark of the Lord Eternal before David my father, and because thou was afflicted in all wherein my father was afflicted.

27 So Solomon banished Ebyathar that he should not be priest unto the Lord, to fulfill the word of the Lord, which he had spoken concerning the house of 'Eli in Shiloh.

28 And the report came to Joab; for Joab had turned after Adoniyah, though he had not turned after Abshalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

29 And it was told to king Solomon that Joab had fled unto the tabernacle of the Lord; and that, behold, he was close by the altar. Then sent Solomon Benayahu the son of Yehoyada,' saying, Go, fall upon him.

30 And Benayahu came to the tabernacle of the Lord, and said unto him, Thus hath said the king, Come forth. And he said, No; but here will I die. And Benayahu brought the king word again, saying, Thus hath Joab spoken, and thus hath he answered me.

31 Then said the king unto him, Do as he hath spoken, and fall upon him, and bury him; and remove [thus] the innocent blood, which Joab hath shed, from me, and from the house of my father.

32 And may the Lord bring back his blood-guiltiness upon his own head, because he fell upon two men more righteous and better than he, and slew them with the sword, while my father David knew it not, Abner the son of Ner, the captain of the army of Israel, and 'Amassa the son of Yether, the captain of the army of Judah.

33 And their blood shall return upon the head of Joab, and upon the head of his seed for ever; but unto David, and unto

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his seed, and unto his house, and unto his throne, may there be peace for ever from the Lord.

34 So Benayahu the son of Yehoyada' went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 And the king appointed Benayahu the son of Yehoyada' in his place over the army; and Zadok the priest did the king appoint in the place of Ebyathar.

36 And the king sent and called for Shim'i, and said unto him, Build thee a house in Jerusalem, and dwell there, and thou shalt not go forth from there hither or thither.

37 And it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thy own head.

38 And Shim'i said unto the king, It is well: as my Lord the king hath spoken, so will thy servant do. And Shim'i dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two servants of Shim'i ran away unto Achish the son of Ma'achah the king of Gath: and they told unto Shim'i, saying, Behold, thy servants are in Gath.

40 And Shim'i arose, and saddled his ass, and went to Gath to Achish to seek his servants; and Shim'i went, and brought his servants from Gath.

41 And it was told to Solomon that Shim'i had gone from Jerusalem to Gath, and had returned.

42 And the king sent and called for Shim'i, and said unto him, Did I not make thee swear by the Lord, and warned thee, saying, On that day thou goest out, and walkest abroad hither or thither, know for certain that thou shalt surely die? and thou saidst unto me, It is well, I have heard?

43 Why then hast thou not kept the oath of the Lord, and the commandment with which I charged thee?

44 The king said moreover to Shim'i, Thou well knowest all the wickedness of which thy heart is conscious, that thou hast done to David my father: and the Lord bringeth back thy wickedness upon thy own head;

45 But king Solomon will be blessed, and the throne of David will be established before the Lord for ever.

46 So the king commanded Benayahu the son of Yehoyada', who went out, and fell upon him, so that he died. And the kingdom was established in the hand of Solomon.

1 KINGS (MELAKHIM) CHAPTER 3

1 And Solomon intermarried with Pharaoh the king of Egypt, and took the daughter of Pharaoh, and brought her into the city of David, until he had finished building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 But the people sacrificed still on the high-places; because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord, walking in the statutes of David his father: only that he sacrificed and burnt incense on the high-places.

4 And the king went to Gib'on to sacrifice there; for that was the great high-place: one thousand burnt-offerings did Solomon offer upon that altar.

5 In Gib'on the Lord appeared to Solomon in a dream of the night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shown unto thy servant David my father great kindness, just as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, and thou hast given him a son who sitteth on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king in the place of David my father: and I am but a young lad; I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot he numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, to discern between good and bad; for who would [otherwise] be able to judge this thy great people?

10 And the speech was pleasing in the eyes of the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; and hast not asked for thyself riches, nor hast asked the life of thy enemies; but hast asked for thyself discernment to understand [how to give] judgment:

12 Behold, I have done according to thy word; lo, I have given thee a wise and a discerning heart; so that like unto thee there was none before thee, nor after thee shall any one arise like unto thee.

13 And also what thou hast not asked have I given thee, both riches and honor: so that like unto thee there shall not have been any one among the kings all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then will I lengthen thy days.

15 And Solomon awoke, and, behold, it was a dream; and he went to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and prepared peace-offerings, and made a feast to all his servants.

16 Then came there two women, that were harlots, unto the king, and placed themselves before him.

17 And the one woman said, Pardon, my Lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass on the third day after I was delivered, that also this woman was delivered: and we were together, there was no stranger with us in the house, only we two were in the house.

19 And this woman's son died in the night; because she had overlaid him.

20 And she arose in the midst of the night, and took my son from beside me, while thy hand-maid slept, and laid him in her bosom, and her dead son she laid in my bosom.

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21 And when I rose in the morning to give my son suck, behold, he was dead; but when I looked at him carefully in the morning, behold, it was not my son, whom I had born.
22 And the other woman said, It is not so; my son is the living one, and thy son is the dead; and this one said, It is not so; thy son is the dead, and my son is the living: thus they spoke before the king.
23 Then said the king, This one saith, This is my son that liveth, and thy son is dead: and the other saith, It is not so; thy son is the dead, and my son is the living.
24 And the king said, Fetch me a sword: and they brought the sword before the king.
25 And the king said, Hew the living child in two, and give the one half to one, and the other half to the other.
26 Then spoke the woman whose son was the living unto the king, for her love had become enkindled for her son, and she said, O pardon, my Lord, give her the living child, and only do not slay it; but the other said, Neither mine nor thine shall it be, hew it asunder.
27 The king then answered and said, Give her the living child, and do not slay it: she is its mother.
28 And when all Israel heard of the judgment which the king had given, they feared the king; for they saw that the wisdom of God was in him, to exercise justice.

1 KINGS (MELAKHIM) CHAPTER 4

1 Thus was king Solomon king over all Israel.
2 And these were the princes whom he had: 'Azaryahu the son of Zadok the priest;
3 Elichoreph and Achiyah, the sons of Shisha, scribes; Jehoshaphat the son of Achilud, the recorder;
4 And Benayahu the son of Yehoyada' over the army; and Zadok and Ebyathar priests;
5 And Azaryahu the son of Nathan was over the superintendents; and Zabud the son of Nathan was an officer of state and the king's friend;
6 And Achishar was over the household; and Adoniram the son of 'Abda was over the tribute.
7 And Solomon had twelve superintendents over all Israel, who provided for the king and his household: one month in the year had the particular one to procure provisions.
8 And these are their names: Ben-chur on the mountain of Ephraim;
9 Ben-deker, in Makaz, and in Sha'albim, and Beth-shemesh, and Elon-beth-chanan;
10 Ben-chessed, in Arubboth; to him pertained Sochoh and all the land of Chepher;
11 Ben-abinadab, in all the district of Dor; he had Taphath the daughter of Solomon for wife;
12 Ba'ana the son of Achilud in Tha'anach and Megiddo, and all Beth-shean, which is by Zarethanah beneath Yizre'el, from Beth-shean to Abel-mecholah, as far as beyond Yokme'am;
13 Ben-geber, in Ramoth-gil'ad; to him pertained the villages of Ya'ir the son of Menasseh, which are in Gil'ad; to him also pertained the region of Argob, which is in Bashan, sixty great cities with walls and brazen bars;
14 Achinadab the son of 'Iddo in Machanayim;
15 Achima'az in Naphtali; he also took Bahsemath the daughter of Solomon for wife;
16 Ba'anah the son of Chushai in Asher and in Be'aloth;
17 Jehoshaphat the son of Paruach, in Issachar;
18 Shim'i the son of Ela, in Benjamin;
19 Geber the son of Uri in the country of Gil'ad, the country of Sichon the king of the Emorites, and of 'Og the king of Bashan; besides the one superintendent who was in the land.
20 Judah and Israel were numerous, as the sand which is by the sea in multitude; and they ate and drank, and made merry.
21 And Solomon was ruling over all the kingdoms from the river unto the land of the Philistines, and as far as the boundary of Egypt, which brought presents, and served Solomon all the days of his life.
22 And Solomon's provision for one day was thirty kors of fine flour, and sixty kors of meal,
23 Ten fatted oxen, and twenty pasture oxen, and a hundred sheep, besides harts, and roebucks, and fallow-deer, and fatted fowl.
24 For he had dominion over all the region on this side the river, from Thiphsach even to Gazzah, over all the kings on this side the river: and he had peace on all sides round about him.
25 And Judah and Israel dwelt in safety, every man under his vine and under his fig-tree, from Dan even to Beer-sheba', all the days of Solomon.
26 And Solomon had forty thousand stalls for the horses for his chariots, and twelve thousand horsemen.
27 And those superintendents provided for king Solomon, and for all that came near unto king Solomon's table, every man in his month: they let nothing be wanting.
28 The barley also and the straw for the horses and the runners did they bring unto the place where he might be, every man according to his prescription.
29 And God gave unto Solomon wisdom and understanding exceedingly much, and largeness of heart, even as the sand that is on the sea-shore.
30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.
31 And he was wiser than all men; than Ethan the Ezrachite, and Heman, and Kalkol, and Darda', the sons of Machol: and his name was [spread] among all the nations round about.
32 And he spoke three thousand proverbs; and his songs were a thousand and five.
33 And he spoke concerning the trees, from the cedar-tree that is on the Lebanon even unto the hyssop that springeth out of the wall; he spoke also concerning the beasts, and concerning the fowl, and concerning the creeping things, and concerning the fishes.
34 And men came from all the people to hear the wisdom of Solomon, from all the kings of the earth, who had heard of his wisdom.

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1 KINGS (MELAKHIM) CHAPTER 5

1 And Hiram the king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram had all the time been a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou well knowest of David my father, that he was not able to build a house unto the name of the Lord his God, on account of the war wherewith his enemies encompassed him, until the Lord had put them under the soles of his feet.

4 But now hath the Lord my God given me rest on every side, there is neither adversary nor evil hinderance.

5 And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord hath spoken unto David my father, saying, Thy son, whom I will place in thy room upon thy throne, he it is that shall build the house unto my name.

6 And now command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants; and the wages of thy servants will I give unto thee in accordance with all that thou wilt say; for thou well knowest that there is not among us a man that hath the skill to hew timber like unto the Zidonians.

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly; and he said, Blessed be the Lord this day, who hath given unto David a wise son over this numerous people.

8 And Hiram sent to Solomon, saying, I have heard what thou hast sent to me for: I will gladly execute all thy desire in respect of timber of cedar, and in respect of timber of fir.

9 My servants shall bring them down from the Lebanon unto the sea: and I will convey them by sea in floats unto the place of which thou wilt send me word, and I will cause them to be taken apart there, and thou shalt take them away; and thou shalt accomplish my desire, in giving the food for my household.

10 So Hiram gave Solomon cedar-trees and fir-trees, all his desire.

11 And Solomon gave Hiram twenty thousand kors of wheat as provision for his household, and twenty kors of beaten oil: thus did Solomon give to Hiram year by year.

12 And the Lord gave wisdom unto Solomon, as he had spoken to him; and there was peace between Hiram and Solomon; and they made a covenant with each other.

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them into the Lebanon, ten thousand in each month by turns; one month they used to be in the Lebanon, two months at home: and Adoniram was over the levy.

15 And there belonged to Solomon seventy thousand bearers of burdens, and eighty thousand stone-cutters in the mountains;

16 Besides the chiefs who were appointed by Solomon over the work, three thousand and three hundred, who ruled over the people that wrought on the work. 17 (5:31) And when the king commanded, they quarried out great stones, heavy stones, to lay the foundation of the house, and hewn stones.

18 And the builders of Solomon, and the builders of Hiram, and the Giblites hewed them; and so they prepared the wood and the stones to build the house.

1 KINGS (MELAKHIM) CHAPTER 6

1 And it came to pass, in the four hundred and eightieth year after the going forth of the children of Israel out of the land of Egypt, in the fourth year, in the month Ziv, which is the second month, of the reign of Solomon over Israel, that he built the house unto the Lord.

2 And the house which king Solomon built unto the Lord, was sixty cubits in length, and twenty in breadth, and thirty cubits in height.

3 And the porch before the temple of the house, was twenty cubits in length, in front of the breadth of the house; and ten cubits in breadth at the east side of the house.

4 And he made for the house windows wide without and narrow within.

5 And he built on the wall of the house a gallery round about, on the walls of the house round about, of the temple and of the most holy place: and he made side- chambers round about.

6 The nethermost gallery was five cubits in breadth, and the middle was six cubits in breadth, and the third was seven cubits in breadth; for projections had he made to the house round about on the outside, so as to fasten nothing in the walls of the house.

7 And the house, when it was in building, was built of entire stones as they had been prepared at the quarry: so that neither hammer, nor axe, nor any tool of iron was heard in the house, while it was in building.

8 The door for the middle [gallery] sidechamber was in the right side of the house: and with winding stairs they went up into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with hollow tiles, and with boards of cedar.

10 And he built the gallery against all the house, [each] five cubits in height; and it was fastened on to the house with timber of cedar.

11 And the word of the Lord came to Solomon, saying,

12 This house which thou art building—if thou wilt walk in my statutes, and execute my ordinances, and keep all my commandments to walk in them: then will I perform my word with thee, which I have spoken unto David thy father.

13 And I will dwell in the midst of the children of Israel, and I will not forsake my people Israel.

14 So did Solomon build the house, and finish it.

15 And he built the walls of the house within with boards of cedar; from the floor of the house to where the walls touched the ceiling did he overlay it on the inside with wood; and he overlaid the floor of the house with boards of fir.

16 And he built the twenty cubits on the lower side of the house with boards of cedar, from the floor to the battlements; and he built it within, for the debir, for the holy of holies.

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17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar on the house within was carved with colocynths and opening flowers; all was cedar, no stone was seen.

19 And the debir in the house within did he prepare, to set therein the ark of the covenant of the Lord.

20 And the interior of the debir was twenty cubits in length, and twenty cubits in breadth, and twenty cubits was its height: and he overlaid it with pure gold; and he overlaid the altar with cedar-wood.

21 And Solomon overlaid the house within with pure gold: and he barred by means of chains of gold the front of the debir; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until all the house was finished: also the whole altar that was before the debir did he overlay with gold.

23 And within the debir he made two cherubims of oleaster-wood, each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: [there were] ten cubits from the uttermost part of the one wing unto the uttermost part of the other.

25 And the other cherub was also ten cubits: both the cherubim were of one measure and one form.

26 The height of the one cherub was ten cubits, and so that of the other cherub.

27 And he set the cherubim within the innermost part of the house: and they spread forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings toward the middle of the house touched one another.

28 And he overlaid the cherubim with gold.

29 And on all the wall of the house round about he carved figures of cherubim and palm-trees and opening flowers, in the debir and in the temple.

30 And the floor of the house he overlaid with gold for the debir and for the temple.

31 And for the entrance of the debir he made doors of oleaster-wood: the lintel with the side-posts forming five sides.

32 And also upon the two doors of oleaster-wood he carved figures of cherubim and palm-trees and opening flowers, and overlaid them with gold, and spread the gold, by beating, upon the cherubim, and upon the palm-trees.

33 So also made he for the entrance of the temple door-posts of oleaster-wood in shape of a square;

34 And two doors of fir-wood: the one door having two leaves which were folding, and the other door having two leaves which were folding.

35 And he carved thereon cherubim, and palm-trees and opening flowers: and he overlaid them with gold fitting upon the carved work.

36 And he built the inner court of three rows of hewn stone, and one row of cedar beams.

37 In the fourth year was the foundation of the house of the Lord laid, in the month Ziv;

38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all its parts, and according to all its requirements. So was he building it seven years.

1 KINGS (MELAKHIM) CHAPTER 7

1 But his own house was Solomon building thirteen years, and then he finished all his house.

2 He built also the house of the forest of Lebanon: a hundred cubits was its length, and fifty cubits was its breadth, and thirty cubits was its height, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above over the beams, that lay on the forty-five pillars, fifteen in a row.

4 And there were window-spaces in three rows, and windows were opposite each other in three ranks.

5 And all the entrances and door-posts formed a square in shape: and windows were opposite windows in three ranks.

6 And he made a porch of pillars: fifty cubits was its length, and thirty cubits its breadth; and the porch was before them; and the other pillars with an entablature before them.

7 Then he made a porch for the throne where he might judge, the porch of judgment: and it was covered with cedar from one side of the floor to the other.

8 And his house where he dwelt in another court within the porch, was of the like work: and Solomon made also a house for Pharaoh's daughter, whom he had taken for wife, like unto this porch.

9 All these were of heavy stones, hewn after a fixed measure, sawed with the saw inside and outside, even from the foundation unto the coping, and from the outside unto the great court.

10 And the foundation was of heavy stones, large stones, stones of ten cubits, and stones of eight cubits.

11 And above were heavy stones, hewn after a fixed measure, and cedars.

12 And the great court round about was of three rows of hewn stones, and one row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.

13 And king Solomon sent and fetched Hiram out of Tyre.

14 He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in copper: and he was filled with wisdom, and understanding, and knowledge, to make every work in copper; and he came to king Solomon, and did all his work.

15 And he cast two pillars of copper, eighteen cubits was the height of the one pillar; and a line of twelve cubits did encompass the second pillar.

16 And he made two capitals, to set upon the tops of the pillars, of molten copper; five cubits was the height of the one capital, and five cubits was the height of the other capital;

17 And nets of checker-work, and wreaths of chain-work, for the capitals which were upon the top of the pillars; seven for the one capital, and seven for the other capital.

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18 And he made the pillars, so that two rows of pomegranates were round about upon the one net-work, to cover the capitals that were upon the top: and the same he made for the other capital.

19 And the capitals, that were upon the top of the pillars, furnished with lily-work, [as] those in the porch, were four cubits.

20 And the capitals upon the two pillars rose also above, close by the rounding which was on the side of the network: and the pomegranates were two hundred, in rows round about, upon either capital.

21 And he set up the pillars for the porch of the temple; and he set up the right pillar, and called its name Yachin; and he set up the left pillar, and called its name Boaz.

22 And upon the top of the pillars there was lily-work: and so was finished the work of the pillars.

23 And he made the molten sea, ten cubits from the one brim to the other, rounded all about, and it was five cubits in height: and a line of thirty cubits did encompass it round about.

24 And colocynth-shaped knobs were under its brim round about encompassing it, ten in a cubit, encircling the sea round about: the colocynths were in two rows, and were cast [with it] when it was cast.

25 It was standing upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was resting above upon them, and all their hinder parts were inward.

26 And its thickness was a hand's breadth, and its brim was wrought like the brim of a cup, with lily-buds: it could contain two thousand baths.

27 And he made ten bases of copper: four cubits was the length of each one base, and four cubits its breadth, and three cubits its height.

28 And this was the workmanship of the bases: They had borders, and the borders were between the corner ledges;

29 And on the borders that were between the ledges were lions, oxen, and cherubim; and upon the corner ledges it was thus also above; and likewise beneath the lions and oxen were pendant wreaths of plated work.

30 And every base had four copper wheels, and axles of copper; and its four corners had undersetters; under the laver were the undersetters cast on; at the side of each were pendants.

31 And its mouth was within the capital and above a cubit in height; but the mouth of this was rounded after the work of the base, a cubit and a half cubit; and also upon its mouth were carvings; and their borders were square, not rounded.

32 And the four wheels were under the borders; and the axletrees of the wheels were joined to the base: and the height of each one wheel was a cubit and a half cubit.

33 And the workmanship of the wheels was like the workmanship of a chariot-wheel: their axletrees, and their naves, and their felloes, and their spokes, were all cast.

34 And there were four undersetters to the four corners of each one base; the undersetters were of one piece with the base itself.

35 And on the top of the base was a rounded compass of half a cubit high: and on the top of the base were its side-ledges; and its borders were of one piece with itself.

36 And he engraved on the plates of its side-ledges and on its borders, cherubim, lions, and palm-trees: and in the open space of every one were pendant wreaths round about.

37 After this manner did he make the ten bases: one casting, one measure, one form, was there for all of them.

38 Then made he ten lavers of copper; forty baths could each one laver contain; every laver was four cubits: each one laver was upon each one base of the ten bases.

39 And he put the bases, five on the right side of the house, and five on the left side of the house: and the sea he set on the right side of the house eastward opposite the south.

40 And Hiram made the lavers, and the shovels, and the basins; so Hiram made an end of doing all the work that he made for king Solomon for the house of the Lord.

41 The two pillars, and the two bowl-shaped capitals that were on the top of the two pillars; and the two net-works, to cover the two bowl-shaped capitals which were upon the top of the pillars;

42 And the four hundred pomegranates for the two net-works, two rows of pomegranates for each one net-work, to cover the two bowl-shaped, capitals that were upon the front of the pillars;

43 And the ten bases, and the ten lavers upon the bases;

44 And the one sea, and the twelve oxen under the sea;

45 And the pots, and the shovels, and the basins; and all these vessels, which Hiram had made for king Solomon for the house of the Lord, were of polished copper.

46 In the plain of Jordan did the king cast them, in the clay-ground between Succoth and Zarethan.

47 And Solomon set down all the vessels [unweighed], because they were exceedingly many: the weight of the copper was not inquired into.

48 And Solomon made all the vessels that pertained unto the house of the Lord: The altar of gold, and the table whereupon the show-bread was, of gold,

49 And the candlesticks, five on the right side, and five on the left, before the debir, of pure gold, with the flowers, and the lamps, and the tongs of gold,

50 And the bowls, and the knives, and the basins, and the spoons, and the censers of pure gold; and the hinges, for the doors of the inner house, for the holy of holies, for the doors of the house, and for the temple, [were] of gold.

51 And so was ended all the work that king Solomon made for the house of the Lord: and Solomon brought in the things sanctified by David his father, the silver, and the gold, and the vessels, [and] he placed [these] in the treasuries of the house of the Lord.

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1 KINGS (MELAKHIM) CHAPTER 8

1 Then did Solomon assemble the elders of Israel, and all the heads of the tribes, the princes of the divisions of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle: even these did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the Lord unto its place, into the debir of the house, into the most holy place, under the wings of the cherubim.

7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and its staves from above.

8 And they had made the staves so long, that the ends of the staves were seen out in the holy place in the front of the debir, but they were not seen without; and they have remained there until this day.

9 There was nothing in the ark save the two tables of stone, which Moses had placed therein at Horeb, where the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord:

11 And the priests were not able to stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.

12 Then said Solomon, The Lord said that he would dwell in the thick darkness.

13 I have indeed built a dwelling-house for thee, a settled place for thy abode for ever.

14 And the king turned his face about, and blessed all the congregation of Israel; and all the congregation of Israel was standing;

15 And he said, Blessed be the Lord, the God of Israel, who spoke with his mouth unto David my father, and hath with his hand fulfilled it, when he said,

16 Since the day that I brought forth my people Israel out of Egypt, I did not make choice of any city out of all the tribes of Israel to build a house, that my name might be therein; but I made choice of David to be over my people Israel.

17 And it was in the heart of David my father to build a house for the name of the Lord, the God of Israel.

18 But the Lord said unto David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart:

19 Nevertheless, thou shalt not thyself build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord hath fulfilled his word that he hath spoken: and I am risen up in the room of David my father, and I sit on the throne of Israel, as the Lord hath spoken, and I have built the house for the name of the Lord the God of Israel.

21 And I have assigned there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them forth out of the land of Egypt.

22 And Solomon now placed himself before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven;

23 And he said, O Lord, the God of Israel, there is no god like thee, in the heavens above, and on the earth beneath, thou who keepest the covenant and the kindness for thy servants that walk before thee with all their heart;

24 Who hast kept for thy servant David my father what thou hadst promised him; and thou spokest with thy mouth, and hast fulfilled it with thy hand, as it is this day.

25 And now, O Lord, the God of Israel, keep for thy servant David my father what thou hast spoken concerning him, saying, There shall never fail thee a man in my sight who sitteth on the throne of Israel; if thy children but take heed to their way to walk before me, as thou hast walked before me.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou hast spoken unto thy servant David my father.

27 For in truth will God then dwell on the earth? behold, the heavens and the heavens of heavens cannot contain thee: how much less then this house that I have built!

28 Yet wilt thou turn thy regard unto the prayer of thy servant, and to his supplication, O Lord my God, to listen unto the entreaty and unto the prayer, which thy servant prayeth before thee today;

29 That thy eyes may be open toward this house night and day, toward the place of which thou hast said, My name shall be there; that thou mayest listen unto the prayer which thy servant shall pray at this place.

30 And listen thou to the supplication of thy servant, and of thy people Israel, which they will pray at this place: and oh, do thou hear in heaven thy dwelling-place; and hear, and forgive.

31 If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thy altar in this house:

32 Then do thou hear in heaven, and act, and judge thy servants, by condemning the wicked, to bring his way upon his head; and by justifying the righteous, to give him according to his righteousness.

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33 When thy people Israel are struck down before the enemy, because they have sinned against thee, and they return then to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then do thou hear in heaven, and forgive the sin of thy people Israel, and cause them to return unto the land which thou hast given unto their fathers.

35 When the heavens be shut up, and there be no rain, because they have sinned against thee, and they pray toward this place, and confess thy name, and turn from their sin, because thou hast afflicted them:

36 Then do thou hear in heaven, and forgive the sin of thy servants, and of thy people Israel; for thou wilt teach them the good way wherein they should walk; and give then rain upon thy land, which thou hast given to thy people for an inheritance.

37 If there be a famine in the land, if there be pestilence, blasting, mildew, or if there be locust, caterpillar, if their enemy besiege them in the land of their gates; at whatsoever plague, whatsoever sickness;

38 What prayer and supplication soever be made by any man, of all thy people Israel, when they shall be conscious every man of the plague of his own heart, and he then spread forth his hands toward this house:

39 Then do thou hear in heaven the place of thy dwelling, and forgive, and act, and give to every man in accordance with all his ways, as thou mayest know his heart; for thou, thyself alone, knowest the heart of all the children of men;

40 In order that they may fear thee all the days that they live on the face of the land which thou hast given unto our fathers.

41 But also to the stranger, who is not of thy people Israel, but cometh out of a far-off country for the sake of thy name;

42 For they will hear of thy great name, and of thy strong hand, and of thy outstretched arm; when he will come and pray at this house:

43 Mayest thou listen in heaven the place of thy dwelling, and do according to all that the stranger will call on thee for; in order that all the nations of the earth may know thy name, to fear thee, as [do] thy people Israel; and that they may understand that this house, which I have built, is called by thy name.

44 If thy people go out to battle against their enemy, on the way on which thou mayest send them, and they do pray unto the Lord in the direction of the city which thou hast chosen, and of the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and procure them justice.

46 If they sin against thee, [for there is no man that may not sin,] and thou be angry with them, and give them up before the enemy, so that their captors carry them away captive unto the land of the enemy, [be it] far or near;

47 And if they then take it to their heart in the land whither they have been carried captive, and repent, and make supplication unto thee in the land of their captors, saying, We have sinned, and have committed iniquity, we have acted wickedly;

48 And they return unto thee with all their heart, and with all their soul, in the land of their enemies, who have led them away captive, and they pray unto thee in the direction of their land, which thou hast given unto their fathers, of the city which thou hast chosen, and of the house which I have built for thy name:

49 Then hear thou in heaven the place of thy dwelling their prayer and their supplication, and procure them justice;

50 And forgive thy people for what they have sinned against thee, and all their transgressions whereby they have transgressed against thee, and cause them to find mercy before their captors, that they may have mercy on them;

51 For they are thy people, and thy heritage, whom thou hast brought forth out of Egypt, from the midst of the iron furnace;

52 That thy eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to listen unto them in all for which they call unto thee;

53 For thou hast separated them unto thee as a heritage from all the people of the earth, as thou spokest by the hand of Moses thy servant, when thou broughtest forth our fathers out of Egypt, O Lord Eternal.

54 And it happened, that, when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord from kneeling on his knees, with his hands spread out toward heaven.

55 And he stood up, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the Lord, who hath given rest unto his people Israel, in accordance with all that he hath spoken: [so that] there hath not failed one word of all his good promise, which he spoke by the hand of Moses his servant.

57 The Lord our God be with us, as he was with our fathers; oh may he not leave us, nor forsake us;

58 That he may incline our heart unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his ordinances, which he commanded our fathers.

59 And may these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he may maintain the cause of his servant, and the cause of his people Israel in their daily requirements;

60 In order that all the nations of the earth may know that the Lord is the [true] God, and none else.

61 Let your heart therefore be entire with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

62 And the king, and all Israel with him, offered sacrifices before the Lord.

63 And Solomon offered [as] the sacrifice of peace-offering which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. And thus did the king and all the children of Israel dedicate the house of the Lord.

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64 On the same day did the king hallow the interior of the court that was before the house of the Lord; for he prepared there the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings; because the copper altar that was before the Lord was too small to contain the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings.

65 And Solomon held at that time the feast, and all Israel with him, a great assembly, from the entrance of Chamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days.

66 On the eighth day he dismissed the people, and they blessed the king; and they went unto their tents joyful and glad of heart, because of all the good that the Lord had done for David his servant, and for Israel his people.

1 KINGS (MELAKHIM) CHAPTER 9

1 And it came to pass, when Solomon had finished building the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to execute:

2 That the Lord appeared to Solomon the second time, as he had appeared unto him at Gib'on.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast offered before me; I have hallowed this house, which thou hast built, to put my name there for ever; and my eyes and my heart shall be there at all times.

4 And as for thee, if thou wilt walk before me, as David thy father walked, in integrity of heart, and in rectitude, to do in accordance with all that I have commanded thee, [and] wilt keep my statutes and my ordinances:

5 Then will I establish the throne of thy kingdom over Israel for ever; as I have spoken concerning David thy father, saying, There shall never fail thee a man upon the throne of Israel.

6 But if ye will at all turn away, ye or your children, from following me, and will not keep my commandments [and] my statutes which I have set before you, and go and serve other gods, and bow down to them:

7 Then will I cut off Israel from the face of the land which I have given them; and the house, which I have hallowed unto my name, will I cast away from my sight; and Israel shall be a proverb and a by-word among all the nations;

8 And at this house, [which] should be so exalted, every one that passeth by it shall be astonished, and shall hiss; and men will say, Why hath the Lord done thus unto this land, and unto this house?

9 And they shall say, For the cause that they forsook the Lord their God, who had brought forth their fathers out of the land of Egypt, and took hold of other gods, and bowed down to them, and served them: therefore hath the Lord brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house,

11 (Now Hiram the king of Tyre had supplied Solomon with cedar-trees and fir- trees, and with gold, according to all his desire,) that king Solomon then gave to Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; but they were not right in his eyes.

13 And he said, What kind of cities are these which thou hast given me, my brother? And he called them, The land of Cabul, until this day.

14 And Hiram sent to the king one hundred and twenty talents of gold.

15 And this is the manner of the levy which king Solomon raised, to build the house of the Lord, and his own house, and the Millo, and the wall of Jerusalem, and Chazor, and Megiddo, and Gezer.

16 (Pharaoh king of Egypt had gone up, and captured Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it as a marriage-present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and lower Beth-choron,

18 And Ba'alath, and Thadmor in the wilderness, in the land,

19 And all the treasure-cities that Solomon had, and the cities for the chariots, and the cities for the horsemen, and the [other] desire of Solomon which he desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.)

20 All the people that were left of the Emorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel had not been able utterly to destroy, these did Solomon levy as tributary laborers until this day.

22 Yet of the children of Israel did Solomon make no one a bond-man; but they were the men of war, and his servants, and his princes, and his captains, and the officers of his chariots, and of his horsemen.

23 These [also] were the chiefs of the superintendents that were over Solomon's work, five hundred and fifty, who ruled over the people that wrought on the work.

24 But Pharaoh's daughter came up out of the city of David unto her house which he had built for her: then did he build the Millo.

25 And Solomon did offer three times in every year burnt-offerings and peace-offerings upon the altar which he had built unto the Lord, and he burnt incense upon the one that was before the Lord. So he finished the house.

26 And king Solomon made a ship in 'Ezyon-geber, which is near Eloth, on the shore of the Red Sea, in the land of Edom.

27 And Hiram sent in the ship his servants, seamen, that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from there gold, four hundred and twenty talents, and brought it to king Solomon.

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1 KINGS (MELAKHIM) CHAPTER 10

1 And when the queen of Sheba heard of the fame of Solomon in connection with the name of the Lord, she came to prove him with riddles.

2 And she came to Jerusalem with an exceedingly great train, with camels bearing spices, and gold in great abundance, and precious stones: and when she was come to Solomon, she spoke with him of all that was on her heart.

3 And Solomon solved [for] her all her questions: nothing remained hidden from the king, which he did not tell her.

4 And when the queen of Sheba saw all Solomon's wisdom, and the house that he had built,

5 And the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord: there was no more spirit in her.

6 And she said to the king, The truth only was the word that I heard in my own land of thy acts and of thy wisdom.

7 And I believed not in the words, until I came, and my eyes saw [all]: and, behold, the half hath not been told me; thou excellest in wisdom and prosperity the report which I have heard.

8 Happy are thy men, happy are these thy servants, who stand before thee continually, who hear thy wisdom.

9 Blessed be the Lord thy God, who hath had delight in thee, to place thee on the throne of Israel; because the Lord loveth Israel for ever, therefore hath he made thee king, to do justice and righteousness.

10 And she gave to the king one hundred and twenty talents of gold, and of spices a very great store, and precious stones: there came no more spices in such abundance as these which the queen of Sheba gave to king Solomon.

11 And also the ship of Hiram, that fetched gold from Ophir, brought in from Ophir in great abundance sandal-wood and precious stones.

12 And the king made of the sandal-wood a railing for the house of the Lord, and for the king's house, and harps and psalteries for the singers: there came no such sandal-wood, nor was it seen [again] until this day.

13 And king Solomon gave unto the queen of Sheba all her pleasure, whatsoever she asked, beside what Solomon gave her of his royal bounty. So she turned about and went to her own country, she and her servants.

14 Now the weight of the gold that came to Solomon in one year was six hundred and sixty and six talents of gold,

15 Beside [what he had] of the traveling tradesmen, and of the traffic of the merchants, and of the kings of confederate nations, and of the governors of the country.

16 And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold he used for each one target.

17 And [he made] three hundred shields of beaten gold; three manehs of gold he used for each one shield: and the king put them in the house of the forest of Lebanon.

18 The king also made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and there was a round top on the throne behind; and there were arms on either side on the place of the seat, and two lions stood beside the arms.

20 And twelve lions stood there upon the six steps on both sides: there was not the like made in any other kingdom.

21 And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was not valued in the days of Solomon at the least.

22 For the king had a Tharshish-ship at sea with the ship of Hiram: once in three years the Tharshish-ship used to come home, laden with gold, and silver, ivory, and apes, and peacocks.

23 And king Solomon became greater than all the kings of the earth for riches and for wisdom.

24 And [men of] all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules: and so year by year.

26 And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he quartered in the cities for chariots, and near the king at Jerusalem.

27 And the king rendered the silver in Jerusalem like stones, and the cedars he rendered like the sycamore-trees that are in the lowlands, for abundance.

28 And Solomon had horses brought out of Egypt; and a company of the king's merchants bought a quantity at a price.

29 And a chariot-team came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

1 KINGS (MELAKHIM) CHAPTER 11

1 But king Solomon loved many strange women, beside the daughter of Pharaoh, women of the Moabites, 'Ammonites, Edomites, Zidonians, and Hittites.

2 From the nations concerning which the Lord had said unto the children of Israel, Ye shall not go in among them, nor shall they come in among you; surely they will turn away your heart after their gods: unto these Solomon did cleave to love them.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 And it came to pass, at the time that Solomon was old, that his wives turned away his heart after other gods; and his heart was not undivided with the Lord his God, like the heart of David his father.

5 And Solomon went after 'Ashtoreth the divinity of the Zidonians, and after Milcom the abomination of the 'Ammonites.

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6 And Solomon did what is evil in the eyes of the Lord, and went not fully after the Lord, like David his father.

7 Then did Solomon build a high-place for Kemosh, the abomination of Moab, on the mount that is before Jerusalem, and for Molech, the abomination of the children of 'Ammon.

8 And so did he for all his strange wives, who burnt incense and sacrificed unto their gods.

9 And the Lord was angry with Solomon; because his heart was turned away from the Lord the God of Israel, who had appeared unto him twice;

10 And had commanded him concerning this thing, that he should not go after other gods; but he did not keep that which the Lord had commanded.

11 And the Lord said unto Solomon, Forasmuch as this is in thy mind, and thou hast not kept my covenant and my statutes, which I commanded concerning thee: I will surely rend the kingdom from thee, and will give it to thy servant.

12 Nevertheless in thy days will I not do it, for the sake of David thy father; [but] out of the hand of thy son will I rend it.

13 Still all the kingdom will I not rend away: one tribe will I give to thy son on account of David my servant, and on account of Jerusalem which I have chosen.

14 And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

15 It came to pass, namely, when David was in Edom, when Joab the captain of the army was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; but Hadad was then yet a young lad.

18 And they arose from Midian, and came to Paran; and they took [some] men with them from Paran, and came to Egypt, unto Pharaoh the king of Egypt; who gave him a house, and decreed him a support, and gave him land.

19 And Hadad found great favor in the eyes of Pharaoh, so that he gave him for wife the sister of his own wife, the sister of Thachpeness the queen.

20 And the sister of Thachpeness bore him Genubath his son, whom Thachpeness brought up in Pharaoh's house; and Genubath remained in Pharaoh's house among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the army was dead: Hadad said to Pharaoh, Dismiss me, that I may go to my own country.

22 Then said Pharaoh unto him, But what dost thou lack with me, that, behold, thou seekest to go to thy own country? And he answered, Nothing: nevertheless thou must let me go away.

23 And God stirred him up [another] adversary, Rezon the son of Elyada', who had fled from Hadad'ezer the king of Zobah his lord;

24 And he gathered around him some men, and became captain over a band, when David slew those [of Zobah]; and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

26 Also Jerobo'am the son of Nebat, an Ephrathite of Zeredah, the name of whose mother was Zeru'ah, a widow woman, was a servant of Solomon, and he lifted up his hand against the king.

27 And this was the occasion that he lifted up his hand against the king: Solomon built up the Millo, and closed up the breach of the city of David his father.

28 And the man Jerobo'am was a mighty man of valor: and Solomon seeing the young man that he was [also] an industrious worker, he appointed him over all the charge of the house of Joseph.

29 And it came to pass at that time when Jerobo'am went out of Jerusalem, that the prophet Achiyah the Shilonite found him on the way; and he had clad himself with a new garment; and these two were alone by themselves in the field;

30 And Achiyah caught hold of the new garment that was on him, and rent it in twelve pieces;

31 And he said to Jerobo'am, Take thee ten pieces; for thus hath said the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and I will give to thee the ten tribes;

32 But the one tribe shall remain for him, on account of my servant David, and on account of Jerusalem, the city which I have chosen out of all the tribes of Israel;

33 For the cause that they have forsaken me, and have bowed down to 'Ashtoreth the divinity of the Zidonians, to Kemosh the god of Moab, and to Milcom the god of the children of 'Ammon, and have not walked in my ways, to do what is right in my eyes, and my statutes and my ordinances, like David his father.

34 Nevertheless will I not take the whole kingdom out of his hand; but I will let him remain prince all the days of his life for the sake of David my servant, whom I chose, who kept my commandments and my statutes;

35 But I will take the kingdom out of the hand of his son, and I will give it unto thee, even the ten tribes.

36 And unto his son will I give one tribe; so that there may remain a government for David my servant at all times before me in Jerusalem, the city which I have chosen for me, to put my name there.

37 But thee will I take, and thou shalt reign over all that thy soul may long for; and thou shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I shall command thee, and wilt walk in my ways, and do what is right in my eyes, to keep my statutes and my commandments, as David my servant did: that I will be with thee, and build thee a permanent house, as I have built for David, and I will give Israel unto thee.

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39 And I will afflict the seed of David for this; but not for all times.

40 Solomon thereupon sought to put Jerobo'am to death; but Jerobo'am arose, and fled into Egypt, unto Shishak the king of Egypt, and remained in Egypt until the death of Solomon.

41 And the rest of the acts of Solomon, and all that he did and his wisdom, behold, they are written in the book of the history of Solomon.

42 And the days that Solomon reigned in Jerusalem over all Israel were forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father; and Rehobo'am his son became king in his stead.

1 KINGS (MELAKHIM) CHAPTER 12

1 And Rehobo'am went to Shechem; for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jerobo'am the son of Nebat, heard of it, (but he was yet in Egypt, whither he was fled from the presence of king Solomon, and Jerobo'am dwelt in Egypt;

3 And they had sent and called him;) that Jerobo'am and all the congregation of Israel came, and spoke unto Rehobo'am, saying,

4 Thy father made our yoke hard; but do thou now make lighter the hard service of thy father, and his heavy yoke which he put upon us, and we will serve thee.

5 And he said unto them, Go away yet for three days, and then return to me. And the people went away.

6 Then consulted king Rehobo'am with the old men, that had stood before Solomon his father while he yet lived, and said, How do ye advise that I should give an answer to this people?

7 And they spoke unto him, saying, If thou wilt this day be a servant unto this people, and wilt serve them, and be attentive to them, and speak to them good words; then will they be servants unto thee for all times.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, those who stood before him:

9 And he said unto them, What do you counsel how we should give an answer to this people, who have spoken to me, saying, Make lighter the yoke which thy father did put upon us?

10 Then spoke unto him the young men that were grown up with him, saying, Thus must thou say unto this people that have spoken unto thee, saying, Thy father made our yoke heavy, but do thou make it lighter unto us: thus must thou speak unto them, My little finger is thicker than my father's loins.

11 And now, if my father hath burdened you with a heavy yoke, I will even add to your yoke; if my father hath chastised you with whips, then will I chastise you with scorpion-thorns.

12 When now Jerobo'am and all the people came to Rehobo'am on the third day, as the king had spoken, saying, Return to me on the third day.

13 The king answered the people harshly, and forsook the old men's counsel that they had advised him;

14 And he spoke to them after the counsel of the young men, saying, My father made your yoke heavy, and I will even add to your yoke; my father chastised you with whips, but I will chastise you with scorpion-thorns.

15 Thus the king hearkened not unto the people; for it was so brought about from the Lord, in order that he might fulfill his word, which the Lord had spoken by means of Achiyah the Shilonite unto Jerobo'am the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people gave the king an answer saying, What portion have we in David? nor have we an inheritance in the son of Jesse; to your tents, O Israel: now see to thy own house, David. So did Israel go away unto their tents.

17 But as for the children of Israel who dwelt in the cities of Judah, over them did Rehobo'am reign.

18 Then sent king Rehobo'am Adoram, who was over the tribute; but all Israel stoned him with stones, that he died. Therefore king Rehobo'am made speed with all his might to get up into his chariot, to flee to Jerusalem.

19 So did Israel rebel against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jerobo'am was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, save the tribe of Judah alone.

21 And when Rehobo'am was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and eighty thousand chosen men, warriors, to fight against the house of Israel, to bring back the kingdom to Rehobo'am the son of Solomon.

22 But the word of God came unto Shema'yah the man of God, saying,

23 Say unto Rehobo'am, the son of Solomon, the king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus hath said the Lord, Ye shall not go up, nor fight with your brethren the children of Israel: return every man to his house; for from me hath this thing been brought about. And they hearkened to the word of the Lord, and returned to go home, according to the word of the Lord.

25 And Jerobo'am built Shechem in the mountain of Ephraim, and dwelt therein; and he went out from there and built Penuel.

26 And Jerobo'am said in his heart, Now may the kingdom return to the house of David:

27 If this people go up to prepare sacrifices in the house of the Lord at Jerusalem, then may the heart of this people turn again unto their Lord, even unto Rehobo'am the king of Judah, and they might kill me, and return to Rehobo'am the king of Judah.

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28 Whereupon the king took counsel, and he made two calves of gold, and said unto the people, You have been long enough going up to Jerusalem: behold, here are thy gods, O Israel, which have brought thee up out of the land of Egypt.

29 And he placed the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin; and the people went before the one, as far as Dan.

31 And he made a house of the high-places, and made priests of the lowest of the people, who were not of the sons of Levi.

32 And Jerobo'am made a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar; so did he in Beth-el, sacrificing unto the calves that he had made: and he stationed at Beth-el the priests of the high-places whom he had made.

33 So he offered upon the altar which he had made in Beth-el on the fifteenth day of the eighth month, in the month which he had falsely devised of his own heart; and he ordained a feast unto the children of Israel, and he went up to the altar, to burn incense.

1 KINGS (MELAKHIM) CHAPTER 13

1 And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: while Jerobo'am was standing upon the altar to burn incense.

2 And he called out against the altar by the word of the Lord, and he said, O altar, altar, thus hath said the Lord, Behold, a child shall be born unto the house of David, Josiah by name, and he shall sacrifice upon thee the priests of the high-places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave on the same day a token, saying, This is the token that the Lord hath spoken, Behold, the altar shall be rent, and the ashes which are upon it shall be spilled about.

4 And it came to pass, when the king heard the word of the man of God, which he had called out against the altar in Beth-el, that Jerobo'am stretched forth his hand from off the altar, saying, Seize him. And his hand, which he had put forth against him, dried up, so that he could not draw it back to himself.

5 The altar also was rent, and the ashes were spilled about from the altar, according to the token which the man of God had given by the word of the Lord.

6 And the king commenced and said unto the man of God, Offer but entreaty before the Lord thy God, and pray in behalf of me, that my hand may return to me again. And the man of God offered his entreaty before the Lord, and the king's hand returned to him again, and became as it was before.

7 And the king spoke unto the man of God, Come home with me, and take some refreshment, and I will give thee a present.

8 But the man of God said unto the king, If thou wert to give me the half of thy house, I would not go in with thee, neither would I eat bread nor drink water in this place;

9 For so was it charged me by the word of the Lord, saying, Thou shalt not eat bread, nor drink water, nor return by the way that thou camest.

10 So he went by another way, and returned not by the way on which he was come to Beth-el.

11 Now there dwelt a certain old prophet in Beth-el; and his son came and told him all the deed that the man of God had done that day in Beth-el: the words [also] which he had spoken unto the king, these too they told to their father.

12 And their father spoke unto them, What way did he go? His sons however had seen what way had gone the man of God, who had come from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode away thereon,

14 And he went after the man of God, and found him sitting under the oak; and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15 Then said he unto him, Come with me home, and eat bread.

16 And he said, I cannot return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place;

17 For a command came to me by the word of the Lord, Thou shalt not eat bread nor drink water there; thou shalt not return to go by the way [also] by which thou camest.

18 And he said unto him, I also am a prophet like thee; and an angel spoke unto me by the word of the Lord, saying, Bring him back with thee unto thy house, that he may eat bread and drink water. But he lied unto him.

19 So he returned with him, and ate bread in his house, and drank water.

20 And it came to pass, as they were sitting at the table, That the word of the Lord came unto the prophet who had brought him back;

21 And he called unto the man of God that was come from Judah, saying, Thus hath said the Lord, Forasmuch as thou hast disobeyed the order of the Lord, and hast not kept the commandment which the Lord thy God had commanded thee;

22 But didst return, and hast eaten bread and drunk water in the place, of which he had spoken to thee, Thou shalt not eat bread, nor drink water: thy dead body shall not come unto the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, [to wit,] for the prophet whom he had brought back.

24 And when he was gone, a lion met him on the way, and slew him; and his corpse remained cast down on the way, and the ass stood by it, the lion also stood by the corpse.

25 And, behold, men passed by, and saw the corpse cast down on the way, and the lion standing by the corpse; and they came and spoke of it in the city where the old prophet dwelt.

26 And when the prophet that had brought him back from the way heard it, he said, It is the man of God who was disobedient unto the order of the Lord; wherefore the Lord hath given him up unto the lion, who hath torn him, and

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slain him, according to the word of the Lord, which he had spoken unto him.

27 And he spoke to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his corpse cast down on the way, and the ass and the lion standing by the corpse: the lion had not eaten the corpse, nor torn the ass.

29 And the prophet took up the corpse of the man of God, and laid it upon the ass, and brought it back; and he came to the city of the old prophet, to lament for, and to bury him.

30 And he laid his corpse in his own sepulchre; and they lamented over him, "Alas, my brother!"

31 And it came to pass, after he had buried him, that he spoke to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; beside his bones lay ye my bones;

32 For the thing which he called out by the word of the Lord against the altar which is in Beth-el, and against all the houses of the high-places which are in the cities of Samaria, will surely come to pass.

33 After this event Jerobo'am returned not from his evil way; but made again of the lowest of the people priests of the high-places: whosoever desired it, he consecrated, that he might become one of the priests of the high-places.

34 And he became through this thing the cause of sin unto the house of Jerobo'am, and to cause that it was blotted out, and destroyed from off the face of the earth.

1 KINGS (MELAKHIM) CHAPTER 14

1 At that time Abiyah the son of Jerobo'am fell sick.

2 And Jerobo'am said to his wife, Arise, I pray thee, and disguise thyself, that people may not know that thou art the wife of Jerobo'am; and go to Shiloh: behold, there is Achiyahu the prophet, who spoke of me that [I should become] king over this people.

3 And take with thee ten loaves of bread and spice-cakes, and a cruise of honey, and go to him: he will tell thee what is to become of the lad.

4 And Jerobo'am's wife did so, and arose, and went to Shiloh, and came to the house of Achiyahu. But Achiyahu was not able to see; for his eyes were set by reason of his high age.

5 And the Lord had said unto Achiyahu, Behold the wife of Jerobo'am is coming to inquire a word of thee about her son; for he is sick: thus and thus shalt thou speak unto her; for it will be, when she cometh in, that she will feign to be another.

6 And it happened, when Achiyahu heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jerobo'am; why is this, that thou feignest to be another? but I am sent to thee with a hard message.

7 Go, say to Jerobo'am, Thus hath said the Lord the God of Israel, Forasmuch as I exalted thee from the midst of the people, and made thee prince over my people Israel,

8 And I rent the kingdom away from the house of David, and gave it unto thee; whereas thou hast not been like my servant David, who kept my commandments, and who followed after me with all his heart, to do only what is right in my eyes;

9 And thou hast done more evil than all that were before thee; and thou art gone and hast made unto thyself other gods, and molten images, to provoke me to anger, and me hast thou cast behind thy back:

10 Therefore, behold, will I bring evil upon the house of Jerobo'am, and will cut off from Jerobo'am every male, [also] the guarded and fortified in Israel; and I will sweep out after the house of Jerobo'am as one sweepeth away the dung till there be nothing left of it.

11 Him that dieth of Jerobo'am in the city shall the dogs eat; and him that dieth in the field shall the fowls of the heavens eat; for the Lord hath spoken it.

12 But thou, arise now, go to thy own house: when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him; for this one alone shall come of Jerobo'am's [family] to the grave; because there hath been found in him some good thing toward the Lord the God of Israel in the house of Jerobo'am.

14 And the Lord will raise up unto himself a king over Israel, who shall cut off the house of Jerobo'am what is here this day, and what will be after this.

15 And the Lord will smite Israel, as the reed is shaken in the water, and he will pull up Israel out of this good land, which he gave to their fathers, and will scatter them on the other side of the river; because they have made their groves, provoking the Lord to anger.

16 And he will give Israel up for the sake of the sins of Jerobo'am, who did sin, and who induced Israel to sin.

17 And Jerobo'am's wife arose, and departed, and came to Thirzah; [and] as she came to the threshold of the door, the lad died:

18 And they buried him; and all Israel mourned for him, according to the word of the Lord, which he had spoken by the hand of his servant Achiyahu the prophet.

19 And the rest of the acts of Jerobo'am, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

20 And the days which Jerobo'am reigned were two and twenty years; and he slept with his fathers, and Nadab his son became king in his stead.

21 And Rehobo'am the son of Solomon reigned in Judah. Rehobo'am was forty and one years old when he became king, and seventeen years did he reign in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Na'amah the 'Ammonitess.

22 And Judah did what is evil in the eyes of the Lord, and they moved him to wrath more than all that their fathers had done, with their sins which they committed.

23 And they also built themselves high-places, and standing images, and groves, on every high hill, and under every green tree.

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24 And sodomites also were in the land: they acted in accordance with all the abominable deeds of the nations which the Lord had driven out before the children of Israel.

25 And it came to pass in the fifth year of king Rehobo'am, that Shishak the king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the Lord, and the treasures of the king's house; yea, every thing did he take away; and he took away all the shields of gold which Solomon had made.

27 And king Rehobo'am made in their stead shields of copper, and committed them for keeping into the hand of the chiefs of the runners, who kept guard at the door of the king's house.

28 And it happened whenever the king went into the house of the Lord, that the runners used to bear them, and carried them then back into the apartment of the runners.

29 And the rest of the acts of Rehobo'am, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

30 And there was war between Rehobo'am and Jerobo'am all the days.

31 And Rehobo'am slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Na'amah the 'Ammonitess. And Abiyam his son became king in his stead.

1 KINGS (MELAKHIM) CHAPTER 15

1 Now in the eighteenth year of king Jerobo'am the son of Nebat became Abiyam king over Judah.

2 Three years he reigned in Jerusalem. And his mother's name was Ma'achah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him; and his heart was not entire with the Lord his God, like the heart of David his father.

4 Nevertheless for the sake of David did the Lord his God give him a rule in Jerusalem, to set up his son after him, and to allow Jerusalem to exist.

5 Because David did what is right in the eyes of the Lord, and turned not aside from all that he had commanded him all the days of his life, save only in the matter of Uriyah the Hittite.

6 And there had been war between Rehobo'am and Jerobo'am all the days of his life.

7 And the rest of the acts of Abiyam, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah. And there was [also] war between Abiyam and Jerobo'am.

8 And Abiyam slept with his fathers; and they buried him in the city of David: and Assa his son became king in his stead.

9 And in the twentieth year of Jerobo'am the king of Israel became Assa king over Judah.

10 And forty and one years did he reign in Jerusalem. And the name of his mother was Ma'achah, the daughter of Abishalom.

11 And Assa did what is right in the eyes of the Lord, like David his father.

12 And he put away the sodomites out of the land, and removed all the idols which his fathers had made.

13 And also Ma'achah his mother, even her he removed from being queen; because she had made a scandalous image for the grove; and Assa cut down her scandalous image, and burnt it by the brook Kidron.

14 But the high-places were not removed; nevertheless Assa's heart was entire with the Lord all his days.

15 And he brought the things which his father had sanctified, and his own sanctified things, into the house of the Lord, silver, and gold, and vessels.

16 And there was war between Assa and Ba'sha the king of Israel all their days.

17 And Ba'sha the king of Israel went up against Judah, and built Ramah, in order not to suffer any one to go out or come in to Assa the king of Judah.

18 Then did Assa take all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and gave them into the hand of his servants; and king Assa sent them to Ben-hadad, the son of Tabrimmon, the son of Chesyon, the king of Syria, who dwelt in Damascus, saying,

19 A covenant is between me and thee, [as] between my father and thy father: behold, I have sent unto thee a present of silver and gold; go and do break thy covenant with Ba'sha the king of Israel, that he may withdraw from me.

20 And Ben-hadad hearkened unto king Assa, and sent the captains of the armies which he had against the cities of Israel, and smote 'Iyon, and Dan, and Abel-beth- ma'achah, and the whole of Kinneroth, with all the land of Naphtali.

21 And it came to pass, when Ba'sha heard this, that he left off the building of Ramah, and remained in Tirzah.

22 Then king Assa called together by proclamation all Judah, none being exempted: and they took away the stones of Ramah, and its timber, wherewith Ba'sha had built; and king Assa built with them Geba' of Benjamin, and Mizpah.

23 And the rest of all the acts of Assa, and all his mighty deeds, and all that he did, and the cities which he built, behold, they are written in the book of the chronicles of the kings of Judah. Nevertheless in the time of his old age he became diseased in his feet.

24 And Assa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son became king in his stead.

25 And Nadab the son of Jerobo'am became king over Israel in the second year of Assa the king of Judah; and he reigned over Israel two years.

26 And he did what is evil in the eyes of the Lord, and he walked in the way of his father, and in his sin wherewith he had induced Israel to sin.

27 And Ba'sha the son of Achiyah, of the house of Issachar, conspired against him; and Ba'sha smote him at Gibbethon, which belonged to the Philistines: while Nadab and all Israel were besieging Gibbethon.

28 And Ba'sha slew him in the third year of Assa the king of Judah, and became king in his stead.

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29 And it came to pass, when he reigned, that he smote all the house of Jerobo'am; he left not any that breathed unto Jerobo'am, until he had destroyed him, according to the word of the Lord, which he had spoken by his servant Achiyah the Shilonite;

30 Because of the sins of Jerobo'am which he had sinned, and through which he had induced Israel to sin, by his provoking wherewith he provoked the Lord the God of Israel to anger.

31 And the rest of the acts of Nadab, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

32 And there was war between Assa and Ba'sha the king of Israel all their days.

33 In the third year of Assa the king of Judah became Ba'sha the son of Achiyah king over all Israel, in Thirzah, [for] twenty and four years.

34 And he did what is evil in the eyes of the Lord, and walked in the way of Jerobo'am, and in his sin wherewith he had induced Israel to sin.

1 KINGS (MELAKHIM) CHAPTER 16

1 Then came the word of the Lord to Jehu the son of Chanani against Ba'sha, saying,

2 Forasmuch as I lifted thee up out of the dust, and I set thee as prince over my people Israel; and thou hast walked in the way of Jerobo'am, and hast induced my people Israel to sin, to provoke me to anger with their sins:

3 Behold, I will sweep out after Ba'sha, and after his house; and I will render thy house like the house of Jerobo'am the son of Nebat;

4 Him that dieth of Ba'sha in the city shall the dogs eat; and him that dieth of his in the field shall the fowls of the heavens eat.

5 And the rest of the acts of Ba'sha, and what he did, and his mighty deeds, behold, they are written in the book of the chronicles of the kings of Israel.

6 And Ba'sha slept with his fathers, and was buried in Thirzah: and Elah his son became king in his stead.

7 And also by the hand of Jehu the son of Chanani, the prophet, came the word of the Lord against Ba'sha, and against his house, both for all the evil that he did in the eyes of the Lord, to provoke him to anger with the work of his hands, thus being like the house of Jerobo'am; and because he had killed him.

8 In the twenty and sixth year of Assa the king of Judah became Elah the son of Ba'sha king over Israel in Thirzah, [for] two years.

9 And there conspired against him his servant Zimri, captain of half the chariots, as he was in Thirzah, drinking himself drunk in the house of Arza, who was set over the house in Thirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Assa the king of Judah, and became king in his stead.

11 And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Ba'sha: he left him not a single male, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri exterminate all the house of Ba'sha, according to the word of the Lord, which he had spoken against Ba'sha by the agency of Jehu the prophet,

13 For all the sins of Ba'sha, and the sins of Elah his son, by which they had sinned, and by which they had induced Israel to sin, to provoke the Lord the God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

15 In the twenty and seventh year of Assa the king of Judah did Zimri reign seven days in Thirzah: and the people were encamped against Gibbethon, which belonged to the Philistines.

16 And when the people that were encamped heard it said, Zimri hath conspired, and hath also slain the king: all Israel made 'Omri, the captain of the army, king over Israel on that day in the camp.

17 And 'Omri went up, and all Israel with him from Gibbethon, and they besieged Thirzah.

18 And it came to pass, when Zimri saw that the city was captured, that he went into the strong-hold of the king's house, and burnt the king's house over him with fire, and he died;

19 For his sins which he had sinned, in doing what is evil in the eyes of the Lord, to walk in the way of Jerobo'am, and in his sin which he did, to induce Israel to sin.

20 And the rest of the acts of Zimri, and his conspiracy that he contrived, behold, they are written in the book of the chronicles of the kings of Israel.

21 At that time were the people of Israel divided into two parts: one half of the people followed Thibni the son of Ginath, to make him king; and the other half followed 'Omri.

22 But the people that followed 'Omri prevailed against the people that followed Thibni the son of Ginath: and Thibni [also] died, and 'Omri became king.

23 In the thirty and first year of Assa the king of Judah became 'Omri king over Israel, [for] twelve years; in Thirzah he reigned six years.

24 And he bought the mount Samaria, of Shemer for two talents of silver, and built on the mount, and called the name of the city which he had built, after the name of Shemer, the Lord of the mount, Samaria.

25 And 'Omri did what is evil in the eyes of the Lord, and did worse than all that were before him.

26 And he walked in all the way of Jerobo'am the son of Nebat, and in his sin wherewith he induced Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27 Now the rest of the acts of 'Omri which he did, and his mighty deeds that he displayed, behold, they are written in the book of the chronicles of the kings of Israel.

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28 And 'Omri slept with his fathers, and was buried in Samaria: and Achab his son became king in his stead.

29 And Achab the son of 'omri became king over Israel in the thirty and eighth year of Assa the king of Judah; and Achab the son of 'Omri reigned over Israel in Samaria twenty and two years.

30 And Achab the son of 'Omri did what is evil in the eyes of the Lord more than all that had been before him.

31 And it came to pass, as if it had been too light a thing for him to walk in the sins of Jerobo'am the son of Nebat, that he took for wife Izebel the daughter of Ethba'al the king of the Zidonians, and went and served Ba'al, and worshipped him.

32 And he erected an altar for Ba'al in the house of Ba'al, which he had built in Samaria.

33 And Achab made a grove; and Achab did yet more, so as to provoke the Lord the God of Israel to anger, than all the kings of Israel that had been before him.

34 In his days did Chiel the Beth-elite build Jericho: with Abiram his first-born laid he the foundation thereof, and with Segub his youngest son set he up the gates thereof, according to the word of the Lord, which he had spoken by means of Joshua the son of Nun.

1 KINGS (MELAKHIM) CHAPTER 17

1 Then said Elijah the Tishbite, who was of the inhabitants of Gil'ad, unto Achab, As the Lord the God of Israel liveth, before whom I have stood, there shall not be in these years dew or rain, except according to my word.

2 And the word of the Lord came unto him, saying,

3 Go away from here, and turn thyself eastward, and hide thyself by the brook Kerith, which is to the east of the Jordan.

4 And it shall be, that out of the brook shalt thou drink; and the ravens have I ordained to sustain thee there.

5 And he went and did according to the word of the Lord; and he went and remained by the brook Kerith, that is to the east of the Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and out of the brook he used to drink.

7 And it came to pass after a while that the brook dried up; because there had been no rain in the land.

8 And the word of the Lord came unto him, saying,

9 Arise, go unto Zarephath, which belongeth to Zidon, and remain there: behold, I have ordained there a widow-woman to sustain thee.

10 So he arose and went to Zarephath; and when he came to the gate of the city, behold, there was there a widow-woman gathering sticks of wood: and he called her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she went to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

12 And she said, As the Lord thy God liveth, I have nothing baked, but a handful of meal in a jar, and a little oil in a cruise: and, behold, I am gathering a couple of sticks, that I may go in and prepare it for me and my son; and when we have eaten it, we shall have to die.

13 And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake at first, and bring it out unto me, and for thee and for thy son shalt thou prepare [something] afterward.

14 For thus hath said the Lord the God of Israel, The jar of meal shall not fail, neither shall the cruise of oil diminish, until the day that the Lord giveth rain upon the face of the earth.

15 And she went and did according to the word of Elijah: and she, and he, and her household, did eat [many] days.

16 The jar of meal failed not, nor did the cruise of oil diminish, according to the word of the Lord, which he had spoken through means of Elijah.

17 And it came to pass after these events, that the son of the woman, the mistress of the house, fell sick; and his sickness became very severe, until that at length there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O man of God? thou art come unto me to call my sin to remembrance, and to slay my son!

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the upper chamber, in which he abode, and he laid him upon his own bed.

20 And he called unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself out over the child three times, and called unto the Lord, and said, O Lord my God, let, I pray thee, the soul of this child return again within him.

22 And the Lord listened to the voice of Elijah: and the soul of the child returned into him, and he revived.

23 And Elijah took the child, and brought him down out of the upper chamber into the house, and gave him unto his mother; and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this do I know, that thou art a man of God, and the word of the Lord in thy mouth is truth.

1 KINGS (MELAKHIM) CHAPTER 18

1 And it lasted many days, when the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Achab; and I will give rain upon the face of the earth.

2 And Elijah went to show himself unto Achab; and the famine was grievous in Samaria.

3 And Achab called 'Obadiah, who was the superintendent of the house;—(now 'Obadiah feared the Lord greatly;

4 And it happened, when Izebel cut off the prophets of the Lord, that 'Obadiah took a hundred prophets, and hid them fifty each in one cave, and provided them with bread and water;)

5 And Achab said unto 'Obadiah, Go through the land, unto all the springs of water, and unto all the brooks, peradventure we may find grass and keep alive horse and mule, that we lose not all the cattle.

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6 So they divided between them the land to pass through it: Achab went one way by himself alone, and 'Obadiah went another way by himself alone.

7 And as 'Obadiah was on the way, behold, Elijah came toward him; and he recognized him, and fell on his face, and said, Art thou here indeed, my Lord Elijah?

8 And he said unto him, I am: go, say unto thy Lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Achab, to slay me?

10 As the Lord thy God liveth, there is not a nation or kingdom whither my Lord hath not sent to seek thee; and when they said, He is not here: he caused that kingdom and nation to take an oath, that no one could find thee.

11 And now thou sayest, Go, say unto thy Lord, Behold, here is Elijah.

12 And it may come to pass, that, when I go from thee, the spirit of the Lord may carry thee whither I know not; and when I come to inform Achab, and he cannot find thee, he will slay me; but I thy servant have feared the Lord from my youth.

13 Hath it not been told unto my Lord what I did when Izebel slew the prophets of the Lord, how I hid a hundred men of the prophets of the Lord, fifty each in one cave, and provided them with bread and water?

14 And now thou sayest, Go say to thy lord, Behold, Elijah is here: and he will slay me.

15 Then said Elijah, As the Lord of hosts liveth, before whom I have stood, surely today will I show myself unto him.

16 So 'Ohadiah went to meet Achab, and he told it to him; and Achab went to meet Elijah.

17 And it came to pass, when Achab saw Elijah, that Achab said unto him, Art thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, through your forsaking the commandments of the Lord, and because thou hast followed the Be'alim.

19 And now send, assemble unto me all Israel at Mount Carmel, and the prophets of Ba'al four hundred and fifty, and the prophets of the grove four hundred, who eat at the table of Izebel.

20 And Achab sent round among all the children of Israel, and he assembled the prophets at Mount Carmel.

21 And Elijah approached unto all the people, and said, How long halt ye between the two opinions? if the Lord be the God, follow him; and if Ba'al—follow him. And the people answered him not a word.

22 And Elijah said unto the people, I have been left a prophet of the Lord by myself alone; but the prophets of Ba'al are four hundred and fifty men.

23 Therefore let there be given unto us two bullocks; and let them choose for themselves the one bullock, and cut it in pieces, and lay it on wood, and put no fire to it: and I will prepare the other bullock, and lay it on wood, and put no fire to it.

24 And do ye call on the name of your god, and I will call on the name of the Lord: and it shall be that the God who answereth by fire, he shall be the [true] God. And all the people answered and said, The proposal is good.

25 And Elijah said unto the prophets of Ba'al, Choose you for yourselves the one bullock, and prepare it first; for ye are the many; and call on the name of your god, but put no fire to it.

26 And they took the bullock which he had given to them, and they prepared it; and they called on the name of Ba'al from morning even until noon, saying, O Ba'al, answer us; but there was no voice, nor any answer: and they danced about the altar which had been made.

27 And it came to pass at noon, that Elijah mocked at them, and said, Call with a loud voice; for he is a god; either he is holding council, or he is busy in some pursuit, or he is on a journey; or peradventure he sleepeth, and may thus awaken.

28 And they called with a loud voice and cut themselves after their custom with knives and spears, till the blood gushed out over them.

29 And it came to pass, when midday was past, that they practised their follies until near [the time of] the offering of the evening-sacrifice; but there was neither voice, nor any answer, nor any perceptible sound.

30 And Elijah said unto all the people, Come near unto me: and all the people came near unto him; and he repaired the altar of the Lord that had been torn down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord was come, saying, Israel shall be thy name.

32 And he built of the stones an altar in the name of the Lord; and he made a trench as great as would contain two seahs of seed round about the altar.

33 And he put in order the wood, and cut the bullock in pieces, and laid them on the wood,

34 And he said. Fill four jars with water; and they had to pour it on the burnt- offering, and on the wood: and he said, Do it the second time: and they did it the second time: and he said, Do it the third time; and they did it the third time.

35 And the water ran round about the altar; and the trench also he filled with water.

36 And it came to pass, at [the time of] the offering of the evening-sacrifice, that Elijah the prophet came near, and said, O Lord, God of Abraham, of Isaac, and of Israel, this day let it be known that thou art God in Israel, and that I am thy servant, and that at thy word I have done all these things.

37 Answer me, O Lord, answer me, and let all this people know that thou, O Lord, art the [true] God, and thou wilt [then] have turned their heart back again.

38 And there fell a fire of the Lord, and consumed the burnt-offering, and the wood, and the stones, and the dust; and the water also that was in the trench did it lick up.

39 And when all the people saw this, they fell on their faces; and they said, the Lord—he is the God; the Lord—he is the God.

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40 And Elijah said unto them, Seize the prophets of Ba'al; not one of them must escape; and they seized them: and Elijah brought them down to the brook Kishon, and slaughtered them there.

41 And Elijah said unto Achab, Go up, eat and drink; for there is a sound of abundance of rain.

42 So Achab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down toward the earth, and put his face between his knees;

43 And he said to his servant, Go up, I pray thee, look in the direction of the sea. And he went up, and looked, and said, Not the least [is visible]. And he said, Go again, seven times.

44 And it came to pass at the seventh time, that he said, Behold, there is a little cloud like a man's hand arising out of the sea. And he said, Go up, say unto Achab, Harness up [thy chariot], and come down, that the rain may not detain thee.

45 And it came to pass in the mean while, that the heavens were blackened with clouds and wind, and there was a great rain. And Achab rode, and went to Yizre'el.

46 And the inspiration of the Lord came over Elijah, and he girded up his loins; and he ran before Achab up to the entrance of Yizre'el.

1 KINGS (MELAKHIM) CHAPTER 19

1 And Achab told Izebel all that Elijah had done, and withal that he had slain all the prophets with the sword.

2 Then sent Izebel a messenger unto Elijah, saying, So may the gods do to me, and may they thus continue, if about this time tomorrow I do not render thy life as the life of any one of them.

3 And when he saw this, he arose, and went for his life, and came to Beer-sheba', which belongeth to Judah, and he left his young man there.

4 But he himself went forward into the wilderness a day's journey, and he came and sat down under a certain broom-bush: and he requested for himself to die; and he said, It is enough, now, O Lord, take away my soul; for I am not better than my fathers.

5 And he laid himself down and slept under a certain broom-bush, and, behold then, an angel was touching him, and said unto him, Arise, eat.

6 And he looked about, and, behold, there was at his head a cake baked on coals, and a cruise of water; and he ate and drank, and laid himself down again.

7 And the angel of the Lord came again, the second time, and touched him, and said, Arise, eat; because the journey is yet far for thee.

8 And he arose, and ate and drank; and he went on the strength of that eating forty days and forty nights unto the mount of God, Horeb.

9 And he came there unto a cave, and remained there over night: and, behold, the word of the Lord came to him, and said unto him, What dost thou here, Elijah?

10 And he said, I have been very zealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thy altars have they thrown down, and thy prophets have they slain with the sword: and I am left by myself alone, and they have sought my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the Lord: and, behold, the Lord passed by, and a wind, great and strong, rending the mountains, and breaking in pieces the rocks [went] before the Lord; but not in the wind was the Lord: and after the wind was an earthquake: but not in the earthquake was the Lord;

12 And after the earthquake was a fire; but not in the fire was the Lord; and after the fire was the sound of a soft whisper.

13 And it came to pass, when Elijah heard it, that he concealed his face in his mantle, and went out, and stood in the entrance of the cave: and, behold, there came a voice unto him, and said, What dost thou here, Elijah?

14 And he said, I have been very zealous for the Lord, the God of hosts; because the children of Israel have forsaken thy covenant, thy altars have they thrown down, and thy prophets have they slain with the sword: and I am left by myself alone, and they have sought my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus; and go, anoint Chazael to be king over Syria;

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha' the son of Shaphat of Abel-mecholah shalt thou anoint to be prophet in thy stead.

17 And it shall come to pass, that him that escapeth the sword of Chazael shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha' slay.

18 And I will leave in Israel seven thousand, all the knees which have not been bent unto Ba'al, and every mouth which hath not kissed him.

19 And he departed thence, and found Elisha' the son of Shaphat, who was ploughing; twelve yoke of oxen were before him, and he was with the twelfth: and Elijah passed up to him, and cast his mantle toward him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss but my father and my mother, and I will [then] follow thee: and he said unto him, Go, return; for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and with the instruments of the oxen he boiled the flesh for them, and he gave it unto the people, and they did eat; and then he arose, and went after Elijah, and ministered unto him.

1 KINGS (MELAKHIM) CHAPTER 20

1 And Ben-hadad the king of Syria assembled all his host together: and thirty and two kings were with him, and horses, and chariots; and he went up and besieged Samaria, and made war against it.

2 And he sent messengers to Achab the king of Israel into the city;

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3 And he said unto him, Thus hath said Ben-hadad, Thy silver and thy gold are mine; thy wives also and thy children, even the best, are mine.

4 And the king of Israel answered and said, According to thy word, my Lord, O king, thine am I, and all that I have.

5 And the messengers returned, and said, Thus hath said Ben-hadad, to say [to thee], I have indeed sent unto thee, saying, Thou shalt give unto me thy silver, and thy gold, and thy wives, and thy children;

6 Nevertheless, about this time tomorrow will I send my servants unto thee, and they shall search through thy house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thy eyes, they shall place it in their hand, and take it away.

7 Then did the king of Israel call for all the elders of the land, and said, Mark, I pray you, and see that this man seeketh mischief; for he hath sent unto me for my wives, and for my children, and for my silver, and for my gold, and I have not refused them to him.

8 And all the elders and all the people said unto him, Thou must not hearken, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Say to my lord the king, all that thou didst send for to thy servant at the first will I do; but this thing I am not able to do. And the messengers went away, and brought him word again.

10 And Ben-hadad then sent unto him, and said, May the gods do so unto me, and continue to do so, if the dust of Samaria shall suffice for handfuls for all the people that are in my train.

11 And the king of Israel answered and said, Speak, Let him that girdeth on the armor not boast himself as he that putteth it off.

12 And it came to pass, when he heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Get ready for the attack. And they got ready for the attack against the city.

13 And, behold, there approached a certain prophet unto Achab the king of Israel, and said, Thus hath said the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am the Lord.

14 And Achab said, By whom? And he said, Thus hath said the Lord, By means of the young men of the princes of the provinces. Then said he, Who shall order the battle? And he said, Thou.

15 He then numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, all the children of Israel, seven thousand strong.

16 And they went out at midday; while Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out at first; and Ben- hadad sent out, and they told him, saying, Some men are come out of Samaria.

18 And he said, If they be come out for peace, catch them alive; and if they be come out for war, alive must ye catch them.

19 So these, the young men of the princes of the provinces, came out of the city, with the army which followed them.

20 And they slew every one his man; and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and inflicted on the Syrians a great defeat.

22 And the prophet approached unto the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou hast to do; for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Gods of the mountains are their gods; therefore they prevailed over us; but let us fight against them in the plain, [and see] whether we shall not prevail over them.

24 But do this thing, Remove the kings, every one from his place, and appoint governors in their rooms;

25 And thou, number for thyself an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, [and see] whether we shall prevail over them. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to the war with Israel.

27 And the children of Israel were numbered, and provisioned, and went [out] against them: and the children of Israel encamped opposite to them like two little flocks of goats; but the Syrians filled the country.

28 And there approached the man of God, and spoke unto the king of Israel, and said, Thus hath said the Lord, Forasmuch as the Syrians have said, "A God of the hills is the Lord, but he is not God of the valleys": will I deliver all this great multitude into thy hand; and ye shall know that I am the Lord.

29 And they encamped one opposite the other for seven days. And it happened, that on the seventh day the battle took place: and the children of Israel smote the Syrians a hundred thousand men on foot in one day.

30 But those that were left fled to Aphek, into the city; but the city-wall fell upon the twenty and seven thousand men that had been left. And Ben-hadad fled, and came into the city, into an innermost chamber.

31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are kindly kings; let us, we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he may save thy life.

32 So they girded sackcloth on their loins, and ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad hath said, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

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33 Now the men took it for a good sign, and hastened and caught at his word, whether it was his earnest; and they said, Thy brother Ben-hadad! But he said, Go ye, bring him. Then came Ben-hadad forth to him; and he caused him to come up into the chariot.

34 And he said unto him, The cities, which my father took from thy father, will I restore; and thou canst lay out for thyself streets in Damascus, as my father laid out in Samaria. "And I for my part will send thee away with this covenant." So he made a covenant with him, and sent him away.

35 And a certain man of the sons of the prophets said unto his companion, By the word of the Lord, smite me, I pray thee. But the man refused to smite him.

36 Then said he unto him, Forasmuch as thou hast not obeyed the voice of the Lord, behold, when thou goest away from me, a lion shall slay thee. And he went away from him, when a lion found him, and slew him.

37 Then he met with another man, and said, Smite me, I pray thee. And the man smote him, smiting and wounding [him].

38 And the prophet then went, and placed himself before the king on the way, and disguised himself with a bandage over his eyes.

39 And as the king passed by, he cried unto the king, and said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought unto me a man, and said, Guard this man; if by any means he be missing, then shall thy life be [forfeit] for his life, or else thou shalt weigh me down a talent of silver.

40 But it happened as thy servant was Busy here and there, that he was gone. And the king of Israel said unto him, So is thy sentence: thou thyself hast decided it.

41 And he hastened, and removed the bandage from his eyes; and the king of Israel recognized him that he was one of the prophets.

42 And he said unto him, Thus hath said the Lord, Because thou hast let go out of thy hand the man whom I had caught in my net, therefore shall thy life be the forfeit for his life, and thy people for his people.

43 And the king of Israel went to his house low-spirited and displeased, and he came to Samaria.

1 KINGS (MELAKHIM) CHAPTER 21

1 And it came to pass after these events, that Naboth the Yizre'elite had a vineyard, which was in Yizre'el, near the palace of Achab the king of Samaria.

2 And Achab spoke unto Naboth, saying, Give me thy vineyard, that it may serve me for a herb-garden, because it is near unto my house; and I will give thee in its stead a vineyard better than it; [or,] if it seem good in thy eyes, I will give thee the money, the value of the same.

3 And Naboth said to Achab, Far be it from me before the Lord, that I should give the inheritance of my fathers unto thee.

4 And Achab came into his house low-spirited and displeased because of the word which Naboth the Yizre'elite had spoken to him, when he said, I will not give unto thee the inheritance of my fathers. And he laid himself down upon his bed, and turned away his face, and would eat no food.

5 But Izebel his wife came to him, and spoke unto him, Why is thy spirit so sad! and why eatest thou no food?

6 And he said unto her, Because I spoke unto Naboth the Yizre'elite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee a vineyard in its stead; but he hath said, I will not give unto thee my vineyard.

7 Then said unto him Izebel his wife, Dost thou now govern the kingdom of Israel? arise, eat bread, and let thy heart be merry: I will myself give thee the vineyard of Naboth the Yizre'elite.

8 So she wrote letters in Achab's name, and sealed them with his seal; and she sent the letters unto the elders and unto the nobles who were in his city, and who dwelt near Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and cause Naboth to sit at the head of the people;

10 And seat two men, worthless fellows, opposite to him, and let them bear witness against him, saying, Thou hast blasphemed God and the king; and then lead him forth, and stone him, that he may die.

11 And the men of his city, the elders and the nobles, those who dwelt in his city, did as Izebel had sent unto them, as was written in the letters which she had sent unto them.

12 They proclaimed a fast, and caused Naboth to sit at the head of the people.

13 And there came in two men, worthless fellows, and seated themselves opposite to him; and these worthless men testified against him, against Naboth, in the presence of the people, saying, Naboth hath blasphemed God and the king. Then they led him forth out of the city, and stoned him with stones, that he died.

14 And they sent to Izebel, saying, Naboth hath been stoned, and is dead.

15 And it came to pass, when Izebel heard that Naboth had been stoned, and was dead, that Izebel said to Achab, Arise, take possession of the vineyard of Naboth the Yizre'elite, which he refused to give thee for money; for Naboth is not alive, but dead.

16 And it came to pass, when Achab heard that Naboth was dead, that Achab rose up to go down to the vineyard of Naboth the Yizre'elite, to take possession of it.

17 And the word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Achab the king of Israel, who is in Samaria; behold he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19 And thou shalt speak unto him, saying, Thus hath said the Lord, Hast thou murdered, and also taken possession? And thou shalt speak unto him, saying, Thus hath said the Lord, In the place where the dogs licked the blood of Naboth shall the dogs lick thy blood, yes, thine also.

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20 And Achab said to Elijah, Hast thou found me, O my enemy? And he answered, I have found thee: because thou hast sold thyself to do what is evil in the eyes of the Lord.

21 Behold, I will bring evil upon thee, and I will sweep out after thee, and will cut off from Achab every male, and the guarded and fortified in Israel,

22 And I will make thy house like the house of Jerobo'am the son of Nebat, and like the house of Ba'sha the son of Achiyah, for the provocation wherewith thou hast provoked [me] to anger, and induced Israel to sin.

23 And also concerning Izebel hath the Lord spoken, saying, The dogs shall eat Izebel in the valley of Yizre'el.

24 Him that dieth of Achab in the city shall the dogs eat; and him that dieth in the field shall the fowls of the heavens eat.

25 But indeed there was none like unto Achab, who sold himself to do what is evil in the eyes of the Lord, to which Izebel his wife incited him.

26 And he acted very abominably in following the idols, in all things just as had done the Emorites, whom the Lord had driven out from before the children of Israel.

27 And it came to pass, when Achab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and slept in the sackcloth, and walked about barefooted.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Hast thou seen how Achab hath humbled himself before me? therefore, because he hath humbled himself before me, will I not bring the evil in his days: in the days of his son will I bring the evil upon his house.

1 KINGS (MELAKHIM) CHAPTER 22

1 And they remained [at rest] three years, there being no war between Syria and Israel.

2 And it came to pass in the third year that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gil'ad is ours, and we remain idle, without taking it out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to the battle against Ramoth- gil'ad? And Jehoshaphat said to the king of Israel, I [will be] like thee, my people like thy people, my horses like thy horses.

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, today [first] of the word of the Lord.

6 Then assembled the king of Israel the prophets, about four hundred men, and said unto them, shall I go against Ramoth-gil'ad to battle, or shall I forbear? And they said, Go up; and the Lord will deliver [it] into the hand of the king.

7 And Jehoshaphat said, Is there not here a prophet of the Eternal besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we might inquire of the Lord; but I hate him; for he will never prophesy good concerning me, but evil: [it is] Michayhu the son of Yimlah. And Jehoshaphat said, Let not the king say so.

9 Then called the king of Israel a certain officer, and said, Hasten hither Michayhu the son of Yimlah.

10 And the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, dressed in their regal garments, in a threshing-floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Kena'anah had made himself horns of iron; and he said, Thus hath said the Lord, With these shalt thou push the Syrians, until thou have made an end of them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gil'ad, and prosper; and the Lord will deliver it into the king's hand.

13 And the messenger that went to call Michayhu spoke unto him, saying, Behold now, the words of the prophets are with one voice good for the king: do let thy word, I pray thee, be like the word of any one of them, and speak something good.

14 And Michayhu said, As the Lord liveth, truly, what the Lord may say unto me, that will I speak.

15 And when he was come to the king, the king said unto him, Michayhu, shall we go against Ramoth-gil'ad to battle, or shall we forbear? And he answered him, Go up, and prosper; and may the Lord deliver it into the hand of the king.

16 And the king said unto him, How many times yet must I adjure thee that thou shalt not speak to me anything but the truth in the name of the Lord?

17 And he said, I saw all Israel scattered over the mountains, as flocks that have not a shepherd: and the Lord said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not say unto thee that he would not prophesy concerning me any good, but [only] evil?

19 And he said, Therefore hear thou the word of the Lord, I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right and on his left.

20 And the Lord said, Who will persuade Achab, that he may go up and fall at Ramoth-gil'ad! And one said, In this manner, and another said, In that manner.

21 And there came forth a spirit, and placed himself before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith?

22 And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou wilt persuade him, and also prevail: go forth, and do so.

23 And now, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets; but the Lord hath spoken evil concerning thee.

24 And Zedekiah, the son of Kena'anah, went near, and struck Michayhu on the cheek, and said, Which way passed the Spirit of the Lord away from me to speak with thee!

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25 And Michayhu said, Behold, thou shalt see it on that day, when thou shalt go into the innermost chamber to hide thyself.

26 And the king of Israel said, Take Michayhu, and carry him back unto Amon the governor of the city, and unto Joash the king's son;

27 And say, Thus hath said the king, Put this man in the prison, and feed him with sparing bread and with sparing water, until I come home in peace.

28 And Michayhu said, If thou return at all in peace, then hath the Lord not spoken through me. And he said, Hear it, O all ye nations!

29 So the king of Israel went up with Jehoshaphat the king of Judah to Ramoth-gil'ad.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but do thou put on thy regal garments. And the king of Israel disguised himself, and went into the battle.

31 And the king of Syria had commanded the captains over his chariots, thirty-two [in number], saying, Fight neither with a small nor a great one, save only with the king of Israel alone.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely this is the king of Israel. And they turned aside against him to fight: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from following him.

34 But a man drew his bow at a venture, and struck the king of Israel between the joints and the armor; wherefore he said unto his chariot-driver. Turn about, and carry me out of the camp; for I am wounded.

35 And the battle increased on that day; and the king was stayed up in his chariot against the Syrians; but he died in the evening: and the blood of the wound flowed down into the hollow of the chariot.

36 And there went a proclamation throughout the camp at the going down of the sun, saying, Every man to his city, and every man to his own land.

37 So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And the chariot was washed out at the pool of Samaria; and the dogs licked up his blood, as they washed his armor: according to the word of the Lord which he had spoken.

39 Now the rest of the acts of Achab, and all that he did, and the ivory house which he built, and all the cities that he built, behold, they are written in the book of the chronicles of the kings of Israel.

40 So Achab slept with his fathers: and Achazyahu his son became king in his stead.

41 And Jehoshaphat the son of Assa became king over Judah in the fourth year of Achab the king of Israel.

42 Jehoshaphat was thirty and five years old when he became king, and twenty and five years did he reign in Jerusalem. And his mother's name was 'Azubah the daughter of Shilchi.

43 And he walked in all the ways of Assa his father; he turned not aside from it, doing what is right in the eyes of the Lord: Nevertheless the high-places were not removed; for the people still offered, and burnt incense on the high-places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his mighty deeds that he showed, and how he warred, behold, they are written in the book of the chronicles of the kings of Judah.

46 And the remnant of the sodomites, that had been left in the days of his father Assa, did he put away out of the land.

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made Tharshish-ships to go to Ophir for gold; but they went not; for the ships were wrecked at 'Ezyon-geber.

49 Then said Achazyahu the son of Achab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son became king in his stead.

51 Achazyahu the son of Achab became king over Israel in Samaria in the seventeenth year of Jehoshaphat, the king of Judah; and he reigned over Israel two years.

52 And he did what is evil in the eyes of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jerobo'am the son of Nebat, who had induced Israel to sin.

53 And he served Ba'al, and bowed down to him, and he provoked to anger the Lord the God of Israel, all just as his father had done.

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THE SECOND BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Fourth Book of Kings or 4 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C.

2 KINGS (MELAKHIM) CHAPTER 1

1 Then did Moab rebel against Israel after the death of Achab.

2 And Achazyah fell down through the lattice in his upper chamber that was in Samaria, and became sick; and he sent messengers, and said unto them, Go, inquire of Ba'al-zebub the god of 'Ekron whether I shall recover from this sickness.

3 But an angel of the Lord spoke to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is not a God in Israel, that ye go to inquire of Ba'al-zebub the god of 'Ekron?

4 Now therefore, thus hath said the Lord, From the bed on which thou art gone up shalt thou not come down; for thou shalt surely die. And Elijah departed.

5 And the messengers returned unto him, and he said unto them, Why is this that ye are already returned?

6 And they said unto him, There came up a man to meet us, and he said unto us, Go, return unto the king that hath sent you, and speak unto him, Thus hath said the Lord, Is it because there is not a God in Israel, that thou sendest to inquire of Ba'al-zebub the god of 'Ekron? therefore from the bed on which thou art gone up shalt thou not come down; for thou shalt surely die.

7 And he spoke unto them, What is the manner of the man who came up to meet you, and spoke unto you these words?

8 And they said unto him, He is a hairy man, with a girdle of leather girded about his loins. And he said, It is Elijah the Tishbite.

9 Then did he send unto him a captain of fifty with his fifty: and he went up to him, and, behold, he was sitting on the top of the mount; and he spoke unto him, O man of God, the king hath commanded, Come down.

10 And Elijah answered and spoke to the captain of the fifty, And if I be a man of God, let a fire come down from heaven and consume thee and thy fifty. And there came down a fire from heaven, and consumed him and his fifty.

11 And he sent again unto him another captain of fifty with his fifty. And he commenced and spoke unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and spoke unto them, If I be a man of God, let a fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven and consumed him and his fifty.

13 And he sent again a captain of fifty the third time with his fifty. And the third captain of fifty went up, and came and bent down on his knees before Elijah, and besought him, and spoke unto him, O man of God, I pray thee, let my life and the life of these fifty thy servants be precious in thy eyes.

14 Behold, there came down a fire from heaven, and consumed the two captains of the first fifties with their fifties; and now let my life be precious in thy eyes.

15 And the angel of the Lord spoke unto Elijah, Go down with him: be not afraid of him, and he arose, and went down with him unto the king.

16 And he spoke unto him, Thus hath said the Lord, Forasmuch as thou didst send messengers to inquire of Ba'al-zebub the God of 'Ekron, as though there were no God in Israel to inquire of his word: therefore from the bed on which thou art gone up shalt thou not come down; for thou shalt surely die.

17 And he died, according to the word of the Lord which Elijah had spoken; and Jehoram became king in his stead in the second year of Jehoram the son of Jehoshaphat the king of Judah; because he had no son.

18 Now the rest of the acts of Achazyahu which he did, behold, they are written in the book of the chronicles of the kings of Israel.

2 KINGS (MELAKHIM) CHAPTER 2

1 And it came to pass, when the Lord was about to take up Elijah by a storm-wind to heaven, that Elijah went out with Elisha' from Gilgal.

2 And Elijah said unto Elisha', Remain, I pray thee, here; for the Lord hath sent me as far as Beth-el. But Elisha' said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha', and said unto him, Knowest thou that today the Lord will take away thy master from thy head? And he said, I also know it; be still.

4 And Elijah said unto him, Elisha', remain, I pray thee, here; for the Lord hath sent me to Jericho. But he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came near to Elisha', and said unto him, Knowest thou that today the Lord will take away thy master from thy head? And he said, I also know it; be still.

6 And Elijah said unto him, Remain, I pray thee, here; for the Lord hath sent me to the Jordan. But he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So these two went on.

7 And fifty men of the sons of the prophets went, and stood opposite [to them] afar off: and those two stood by the Jordan.

8 And Elijah took his mantle, and folded it together, and smote the waters, and they were divided hither and thither, and they went, both of them, over on dry ground.

9 And it came to pass, when they passed over, that Elijah said unto Elisha', Ask what I shall do for thee, before I shall be taken away from thee. And Elisha' said, Let there be, I pray thee, a double portion of thy spirit upon me.

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10 And he said, Thou hast asked a hard thing: if thou see me when I am taken from thee, it shall be so [given] unto thee; but if not, it shall not be.

11 And it came to pass, as they went on, speaking as they were going, that, behold, there came a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a storm-wind to heaven.

12 And Elisha' saw it, and he cried, My father, my father, the chariot of Israel, and their horsemen. And he saw him no more; and he took hold of his clothes, and rent them in two pieces.

13 And he lifted up the mantle of Elijah that had fallen from him, and went back, and stood by the border of the Jordan;

14 And he took the mantle of Elijah that had fallen from him, and smote the waters, and said, Where is the Lord the God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha' passed over.

15 And when the sons of the prophets who were at Jericho, at a distance, saw him, they said, The spirit of Elijah Doth rest on Elisha'. And they came forth to meet him, and bowed themselves unto him to the ground.

16 And they said unto him, Behold now, there are among thy servants fifty strong men; let them go, we pray thee, and seek thy master; peradventure the Spirit of the Lord hath taken him up, and cast him upon one of the mountains, or into one of the valleys. And he said, Ye must not send.

17 And they urged him till he was ashamed, when he said, Send. And they sent fifty men; and they sought three days, but found him not.

18 And they returned again to him, for he had remained at Jericho; and he then said unto them, Did I not say unto you, Ye should not go?

19 And the men of the city said unto Elisha', Behold, I pray thee, the situation of this city is good, as my Lord seeth; but the water is bad, and the land causeth untimely births.

20 And he said, Fetch me a new flask, and put salt therein: and they fetched it to him.

21 And he went forth unto the spring of the waters, and cast therein the salt, and said, Thus hath said the Lord, I have healed these waters; there shall not be from there any more death or untimely births.

22 So the waters were healed unto this day, according to the word of Elisha' which he spoke.

23 And he went up from there to Beth-el: and as he was going up by the way, there came forth young lads out of the city, and they mocked him, and said unto him, Go up, bald-head! go up, bald-head!

24 And he turned back, and looked on them, and cursed them in the name of the Lord; and there came forth two she-bears out of the forest, and tore of them forty and two boys.

25 And he went from there to mount Carmel, and from there he returned to Samaria.

2 KINGS (MELAKHIM) CHAPTER 3

1 And Jehoram the son of Achab became king over Israel in Samaria in the eighteenth year of Jehoshaphat the king of Judah, and he reigned twelve years.

2 And he did what is evil in the eyes of the Lord; but not like his father, and like his mother; and he removed the statue of Ba'al which his father had made.

3 Nevertheless unto the sins of Jerobo'am the son of Nebat, who had induced Israel to sin, did he cleave: he departed not therefrom.

4 And Mesha' the king of Moab was a sheepmaster, and rendered as tribute unto the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool.

5 And it came to pass, when Achab was dead, that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria at that time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up, I as thyself, my people as thy people, my horses as thy horses.

8 And he said, Which way shall we go up? And he said, The way through the wilderness of Edom.

9 So the king of Israel went with the king of Judah, and the king of Edom: and they took a circuitous route, a seven days' journey; and there was no water for the camp, and for the cattle that followed in their train.

10 And the king of Israel said, Alas! that the Lord hath called these three kings, to deliver them into the hand of Moab!

11 But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord from him? And there answered one of the king of Israel's servants and said, Here is Elisha' the son of Shaphat, who poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the Lord is with him. And there went down to him the king of Israel and Jehoshaphat and the king of Edom.

13 And Elisha' said unto the king of Israel, What have I to do with thee? go to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Not so; for the Lord hath called these three kings, to deliver them into the hand of Moab.

14 And Elisha' said, As the Lord of hosts liveth, before whom I have stood, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a musician. And it came to pass, when the musician played, that the inspiration of the Lord came upon him.

16 And he said, Thus hath said the Lord, Make this valley full of ditches.

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17 For thus hath said the Lord, Ye shall not perceive wind, nor shall ye see rain; yet this valley shall be filled with water, that ye may drink, yourselves, and your flocks, and your cattle.

18 And this is yet too light a thing in the eyes of the Lord; and he will also deliver the Moabites into your hand.

19 And ye shall smite every fortified city, and every choice city, and every good tree shall ye fell, and all springs of water shall ye stop, and every good piece of land shall ye spoil with stones.

20 And it came to pass in the morning, at the time when the meat-offering is offered, that, behold, there came water by the way from Edom, and the country was filled with the water.

21 And when all the Moabites heard that the kings were come up to fight against them, they were called together from every one who was girded with a sword, and upward, and they posted themselves on the border.

22 And when they rose up early in the morning, and the sun shone upon the water, the Moabites saw the water at a distance as red as blood.

23 And they said, This is blood; the kings have certainly had a contest among themselves, and they have smitten one another: and now, up to the spoil, Moab.

24 But when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them; and they smote the Moabites completely, even in their own country.

25 And the cities they pulled down, and into every good piece of land they cast every man his stone, and filled it up, and every spring of water they stopped, and every good tree they felled, until they left only its stones in Kir-chareseth, and this the slingers encompassed and smote it.

26 And when the king of Moab saw that the battle was too strong for him, he took with him seven hundred men that drew the sword, to break through unto the king of Edom; but they could not.

27 Then took he his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their land.

2 KINGS (MELAKHIM) CHAPTER 4

1 And a certain woman, of the wives of the sons of the prophets cried unto Elisha', saying, Thy servant my husband is dead; and thou well knowest that thy servant was one who feared the Lord: and now the creditor is come to take my two sons unto himself for servants.

2 And Elisha' said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thy hand-maid hath nothing in the house, save a pot of oil.

3 And he said, Go, borrow for thyself vessels from abroad from all thy neighbors, empty vessels, let them not be a few.

4 And then go home, and lock the door behind thee and behind thy sons, and then pour out into all those vessels; and that which is full thou shalt set aside.

5 So she went from him, and locked the door behind her and behind her sons, who brought the vessels near to her, and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring near to me yet another vessel; and he said unto her, There is not a vessel more: and the oil stayed.

7 Then came she and told it to the man of God; and he said, Go, sell the oil, and pay thy debt, and thou with thy children shalt live of the rest.

8 And it happened one day, that Elisha' passed over to Shunem, and there was a great woman, and she constrained him to eat bread; and it happened, that as oft as he passed by, he used to turn in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this is a holy man of God, who passeth through by us continually.

10 Let us then make a little upper chamber, on the wall; and let us set for him there a bed, and a table, and a chair, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it happened one day, that he came thither, and he turned into the upper chamber, and lay there.

12 And he said to Gechazi his servant, Call this Shunammite: and he called her, and she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been at pains to take all this trouble for us: what is to be done for thee? wouldst thou be spoken for to the king, or to the chief of the army? And she said, I dwell in the midst of my own people.

14 And he said, What then is to be done for her? And Gechazi said, Verily, she hath no son, and her husband is old.

15 And he said, Call her: and he called her, and she stood in the door.

16 And he said, At this season, next year, thou shalt embrace a son. And she said, No, my Lord, man of God, do not deceive thy hand-maid.

17 But the woman conceived, and bore a son at that season in the following year, as Elisha' had spoken unto her.

18 And the child grew up; and it happened one day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head: and he said to a lad, Carry him to his mother.

20 And he took him up, and brought him to his mother, and he sat on her knees till noon, when he died.

21 And she went up, and laid him on the bed of the man of God, and locked the door behind him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the she-asses, that I may hasten as far as the man of God, and return.

23 And he said, Wherefore art thou going to him today? it is neither new moon, nor sabbath. And she said, It is well.

24 Then she saddled the she-ass, and said to her servant, Drive, and go forward; do not restrain me in riding, unless I say it to thee.

25 So she went and came unto the man of God to mount Carmel; and it came to pass, when the man of God saw her

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afar off, that he said to Gechazi his servant, Behold, yonder that Shunammite.

26 Now do run to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with thy child? and she answered, It is well.

27 And she came to the man of God to the mount, and caught hold of his feet; and Gechazi came near to thrust her away; but the man of God said, Let her alone; for her soul is grieved within her; and the Lord hath hidden it from me, and hath not told it me.

28 And she said, Did I request a son from my Lord? did I not say, Do not lead me astray?

29 Then said he to Gechazi, Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, thou shalt not salute him; and if any salute thee, thou shalt not answer him; and lay my staff upon the face of the lad.

30 And the mother of the lad said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose and followed her.

31 And Gechazi passed on before them, and laid the staff upon the face of the lad; but there was neither voice, nor perceptible sound; wherefore he went back to meet him, and told him, saying, The lad is not awakened.

32 And when Elisha' was come into the house, behold, the lad was dead, laid upon his bed.

33 And he went in and locked the door behind both of them, and prayed unto the Lord.

34 And he went up, and laid himself upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him: and the flesh of the child became warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself [again] upon him; and the lad sneezed as many as seven times, and the lad opened his eyes.

36 And he called Gechazi, and said, Call this Shunammite: so he called her, and she came in unto him; and he said, Take up thy son.

37 Then went she in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 And Elisha' returned to Gilgal; and there was a famine in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the large pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild colocynths his garment full, and came and cut them up into the pot of pottage; for they knew them not.

40 And they poured it out for the men to eat; and it came to pass, as they were eating of the pottage, that they cried out, and said, Death is in the pot, O man of God. And they could not eat.

41 But he said, Then bring some meal. And he cast it into the pot; and he said, Pour it out for the people, that they may eat. And there was nothing bad in the pot.

42 And there came a man from Ba'alshalishah, and brought unto the man of God bread of the first-fruits, twenty loaves of barley bread, and fresh ears of corn in his scrip: and he said, Give it unto the people, that they may eat.

43 And his servitor said, What, shall I set this before a hundred men? And he said, Give it unto the people, that they may eat; for thus hath said the Lord, They shall eat, and shall leave [thereof].

44 So he set it before them, and they ate, and left thereof, according to the word of the Lord.

2 KINGS (MELAKHIM) CHAPTER 5

1 And Na'aman, the captain of the army of the king of Syria, was a great man before his Lord, and highly honored; because by him had the Lord given victory unto Syria: and this man was valiant in war, [but] a leper.

2 And the Syrians had gone out in predatory troops, and had brought away captive out of the land of Israel a little maiden; and she waited on Na'aman's wife.

3 And she said unto her mistress, Oh that my Lord were but before the prophet that is in Samaria! then would he heal him of his leprosy.

4 And he went in, and told his lord, saying, Thus and thus hath spoken the maiden that is from the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of garments.

6 And he brought the letter to the king of Israel, which said, And now when this letter cometh unto thee, behold, I have sent to thee Na'aman my servant, that thou mayest heal him of his leprosy.

7 And it came to pass, when the king of Israel read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this one doth send unto me to heal a man of his leprosy? for know to a certainty, I pray you, and see that he but seeketh a quarrel against me.

8 And it happened, when Elisha' the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him but come to me, and he shall know that there is a prophet in Israel.

9 And Na'aman came with his horses and with his chariot, and remained at the door of the house of Elisha'.

10 And Elisha' sent a messenger unto him, saying, Go and bathe seven times in the Jordan, and thy flesh shall be restored [healthy] to thee, and thou shalt become clean.

11 But Na'aman became wroth, and went away, and said, Behold, I had thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and swing his hand over the place, and heal the leper.

12 Are not Amanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not bathe in them, and become clean? and he turned and went away in a rage.

13 And his servants came near, and spoke unto him, and they said, My father, if the prophet had bidden thee a great

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thing, wouldst thou not do it? how much rather then, when he hath said to thee, Bathe, and become clean?

14 Then went he down, and dived seven times in the Jordan, according to the word of the man of God: and his flesh was restored [healthy] like the flesh of a little boy, and he became clean.

15 And he returned to the man of God, he with all his camp, and came and stood before him, and said, Behold, now I know that there is no god on all the earth, but in Israel; and now, I pray thee, take a present from thy servant.

16 But he said, As the Lord liveth before whom I have stood, I will take none: and he urged him to take it; but he refused.

17 And Na'aman said, If [thou wilt] not, [then] let there be given, I pray thee, unto thy servant two mules' burden of earth; for thy servant will not offer henceforth either burnt-offering or peace-sacrifice unto other gods, except unto the Lord.

18 For this thing may the Lord pardon thy servant, that when my Lord goeth into the house of Rimmon to prostrate himself there, and he leaneth on my hand, and I prostrate myself also in the house of Rimmon: when I prostrate myself in the house of Rimmon, may the Lord pardon thy servant for this thing.

19 And he said unto him, Go in peace: so he departed from him some distance.

20 But Gechazi, the servant of Elisha' the man of God, said, Behold, my master hath spared Na'aman, this Syrian, in not receiving from his hand what he had brought; but, as the Lord liveth, I will run after him, and take some little thing from him.

21 So Gechazi hurried after Na'aman; and when Na'aman saw him running after him, he lighted doom from the chariot to meet him, and said, Is [all] well?

22 And he said, [all] is well. My master hath sent me, saying, Behold, even now there are come to me from the mountain of Ephraim two young men of the sons of the prophets: do give them, I pray thee, a talent of silver, and two changes of garments.

23 And Na'aman said, Give thy assent, take two talents. And he urged him, and bound up two talents of silver in two bags, with two changes of garments, and he gave them unto his two young men, and they carried them before him.

24 And when he came to the hill, he took them from their hand, and bestowed them in the house: and he dismissed the men, and they departed.

25 But he went in, and stood before his master. And Elisha' said unto him, Whence comest thou, Gechazi? And he said, Thy servant went not hither or thither.

26 And he said unto him, My mind was not gone, when the man turned round from his chariot to meet thee. Is it a time to take money, and to take garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 May then the leprosy of Na'aman cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper [as white] as snow.

2 KINGS (MELAKHIM) CHAPTER 6

1 And the sons of the prophets said unto Elisha', Behold now, the place where we dwell before thee is too narrow for us.

2 Let us go, we pray thee, as far as the Jordan, and take thence every man one beam, and let us prepare for us there a place to dwell therein. And he said, Go.

3 And one said, Give thy assent, I pray thee, and go with thy servants. And he said, I will indeed go.

4 So he went with them; and they came to the Jordan, and they cut down trees.

5 But as one was felling a beam, the axe-head fell into the water: and he cried, and said, Alas, my Lord! it was also borrowed.

6 And the man of God said, Where did it fall? And he showed him the place. And he cut down a stick, and cast it in thither, and he caused the iron to swim.

7 And then said he, Lift it up to thee. And he stretched out his hand, and took it.

8 And the king of Syria made war against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not that place; for thither the Syrians are come down.

10 And the king of Israel sent to the place, which the man of God had told him and warned him of, and he took care of himself there: not once nor twice.

11 Therefore the heart of the king of Syria was sorely troubled concerning this thing; and he called for his servants, and said unto them, Can ye not tell me who of us is for the king of Israel?

12 And one of his servants said, Not so, my Lord, O king; but Elisha', the prophet that is in Israel, can tell unto the king of Israel the words that thou mayest speak in thy sleeping-chamber.

13 And he said, Go and see where he is, that I may send and fetch him. And it was told unto him, saying, Behold, he is in Dothan.

14 And he sent thither horses, and chariots, and a strong army: and they came by night, and surrounded the city.

15 And the servant of the man of God rose early, and went forth, when, behold, an army compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he said, Fear not: for those that are with us are more than those that are with them.

17 And Elisha' prayed, and said, O Lord, open, I pray thee, his eyes, that he may see. And the Lord opened the eyes of the young man: and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha'.

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18 And when they came down to him, Elisha' prayed unto the Lord, and said, Smite, I ray thee, this people with blindness. And he smote them with blindness according to the word of Elisha'.

19 And Elisha' said unto them, This is not the way, neither is this the city: follow me, and I will lead you to the man whom ye wish to seek. And he led them thus to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha' said, Lord, open the eyes of these, that they may see. And the Lord opened their eyes, and they saw, and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha', when he saw them, Shall I smite them? Shall I smite them, my father?

22 But he said, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go [back] to their master.

23 And he prepared for them a great meal; and they ate and drank, and he sent them away, and they went [back] to their master. And the predatory bands of Syria came no more into the land of Israel.

24 And it came to pass after this, that Ben-hadad the king of Syria assembled all his camp, and went up, and besieged Samaria.

25 And there was a great famine in Samaria; and, behold, they besieged it, until an ass's head was sold for eighty pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver.

26 And it happened as the king of Israel was passing along upon the wall, that a woman cried unto him, saying, Help, my Lord, O king.

27 And he said, If the Lord do not help thee, whence shall I help thee? shall it be out of the threshing-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she said, This woman said unto me, Give up thy son, that we may eat him today, and my son we will eat tomorrow.

29 So we boiled my son, and ate him; but when I said unto her on the next day, Give up thy son, that we may eat him: she hid her son.

30 And it came to pass, when the king heard the words of the woman, that he rent his clothes, as he was passing along upon the wall: and the people looked, and, behold, he had sackcloth beneath upon his flesh.

31 Then said he, May God do so unto me and continue so yet farther, if the head of Elisha' the son of Shaphat shall remain on him this day.

32 But Elisha' was sitting in his house, and the elders were sitting with him; and he sent a man from before him; but before the messenger could yet come to him, he said to the elders, See ye how this son of the murderer hath sent to remove my head? look, when the messenger cometh, shut the door, and hold him back with the door: is not the sound of his master's feet behind him?

33 And while he was yet speaking with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what shall I hope for in the Lord any longer?

2 KINGS (MELAKHIM) CHAPTER 7

1 Then said Elisha', Hear ye the word of the Lord: Thus hath said the Lord, About this time tomorrow a seah of fine flour shall be sold for a shekel, and two seahs of barley for a shekel, in the gate of Samaria.

2 Then answered the lord of the king, on whose hand he used to lean, the man of God, and said, Behold, will the Lord make windows in the heavens, that this thing shall be? And he said, Behold, thou shalt see it with thy eyes, but thereof shalt thou not eat.

3 And there were four leprous men at the entrance of the gate: and they said one to another, Why do we remain here until we die?

4 If we say, We will enter into the city, then is the famine in the city, and we shall die there; and if we remain here, we die [also]: now therefore come, and let us go over unto the camp of the Syrians; if they will let us live, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians; and when they were come to the uttermost part of the camp of the Syrians, behold, there was no man there.

6 For the Lord had caused the camp of the Syrians to hear a noise of chariots, and a noise of horses, the noise of a large army: and they said one to the other, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 And they were arisen and fled in the twilight, and had left their tents, and their horses, and their asses, the camp as it was, and fled for their life.

8 And so came these lepers to the uttermost part of the camp, and they went into one tent, and ate and drank, and carried away thence silver, and gold, and garments, and went and hid them; and they returned, and entered into another tent, and carried away [something] thence, and went and hid it.

9 And then they said one to the other, We do not act correctly; this day is a day of good tidings; and if we remain silent, and tarry till the morning-light, we shall incur guilt: now then come, and let us go and tell it at the king's house.

10 So they went and called unto one of the gate-keepers of the city, and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, nor the voice of man; but the horses were tied, and the asses were tied, and the tents as they had been.

11 And he called the gate-keepers; and they told it at the king's house within.

12 And the king arose in the night, and said unto his servants, I can easily tell you what the Syrians have done to us: they know that we are hungry; and they are therefore gone out of the camp to hide themselves in the field, saying, If they should come out of the city, we will catch them alive, and enter into the city.

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13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, let it fare with them as with all the multitude of Israel that are left in it, [or] let it fare with them as with all the multitude of Israel that have perished: and let us send out and see.

14 And they took two chariots with horses; and the king sent after the camp of the Syrians, saying, Go and see.

15 And they went after them as far as the Jordan; and, lo, the whole way was full of garments and vessels, which the Syrians had cast away in their haste: and the messengers returned, and told it to the king.

16 And the people went out, and plundered the camp of the Syrians: and a seah of fine flour was to be had for a shekel, and two seahs of barley for a shekel, according to the word of the Lord.

17 And the king had appointed the lord on whose hand he used to lean to have the charge of the gate; and the people trod him down in the gate, and he died; as the man of God had spoken, which he spoke when the king came down to him.

18 And it came to pass as the man of God was speaking to the king, saying, Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be about this time tomorrow in the gate of Samaria:

19 That the Lord had answered the man of God, and said, Now, behold, if even the Lord were to make windows in the heavens, would such a thing be? And he had said, Behold, thou shalt see it with thy eyes, but thereof shalt thou not eat.

20 And it happened unto him so; for the people trod him down in the gate, and he died.

2 KINGS (MELAKHIM) CHAPTER 8

1 And Elisha' spoke unto the woman, whose son he had restored to life, saying, Arise, and go, thou and thy household, and sojourn wheresoever thou canst sojourn; for the Lord hath called for a famine, and it is also coming in the land for seven years.

2 And the woman arose, and did after the word of the man of God; and she went, she with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the end of seven years, that the woman returned out of the land of the Philistines; and she went forth to cry unto the king for her house and for her land.

4 And the king was just speaking with Gechazi the servant of the man of God, saying, Relate to me, I pray thee, all the great things that Elisha' hath done.

5 And it came to pass, as he was just relating to the king how he had restored the dead to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gechazi said, My lord, O king, this is the woman, and this is her son, whom Elisha' restored to life.

6 And the king asked of the woman, who related it to him. So the king appointed unto her a certain officer, saying, Restore all that belongeth to her, and all the products of the field since the day that she left the land, even until now.

7 And Elisha' came to Damascus; and Ben-hadad, the king of Syria, was sick; and it was told him, saying, The man of God is come even hither.

8 And the king said unto Chazael, Take a present in thy hand, and go to meet the man of God, and inquire of the Lord from him, saying, Shall I recover from this sickness?

9 So Chazael went to meet him, and took a present in his hand, and all manner of good things of Damascus, a burden for forty camels, and he came and stood before him, and said, Thy son Ben-hadad the king of Syria hath sent me to thee, saying, Shall I recover from this sickness?

10 And Elisha' said unto him, Go, say unto him, Thou mayest certainly recover; nevertheless the Lord hath shown me that he shall surely die.

11 And he restrained his countenance, and held back as long as he could: and then wept the man of God.

12 And Chazael said, Why doth my Lord weep? And he said, Because I know what evil thou wilt do unto the children of Israel: their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and their children wilt thou dash, and their pregnant women wilt thou rip up.

13 And Chazael said, But what is thy servant, the dog, that he should do this great thing? And Elisha' said, The Lord hath caused me to see thee as king over Syria.

14 So he went away from Elisha', and came to his master; who said to him, What hath Elisha' said to thee? And he said, he said to me that thou couldst surely recover.

15 And it came to pass on the morrow, that he took a cover lid, and dipped it in water, and spread it over his face, and he died: and Chazael became king in his stead.

16 And in the fifth year of Joram the son of Achab the king of Israel, Jehoshaphat being yet king of Judah, Jehoram the son of Jehoshaphat the king of Judah became king.

17 Thirty and two years old was he when he became king, and eight years did he reign in Jerusalem.

18 And he walked in the way of the kings of Israel, as the house of Achab had done; for a daughter of Achab had he for wife: and he did what is evil in the eyes of the Lord.

19 Yet would the Lord not destroy Judah for the sake of David his servant, as he said unto him, to give him a government and to his children at all times.

20 In his days Edom revolted from under the power of Judah, and they appointed a king over themselves.

21 And Joram went over to Za'ir, and all the chariots were with him; and he rose up by night, and smote the Edomites who compassed him about, and the captains of the chariots: and the people fled unto their tents.

22 Yet Edom revolted from under the power of Judah even until this day; then did Libnah revolt at the same time.

23 And the rest of the acts of Joram, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

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24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Achazyahu his son became king in his stead.

25 In the twelfth year of Joram the son of Achab the king of Israel became Achazyahu, the son of Jehoram the king of Judah, king.

26 Two and twenty years old was Achazyahu when he became king; and one year did he reign in Jerusalem. And his mother's name was 'Athalyahu, the [grand-]daughter of 'Omri the king of Israel.

27 And he walked in the way of the house of Achab, and did what is evil in the eyes of the Lord, like the house of Achab; for he was the son-in-law of the house of Achab.

28 And he went with Joram the son of Achab to the war against Chazael the king of Syria at Ramoth-gil'ad: and the Syrians smote Joram.

29 And king Joram returned to be healed in Yizre'el of the wounds which the Syrians had inflicted on him at Ramah, when he was fighting against Chazael the king of Syria. And Achazyahu the son of Jehoram the king of Judah went down to see Joram the son of Achab in Yizre'el, because he was sick.

2 KINGS (MELAKHIM) CHAPTER 9

1 And Elisha' the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this flask of oil in thy hand, and go to Ramoth-gil'ad:

2 And when thou art come thither, look out there for Jehu the son of Jehoshaphat the son of Nimshi, and go in, and cause him to stand up from the midst of his brethren, and bring him in to the innermost chamber;

3 And thou shalt then take the flask of oil, and pour it on his head, and say, Thus hath said the Lord, I have anointed thee as king over Israel. Then must thou open the door, and flee, and not wait for any thing.

4 So the young man, the disciple of the prophet, went to Ramoth-gil'ad.

5 And when he came, behold, the captains of the army were sitting; and he said, I have a word for thee, O captain. And Jehu said, For whom of all of us? And he said, For thee, O captain.

6 And he arose, and went into the house: and he poured the oil on his head, and said unto him, Thus hath said the Lord the God of Israel, I anoint thee as king over the people of the Lord, over Israel.

7 And thou shalt smite the house of Achab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Izebel.

8 And the whole house of Achab shall perish: and I will cut off from Achab every male, and the guarded and fortified in Israel;

9 And I will make the house of Achab like the house of Jerobo'am the son of Nebat, and like the house of Ba'sha the son of Achiyah;

10 And Izebel shall the dogs eat in the field of Yizre'el, with none to bury her. And he [then] opened the door, and fled.

11 But Jehu came forth to the servants of his Lord: and one said unto him, Is all well? wherefore came this madman to thee? And he said unto them, Ye yourselves know the man, and his talk.

12 And they said, It is false: only tell us, we pray thee. And he said, So and so did he speak to me, saying, Thus hath said the Lord, I anoint thee as king over Israel.

13 Then they hastened, and they took every man his garment, and put it under him on the top of the stairs; and they blew the cornet, saying, Jehu is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept guard at Ramoth-gil'ad, he and all Israel, because of Chazael the king of Syria.

15 But king Jehoram was returned to be healed in Yizre'el of the wounds which the Syrians had inflicted on him, when he was fighting with Chazael the king of Syria.) And Jehu said, If this be your mind, then let none that escapeth go forth out of the city to go to tell it in Yizre'el.

16 So Jehu rode in a chariot, and went to Yizre'el; for Joram was lying there. And Achazyah the king of Judah was come down to see Joram.

17 And the watchman stood on the tower in Yizre'el, and he saw the company of Jehu as he came; and he said, A company do I see, And Jehoram said, Take a horseman, and send out to meet them, and let him say, Is it peace?

18 So there went one riding on horseback to meet him, and said, Thus hath said the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee about behind me. And the watchman told, saying, The messenger came up to them, but he hath not returned.

19 Then sent he out a second rider on horseback, who came to them, and said, Thus hath said the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee about behind me.

20 And the watchman told, saying, He came up to them, but he hath not returned: and the driving is like the driving of Jehu the son of Nimshi; for he driveth as though he were mad.

21 And Jehoram said, Harness up. And his chariot was harnessed up. And Jehoram the king of Israel and Achazyahu the king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the portion of land of Naboth the Yizre'elite.

22 And it came to pass, when Jehoram saw Jehu, that he said, Is it peace, Jehu? And he said, What peace can there be with the acts of incest of thy mother Izebel and her many witchcrafts?

23 And Jehoram turned about, and fled, and said to Achazyahu, Treachery, Achazyahu.

24 And Jehu grasped the bow with his full strength, and struck Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said he to Bidkar his officer, Lift up, [and] cast him down in the part of the field that was Naboth's the Yizre'elite; for remember how that I and thou rode alongside each other

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after Achab his father, when the Lord pronounced over him this fatal decree:

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will repay thee in this part of the field, saith the Lord. And now lift up, [and] cast him down into the field, according to the word of the Lord.

27 And when Achazyahu the king of Judah saw this, he fled by the way of the garden- house; but Jehu pursued after him, and said, Also him smite in the chariot. [And they did so] on the ascent to Gur, which is by Yible'am. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Achab became Achazyah king over Judah.

30 And Jehu came to Yizre'el; and when Izebel heard of it, she painted her eyes, and ornamented her head, and looked out at the window.

31 And as Jehu entered in at the gate, she said, Is it peace, O Zimri, who hath slain his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three chamberlains.

33 And he said, Pitch her down. So they pitched her down: and some of her blood was sprinkled on the wall, and on the horses; and he trod her under foot.

34 And he came in, and ate and drank; and then said he, Look, I pray you, after this accursed one, and bury her; for she is a king's daughter.

35 And they went to bury her: but they found nothing of her but the skull, and the feet, and the palms of the hands.

36 And they returned, and told him; and he said, It is the word of the Lord, which he spoke by means of his servant Elijah the Tishbite, saying, In the field of Yizre'el shall the dogs eat the flesh of Izebel:

37 And the carcass of Izebel shall be as dung upon the face of the field in the portion of Yizre'el; so that they shall not say, This is Izebel.

2 KINGS (MELAKHIM) CHAPTER 10

1 And Achab had seventy sons in Samaria. And Jehu wrote letters and sent them to Samaria, unto the rulers of Yizre'el, the elders, and to those that brought up Achab's children, saying,

2 And now as soon as this letter cometh to you, seeing that there are with you your master's sons, and there are with you the chariots and the horses, and the fortified city, and the armor:

3 Select then the best and the most fitting of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly much afraid, and said, Behold, the two kings could not stand before him: how then shall we be able to stand?

5 And the superintendent over the house, and the commander over the city, and the elders, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and all that thou mayest say unto us will we do; we will not set up any one as king: do what is good in thy eyes.

6 Then wrote he to them a letter the second time, saying, If ye be for me, and if ye will hearken unto my voice, then take the heads of the men, your master's sons, and come to me to Yizre'el by this time tomorrow. Now the king's sons, seventy persons, were with the great men of the city, who brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons and slaughtered them, seventy persons, and put their heads in baskets, and sent them to him to Yizre'el.

8 And the messenger came, and told him, saying, They have brought the heads of the king's sons. And he said, Place ye them in two heaps at the entrance of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye are righteous: behold, I conspired against my master, and slew him; but who hath killed all these?

10 Know now that there shall not fall of the word of the Lord unto the earth, the least that the Lord hath spoken concerning the house of Achab; and the Lord hath done that which he spoke by means of his servant Elijah.

11 And Jehu smote all that yet remained of the house of Achab in Yizre'el, and all his great men, and his acquaintance, and his priests, until he had left him none that escaped.

12 And he arose and departed, and came to Samaria; he was just at the binding- house of the shepherds, on the way:

13 When Jehu met with the brothers of Achazyahu the king of Judah, and he said, Who are ye? And they said, The brothers of Achazyahu are we; and we are come down to salute the children of the king and the children of the queen.

14 And he said, Seize them alive. And they seized them alive, and slaughtered them at the pit of the binding-house, two and forty men; and he left not one of them remaining.

15 And he went away thence, and met Yehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is all right in thy heart, as my heart is with thy heart? And Yehonadab answered, It is; it is: give me thy hand. And he gave him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and behold my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, he smote all that yet remained unto Achab in Samaria, till he had exterminated him, according to the word of the Lord which he had spoken to Elijah.

18 And Jehu assembled all the people, and said unto them, Achab hath served Ba'al a little: Jehu will serve him much.

19 And now call unto me all the prophets of Ba'al, all his worshippers, and all his priests: let no one be missing; for I

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have a great sacrifice to make for Ba'al; whosoever will be missing, shall not live. But Jehu did it in subtilty, in order to destroy the worshippers of Ba'al.

20 And Jehu said, Sanctify a solemn assembly for Ba'al. And they proclaimed it.

21 And Jehu sent throughout all Israel: and there came all the worshippers of Ba'al, so that there was not a man remaining that came not; and they came into the house of Ba'al; and the house of Ba'al was full from one end to another.

22 And he said unto him that was over the wardrobe, Bring forth vestments for all the worshippers of Ba'al. And he brought forth for them the vestments.

23 And Jehu went, with Yehonadab the son of Rechab, into the house of Ba'al, and he said unto the worshippers of Ba'al (Baal, Bel), Search, and look that there be not here with you any of the servants of the Lord, but the worshippers of Ba'al entirely alone.

24 And they went in to prepare sacrifices and burnt-offerings; but Jehu had set for himself without eighty men, and said, [If there be] a man that escapeth from the men whom I deliver into your hands, [there shall be given] life for his life.

25 And it came to pass, as soon as they had made an end of preparing the burnt- offering, that Jehu said to the runners and to the officers, Go in, smite them: let none come forth. And they smote them with the edge of the sword; and the runners and the captains cast them out, and went as far as the city of the house of Ba'al.

26 And they brought forth the statues out of the house of Ba'al, and burnt every one of them.

27 And they broke down the statue of Ba'al, and broke down the house of Ba'al, and made it a common sewer unto this day.

28 Thus Jehu exterminated Ba'al out of Israel.

29 Nevertheless the sins of Jerobo'am the son of Nebat, who induced Israel to sin, Jehu departed not from in following them, [namely,] the golden calves that were in Beth-el, and that were in Dan.

30 And the Lord said unto Jehu, Forasmuch as thou hast acted well in doing what is right in my eyes, and hast done in accordance with all that was in my heart unto the house of Achab: children of the fourth generation after thee shall sit upon the throne of Israel.

31 But Jehu took no heed to walk in the law of the Lord the God of Israel with all his heart: he departed not from the sins of Jerobo'am, who induced Israel to sin.

32 In those days the Lord began to cut Israel short; and Chazael smote them in all the boundary of Israel;

33 From the Jordan to the rising of the sun, all the land of Gil'ad, the Gadites, and the Reubenites, and the Menassites, from 'Aro'er which is by the river Arnon, both Gil'ad and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his mighty deeds, behold, they are written in the book of the chronicles of the kings of Israel.

35 And Jehu slept with his fathers, and they buried him in Samaria. And Jehoachaz his son became king in his stead.

36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

2 KINGS (MELAKHIM) CHAPTER 11

1 And when 'Athalyah the mother of Achazyahu saw that her son was dead, she arose and destroyed all the seed royal.

2 But Yehosheba', the daughter of king Joram, the sister of Achazyahu, took Joash the son of Achazyahu, and stole him away from among the king's sons that were slain, him and his nurse into the bed-chamber: and they hid him from 'Athalyah, so that he was not slain.

3 And he was with her in the house of the Lord hidden for six years, while 'Athalyah was reigning over the land.

4 And in the seventh year Yehoyada' sent and fetched the rulers over the hundreds, of the guards and the runners, and brought them to him into the house of the Lord, and made a covenant with them, and made them swear in the house of the Lord, and showed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keeping watch in the king's house; 6 And a third part shall be at the gate of Sur; and a third part at the gate behind the runners; so shall ye keep watch at the house, as a defence.

7 And two parts of you all that are relieved on the sabbath, even they shall keep watch in the house of the Lord about the king.

8 And ye shall encompass the king round about, every man with his weapons in his hand; and he that cometh within the ranges shall be put to death: and be ye with the king when he goeth out and when he cometh in.

9 And the captains over the hundreds did in accordance with all that Yohayada' the priest had commanded: and they took every man his men that came in on the sabbath, with those that were to be relieved on the sabbath, and came to Yehoyada' the priest.

10 And the priest gave to the captains over the hundred the spears and shields that had belonged to king David, that were in the house of the Lord.

11 And the runners stood every man with his weapons in his hand, from the right side of the house to the left side of the house, by the altar and within, round about the king.

12 And he brought forth the king's son, and put the crown upon him, and [gave him] the testimony, and they made him king, and anointed him; and they clapped their hands, and said, Long live the king.

13 And when 'Athalyah heard the noise of the runners [and] of the people, she came to the people in the house of the Lord.

14 And she looked, and, behold, the king stood upon a stand, according to custom, and the princes and the trumpeters were by the king, and all the people of the land were rejoicing, and blowing with trumpets: and 'Athalyah then rent her clothes, and cried, Conspiracy! conspiracy!

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15 But Yehoyada' the priest commanded the captains of the hundreds, the commanders of the army, and said unto them, Lead her forth to within the ranges: and him that followeth her put to death with the sword. For the priest had said, She shall not be slain in the house of the Lord.

16 And they made way for her; and she went by the way of the entrance of the horses into the king's house: and she was put to death there.

17 And Yehoyada' made a covenant between the Lord and between the king and between the people, that they should be a people unto the Lord; and between the king and between the people.

18 And then came all the people of the land into the house of Ba'al, and pulled it down: his altars and his images they broke in pieces thoroughly, and Mattan the priest of Ba'al they slew before the altars. And the priest appointed superintendents over the house of the Lord.

19 And he took the chiefs over hundreds, and the guards, and the runners, and all the people of the land, and they brought down the king from the house of the Lord, and came by the way of the gate of the runners to the king's house: and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was quiet; but 'Athalyah they had slain with the sword at the king's house.

21 Seven years old was Jehoash when he became king.

2 KINGS (MELAKHIM) CHAPTER 12

1 In the seventh year of Jehu became Jehoash king; and forty years did he reign in Jerusalem; and the name of his mother was Zibyah of Beer-sheba'.

2 And Jehoash did what is right in the eyes of the Lord all his days, that Yehoyada' the priest instructed him.

3 Only the high-places were not removed: the people as yet sacrificed and burnt incense on the high-places.

4 And Jehoash said to the priests, all the money of the dedicated things that may be brought into the house of the Lord, the money of every one that passeth the numbering, the money any man is valued at, and all the money that cometh into any man's heart to bring into the house of the Lord,

5 The priests shall take to themselves, every man from his acquaintance; and they shall repair the breaches of the house, wheresoever any breach may be found. 6 (12:7) But it happened, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then called king Jehoash for Yehoyada' the priest, and the [other] priests, and he said unto them, Wherefore do ye not repair the breaches of the house? and now ye shall take no more money from your acquaintances, but ye shall give it up [at once] for the breaches of the house.

8 And the priests consented neither to take any more money from the people, nor to repair the breaches of the house.

9 But Yehoyada' the priest took a chest, and bored a hole in its lid, and he placed it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept watch at the threshold put therein all the money, that was brought into the house of the Lord.

10 And it happened, when they saw that there was much money in the chest, that the king's scribe and the high-priest came up, and they put up in bags, after having counted, the money that was found in the house of the Lord.

11 And they gave the money, after it was counted, into the hands of those who overlooked the workmen, that had been appointed as overseers of the house of the Lord: and they laid it out to the carpenters and to the builders, that wrought on the house of the Lord,

12 And to the masons, and the hewers of stone, and for the purchase of timber and hewn stones to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

13 Nevertheless there were not made for the house of the Lord bowls of silver, knives, basins, trumpets, all kinds of vessels of gold, or vessels of silver, from the money that was brought into the house of the Lord;

14 But they gave it to those who overlooked the workmen, and they repaired therewith the house of the Lord.

15 And they reckoned not with the men, into whose hand they delivered the money to give it to those who overlooked the workmen; for they acted in good faith.

16 The money for trespass-offerings and the money for sin-offerings was not brought into the house of the Lord: it belonged to the priests.

17 At that time Chazael the king of Syria went up, and fought against Gath, and captured it: and Chazael directed his face to go up against Jerusalem.

18 Then took Jehoash the king of Judah all the hallowed things that Jehoshaphat, Jehoram, and Achazyahu, his fathers, the kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Chazael the king of Syria: and he withdrew from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

20 And his servants arose, and formed a conspiracy, and smote Joash in Beth-millo, which [lieth on the road] that goeth down to Silla.

21 And Yozachar the son of Shim'ath, and Yehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amazyah his son became king in his stead.

2 KINGS (MELAKHIM) CHAPTER 13

1 In the three and twentieth year of Joash the son of Achazyahu the king of Judah became Jehoachaz the son of Jehu king over Israel in Samaria [for] seventeen years.

2 And he did what is evil in the eyes of the Lord, and followed the sins of Jerobo'am the son of Nebat, who induced Israel to sin: he departed not therefrom.

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3 And the anger of the Lord was kindled against Israel; and he gave them up into the hand of Chazael the king of Syria, and into the hand of Ben-hadad the son of Chazael, all the time.

4 And Jehoachaz besought the Lord; and the Lord hearkened unto him; for he saw the oppression of Israel, how the king of Syria oppressed them.

5 (And the Lord gave Israel a deliverer, so that they came out from under the power of the Syrians: and the children of Israel dwelt in their tents, as in times past.

6 Nevertheless they departed not from the sins of the house of Jerobo'am, who induced Israel to sin, therein the people walked: and the Asherah also remained standing in Samaria.)

7 For he had left of people to Jehoachaz none but fifty horsemen, and ten chariots, and ten thousand men on foot; for the king of Syria had destroyed them, and had made them like the dust at threshing.

8 Now the rest of the acts of Jehoachaz, and all that he did, and his mighty deeds, behold, they are written in the book of the chronicles of the kings of Israel.

9 And Jehoachaz slept with his fathers; and they buried him in Samaria: and Joash his son became king in his stead.

10 In the thirty and seventh year of Joash the king of Judah became Jehoash the son of Jehoachaz king over Israel in Samaria, [for] sixteen years.

11 And he did what is evil in the eyes of the Lord; he departed not from all the sins of Jerobo'am the son of Nebat, who induced Israel to sin: therein he walked.

12 And the rest of the acts of Joash, and all that he did, and his mighty deeds wherewith he fought against Amazyah the king of Judah, behold, they are written in the book of the chronicles of the kings of Israel.

13 And Joash slept with his fathers; and Jerobo'am sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 Now Elisha' was fallen sick of his sickness whereof he had to die. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and their horsemen.

15 And Elisha' said unto him, Fetch a bow and arrows. And he fetched unto him a bow and arrows.

16 And he said to the king of Israel, Place thy hand upon the bow. And he placed his hand [upon it]: and Elisha' laid his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. Then said Elisha', Shoot. And he shot. And he said, The arrow of victory from the Lord, and the arrow of victory over Syria; and thou shalt smite the Syrians in Aphek, till they be consumed.

18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Strike upon the ground. And he struck three times, and stopped.

19 And the man of God was angry with him, and said, Thou shouldst have struck five or six times; then wouldst thou have smitten the Syrians till they had been consumed: whereas now thou shalt smite the Syrians three times.

20 And Elisha' died, and they buried him. And the predatory bands of Moabites frequently invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they saw the band; and they cast down the man into the sepulchre of Elisha': and as the man came, and touched the bones of Elisha', he revived, and rose up on his feet.

22 But Chazael the king of Syria oppressed Israel all the days of Jehoachaz.

23 And the Lord became gracious unto them, and had mercy on them, and turned his regard unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, and he cast them not off from his presence even until now.

24 And Chazael the king of Syria died: and Ben-hadad his son became king in his stead.

25 And Jehoash the son of Jehoachaz took again the cities out of the power of Ben- hadad the son of Chazael, which he had taken out of the power of Jehoachaz his father in the war. Three times did Joash beat him, and he recovered the cities of Israel.

2 KINGS (MELAKHIM) CHAPTER 14

1 In the second year of Joash the son of Joachaz the king of Israel became Amazyahu, the son of Joash the king of Judah, king.

2 Twenty and five years was he old when he became king, and twenty and nine years did he reign in Jerusalem. And his mother's name was Yeho'addan of Jerusalem.

3 And he did what is right in the eyes of the Lord, yet not like David his father: in accordance with all that Joash his father had done, [so] did he.

4 Nevertheless the high-places were not removed: as yet the people sacrificed and burnt incense on the high-places.

5 And it came to pass, when the kingdom was firmly established in his hand, that he slew his servants who had slain the king his father.

6 But the children of the murderers he put not to death: as it is written in the book of the law of Moses, that the Lord commanded, saying, The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 He it was that smote of Edom in the valley of salt ten thousand men, and seized Sela' in the war, and called its name Yoktheel until this day.

8 Then sent Amazyah messengers to Jehoash, the son of Jehoachaz the son of Jehu, the king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amazyahu the king of Judah, saying, The thornbush that was in the Lebanon sent to the cedar that was in the Lebanon, saying, Give thy daughter to my son for wife. And there passed along the wild beasts that were in Lebanon, and trod down the thornbush.

10 Thou hast indeed smitten Edom, and thy heart hath lifted thee up: keep thy glory and stay in thy house; and why

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wilt thou meddle with misfortune, that thou mayest fall, thou, and Judah with thee?

11 But Amazyahu would not hear. Therefore Jehoash the king of Israel went up; and he and Amazyahu the king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.

12 And Judah was defeated before Israel; and they fled every man to his tents.

13 And Jehoash the king of Israel caught Amazyahu the king of Judah, the son of Jehoash, the son of Achazyahu, at Beth-shemesh; and he came to Jerusalem, and made a breach in the wall of Jerusalem from the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took all the gold and the silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and the children of the chiefs as hostages, and returned to Samaria.

15 Now the rest of the acts of Jehoash which he did, and his mighty deeds, and how he fought with Amazyahu the king of Judah, behold, they are written in the book of the chronicles of the kings of Israel.

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel: and Jerobo'am his son became king in his stead.

17 And Amazyahu the son of Joash the king of Judah lived after the death of Jehoash, the son of Jehoachaz the king of Israel, fifteen years.

18 And the rest of the acts of Amazyahu, behold, they are written in the book of the chronicles of the kings of Judah.

19 Now they raised a conspiracy against him in Jerusalem: wherefore he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took 'Azaryah, who was sixteen years old, and they made him king instead of his father Amazyahu.

22 He it was that built Elath, and brought it back to Judah, after the king slept with his fathers.

23 In the fifteenth year of Amazyahu the son of Joash the king of Judah became Jerobo'am the son of Joash the king of Israel king in Samaria, [for] forty and one years.

24 And he did what is evil in the eyes of the Lord: he departed not from all the sins of Jerobo'am the son of Nebat, who induced Israel to sin.

25 He restored the boundary of Israel from the entrance of Chamath unto the sea of the plain; in accordance with the word of the Lord God of Israel, which he had spoken by means of his servant Jonah the son of Amitthai, the prophet, who was of Gathchepher.

26 For the Lord saw the affliction of Israel, which was very bitter; that the guarded was no more, and that the fortified was no more, and there was no helper for Israel.

27 And the Lord had not spoken that he would blot out the name of Israel from under the heavens; but he helped them by means of Jerobo'am the son of Joash.

28 Now the rest of the acts of Jerobo'am, and all that he did, and his mighty deeds, how he warred, and how he brought back Damascus and Chamath, [which had belonged] to Judah, to Israel, behold, they are written in the book of the chronicles of the kings of Israel.

29 And Jerobo'am slept with his fathers, with the kings of Israel: and Zechariah his son became king in his stead.

2 KINGS (MELAKHIM) CHAPTER 15

1 In the twenty and seventh year of Jerobo'am the king of Israel became 'Azaryah, the son of Amazyah king of Judah, king.

2 Sixteen years old was he when he became king, and two and fifty years did he reign in Jerusalem. And his mother's name was Yecholyahu of Jerusalem.

3 And he did what is right in the eyes of the Lord, in accordance with all that Amazyahu his father had done;

4 Nevertheless the high-places were not removed: as yet the people sacrificed and burnt incense on the high-places.

5 And the Lord afflicted the king with leprosy, and he was a leper unto the day of his death, and he dwelt in the leper-house. And Jotham the king's son was over the house, [and] judged the people of the land.

6 And the rest of the acts of 'Azaryahu, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

7 And 'Azaryah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son became king in his stead.

8 In the thirty and eighth year of 'Azaryahu the king of Judah became Zechariah the son of Jerobo'am king over Israel in Samaria [for] six months.

9 And he did what is evil in the eyes of the Lord, as his fathers had done: he departed not from the sins of Jerobo'am the son of Nebat, who induced Israel to sin.

10 And Shallum the son of Yabesh conspired against him, and smote him before the people, and put him to death, and became king in his stead.

11 And the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel.

12 This was the word of the Lord which he spoke unto Jehu, saying, Sons of the fourth generation shall sit after thee on the throne of Israel. And so it came to pass.

13 Shallum the son of Yabesh became king in the nine and thirtieth year of 'Uzziyah the king of Judah; and he reigned for the space of one month in Samaria.

14 Then went up Menachem the son of Gadi from Thirzah, and came to Samaria, and smote Shallum the son of Yabesh in Samaria, and put him to death, and became king in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

16 At that time did Menachem smite Thiphsach, and all that was therein, and its territory from Thirzah; because they

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opened not to him, he smote it; and all the pregnant women therein he ripped up.

17 In the nine and thirtieth year of 'Azaryah the king of Judah became Menachem the son of Gadi king over Israel, [for] ten years, in Samaria.

18 And he did what is evil in the eyes of the Lord: he departed not from the sins of Jerobo'am the son of Nebat, who induced Israel to sin, all his days.

19 [Then] came Pul the king of Assyria against the land: and Menachem gave Pul a thousand talents of silver, that his hand might be with him to strengthen the kingdom in his hand.

20 And Menachem exacted the money from all Israel, from all the mighty men of the army, to give to the king of Assyria, fifty shekels of silver from every man; and the king of Assyria then returned and stayed not there in the land.

21 And the rest of the acts of Menachem, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

22 And Menachem slept with his fathers; and Pekachyah his son became king in his stead.

23 In the fiftieth year of 'Azaryah the king of Judah became Pekachyah the son of Menachem king over Israel in Samaria, [for] two years.

24 And he did what is evil m the eyes of the Lord: he departed not from the sins of Jerobo'am the son of Nebat, who induced Israel to sin.

25 And Pekach the son of Remalyahu, an officer of his, conspired against him, and smote him in Samaria, in the fortress of the king's house, with the aid of Argob and the Aryeh, and with him were fifty men of the children of the Gil'adites: and he put him to death, and became king in his stead.

26 And the rest of the acts of Pekachyah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

27 In the fifty-second year of 'Azaryah the king of Judah became Pekach the son of Remalyahu king over Israel in Samaria, [for] twenty years.

28 And he did what is evil in the eyes of the Lord: he departed not from the sins of Jerobo'am the son of Nebat, who induced Israel to sin.

29 In the days of Pekach the king of Israel came Tiglath-pilesser the king of Assyria, and took 'Iyon, and Abel-beth, ma'achah, and Yanoach, and Kedesh, and Chazor, and Gil'ad, and Galilee, all the land of Naphtali, and led them away as exiles to Assyria.

30 And Hoshea' the son of Elah made a conspiracy against Pekach the son of Remalyahu, and smote him, and put him to death, and became king in his stead, in the twentieth year of Jotham the son of 'Uzziyah.

31 And the rest of the acts of Pekach, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

32 In the second year of Pekach the son of Remalyahu the king of Israel became Jotham, the son of 'Uzziyah the king of Judah, king.

33 Five and twenty years old was he when he became king, and sixteen years did he reign in Jerusalem. And his mother's name was Yerusha, the daughter of Zadok.

34 And he did what is right in the eyes of the Lord: in accordance with all that 'Uzziyahu his father had done, [so] did he.

35 Nevertheless, the high-places were not removed: as yet the people sacrificed and burnt incense on the high-places. He it was that built the upper gate of the house of the Lord.

36 Now the rest of the acts of Jotham, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

37 In those days began the Lord to send against Judah Rezin the king of Syria, and Pekach the son of Remalyahu.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Achaz his son became king in his stead.

2 KINGS (MELAKHIM) CHAPTER 16

1 In the seventeenth year of Pekach the son of Remalyahu, became Achaz, the son of Jotham the king of Judah, king.

2 Twenty years old was Achaz when he became king, and sixteen years did he reign in Jerusalem; and he did not what is right in the eyes of the Lord his God, like David his father.

3 But he walked in the way of the kings of Israel, and even his son he caused to pass through the fire, after the abominable acts of the nations whom the Lord had driven out from before the children of Israel.

4 And he sacrificed and burnt incense on the high-places, and on the hills, and under every green tree.

5 Then came up Rezin the king of Syria and Pekach the son of Remalyahu the king of Israel to Jerusalem to war: and they besieged Achaz, but were not able to make an attack.

6 At that time did Rezin the king of Syria bring Elath back to Syria, and drove the Jews from Elath: and the Edomeans came to Elath and dwelt there, even until this day.

7 And Achaz then sent messengers to Tiglath-pilesser the king of Assyria, saying, Thy servant and thy son am I: come up, and help me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me.

8 And Achaz took the silver and the gold that were found in the house of the Lord, and in the treasures of the king's house, and sent [the same] to the king of Assyria as a bribe.

9 And the king of Assyria hearkened unto him; and the king of Assyria went up against Damascus, and captured it, and led [the people of] it away captive to Kir, and Rezin did he put to death.

10 And King Achaz went to meet Tiglath-pilesser the king of Assyria to Damascus, and he saw the altar that was at Damascus: and king Achaz then sent to Uriyah the priest the form of the altar, and its pattern, after all its workmanship.

11 And Uriyah the priest built the altar; in accordance with all that king Achaz had sent from Damascus, so did Uriyah

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the priest make it against the arrival of king Achaz from Damascus.

12 And when the king came from Damascus, the king saw the altar; and the king approached to the altar and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured out his drink- offering, and sprinkled the blood of his peace offerings upon the altar.

14 And as respecteth the copper altar which was before the Lord, he moved it back from the forefront of the house, from between the altar and the house of the Lord, and set it on the side of the altar to the north.

15 And king Achaz commanded Uriyah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt- offering, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and all the blood of the burnt- offering, and all the blood of the sacrifices shalt thou sprinkle on it; and the copper altar shall be for me to visit occasionally.

16 And Uriyah the priest did in accordance with all that king Achaz had commanded.

17 And king Achaz cut off the borders of the bases, and removed the lavers from off them; and the sea he took down from off the copper oxen that were under it, and placed it upon a pavement of stones.

18 And the covered passage for the sabbath that they had built on the house, and the outer king's entrance, turned he from the house of the Lord, on account of the king of Assyria.

19 Now the rest of the acts of Achaz which he did, behold, they are written in the book of the chronicles of the kings of Judah.

20 And Achaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son became king in his stead.

2 KINGS (MELAKHIM) CHAPTER 17

1 In the twelfth year of Achaz the king of Judah became Hoshea' the son of Elah king in Samaria over Israel, [for] nine years.

2 And he did what is evil in the eyes of the Lord, but not like the kings of Israel that were before him.

3 Against him came up Shalmanesser, the king of Assyria; and Hoshea' became his servant, and rendered him tribute.

4 And the king of Assyria discovered a conspiracy on Hoshea'; for he had sent messengers to So the king of Egypt, and had raised no tribute for the king of Assyria, as [before] year by year; and the king of Assyria made him prisoner, and shut him up in a prison-house.

5 And the king of Assyria came up over all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea' did the king of Assyria capture Samaria, and he led Israel away as exiles into Assyria, and settled them in Chalach and in Chabor by the river of Gozan, and in the cities of Media.

7 This took place, because the children of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh the king of Egypt, and had feared other gods,

8 And had walked in the customs of the nations whom the Lord had driven out from before the children of Israel, and in those of the kings of Israel, which they had made.

9 And [because] the children of Israel had secretly done things that are not right against the Lord their God, and had built themselves high-places in all their cities, from the tower of the watchmen up to fortified cities;

10 And had set themselves up statues and groves on every high hill, and under every green tree;

11 And had burnt there incense on all the high-places, like the nations that the Lord had led away exiles before them; and wrought wicked things to provoke the Lord to anger;

12 And had served the idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 The Lord had indeed warned Israel and Judah, by means of all the prophets, all the seers, saying, Turn ye back from your evil ways, and keep my commandments [and] my statutes, in accordance with all the law which I commanded your fathers, and which I have sent to you by means of my servants the prophets.

14 But they would not hear, and hardened their neck, like the neck of their fathers, who had not believed in the Lord their God;

15 And they despised his statutes, and his covenant which he had made with their fathers, and his testimonies which he had entrusted to them; and they followed after what is vanity, and became vain, and followed after the nations that were round about them, concerning whom the Lord had charged them, not to do like them.

16 And they forsook all the commandments of the Lord their God, and made themselves molten images, two calves, and made a grove, and bowed down to all the host of the heavens, and served Ba'al;

17 And they caused their sons and their daughters to pass through the fire, and used divinations and enchantments, and sold themselves to do what is evil in the eyes of the Lord, to provoke him to anger.

18 Therefore became the Lord very angry with Israel, and he removed them from his presence: there was none left but the tribe of Judah alone.

19 Also Judah kept not the commandments of the Lord their God, but walked in the customs of Israel which they had made.

20 Therefore did the Lord reject all the seed of Israel, and he afflicted them, and gave them up into the hand of spoilers, until that he had cast them out of his presence.

21 For Israel had torn themselves from the house of David, and they made Jerobo'am the son of Nebat king: and Jerobo'am misled Israel from following the Lord, and caused them to commit a great sin;

22 And the children of Israel walked in all the sins of Jerobo'am which he did; they departed not therefrom.

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23 Until that the Lord removed Israel out of his presence, as he had spoken by means of all his servants the prophets; and Israel was led away as exiles out of their own land to Assyria even until this day.

24 And the king of Assyria brought [men] from Babylon, and from Cuthah, and from 'Avva, and from Chamath, and from Sepharvayim, and settled them in the cities of Samaria in the room of the children of Israel: and they took possession of Samaria, and dwelt in its cities.

25 And it happened at the beginning of their dwelling there, that they feared not the Lord; wherefore the Lord sent among them lions, which slew some of them.

26 And they said to the king of Assyria, as followeth, The nations that thou hast led away, and settled in the cities of Samaria, know not the manner of the God of the land; wherefore he hath sent among them lions, and, behold, they are slaying them, since they know not the manner of the God of the land.

27 Then commanded the king of Assyria, saying, Carry thither one of the priests whom ye led away from there; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 And there came one of the priests whom they had led away as exiles from Samaria, and dwelt in Beth-el; and he taught them how they should fear the Lord.

29 Yet they made, every nation, their own gods; and they put them in the houses of the high-places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Neregal, and the men of Chamath made Ashima.

31 And the 'Avvites made Nibchaz and Tharthak, and the Sepharvites burnt their children in fire to 'Adrammelech and 'Anammelech, the gods of Sepharvayim.

32 And they feared [also] the Lord; and they made unto themselves of the lowest of them priests of the high-places, and these sacrificed for them in the houses of the high-places.

33 The Lord did they fear, and their own gods did they serve, after the manner of the nations whence they had been led away.

34 Even until this day do they act after the former manners: they fear not the Lord, neither do they act after their own customs, and after their manner, nor after the law and after the commandment which the Lord commanded the children of Israel, whose name he styled Israel;

35 With whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves down to them, nor serve them, nor sacrifice to them;

36 But the Lord, who hath brought you up out of the land of Egypt with great might and with an outstretched arm, him alone shall ye fear, and to him shall ye bow yourselves down, and to him shall ye sacrifice;

37 And the statutes, and the ordinances, and the law, and the commandment, which he hath written for you, shall ye observe to do for all time; and ye shall not fear other gods.

38 And the covenant that I have made with you shall ye not forget; and ye shall not fear other gods.

39 But the Lord your God shall ye fear; and he will deliver you out of the hand of all your enemies.

40 Nevertheless they have not hearkened, but they act after their former manner.

41 So were these nations, while they feared the Lord, also serving their graven images; and both their children and their children's children do until this day as their fathers have done.

2 KINGS (MELAKHIM) CHAPTER 18

1 And it came to pass in the third year of Hoshea' the son of Elah the king of Israel, that Hezekiah, the son of Achaz the king of Judah, became king.

2 Twenty and five years old was he when he became king, and twenty and nine years did he reign in Jerusalem; and his mother's name was Abi, the daughter of Zechariah.

3 And he did what is right in the eyes of the Lord, in accordance with all that David his father had done.

4 He it was that removed the high-places, and broke the statues, and cut down the groves, and stamped in pieces the copper serpent that Moses had made; for unto those days were the children of Israel burning incense to it; and he called it Nechushtan.

5 In the Lord the God of Israel did he trust; and after him there was not his like among all the kings of Judah, nor among those that were before him.

6 And he adhered to the Lord, and turned not away from following him; but he kept his commandments, which the Lord had commanded Moses.

7 And the Lord was with him; whithersoever he went forth he prospered: and he rebelled against the king of Assyria, and served him not.

8 He it was that smote the Philistines, as far as Gazzah, and its territory, from the tower of the watchmen up to the fortified city.

9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea' the son of Elah the king of Israel, that Shalmanesser the king of Assyria came up against Samaria, and besieged it.

10 And they captured it at the end of three years,—in the sixth year of Hezekiah, that is the ninth year of Hoshea' the king of Israel, was Samaria captured.

11 And the king of Assyria led away Israel as exiles unto Assyria, and transported them to Chalach and to Chabor, by the river of Gozan, and to the cities of Media;

12 Because they had not obeyed the voice of the Lord their God, but had transgressed his covenant, all that Moses the servant of the Lord had commanded; and had not obeyed, nor done accordingly.

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13 And in the fourteenth year of king Hezekiah did Sennacherib the king of Assyria come up against all the fortified cities of Judah, and seized on them.

14 And Hezekiah the king of Judah sent to the king of Assyria to Lachish, saying, I have sinned; retire from me: what thou wilt impose on me will I bear. And the king of Assyria exacted from Hezekiah the king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave up all the silver that was found in the house of the Lord, and in the treasures of the king's house.

16 At that time did Hezekiah cut off [the gold from] the doors of the temple of the Lord, and from the door-sills which Hezekiah the king of Judah had overlaid, and gave the same to the king of Assyria.

17 And the king of Assyria sent Tharthan and Rub-sariss and Rabshakeh from Lachish to king Hezekiah with a strong army against Jerusalem. And they went up and came to Jerusalem; and when they were come up, they came and halted by the aqueduct of the upper pool, which is on the highway of the washer's field.

18 And they called for the king, when there came out to them Elyakim the son of Chilkiyahu, who was superintendent over the house, and Shebnah the scribe, and Yoach the son of Assaph the recorder.

19 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus hath said the great king, the king of Assyria, What confidence is this wherewith thou hast trusted?

20 Thou saidst, but it was only a word uttered with the lips, [I have] counsel and strength for the war. Now on whom didst thou trust, that thou rebelledst against me?

21 Now, behold, thou trustedst thee upon yon cracked reed-staff, upon Egypt, which, if a man lean on it, will enter into his hand, and pierce it: so is Pharaoh the king of Egypt unto all that trust on him.

22 But if ye should say unto me, In the Lord our God have we trusted: is he not the one whose high-places and whose altars Hezekiah hath removed, when he said to Judah and to Jerusalem, Before this altar shall ye prostrate yourselves in Jerusalem?

23 And now, I pray thee, enter into a contest with my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn back the face of a single chieftain among the least of my master's servants, while thou hast put thy trust on Egypt for chariots and for horsemen!

25 Now am I come up without the Lord ['s will] against this place to destroy it? The Lord hath said to me, Go up against this land, and destroy it.

26 Then said Elyakim the son of Chilkiyahu, and Shebnah, and Yoach, unto Rabshakeh, Speak, we pray thee, to thy servants in the Syrian language; for we understand it: and speak not with us in the Jewish language before the ears of the people that are on the wall.

27 But Rabshakeh said unto them, Hath my master then sent me to thy master, and to thee, to speak these words? is it not rather to the men who sit on the wall, that they may eat their own excrement, and drink their own urine with you?

28 Then stood Rabshakeh up and called out with a loud voice in the Jewish language, and spoke, and said, Hear ye the word of the great king, the king of Assyria:

29 Thus hath said the king. Let not Hezekiah deceive you; for he will not be able to deliver you out of his hand;

30 Neither let Hezekiah induce you to trust in the Lord, saying, The Lord will surely deliver us, and this city will not be given up into the hand of the king of Assyria:

31 Hearken not to Hezekiah; for thus hath said the king of Assyria, Make a treaty of peace with me, and come out to me, and eat ye every man of his own vine, and every man of his fig-tree, and drink ye every man the waters of his cistern;

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive trees, and of honey, that ye may live, and not die; and hearken not unto Hezekiah; for he will mislead you, saying, The Lord will deliver us.

33 Have the gods of the nations delivered in anywise each his land out of the hand of the king of Assyria?

34 Where are the gods of Chamath, and of Arpad? where are the gods of Sepharvayim, Hena', and 'Ivvah? have they then delivered Samaria out of my hand? 35 Who are they among all the gods of the countries, that have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand?

36 But the people remained silent, and answered him not a word; for it was the king's command, saying, Ye shall not answer him.

37 Then came Elyakim the son of Chilkiyah, who was superintendent over the house, and Shebnah the scribe, and Yoach the son of Assaph the recorder, to Hezekiah with their clothes rent; and they told unto him the words of Rabshakeh.

2 KINGS (MELAKHIM) CHAPTER 19

1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Elyakim, who was superintendent over the house, and Shebnah the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus hath said Hezekiah, A day of trouble, and of rebuke, and derision is this day; for the children are come to the birth, and there is not strength to bring forth.

4 Perhaps the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to blaspheme the living God; and who hath reproached with the words which the Lord thy God hath heard: wherefore lift up a prayer in behalf of the remnant that is still found here.

5 And the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say to your master, Thus hath said the Lord, Be not afraid because of the

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words which thou hast heard, with which the boys of the king of Assyria have blasphemed me.

7 Behold, I will put an [other] spirit in him, that when he will hear a rumor, he shall return to his own land; and I will cause him to fall by the sword in his own land.

8 And Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish.

9 And he heard it said of Thirhakah the king of Ethiopia, Behold, he is come out to fight with thee; and he again sent messengers unto Hezekiah, saying,

10 Thus shall ye say to Hezekiah the king of Judah, as followeth, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given up into the hand of the king of Assyria.

11 Behold, thou thyself hast heard what the kings of Assyria have done to all the lands, by destroying them utterly: and thou alone shouldst be delivered?

12 Have the gods of the nations which my fathers destroyed delivered them; as Gozan, and Charan, and Rezeph, and the children of 'Eden, who were in Thelassar?

13 Where is the king of Chamath, and the king of Arpad, and the king of the city of Sepharvayim, of Hena', and 'Ivvah?

14 And Hezekiah took the letters out of the hand of the messengers, and read them: and Hezekiah went up into the house of the Lord, and spread them out before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, who dwellest between the cherubims, thou art the [true] God, thou alone, for all the kingdoms of the earth; for it is thou who hast made the heavens and the earth.

16 Bend down, O Lord, thy ear, and hear! open, O Lord, thy eyes, and see! and hear the words of Sennacherib, that which he hath sent to blaspheme the living God.

17 Truly, Lord, the kings of Assyria have devastated the nations and their land,

18 And they have placed their gods into the fire; for they are no gods, but the work of man's hands, wood and stone: and these have they destroyed.

19 And now, O Lord our God, save us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, thou alone.

20 Then sent Isaiah the son of Amoz to Hezekiah, saying, Thus hath said the Lord the God of Israel, What thou hast prayed to me concerning Sennacherib the king of Assyria have I heard.

21 This is the word that the Lord hath spoken over him: She despiseth thee, she laugheth thee to scorn, the virgin daughter of Zion; behind thee shaketh her head the daughter of Jerusalem.

22 Whom hast thou blasphemed, and [whom] hast thou scorned? and against whom hast thou raised thy voice, and lifted up thy eyes on high? against the Holy One of Israel.

23 By thy messengers thou hast blasphemed the Lord and hast said, With the multitude of my chariots am I indeed come up to the height of the mountains, to the sides of Lebanon, and I will cut down its tall cedars, the choice of its fir-trees: and I will enter into the lodgings on its summit, the forest of its fruitful soil.

24 I have dug and drunk strange waters, and I will dry up with the sole of my feet all the streams of besieged places.

25 Hadst thou not heard that in distant ages I had prepared this? in the times of antiquity when I formed it? now have I brought it along, and it came to pass, to desolate into ruinous heaps fortified cities.

26 And thus their inhabitants were short of power, they were dismayed and confounded; they were as the herbs of the field, and as the green grass; as the moss on the housetops, and as corn blasted before the ear appeareth.

27 But thy abiding and thy going out and thy coming in do I know, and thy raging against me.

28 Because of thy raging against me and thy tumult that is come up into my ears, will I put my hook in thy nose, and my bridle between thy lips; and I will cause thee to turn back on the way by which thou camest.

29 And this shall be unto thee the sign, Ye shall eat this year what groweth of itself, and in the second year what springeth up after the same; and in the third year sow and reap, and plant vineyards, and eat their fruit.

30 And the remnant of the house of Judah that is escaped shall yet again strike root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and that which escapeth out of mount Zion: the zeal of the Lord of hosts will do this.

32 Therefore thus hath said the Lord concerning the king of Assyria, He shall not come into this city, and he shall not shoot an arrow thereon, nor come before it with shield, nor cast up against it an embankment.

33 On the way by which he came, by the same shall he return, and into this city shall he not come, saith the Lord.

34 And I will shield this city, to save it, for my own sake, and for the sake of David my servant.

35 And it came to pass, on the same night, that an angel of the Lord went out and smote in the camp of the Assyrians one hundred eighty and five thousand men: and when people arose early in the morning, behold, they were all dead corpses.

36 And Sennacherib the king of Assyria then departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was prostrating himself in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Ararat. And Essar-chaddon his son became king in his stead.

2 KINGS (MELAKHIM) CHAPTER 20

1 In those days Hezekiah fell sick unto death; and there came to him Isaiah the son of Amoz the prophet, and said unto him, Thus hath said the Lord, Give thy charge to thy house; for thou shalt die, and not live.

2 Then did he turn his face to the wall, and prayed unto the Lord, saying,

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3 I beseech thee, O Lord, remember now that I have walked before thee in truth, and with an undivided heart, and have done what is good in thy eyes. And Hezekiah wept aloud.

4 And it came to pass, before Isaiah was gone out into the middle court, that the word of the Lord came to him, saying,

5 Return, and say to Hezekiah the ruler of my people, Thus hath said the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day shalt thou go up unto the house of the Lord.

6 And I will add unto thy days fifteen years; and out of the hand of the king of Assyria will I deliver thee and this city; and I will shield this city for my own sake, and for the sake of David my servant.

7 And Isaiah said, Fetch a lump of figs. And they fetched and laid it on the inflammation, and he recovered.

8 And Hezekiah said unto Isaiah, What sign shall there be that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

9 And Isaiah said, This shall be unto thee the sign from the Lord, that the Lord will do the thing that he hath spoken: Shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah said, It is a light thing for the shadow to go forward ten degrees: no; but let the shadow return backward ten degrees.

11 And Isaiah the prophet called unto the Lord; and he caused the shadow to return, by the degrees which the [sun] was gone down on the dial of Achaz, backward, ten degrees.

12 And at that time sent Berodach-baladan, the son of Baladan, the king of Babylon, letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick.

13 And Hezekiah listened unto them, and showed them the whole of his treasure- house, the silver, and the gold, and the spices, and the precious oil, and the whole of his armor-house, and all that was found in his treasures: there was nothing that Hezekiah showed them not, in his house and in all his dominion.

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What did these men say? and whence did they come unto thee? And Hezekiah said, From a far off country are they come, from Babylon.

15 And he said, What did they see in thy house? And Hezekiah answered, All that is in my house have they seen: there was nothing that I did not show them in my treasures.

16 And Isaiah said unto Hezekiah, Hear the word of the Lord,

17 Behold, days are coming, when all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

18 And of thy sons that will issue from thee, whom thou wilt beget, shall they take; and they shall be court-servants in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not so, if there be peace and stability in my days?

20 And the rest of the acts of Hezekiah, and all his mighty deeds, and how he made the pool, and the aqueduct, and brought the water into the city, behold, they are written in the book of the chronicles of the kings of Judah.

21 And Hezekiah slept with his fathers: and Menasseh his son became king in his stead.

2 KINGS (MELAKHIM) CHAPTER 21

1 Twelve years old was Menasseh when he became king, and fifty and five years did he reign in Jerusalem. And his mother's name was Chephzi-bah.

2 And he did what is evil in the eyes of the Lord, after the abominable acts of the nations whom the Lord had driven out before the children of Israel.

3 And he built up again the high-places which Hezekiah his father had destroyed; and he reared up altars for Ba'al, and made a grove, as Achab the king of Israel had done; and he bowed down to all the host of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord had said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

6 And he caused his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much that is evil in the eyes of the Lord, to provoke him to anger.

7 And he set a hewn image of the Asherah that he had made in the house, of which the Lord had said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 And I will not cause any more the foot of Israel to move out of the land which I gave their fathers; only if they will observe to act in accordance with all that I have commanded them, and in accordance with all the law that my servant Moses commanded them.

9 But they hearkened not: and Menasseh seduced them to do what is evil more than the nations whom the Lord had destroyed before the children of Israel.

10 And the Lord spoke by means of his servants the prophets, saying,

11 Forasmuch as Menasseh the king of Judah hath done these abominations, having done wickedly more than all that the Emorites had done, who were before him, and hath induced Judah also to sin with his idols:

12 Therefore thus hath said the Lord the God of Israel, Behold, I will bring evil upon Jerusalem and Judah, at which both the ears of every one that heareth it shall tingle.

13 And I will stretch over Jerusalem the measure-line of Samaria, and the plummet of the house of Achab: and I will wipe off Jerusalem as one wipeth off a dish, wiping it, and turning it on its face.

14 And I will forsake the remnant of my inheritance, and give them up into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

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15 Forasmuch as they have done what is evil in my eyes, and have been provoking me to anger, from the day that their fathers came forth out of Egypt, even until this day.

16 And also innocent blood did Menasseh shed in very great abundance, till he had filled [therewith] Jerusalem from one end to another; beside his sin wherewith he induced Judah to sin, to do what is evil in the eyes of the Lord.

17 Now the rest of the acts of Menasseh, and all that he did, and his sin that he committed, behold, they are written in the book of the chronicles of the kings of Judah.

18 And Menasseh slept with his fathers, and was buried in the garden of his own house, in the garden of 'Uzza: and Amon his son became king in his stead.

19 Twenty and two years old was Amon when he became king, and two years did he reign in Jerusalem. And his mother's name was Meshullemeth, the daughter of Charuz of Yotbah.

20 And he did what is evil in the eyes of the Lord, as his father Menasseh had done.

21 And he walked in all the way that his father had walked in, and served the idols that his father had served, and bowed himself down to them;

22 And he forsook the Lord the God of his fathers, and walked not in the way of the Lord.

23 And the servants of Amon conspired against him, and put the king to death in his own house.

24 And the people of the land slew all those that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, behold, they are written in the book of the chronicles of the kings of Judah.

26 And they buried him in his sepulchre in the garden of 'Uzza: and Josiah his son became king in his stead.

2 KINGS (MELAKHIM) CHAPTER 22

1 Eight years old was Josiah when he became king, and thirty and one years did he reign in Jerusalem. And his mother's name was Yedidah, the daughter of 'Adayah of Bozkath.

2 And he did what is right in the eyes of the Lord, and walked in all the way of David his father, and turned not aside to the right or to the left.

3 And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azalyahu, the son of Meshullam, the scribe, to the house of the Lord, saying,

4 Go up to Chilkiyahu the high-priest, that he may collect up all the money which is brought into the house of the Lord, which the door-keepers have gathered from the people:

5 And let them deliver it into the hand of those who overlook the workmen, that have been appointed as overseers of the house of the Lord; and let them give it to those who do the work who are in the house of the Lord, to repair the breaches of the house:

6 Unto the carpenters, and the builders, and the masons, and to buy timber and hewn stones to repair the house.

7 Nevertheless shall there be no reckoning made with them for the money that is delivered into their hand, because they deal faithfully.

8 And Chilkiyahu the high-priest said unto Shaphan the scribe, A book of the law have I found in the house of the Lord. And Chilkiyah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have taken out all the money that was found in the house, and have delivered it into the hand of those who overlook the workmen, that have been appointed overseers of the house of the Lord.

10 And Shaphan the scribe also told the king, saying, A book hath Chilkiyahu the priest given me. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Chilkiyah the priest, and Achikam the son of Shaphan, and 'Achbor the son of Michayah, and Shaphan the scribe, and 'Assahyah a servant of the king's, saying,

13 Go ye, inquire of the Lord in my behalf, and in behalf of the people, and in behalf of all Judah, concerning the words of this book that hath been found; for great is the wrath of the Lord that hath been kindled against us, because our fathers did not hearken unto the words of this book, to do in accordance with all that is prescribed concerning us.

14 And Chilkiyahu the priest, and Achikam, and 'Achbor, and Shaphan, and 'Assahyah, went unto Chuldah the prophetess, the wife of Shallum the son of Tikvah the son of Charchass, the keeper of the wardrobe; [now she dwelt in Jerusalem in the suburb;] and they spoke unto her.

15 And she said unto them, Thus hath said the Lord the God of Israel, Say unto the man that hath sent you to me,

16 Thus hath said the Lord, Behold, I will bring evil upon this place, and upon its inhabitants, all the words of the book which the king of Judah hath read;

17 Because they have forsaken me, and have burnt incense unto other gods, in order to provoke me to anger with all the works of their hands: therefore is my wrath kindled against this place, and shall not be quenched.

18 But with respect to the king of Judah who sendeth you to inquire of the Lord, thus shall ye say to him, Thus hath said the Lord the God of Israel, Concerning the words which thou hast heard;

19 Because thy heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I had spoken against this place, and against its inhabitants, that they should become an astonishment and a curse, and hast rent thy clothes, and wept before me: I also have heard it, saith the Lord.

20 Therefore, behold, I will gather thee unto thy fathers, and thou shalt be gathered unto thy graves in peace; and thy

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eyes shall not look on all the evil which I am bringing over this place. And they brought the king word again.

2 KINGS (MELAKHIM) CHAPTER 23

1 And the king sent, and they gathered unto him all the elders of Judah and Jerusalem.

2 And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, from the small to the great: and he read before their ears all the words of the book of the covenant which had been found in the house of the Lord.

3 And the king stood upon the stand, and he made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies and his statutes with all [their] heart and all [their] soul, to maintain the words of this covenant that are written in this book. And all the people entered into the covenant.

4 And the king commanded Chilkiyahu the high-priest, and the priests of the second order, and the door-keepers, to carry forth out of the temple of the Lord all the vessels that had been made for Ba'al, and for the Asherah, and for all the host of heaven: and they burnt them without Jerusalem in the fields of Kidron, and carried their ashes unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had appointed that they might burn incense on the high-places in the cities of Judah, and in the places round about Jerusalem; those also that burnt incense unto Ba'al, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the Asherah from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and ground it small to powder, and cast its powder upon the graves of the children of the people.

7 And he pulled down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the Asherah.

8 And he brought all the priests out of the cities of Judah, and defiled the high- places where the priests had burnt incense, from Geba' to Beer-Sheba', and he pulled down the high-places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on a man's left at the gate of the city.

9 Nevertheless the priests of the high-places came not up to the altar of the Lord in Jerusalem; but they ate unleavened bread in the midst of their brethren.

10 And he defiled the Thopheth, which was in the valley Ben-hinnom, so that no man should cause his son or his daughter to pass through the fire to Molech.

11 And he put down the horses that the kings of Judah had dedicated to the sun, from the entrance of the house of the Lord, by the chamber of Nethan-melech the chamberlain, who was over the suburbs; and the chariots of the sun he burnt with fire.

12 And the altars that were on the roof of the upper-chamber of Achaz, which the kings of Judah had made, and the altars which Menasseh had made in the two courts of the house of the Lord, did the king pull down, and tore them away from there, and cast their dust into the brook Kidron.

13 And the high-places that were before Jerusalem, which were to the right of the mount of destruction, which Solomon the king of Israel had built for 'Ashtoreth the abomination of the Zidonians, and for Kemosh the abomination of the Moabites, and for Milcom the abomination of the children of 'Ammon, did the king defile.

14 And he broke in pieces the standing images, and cut down the Asherah-groves, and filled their places with the bones of men.

15 So also the altar that was at Beth-el, the high-place which Jerobo'am the son of Nebat, who induced Israel to sin, had made,—also that altar and the high-place did he pull down; and he burnt the high-place, ground it small to powder, and burnt then the Asherah.

16 And Josiah turned about, and beheld the graves that were there in the mount, and he sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who had proclaimed these events.

17 Then said he, What kind of monument is that which I see? And the men of the city said to him, It is the grave of the man of God, who came from Judah, and proclaimed these things which thou hast done against the altar of Beth-el.

18 And he said, Let him rest: no man shall disturb his bones. So they saved his bones, with the bones of the prophet that came out of Samaria.

19 And also all the houses of the high-places that were in the cities of Samaria, which the kings of Israel had made as provocations to anger, did Josiah remove, and did to them in accordance with all the acts that he had done in Beth-el.

20 And he slaughtered all the priests of the high-places that were there upon the altars, and burnt men's bones upon them, and returned [then] to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in this book of the covenant.

22 For there had not been holden such a passover from the days of the judges that judged Israel; nor in all the days of the kings of Israel, and of the kings of Judah;

23 But in the eighteenth year of king Josiah was this passover holden to the Lord in Jerusalem.

24 And also the men of familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were to be seen in the land of Judah and in Jerusalem, did Josiah clear away; in order that he might accomplish the words of the law which were written in the book that Chilkiyahu the priest had found in the house of the Lord.

25 And like unto him there was no king before him, that returned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; and after him there arose none like him.

26 Notwithstanding this the Lord turned not from the fierceness of his great anger, since his anger was kindled

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against Judah, because of all the provokings wherewith Menasseh had provoked him to anger.

27 And the Lord said, Also Judah will I remove out of my sight, as I have removed Israel, and will cast off this city which I have chosen, even Jerusalem, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

29 In his days went up Pharaoh-nechoh the king of Egypt against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he saw him.

30 And his servants carried him dying in a chariot from Megiddo, and brought him

to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoachaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 Twenty and three years old was Jehoachaz when he became king; and three months did he reign in Jerusalem. And his mother's name was Chamutal, the daughter of Jeremiah of Libnah.

32 And he did what is evil in the eyes of the Lord, all just as his fathers had done.

33 And Pharaoh-nechoh put him in fetters at Riblah in the land of Chamath, that he should not reign in Jerusalem, and imposed a fine on the land of a hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Elyakim the son of Josiah king in the room of Josiah his father, and changed his name to Jehoyakim, and took Jehoachaz away: and he came to Egypt, and died there.

35 And Jehoyakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money by the order of Pharaoh: from every one according to his estimation did he exact the silver and gold from the people of the land, to give it unto Pharaoh- nechoh.

36 Twenty and five years old was Jehoyakim when he became king; and eleven years did be reign in Jerusalem. And his mother's name was Zebudah, the daughter of Pedayah of Rumah.

37 And he did what is evil in the eyes of the Lord, all just as his fathers had done.

2 KINGS (MELAKHIM) CHAPTER 24

1 In his days came up Nebuchadnezzar the king of Babylon, and Jehoyakim became his servant for three years: and then he returned and rebelled against him.

2 And the Lord sent against him predatory bands of the Chaldeans, and predatory bands of the Syrians, and predatory bands of the Moabites, and predatory bands of the children of 'Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he had spoken by means of his servants the prophets.

3 But only at the order of the Lord came this upon Judah, to remove the same out of his sight, for the sins of Menasseh, in accordance with all that he had done;

4 And also for the innocent blood that he had shed; for he had filled Jerusalem with innocent blood; wherefore the Lord would not pardon.

5 Now the rest of the acts of Jehoyakim, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

6 And Jehoyakim slept with his fathers: and Jehoyachin his son became king in his stead.

7 And the king of Egypt came no more again out of his land; for the king of Babylon had taken from the brook of Egypt unto the river Euphrates all that had pertained to the king of Egypt.

8 Eighteen years old was Jehoyachin when he became king, and three months did he reign in Jerusalem. And his mother's name was Nechushta, the daughter of Elnathan of Jerusalem.

9 And he did what is evil in the eyes of the Lord, all just as that his father had done.

10 At that time the servants of Nebuchadnezzar the king of Babylon came up against Jerusalem, and the city was put in a state of siege.

11 And Nebuchadnezzar the king of Babylon came against the city, while his servants were besieging it.

12 And Jehoyachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his court-officers: and the king of Babylon took him [captive] in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon the king of Israel had made in the temple of the Lord, as the Lord had spoken.

14 And he led away as exiles all Jerusalem, and all the princes, and all the mighty men of valor, ten thousand exiles, and all the craftsmen and locksmiths: there was none left, save the poorest sort of the people of the land.

15 And he led away Jehoyachin as exile to Babylon; and the king's mother, and the king's wives, and his court-officers, and the mighty men of the land, he led into exile from Jerusalem to Babylon.

16 And all the men of might, seven thousand [in number], and the craftsmen and the locksmiths a thousand [in number], all strong men, apt for war; and the king of Babylon brought them into exile to Babylon.

17 And the king of Babylon made Mattanyah his uncle king in his stead, and changed his name to Zedekiah.

18 Twenty and one years old was Zedekiah when he became king, and eleven years did he reign in Jerusalem. And his mother's name was Chamutal, the daughter of Jeremiah of Libnah.

19 And he did what is evil in the eyes of the Lord, all just as Jehoyakim had done.

20 For through the anger of the Lord it occurred in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

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2 KINGS (MELAKHIM) CHAPTER 25

1 And it came to pass in the ninth year of his reign, in the tenth month, on the tenth of the month, that Nebuchadnezzar the king of Babylon came, he, and all his host, against Jerusalem, and encamped against it; and they built a mound all around about it.

2 And the city was put in a state of siege until the eleventh year of king Zedekiah.

3 And on the ninth of the month, when the famine prevailed in the city, and there was no bread for the people of the land:

4 The city was broken into, and all the men of war [fled] in the night by the way of the gate between the two walls, which was by the king's garden; [while the Chaldeans were all round about the city;] and the people went the way toward the plain.

5 And the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from around him.

6 And they seized the king, and brought him up to the king of Babylon to Riblah; and they called him to account.

7 And they slaughtered the sons of Zedekiah before his eyes, and he blinded the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 And in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar the king of Babylon, came Nebusaradan, the chief of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the Lord, and the king's house; also, all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And the walls of Jerusalem round about did all the army of the Chaldeans that were with the captain of the guard tear down.

11 And the rest of the people that were left in the city, and the deserters that had run over to the king of Babylon, with the remnant of the multitude, did Nebusaradan the captain of the guard lead away into exile;

12 But from the poorest of the land the captain of the guard left some to be vine- dressers and husbandmen.

13 And the pillars of copper that were in the house of the Lord, and the bases, and the copper sea that was in the house of the Lord, did the Chaldeans break up, and they carried the copper thereof to Babylon.

14 And the pots, and the shovels, and the knives, and the spoons, and all the vessels of copper wherewith they ministered, took they away.

15 And the censers, and the bowls, the gold of the golden things, and the silver of the silver things, took the captain of the guard away.

16 The two pillars, the one sea, and the bases which Solomon had made for the house of the Lord: the copper of all these vessels was too much to be weighed.

17 Eighteen cubits was the height of the one pillar, and the capital upon it was copper; and the height of the capital was three cubits; and the wreathed work, and the pomegranates upon the capitals round about, were all of copper: and the same had the second pillar together with the wreathed work.

18 And the captain of the guard took Serayah the chief-priest, and Zephanyahu the second priest, and the three door-keepers;

19 And out of the city he took one court-officer that was appointed over the men of war, and five men of those that could come into the king's presence, who were found in the city, and the scribe of the chief of the army, who ordered to the army the people of the land, and sixty men of the people of the land that were found in the city:

20 And Nebusaradan the captain of the guard took these, and conducted them to the king of Babylon to Riblah;

21 And the king of Babylon smote them, and put them to death at Riblah in the land of Chamath. So did Judah wander away into exile out of their land.

22 And as for the people that were left in the land of Judah, whom Nebuchadnezzar the king of Babylon had left, he appointed over them Gedalyahu the son of Achikam, the son of Shaphan.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had appointed Gedalyahu, they came to Gedalyahu to Mizpah; even Ishma'el the son of Nethanyah, and Jochanan the son of Kareach, and Serayah the son of Tanchumeth the Netophathite, and Jaazanyahu the son of a Ma'achathite, they and their men.

24 And Gedalyahu swore to them, and to their men, and said unto them, Be not afraid of the servants of the Chaldeans: remain in the land, and serve the king of Babylon; and it will be well with you.

25 But it happened in the seventh month, that there came Ishma'el the son of Nethanyah, the son of Elishama', of the seed royal, and ten men with him, and they smote Gedalyahu, so that he died, also the Jews and the Chaldeans that were with him at Mizpah.

26 And then arose all the people, from small to great, and the captains of the armies, and went to Egypt; for they were afraid of the Chaldeans.

27 And it came to pass in the seven and thirtieth year of the captivity of Jehoyachin the king of Judah, in the twelfth month, on the seven and twentieth [day] of the month, that Evil-merodach the king of Babylon in the year that he became king did lift up the head of Jehoyachin the king of Judah out of the prison;

28 And he spoke kindly to him, and set his chair above the chair of the kings that were with him in Babylon:

29 And changed his prison garments: and he ate bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him by the king, the necessary ration for the day on its day, all the days of his life.

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THE BOOK OF THE PROPHET ISAIAH

Hebrew title: Sefer Yeshayahu
Author: Yeshayahu ben Amoz (Isaiah Son of Amoz)
Estimated Range of Dating: c. 8th and 5th centuries B.C.

(The Book of Isaiah is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets or Teachers in the Christian Old Testament. It is identified by a superscription as the words of the 8th-century BC teacher Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Isaiah, the son of Amoz lived in the Kingdom of Judah during the time of four kings from the mid to late 8th-century BC. During this time, Assyria was growing to the west from Mesopotamia (Iraq) towards the Mediterranean, destroying first Aram [modern Syria] in 734–732 BC, then the Kingdom of Israel in 722–721, and Judah in 701.

The Book of Isaiah is one of the major prophetical writings of the Old Testament. The superscription identifies Isaiah as the son of Amoz and his book as "the vision of Isaiah . . . concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." According to 6:1, Isaiah received his call "in the year that King Uzziah died" (742 BC), and his latest recorded activity is dated in 701 BC.

The work is a compilation of 3 distinct parts: Chapters 1–39 can be assigned to Isaiahs lifetime. Chapters 40–55 are much later in origin and therefore known as Deutero-Isaiah (Second Isaiah). And even more distant in time are the chapters 56–66 and Trito-Isaiah (Third Isaiah).

Chapters 1–39 consist of numerous sayings and reports of Isaiah along with several narratives about the prophet that are attributed to his disciples. The growth of the book (1–39) was a gradual process, its final form dating from perhaps as late as the 5th century BC, a date suggested by the arrangement of the materials and the late additions. In spite of the lengthy and complicated literary history of the book, however, Isaiah's message is clearly discernible. He was much influenced by the cult in Jerusalem, and the exalted view of Yahweh in the Zion traditions is reflected in his message. He was convinced that only an unshakable trust in Yahweh, rather than in political or military alliances, could protect Judah and Jerusalem from the advances of their enemies—specifically, in this period, the Assyrians. He called for a recognition of the sovereignty of Yahweh and passionately denounced anything that worked against or obscured Yahweh's purposes—from social injustices to meaningless cultic observances. Although Isaiah pronounced Yahweh's judgement upon Judah and Jerusalem for their unfaithfulness, he also announced a new future for those who relied on Yahweh.

Deutero-Isaiah (40–55), consisting of a collection of oracles, songs, and discourses, dates from the Babylonian Exile (6th century BC). The anonymous prophet is in exile and looks forward to the deliverance of his people. The destruction of Babylon is prophesied and the return of the exiles to their homeland is promised. The servant-of-Yahweh songs in Deutero-Isaiah (42:1–4; 49:1–6; 50:4–9; 52:13–53:12) have generated animated discussions among scholars, but the ideas reflected in the songs suggest that they were written under the influence of the ideology of the king—the anointed one who, through his righteous rule, had the power to effect his people's deliverance.

Trito-Isaiah (56–66), coming from a still later period, reflects a Palestinian point of view, with the latter chapters in particular addressed to the cultic concerns of the restored community. The diversity of materials in these chapters suggests multiple authorship. How the three "Isaiahs" came together is not known.

The Isaiah Scroll, designated 1QIsaa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first discovered in 1947 from Qumran Cave 1. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1,000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery. 1QIsaa is also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text. The exact authors of 1QIsa are unknown, as is the exact date of writing. Pieces of the scroll have been dated using both radiocarbon dating and palaeographic / scribal dating. These methods resulted in calibrated date ranges between 356 and 103 BC. The text of the Great Isaiah Scroll is generally consistent with the Masoretic version and preserves all sixty-six chapters of the Hebrew version in the same sequence.

It seems likely that Isaiah was the teacher of Hezekiah. King Hezekiah [reigned c. 715 and 686 BC.] was, according to the Bible, the son of Ahaz and the 13th king of Judah. He is considered a very righteous king in the Books of Kings. Hezekiah is most important to Jewish history because it was him who enacted sweeping religious reforms, including a strict mandate for the sole worship of Yahweh and a prohibition on venerating other deities within the Temple of Jerusalem. So, the is no surprise that Isaiah 44:6 contains the first clear statement of monotheism: "I am the first and I am the last; beside me there is no God". In Isaiah 44:09–20, this is developed into a satire [a genre of literture which we also find in the gospels] on the making and worship of idols, mocking the foolishness of the carpenter who worships the idol that he himself has carved. While Yahweh had shown his

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superiority to other gods before, in Second Isaiah, he becomes the sole God of the world. This model of monotheism became later the basis for Christianity and Islam.

The defeat of Jerusalem by Babylon and the exile of its ruling elite in 586 BC followed. Chapters 40 to 55 are given to the Jews in exile, telling them about the hope of return. This was the time of king Kurush II (Cyrus the Great). In 559 BC he became ruler of a small kingdom in what is today Iran. By 540 he ruled a big empire from the Mediterranean to Central Asia, and in 539 he conquered Babylon. Isaiah's "predictions" of the fall of Babylon and his talk about the glory of Cyrus as one who would help Israel mean these prophecies are about the period of 550–539 BC. [* It is better called 'report' because this passage was most likely written after the fall of Babylon. This is a literary tool which was used in the gospels too. There it talks about the "predictions" of Jerusalem's encirclement and fall.]*

The Persians ended the exile of Jewish teachers and leaders, and by 515 BC some of the exiles had returned to Jerusalem and rebuilt the Temple. This is what the final chapters of Isaiah are about. The Cyrus Cylinder, a Cunei script document, states that Cyrus was responsible for sending all captives home from Babylonia although it does not mention the Jews by name. Cyrus was a master of religious propaganda and presented himself as liberator rather than conqueror. It appears to have been effective with Jews as well. In the lengthy prophetic book attributed to the prophet Isaiah, the author explicitly states that Cyrus is God's anointed: "Thus says the Lord to his Anointed [Messiah], to Cyrus whom I took by his right hand" (Isa 45:1). The overwhelming majority of scholars believe that the Chapters 40—55 of Isaiah were written around the time of the return from exile and the years that followed.

Speculations florish as to the reasoning for Cyrus' release of the Jews from Babylon. The strongest argument is that Cyrus was a follower of Zoroaster [Zarathustra] the monotheistic prophet. His Zoroastrianism played a dominant religious role in Persia throughout its history until the Islamic conquest. As such, Cyrus would have felt a kindred spirit with the monotheistic Jews.)

ISAIAH (YESHAYAHU) CHAPTER 1

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of 'Uzziyahu, Jotham, Achaz, and Hezekiah, the kings of Judah.

2 Hear, O ye heavens, and give ear, O earth; for the Lord hath spoken: Children have I nourished and brought up, but they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: Israel doth not know, my people doth not consider.

4 Woe! sinful nation, people laden with iniquity, seed of evil-doers, children that are corrupt: they have forsaken the Lord, they have incensed the Holy One of Israel, they are departed backward.

5 Why will ye be stricken yet more? [that] ye increase the revolt? every head is sick, and every heart is faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, nor bound up, nor mollified with oil.

7 Your country is desolate, your cities are burnt with fire; your soil—in your presence, strangers devour it, and it is desolate, as overthrown by strangers.

8 And left is the daughter of Zion as a hut in a vineyard, as a lodge in a cucumber field, as a besieged city.

9 Unless the Lord of hosts had left unto us a remnant ever so small, like Sodom should we have been, unto Gomorrah should we have been compared.

10 Hear the word of the Lord, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah.

11 For what serveth me the multitude of your sacrifices? saith the Lord: I am sated with the burnt-offerings of rams, and the fat of fatted beasts; and the blood of bullocks, and of sheep, and of he-goats, I do not desire.

12 When ye come to appear in my presence—who hath required this at your hand, to tread down my courts?

13 Continue no more to bring an oblation of deceit; incense of abomination is it unto me: new moon and sabbath, the calling of assemblies—I cannot bear misdeed with festive gathering.

14 Your new moons and your appointed feasts my soul hateth; they are become a burden unto me; I am weary to bear them,

15 And when ye spread forth your hands, I will withdraw my eyes from you; yea, when ye make ever so many prayers, I will not hear: your hands are full of blood.

16 Wash yourselves, make yourselves clean; put away the evil of your deeds from before my eyes; cease to do evil;

17 Learn to do well; seek for justice, relieve the oppressed, do justice to the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord: though your sins should be as scarlet, they shall become white as the snow; though they should be red like crimson, they shall become like wool.

19 If ye be willing and obey, the best of the land shall ye eat;

20 But if ye refuse and rebel, by the sword shall ye be devoured; for the mouth of the Lord hath spoken it.

21 How is she become a harlot, the faithful town! she, that was full of justice; righteousness lodged therein; but now murderers.

22 Thy silver is become dross, thy wine is drugged with water;

23 Thy princes are rebels, and companions of thieves; every one loveth brides, and runneth after rewards; to the fatherless they will not do justice, and the cause of the widow doth not come unto them.

24 Therefore saith the Lord, the Eternal of hosts, the mighty One of Israel, Ah, I will take satisfaction on my adversaries, and be avenged on my enemies.

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25 And I will turn my hand against thee, and purge away as with lye thy dross, and remove all thy tin:
26 And I will restore thy judges as at the first, and thy counsellors as at the beginning; after that shalt thou be called, The city of righteousness, the town that is faithful.
27 Zion shall be redeemed through justice, and her converts through righteousness.
28 But destruction shall come over transgressors and sinners together, and those that forsake the Lord shall perish.
29 For people shall be ashamed because of the terebinths which ye had desired, and ye shall be put to the blush because of the gardens that ye had chosen.
30 For ye shall be as a terebinth the leaves of which wither, and as a garden that hath no water.
31 And the mighty oppressor shall become as tow, and his workman as a spark; and they shall both burn together, with none to quench.

ISAIAH (YESHAYAHU) CHAPTER 2

1 The word that Isaiah the son of Amoz foresaw concerning Judah and Jerusalem.
2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be firmly established on the top of the mountains, and shall be exalted above the hills; and unto it shall flow all the nations.
3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us of his ways, and we may walk in his paths; for out of Zion shall go forth the law, and the word of the Lord out of Jerusalem.
4 And he will judge among the nations, and decide for many people; and they shall beat their swords into ploughshares, and their spears into pruning-knives: nation shall not lift up sword against nation, and they shall not learn any more war.
5 O house of Jacob, come ye, and let us walk in the light of the Lord.
6 For thou hast abandoned thy people, the house of Jacob, because they are full of [witchcraft] more than the east, and are soothsayers like the Philistines, and with the children of strangers they unite themselves.
7 And full became their land of silver and gold, and there is no end to their treasures; and full became their land of horses, and there is no end to their chariots;
8 And full became their land of idols; to the work of their own hands they bow themselves, to what their own fingers have made.
9 And so is bent down the son of earth, and humbled the man; and thou wilt not forgive them.
10 Enter into the rock, and hide thee in the dust, because of the dread of the Lord, and because of the glory of his majesty.
11 The looks of human pride shall be humbled, and the haughtiness of men shall be bent down: and exalted shall be the Lord alone on that day.
12 For there is a day [of judgment] unto the Lord of hosts over every proud and lofty one; and over every exalted one, that he be brought low;
13 And over all the cedars of the Lebanon, the high and exalted, and over all the oaks of Bashan;
14 And over all the high mountains, and over all the exalted hills;
15 And over every high tower, and over every fortified wall;
16 And over all the ships of Tharshish; and over all desirable palaces.
17 And the pride of man shall be bent down, and the haughtiness of men shall be humbled: and exalted shall be the Lord alone on that day.
18 And the idols will he utterly abolish.
19 And men shall enter into the caverns of rocks, and into the rifts of the earth, because of the dread of the Lord, and because of the glory of his majesty, when he ariseth to terrify the earth.
20 On that day shall a man cast away his idols of silver, and his idols of gold, which have been made for him to worship, to the moles and to the bats;
21 To enter into the clefts of the rocks, and into the hollows of the cliffs, because of the dread of the Lord, and because of the glory of his majesty, when he ariseth to terrify the earth.
22 Withdraw yourselves [then] from man, whose breath is in his nostrils; because, for what is he to be esteemed?

ISAIAH (YESHAYAHU) CHAPTER 3

1 For, behold, the Lord, the Eternal of hosts, doth remove from Jerusalem and from Judah stay and staff, every stay of bread, and every stay of water.
2 The hero, and the man of war, the judge, and the prophet, and the prudent, and the ancient,
3 The captain of fifty, and the honorable man, and the counsellor, and the skilful artificer, and the eloquent orator.
4 And I will set up boys as their princes, and children shall rule over them.
5 And so shall the people press man against man, and one against the other: the boy shall demean himself proudly against the ancient, and the base against the honorable.
6 When a man will seize hold on his brother in the house of his father, [saying,] Thou hast a garment, thou shalt be our ruler, and let this ruin be under thy hand:
7 He will swear on that day, saying, I will not be a chief; and in my house is neither bread nor clothing; you shall not appoint me a ruler of the people.
8 For Jerusalem is sunk to decay, and Judah is fallen; because their tongue and their doings are against the Lord, to incense the eyes of his glory.
9 The boldness of their face testifieth against them; and like Sodom they tell openly their sin, they conceal it not. Woe unto their soul! for they have prepared evil unto themselves.
10 Say ye to the righteous, that he hath done well; for the fruit of their doings shall they eat.
11 Woe unto the wicked who doeth evil; for the recompense of his hands shall be bestowed on him.

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12 My people! their oppressors are children, and women rule over them. O my people! thy leaders cause thee to err, and the direction of thy paths they corrupt.

13 The Lord is stepped forth to plead, and standeth up to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and their princes; but ye—ye have eaten up the vineyard; the plunder of the poor is in your houses.

15 What mean ye that ye crush my people, and grind down the faces of the poor? saith the Lord the Eternal of hosts.

16 And the Lord said, Forasmuch as the daughters of Zion are proud, and walk with stretched forth necks and casting about their eyes, walking and mincing as they go, and making a tinkling with their feet:

17 Therefore will the Lord smite with leprosy the crown of the head of the daughters of Zion, and the Lord will lay open their nakedness.

18 On that day will the Lord take away the beauty of their tinkling shoe-buckles, and the hair-nets, and the crescent-shaped ornaments,

19 The drops, and the bracelets, and the mufflers,

20 The bonnets, and the foot-chains, and the head-bands, and the tablets, and the earrings,

21 The finger-rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the shawls, and the pockets.

23 The mirrors, and the chemisettes, and the turbans, and the long vails.

24 And it shall come to pass, that instead of sweet smell there shall be corruption; and instead of a girdle a rope; and instead of curled hair baldness; and instead of a wide garment a girding of sackcloth, a mark of burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty ones in the war.

26 And then shall her gates lament and mourn; and stript of all shall she sit upon the ground.

ISAIAH (YESHAYAHU) CHAPTER 4

1 And seven women shall take hold of one man on that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, take but away our reproach.

2 On that day shall the sprout of the Lord be for ornament and for honor, and the fruit of the land for excellence and for glory for the escaped of Israel.

3 And it shall come to pass, that whoever is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written down unto life in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have scoured away the blood-guiltiness of Jerusalem from her midst, by the spirit of judgment, and by the spirit of destruction.

5 And then will the Lord create upon every dwelling of mount Zion, and upon her places of assembly, a cloud and smoke by day, and the brightness of a flaming fire by night; for over all the glory shall be a covering.

6 And a tabernacle shall it be for a shade in the daytime from the heat, and for a refuge, and for a covert from tempest and from rain.

ISAIAH (YESHAYAHU) CHAPTER 5

1 I will sing now for my beloved, the song of my dear one touching his vineyard. A vineyard had my beloved on a rich hill-top;

2 And he fenced it in, and cleared it of stones, and planted it with the choicest vines, and built a tower in its midst, and also a winepress he hewed out therein: and he hoped that it should bring forth grapes, and it brought forth worthless fruit.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard.

4 What more was to be done to my vineyard, that I had not done in it? Why then did I hope that it should bring forth grapes, while it brought forth worthless fruit?

5 And now I will let you know also what I will do to my vineyard: I will take away its hedge, and it shall be eaten off; I will break down its wall, and it shall be trodden down;

6 And I will lay it quite waste; it shall not be pruned, nor hoed around; and it shall be overgrown with briers and thorns; and the clouds will I command that they send down no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are the plant of his delight: and he hoped for justice, but behold injustice; for equity, but behold iniquity.

8 Woe unto those that cause house to join on house, bring field near to field, till there is no more room, so that ye may be left alone as the inhabitants in the midst of the land!

9 In my ears [spoke] the Lord of hosts, Truly many houses shall become desolate, yea, great and beautiful ones without an inhabitant.

10 Yea, ten acres of vineyard shall yield [but] one bath, and a chomer-seed shall yield [but] an ephah.

11 Woe unto those that rise up early in the morning, that they may run after strong drink; that continue until late in the twilight, till wine inflame them!

12 And there are harp and psaltery, tambourine and flute, and wine at their drinking-feasts; but the deeds of the Lord they regard not, and the works of his hands they behold not.

13 Therefore are my people led into exile, for want of knowledge: and their honorable men suffer of famine, and their multitude are panting with thirst.

14 Therefore hath the deep enlarged her desire, and opened her mouth without measure: and there descend [Jerusalem's] glory, and her multitude, and her noise, and whoever rejoiced therein.

15 And bent down shall be the son of earth, and humbled shall be the man, and the eyes of the lofty shall be humbled;

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16 And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified by [displaying his] righteousness.

17 Then shall the sheep feed according to their wont, and the ruins of the fat ones shall sojourners eat.

18 Woe unto those that draw iniquity with the cords of falsehood, and as with a wagon-rope, sinfulness;

19 That say, Let him make speed, let him hasten his work, that we may see it: and let draw nigh and come the counsel of the Holy One of Israel, that we may know it!

20 Woe unto those that say of the evil it is good, and of the good it is evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto those that are wise in their own eyes, and intelligent in their own esteem!

22 Woe unto those that are heroes to drink wine, and men of might to mingle strong drink;

23 Who justify the wicked in lieu of a bribe, and who deprive the righteous of their right!

24 Therefore as the tongue of the fire devoureth the stubble, and dry hay sinketh before the flame: so shall their root be as rotten things, and their blossom shall fly up as the dust; because they have despised the law of the Lord of hosts, and the word of the Holy One of Israel they have rejected.

25 For this cause is kindled the anger of the Lord against his people, and he stretcheth forth his hand against them, and he smiteth them; and the mountains tremble, and their carcasses lie like sweepings in the midst of the streets: with all this his anger is not turned away, but still is his hand stretched out.

26 And he will lift up an ensign to the nations from afar, and will call for one of them from the end of the earth; and, behold, with speed, swiftly, it cometh;

27 There is none weary, nor stumbling among its men; it slumbereth not, it sleepeth not; not loosened is the girdle of its loins, not broken is the latchet of its shoes;

28 Whose arrows are sharpened, and all whose bows are bent; its horses hoofs are hard like the flint, and its wheels like the whirlwind;

29 It hath a roar like the lioness, it roareth like the young lions: yea, it growleth, and layeth hold of the prey, and carrieth it safely off, with none to deliver.

30 And it will rage against them on that day like with the raging of the sea: and if one look unto the earth, behold, there is darkness, oppression, and the light is darkened through the darkness of its clouds.

ISAIAH (YESHAYAHU) CHAPTER 6

1 In the year of king 'Uzziyahu's death I saw the Lord sitting upon a high and exalted throne, and his train filled the temple.

2 Seraphim were standing around him, each one had six wings; with two he covered his face, and with two he covered his feet, and with two did he fly.

3 And one called unto the other, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.

4 And the posts of the threshold shook at the voice of those that called aloud, and the house was filled with smoke.

5 And I said, Woe is me! for I am lost; because a man of unclean lips am I, and in the midst of a people of unclean lips do I dwell; for the King, the Lord of hosts have my eyes seen.

6 Then flew unto me one of the seraphim, and in his hand was a live coal, with the tongs had he taken it from off the altar:

7 And he touched therewith upon my mouth, and said, Lo, this hath touched thy lips; and thy iniquity is departed, and thy sin is forgiven.

8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? And I said, Here am I: send me.

9 And he said, Go, and say unto this people, Hear indeed, but understand not; and see indeed, but know not.

10 Obdurate will remain the heart of this people, and their ears will be heavy, and their eyes will be shut: so that they will not see with their eyes, nor hear with their ears, nor their hearts be understanding, so that they be converted, and healing be granted them.

11 And I said, How long, O Lord? And he said, Until that cities be left waste without an inhabitant, and houses without man, and the soil be made desolate as a wilderness,

12 And the Lord will have removed far away the men, and the depopulation be great in the midst of the land.

13 And should a tenth part thereof yet remain, it will again be swept away: [yet] like the terebinth and the oak, which, when they cast their leaves, retain their stems, so remaineth the holy seed, its stem.

ISAIAH (YESHAYAHU) CHAPTER 7

1 And it came to pass in the days of Achaz the son of Jotham, the son of 'Uzziyahu, the king of Judah, that Rezin the king of Syria, and Pekach the son of Remalyahu, the king of Israel, went up toward Jerusalem to war against it; but were not able to make an attack upon it.

2 And it was told unto the house of David, saying, Syria is encamped with Ephraim; and his heart trembled, with the heart of his people, as the trees of the forest are shaken before the wind.

3 And the Lord said unto Isaiah, Go forth now to meet Achaz, thou with Shear- yashub thy son, to the end of the aqueduct of the upper pool, on the highway of the washer's field;

4 And thou shalt say unto him, Take heed, and be quiet; fear not, and let thy heart not become faint because of these two stumps of smoking firebrands, before the fierce anger of Rezin with Syria, and of the son of Remalyahu.

5 Forasmuch as Syria, [with] Ephraim and the son of Remalyahu, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and besiege it, and let us make a breach therein for us, and set up as king in the midst of it the son of Tabeal:

7 Thus hath said the Lord Eternal, It shall not succeed, and it shall not come to pass.

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8 For the head of Syria is Damascus, and the head of Damascus is Rezin: and within sixty and five years shall Ephraim be broken, to be no more a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remalyahu's son.

If ye will not believe, surely ye shall not have permanence.

10 And the Lord continued to speak unto Achaz, saying,

11 Ask thee a sign from the Lord thy God; ask it in the depth, or high up above.

12 But Achaz said, I will not ask, and I will not tempt the Lord.

13 And he said, Hear ye now, O house of David! Is it too little for you to weary men, that ye will weary also my God?

14 Therefore will the Lord himself give you a sign: behold, this young woman shall conceive, and bear a son, and she shall call his name 'Immanu-el, [God with us].

15 Cream and honey shall he eat, so soon as he knoweth to refuse the evil, and to choose the good.

16 For before yet the child shall know to refuse the evil, and to choose the good, shall be forsaken the land, of the kings of which thou feelest dread.

17 The Lord will bring over thee, and over thy people, and over thy father's house, days that have not come, from the day that Ephraim withdrew from Judah,—the king of Assyria.

18 And it shall come to pass on that day, that the Lord will call for the fly that is in the uttermost end of the streams of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall encamp, all of them, in the desolate valleys, and in the clefts of the rocks, and upon all thorn-hedges, and upon all bushes.

20 On the same day will the Lord shave with the razor that is hired, from among those on the other side of the river, with the king of Assyria, the head, and the hair of the feet: and also the beard shall it entirely remove.

21 And it shall come to pass on that day, that a man shall nourish [but] one young cow, and two sheep;

22 And it shall happen, that for the abundance of milk which they shall give he shall eat cream; for cream and honey shall eat every one that is left in the midst of the land.

23 And it shall come to pass on that day, that every place, where there are [now] a thousand vines worth a thousand silver shekels, shall be,—yea, this shall be [given up] to briers and thorns.

24 With arrows and with bows shall men enter thither; because all the land shall become [covered with] briers and thorns.

25 And all mountains that are worked with the mattock, there shall not come thither the fear of briers and thorns: and they shall serve for the pasture of oxen, and for the treading of sheep.

ISAIAH (YESHAYAHU) CHAPTER 8

1 And the Lord said unto me, Take thyself a large table, and write on it with distinct letters, Lemaher-shalal-chash-bas.

2 And I was to summon for myself trustworthy witnesses, Uriyah the priest, and Zecharyahu the son of Yeberechyahu.

3 And I came near unto the prophetess; and she conceived, and bore a son. Then said the Lord to me, Call his name Maher-shalal-chash-bas.

4 For before yet the boy shall know to call, My father, and my mother, the wealth of Damascus and the spoil of Samaria shall be carried away before the king of Assyria.

5 And the Lord continued to speak unto me again, saying,

6 Forasmuch as this people despiseth the waters of Shiloach that flow softly, and rejoice in Rezin and Remalyahu's son:

7 Yea therefore behold, the Lord bringeth up over them the strong and many waters of the river,—the king of Assyria, and all his glory; and he shall come up over all his channels, and step over all his banks;

8 And he shall penetrate into Judah, overflow and flood over, even to the neck shall he reach; and his outstretched wings shall fill the breadth of thy land, O 'Immanu-el.

9 Associate yourselves, O ye people, yet shall ye be broken in pieces; and give ear, all ye of the far portions of the earth: gird yourselves, yet shall ye be broken in pieces; gird yourselves, yet shall ye be broken in pieces.

10 Take counsel together, yet shall it come to naught; speak the word, and it shall not stand firm; for with us is God.

11 For thus said the Lord to me with the strength of prophecy, and warned me not to walk in the way of this people, saying,

12 Call ye not a conspiracy all that this people may call a conspiracy, and what it feareth shall ye not fear, and be not terrified [thereat].

13 The Lord of hosts, him shall ye sanctify; and let him be your fear, and let him be your terror.

14 And he will be for a sanctuary; but also for a stone of stumbling and for a rock to fall over unto both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many shall stumble over them, and fall, and be broken, and snared, and be caught.

16 Bind up the testimony, seal up the law among my disciples.

17 And I will wait for the Lord, that hideth his face from the house of Jacob, and I will hope for him.

18 Behold, I and the children whom the Lord hath given me are for signs and for tokens in Israel, from the Lord of hosts who dwelleth on mount Zion.

19 And when they shall say unto you, “Inquire of those that have familiar spirits, and of the wizards, that whisper, and that mutter:” should not a people inquire of their God? [should we then] in behalf of the living [inquire] of the dead?

20 [Hold] to the law and to the testimony: if they are not to speak according to this word, in which there is no light.

21 And the [people] shall pass through [the land], hard oppressed and hungry: and it shall come to pass, that when they shall be hungry, they will become enraged, and curse their king and their god, and turn toward on high [for aid].

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22 And they will look unto the earth; and behold there are trouble and darkness, dimness of oppression, and they shall be scattered into obscurity.

ISAIAH (YESHAYAHU) CHAPTER 9

1 For no fatigue [befalleth] him that oppresseth it; in the first time he made light of the land of Zebulun, and the land of Naphtali, and at the last he will deal hard, with the way by the sea, on the other side of the Jordan, [up to] the Galilee of the nations.

2 The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death—a light shineth brightly over them.

3 Thou hast multiplied the nation, made great their joy: they rejoice before thee as with the joy in harvest, as men are glad when they divide the spoil.

4 For the yoke of their burden, and the staff on their shoulder, the rod of their oppressor, hast thou broken, as on the day of Midian.

5 For all the weapons of the fighter in the battle's tumult, and the garment rolled in blood, shall be burnt, become food for fire.

6 For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders; and his name is called, Wonderful, counsellor of the mighty God, of the everlasting Father, the prince of peace,

7 For [promoting] the increase of the government, and for peace without end, upon the throne of David and upon his kingdom, to establish it and to support it through justice and righteousness, from henceforth and unto eternity: the zeal of the Lord of hosts will do this.

8 A word hath the Lord sent against Jacob, and it hath alighted upon Israel.

9 And experience it shall all the people together, Ephraim and the inhabitants of Samaria; because they say, in the pride and haughtiness of heart,

10 "The bricks are fallen down, but with hewn stones will we re-build: the sycamores are cut down, but with cedars will we replace them."

11 Therefore will the Lord strengthen the adversaries of Rezin above him, and will stir up his enemies;

12 The Syrians in front, and the Philistines behind; and they shall devour Israel with a full mouth. For all this his anger is not turned away, but his hand still remaineth stretched out.

13 And the people return not unto him that smiteth them, and the Lord of hosts do they not seek.

14 And the Lord cutteth off from Israel head and tail, palm-branch and rush, on one day.

15 The ancient and honorable is the head; and the prophet that teacheth lies is the tail.

16 And the guides of this people are those that guide to error; and those that are led of them are misled.

17 Therefore will the Lord have no joy in their young men, and on their fatherless and widows will he have no mercy; for every one is a hypocrite and an evil-doer, and every mouth speaketh scandalous words. For all this his anger is not turned away, but his hand still remaineth stretched out.

18 For wickedness burneth like the fire; it shall devour the briers and thorns: and it shall kindle [a flame] in the thickets of the forest, and they shall be shrouded by the wreaths of smoke.

19 Through the fury of the Lord of hosts is the land scorched, and the people have become as food for the fire; no man will spare his brother.

20 And he snatcheth on the right hand, and is [yet] hungry; and he eateth on the left hand, and are not [yet] satisfied; they shall eat every man the flesh of his own arm:

21 Menasseh [against] Ephraim: and Ephraim [against] Menasseh; and they together against Judah. For all this his anger is not turned away, but his hand still remaineth stretched out.

ISAIAH (YESHAYAHU) CHAPTER 10

1 Woe unto those that decree decrees of unrighteousness, and the writers who write down wrongful things;

2 To turn aside from judgment the needy, and to rob the just due of the poor of my people, that widows may be their prey, and [that] they may plunder the fatherless!

3 And what will ye do on the day of the visitation, and at the desolation which will come from afar? to whom will ye flee for help? and where will ye leave your glory? 4 Without me they shall kneel down under the prisoners, and under the slain shall they fall. For all this his anger is not turned away, but his hand still remaineth stretched out.

5 Woe over Asshur, the rod of my anger; and a staff is in their hand my indignation.

6 Against a hypocritical nation will I send him, and against the people of my fury will I give him a charge, to take the spoil, and to carry off the prey, and to render them trodden down like the mire of the streets.

7 But he deemeth it not so, and his heart doth not think so; but to destroy is in his heart, and to cut off nations not a few.

8 For he saith, "Are not my princes altogether kings?

9 Is not Calno like Karkemish? is not Chamath like Arpad? is not Samaria like Damascus?

10 As my hand hath reached the kingdoms of the idols, whose graven images exceeded in number those of Jerusalem and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, do so unto Jerusalem and unto her idols?"

12 Wherefore shall it come to pass, that when the Lord hath completed all his work on mount Zion and in Jerusalem, I will punish the fruit of the haughtiness of the king of Asshur, and the vain-glory of his proud looks.

13 For he hath said, "By the strength of my hand have I done it, and by my wisdom, for I have intelligence; and I have removed the boundaries of nations, and their laid-up treasures have I plundered, and brought down low those that were powerfully seated.

14 And my hand hath reached, as a bird's nest, the wealth of the people: and as one gathereth up eggs that are forsaken,

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have I myself gathered up all the earth: and there was not one that moved the wing, or opened the mouth, or chirped."

15 Shall the axe boast itself over him that heweth therewith? or shall the saw magnify itself against him that swingeth it? as if the rod should swing about those that lift it up, or as if the staff should lift up him who is no wood.

16 Therefore will the Lord, the Eternal of hosts, send forth among his fat ones leanness; and under his glory shall be kindled a burning like the burning of a fire.

17 And the light of Israel shall become a fire, and his Holy One a flame; and it shall burn and devour his thorns and his briers on one day.

18 And the glory of his forest, and of his fruitful field, both soul and body, will he destroy: and he shall be as [a tree] eaten to powder by the worms.

19 And the rest of the trees of his forest shall be few in number, so that a boy may write them down.

20 And it shall come to pass on that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall not farther lean for support upon him that smiteth them; but they shall lean upon the Lord, the Holy one of Israel, in truth.

21 The remnant shall return, the remnant of Jacob, unto the mighty God.

22 For though thy people Israel should be as the sand of the sea, [yet] a remnant [only] of them shall return: destruction is decreed, it overfloweth with righteousness.

23 For it is completed and decreed: the Lord, the Eternal of hosts will do it in the midst of all the land.

24 Therefore thus hath said the Lord the Eternal of hosts, Be not afraid, O my people that dwellest in Zion, of Asshur, who will smite thee with the rod, and lift up his staff against thee, after the manner of Egypt.

25 For yet but a very little while more, and the indignation shall cease, and my anger shall be for their destruction.

26 And the Lord shall lift up a scourge over him like [at] the smiting of Midian at the rock of 'Oreb: and as his staff was lifted over the sea, so will he carry him off after the manner of Egypt.

27 And it shall come to pass in that day, that his burden shall be removed from off thy shoulder, and his yoke from off thy neck, and the yoke shall be broken because of the fatness.

28 He cometh to 'Ayath, he passeth on to Migron; at Michmash he layeth up his baggage;

29 They go through the pass; they take up their lodging at Geba'; Ramah trembleth; Gib'ah of Saul fleeth.

30 Let thy voice resound, O daughter of Gallim; listen Layshah; O poor 'Anathoth!

31 Madmenah is in motion; the inhabitants of Gebim are assembled to flee.

32 As yet today will he remain at Nob: then will he swing his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Eternal of hosts, will lop off the fruitful bough with terrific might: and those of towering growth shall be hewn down, and the high shall be laid low.

34 And he will cut down the thickets of the forests with iron, and the Lebanon shall fall by [means of] a mighty one.

ISAIAH (YESHAYAHU) CHAPTER 11

1 And there shall come forth a shoot out of the stem of Jesse, and a sprout shall spring out of his roots.

2 And there shall rest upon him the spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And he shall be animated by the fear of the Lord; and not after the sight of his eyes shall he judge, and not after the hearing of his ears shall he decide;

4 But he shall judge with righteousness the poor, and decide with equity for the suffering ones of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his hips.

6 And the wolf shall dwell with the sheep, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling [shall be] together, and a little boy shall lead them.

7 And the cow and the she-bear shall feed, together shall their young ones lie down: and the lion shall like the ox eat straw.

8 And the sucking child shall play on the hole of the asp, and on the basilisk's den shall the weaned child stretch out his hand.

9 They shall not do hurt nor destroy on all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And it shall happen on that day, that [he of] the root of Jesse, who shall stand as an ensign of the people, to him shall nations [come to] inquire: and his resting-place shall be glorious.

11 And it shall happen on that day, that the Lord will put forth his hand again the second time to acquire the remnant of his people, which shall remain, from Asshur and from Egypt, and from Pathros, and from Cush, and from 'Elam, and from Shin'ar, and from Chamath, and from the islands of the sea.

12 And he will lift up an ensign unto the nations, and will assemble the outcasts of Israel; and the dispersed of Judah will he collect together from the four corners of the earth.

13 And then shall depart the envy of Ephraim, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not assail Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; together shall they spoil the children of the east: upon Edom and Moab shall they lay their hands; and the children of 'Ammon shall obey them.

15 And the Lord will destroy the tongue of the Egyptian sea; and swing his hand over the river with his mighty wind, and will smite it into seven streams, and render it passable with shoes.

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16 And there shall be a highway for the remnant of his people, which shall remain from Asshur, like as it was to Israel on the day that they came up out of the land of Egypt.

ISAIAH (YESHAYAHU) CHAPTER 12

1 And thou shalt say on that day, "I will thank thee, O Lord, that thou wast angry with me: thy anger [now] is turned away, and thou comfortest me.

2 Behold, God is my salvation; I will trust him; for my strength and song is Yah the Eternal: and he is become my salvation."

3 And ye shall draw water with gladness out of the springs of salvation.

4 And ye shall say on that day, "Give thanks unto the Lord, call on his name, make known his deeds among the people, keep it in remembrance that exalted is his name.

5 Sing unto the Lord; for he hath wrought a stupendous thing: known is this on all the earth."

6 Call aloud and shout, inhabitress of Zion; for great is in the midst of thee the Holy One of Israel.

ISAIAH (YESHAYAHU) CHAPTER 13

1 The doom of Babylon, which Isaiah Amoz' son foresaw.

2 Upon a high mountain lift ye up a banner, raise high your voice unto them, wave the hand, that they may enter into the gates of the princes.

3 I have charged my prepared ones, I have also called my heroes for my anger, those that rejoice in my highness.

4 There is a noise of tumult on the mountains, like that of a numerous people; a noise of shouting of kingdoms of nations assembled; the Lord of hosts mustereth a host of battle.

5 They are coming from a far-off country, from the end of the heavens, [here is] the Lord, with the weapons of his indignation, to destroy all the land.

6 Wail ye; for nigh is the day of the Lord; like wasting from the Almighty shall it come.

7 Therefore all hands shall become weak, and every mortal's heart shall melt;

8 And they shall be affrighted, pangs and pains shall seize on them; they shall have throes as a woman that travaileth; one at the other shall they look amazed; red like flames shall their faces glow.

9 Behold, the day of the Lord cometh, direful, [laden] with wrath and the fierceness of anger, to render the earth desolate: and its sinners will he destroy out of it.

10 For the stars of the heavens and their constellations shall not give forth their light: the sun shall be darkened in his going forth, and the moon shall not shed abroad her light.

11 And I will visit on the world its evil, and on the wicked their iniquity; and I will stop the arrogance of the presumptuous, and the haughtiness of the tyrants will I humble.

12 I will make the mortal more precious than fine gold; and man, more than the valued metal of Ophir.

13 Therefore will I shake the heavens, and the earth shall start quaking out of her place, at the wrath of the Lord of hosts, and on the day of his fierce anger.

14 And the people shall be as the chased roe, and as flocks which no one gathereth up; every man to his own people shall they turn, and every man into his own land shall they flee.

15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

16 And their babes shall be dashed to pieces before their eyes: spoiled shall be their houses, and their wives ravished.

17 Behold, I will stir up against them the Medes; who will not regard silver, and who will not delight in gold.

18 And their bows will dash young men to pieces; and on the fruit of the womb will they have no mercy; on children their eye will not look with pity.

19 And [thus] shall Babylon, the glory of kingdoms, the proud ornament of the Chaldeans, become like the overthrow through God of Sodom and Gomorrah.

20 It shall not be inhabited for ever, and it shall not be dwelt in from generation to generation; nor shall the Arabian pitch there his tent; and shepherds shall not let their flocks rest there.

21 But there shall rest the wild beasts of the desert; and their houses shall be full of owls; and ostriches shall dwell there, and evil spirits shall dance there.

22 And jackals shall howl in her palaces, and monsters in the temples of pleasure; and near to come is her time, and her days shall not be extended.

ISAIAH (YESHAYAHU) CHAPTER 14

1 For the Lord will have mercy on Jacob, and will again make choice of Israel, and replace them in their own land: and the strangers shall be joined unto them, and they shall attach themselves to the house of Jacob.

2 And nations shall take them, and bring them to their own place; but the house of Israel shall obtain possession of them in the land of the Lord for men-servants and for maid-servants; and they shall take captive their captors, and they shall rule over their oppressors.

3 And it shall come to pass on the day when the Lord will give thee rest from thy trouble, and from thy vexation, and from the hard bondage wherein thou wast made to serve,

4 That thou wilt take up this parable against the king of Babylon, and say, How hath ceased the oppressor! ceased the exactress of gold!

5 Broken hath the Lord the staff of the wicked, the sceptre of rulers;

6 He who smote people in wrath, blows without intermission, he that ruled in anger nations, persecuting without restraint.

7 At rest, quiet is all the earth; men break forth into loud song.

8 Also, the fir-trees rejoice at thee, the cedars of Lebanon, "Since thou wast laid low, no feller is come up against us."

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9 The nether world from below is in motion concerning thee to meet thee at thy coming: it stirreth up the departed for thee, all the chief ones of the earth; it hath caused to rise up from their thrones all the kings of nations.

10 They all will commence and say unto thee, "Thou—thou also art become weak like us; similar unto us art thou become!"

11 Into the nether world is brought down thy pride, the clatter of thy psalteries: beneath thee is spread the worm, and thy cover is the moth.

12 How art thou fallen from heaven, O morning-star, son of the dawn! how art thou hewn down to the ground, crusher of nations!

13 And thou—thou hadst said in thy heart, "Into heaven will I ascend, above the stars of God will I exalt my throne; and I will sit also upon the mount of the assembly, in the farthest end of the north;

14 I will ascend above the heights of the clouds; I will be equal to the Most High."

15 But into the nether world shalt thou be brought down, into the lowest depth.

16 They that see thee will gaze at thee, will regard thee well, [saying,] "Is this the man that caused the earth to tremble, that made kingdoms quake?

17 That rendered the world as a wilderness, and pulled down its cities: never opened the prison-house of his prisoners?"

18 All the kings of nations, all of them, lie in glory, every one in his own [eternal] house.

19 But thou—thou art cast out of thy grave like a discarded offshoot, as a garment of those that are slain, pierced by the sword, that go down to the stones of the pit, as a carcass trodden under foot.

20 Thou shalt not be united with them in burial; because thy land hast thou destroyed, thy people hast thou slain: to eternity shall not be called the seed of evil- doers.

21 Prepare for his children the slaughter, for the iniquity of their fathers: that they may not rise, and possess the land, and fill the face of the world with enemies [of mankind].

22 And I will rise up against them, saith the Lord of hosts; and I will cut off from Babylon name, and remnant, and son, and grandson, saith the Lord.

23 I will also make it a possession for the hedgehog, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.

24 Sworn hath the Lord of hosts, saying, Surely as I have purposed, so doth it come to pass; and as I have resolved, so shall it occur:

25 To break Asshur in my own land, and upon my mountains will I tread him under foot; then shall his yoke be removed from off them, and his burden from off their shoulders.

26 This is the resolve that is resolved over all the earth: and this is the hand that is stretched out over all the nations.

27 For the Lord of hosts hath resolved, and who shall frustrate it? and it is his hand which is stretched out, and who shall turn it back?

28 In the year king Achaz died was this prophecy [given].

29 Rejoice not, thou entire Palestine, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth an adder, and its fruit shall be a flying dragon.

30 And the first-born of the poor shall feed, and the needy shall rest in safety: and I will kill with famine thy root, and men shall slay thy remnant.

31 Wail, O gate; cry out, O city; thou art dissolved, O thou entire Palestine; for from the north a smoke is coming, and there is no one solitary among those that are bidden to come.

32 And what will each one of the messengers of the nation answer? That the Lord hath founded Zion; and that therein shall find protection the poor of his people.

ISAIAH (YESHAYAHU) CHAPTER 15

1 The doom of Moab. Truly in a night is 'Ar of Moab plundered, it is laid waste; truly in a night is Kir of Moab plundered, it is laid waste.

2 It goeth up to the [idol-]house, and Dibon [goeth] up to the high-places to weep, on Nebo and on Medeba shall Moab wail: on all its heads there is baldness, and every beard is hewn off.

3 In its streets they are girded with sack-cloth, on its roofs, and in its public places every one shall wail, groan with weeping.

4 And loud crieth Cheshbon with El'aleh; as far as Yahaz is heard their voice: therefore the armed men of Moab shall howl; its soul is grieved for itself.

5 My heart will cry for Moab, whose fugitives are as far as Zo'ar, [and] the third 'Eglarth; for the ascent of Luchith—with weeping is it ascended; for on the way to Choronayim they let resound the cry of defeat [in battle].

6 For the waters of Nimrim shall be desolate; for dry is the grass, gone are the herbs, and green things are no more.

7 Therefore the rest of their acquisitions and what they possess shall they carry away over the brook of the willows.

8 For the cry hath encompassed the boundary of Moab; up to Eglayim [is heard] its wail, and at Beer-elim [is heard] its wail.

9 For the waters of Dimon are filled with blood; for I will bring over Dimon armed bands; over the escaped of Moab [cometh] a lion, and over the remnant of the land.

ISAIAH (YESHAYAHU) CHAPTER 16

1 Send ye the lambs of the ruler of the land from Sela', through the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, that, as a fugitive bird, as a chased nest, so shall be the daughters of Moab at the fords of Arnon.

3 Bring counsel, execute justice; render like the night thy shadow in the midst of the noonday; conceal the outcasts; betray not the fugitive.

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4 Let my outcasts sojourn with thee, Moab; be thou a covert to them from the face of the waster: till ceaseth the extortion, past be the wasting, and vanished be the oppressor out of the land.

5 And there shall be founded through kindness a throne; and there shall sit upon it in truthfulness in the tent of David a judge who seeketh justice, and is quick in righteousness.

6 We have heard of the pride of Moab; [that] he is very proud: of his haughtiness, and his pride, and his wrath, his groundless lies.

7 Therefore shall Moab wail for Moab, every one shall wail; for the strong walls of Kir-charesseth shall ye lament, deeply stricken.

8 For the fields of Cheshbon are withered, the vine of Sibmah —the lords of nations have beaten down its branches, they did reach as far as Ya'zer, into the wilderness did they wander; its tendrils were stretched forth, they passed over the sea.

9 Therefore will I weep, when weeping for Ya'zer, for the vine of Sibmah: I will moisten thee richly with my tears, O Cheshbon, and El'aleh; for over [the gathering of] thy summer fruits and over thy harvest the battle-cry is fallen.

10 And [thus] are taken away joy and gladness out of the fruitful field; and in the vineyards shall be no singing, shall be no joyful shout: in the presses shall the treader not tread out wine; I have stopped the harvest-call.

11 Therefore my bowels shall groan for Moab like a harp, and my inward parts for Kir-charess.

12 And it shall come to pass, that it shall be seen that Moab is weary on the high-places; and he will come to his sanctuary to pray; but he shall not accomplish [aught].

13 This is the word that the Lord hath spoken concerning Moab in former times.

14 But now hath the Lord spoken, saying, Within three years, as the years of a hired laborer, shall the glory of Moab be rendered mean with all this [his] great multitude; and the remnant shall be very small and inconsiderable.

ISAIAH (YESHAYAHU) CHAPTER 17

1 The doom of Damascus. Behold, Damascus is deprived of being a city, and it shall become decaying ruins.

2 Forsaken are the cities of 'Aro'er: they shall be [given up] to flocks, which shall lie down, and none shall make them afraid.

3 And there shall cease the fortress from Ephraim, and the kingdom from Damascus, and the remnant of Syria: like the glory of the children of Israel shall they be, saith the Lord of hosts.

4 And it shall come to pass on that day, that the glory of Jacob shall vanish, and the fatness of his flesh shall become lean.

5 And it shall be as when the harvestman gathereth the standing-corn, and reapeth the ears with his arm; and it shall be as when one gleaneth ears in the valley of Rephaim.

6 And there shall be left on it gleaning-fruit, as one shaketh an olive-tree, two or three berries on the top of the uppermost bough, four or five on the outmost branches of a fruitful tree, saith the Lord the God of Israel.

7 On that day shall a man turn his regard up to his Maker, and his eyes shall look toward the Holy One of Israel.

8 And he shall not turn his regard to the altars, the work of his hands; and he shall not look at what his fingers have made, both the groves and the sun-images.

9 On that day shall his strong cities be as a forsaken ruin in a forest, and on a mountain-peak, which they left because of the children of Israel: and the land shall be desolate.

10 Because thou hast forgotten the God of thy salvation, and the rock of thy strength thou hast not remembered; therefore wouldst thou plant luxuriant plantings, and wouldst set out the shoots of the stranger therein.

11 [Already] on the day that thou plantedst thou causedst to grow, and in the morning thou madest thy seed to blossom; but now fleeth the harvest on the day of disease and of incurable pain.

12 Woe to the raging of many people, who rage like the raging of the seas; and to the noise of nations, that make a noise like the roar of mighty waters!

13 The nations will make a noise like the roaring of many waters; but He will rebuke it, and it shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and as thistle-down before the tempest.

14 At eveningtide, behold, there is trouble; before yet it is morning it is no more. This is the portion of our spoilers, and the lot of those that plunder us.

ISAIAH (YESHAYAHU) CHAPTER 18

1 Woe to the land with spreading wings, which is beyond the rivers of Cush,

2 That sendeth on the sea ambassadors, and in vessels of bulrushes messengers over the face of the waters. Go, ye swift messengers, to a nation pulled and torn, to a people terrible from their beginning and onward; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, when the ensign is lifted up on the mountains, see ye; and when the cornet is blown, hear ye.

4 For so hath said the Lord unto me, I will take my rest, and I will look down on my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For before the harvest, when the blossom is past, and the flower becometh a ripening grape, will he both cut off the tendrils with pruning-knives, and the sprigs will he remove and cut down.

6 They shall be left together unto the birds of prey of the mountains, and to the beasts of the earth: and the birds of prey shall summer upon them, and all the beasts of the earth shall winter upon them.

7 At that time shall be brought as a present unto the Lord of hosts a people pulled and torn, and a people terrible from their beginning and onward; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.

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ISAIAH (YESHAYAHU) CHAPTER 19

1 The doom of Egypt. Behold, the Lord rideth upon a swift cloud, and is coming to Egypt: and the idols of Egypt shall be moved because of his presence, and the heart of Egypt shall melt in its inward parts.

2 And I will stir up Egyptians against Egyptians: and they shall fight every one against his brother, and every one against his fellow; city against city, kingdom against kingdom.

3 And the spirit of Egypt shall be emptied out in its inward parts, and its counsel will I frustrate; and they will inquire of the idols, and of the charmers, and of those that have familiar spirits, and of the wizards.

4 And I will surrender the Egyptians into the hand of a cruel lord; and a rigorous king shall rule over them, saith the Lord, the Eternal of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And the rivers shall become foul; and shallow and dried up shall become the deep streams: reeds and flags shall wither.

7 The well-rooted plants by the stream, by the mouth of the stream, and every thing sown by the stream, shall dry up, be scattered [by the wind,] and be no more.

8 The fishermen also shall lament, and all they that cast an angle into the stream shall mourn; and they that spread nets upon the face of the waters shall languish.

9 And ashamed shall be they that work in fine flax, and they that weave white cloth.

10 And its foundations shall be beaten down, all that build sluices shall be grieved in soul.

11 Surely fools are the princes of Zo'an, !!the wise of the counsellors of Pharaoh [impart] silly counsel: how can ye say unto Pharaoh, I am a son of the wise, a son of the ancient kings?

12 Where are they, these, thy wise men? that they may tell thee now, that they know what the Lord of hosts hath resolved on over Egypt.

13 The princes of Zo'an are become fools, deceived are the princes of Noph; and Egypt is led astray by the chiefs of its tribes.

14 The Lord hath poured out in the midst thereof a spirit of perverseness: and they have led Egypt astray in all its work, as a drunkard reeleth astray in his vomit.

15 And there shall not be for Egypt [successful] work, which the head or tail, palm- branch or rush, may do.

16 On that day shall Egypt be like the women: and it shall tremble and be in dread because of the waving of the hand of the Lord of hosts, which he waveth over it.

17 And the land of Judah shall become unto Egypt a terror, every one that maketh mention thereof shall be in dread, because of the counsel of the Lord of hosts, which he hath resolved against it.

18 On that day shall be five cities in the land of Egypt speaking the language of Canaan, and swearing by the Lord of hosts; “The city of destruction” shall one be called.

19 On that day shall there be all altar to the Lord in the midst of the land of Egypt, and a pillar at its border to the Lord.

20 And it shall be for a sign and for a testimony unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he will send them a helper, and a chief, and he shall deliver them.

21 And the Lord will be made known to the Egyptians, and the Egyptians shall know the Lord on that day, and will do service [with] sacrifice and oblation; yea, they will make vows unto the Lord and perform [them].

22 And the Lord will thus strike Egypt, striking and healing it: and they will return unto the Lord, and he will be entreated of them, and heal them.

23 On that day there shall be a highway out of Egypt to Asshur, and Asshur shall come into Egypt, and the Egyptians into Asshur, and the Egyptians shall serve with Asshur [the Lord].

24 On that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the earth.

25 Whom the Lord of hosts will have blessed, saying, Blessed be my people Egypt, and Asshur the work of my hands, and my heritage Israel.

ISAIAH (YESHAYAHU) CHAPTER 20

1 In the year that Tharthan came unto Ashdod, when Sargon the king of Assyria sent him, and fought against Ashdod, and captured it;

2 At the same time spoke the Lord by means of Isaiah the son of Amoz, saying, Go and loosen the sackcloth from off thy loins, and thy shoe shalt thou pull off from thy foot. And he did so, walking naked and barefoot.

3 And the Lord said, Just as my servant Isaiah hath walked naked and barefoot three years as a sign and token for Egypt and for Cush:

4 So shall the king of Assyria lead away the prisoners of Egypt, and the exiles of Cush, young and old, naked and barefoot, even with uncovered buttocks, to the disgrace of Egypt.

5 And they shall be terrified, and ashamed of Cush their trust, and of Egypt their vaunt.

6 And the inhabitant of this isle shall say on that day, Behold, such is our trust, whither we fled for help to be delivered from the king of Assyria: and how shall we then escape?

ISAIAH (YESHAYAHU) CHAPTER 21

1 The doom of the desert by the sea. As tempests in the south blow with fury; so doth it come from the desert, from a terrible land.

2 A hard vision hath been told unto me; the traitor dealeth treacherously, and the spoiler spoileth. “Go up, O 'Elam; besiege, O Media;” all sighing have I caused to cease.

3 Therefore are my loins filled with pain; pangs have seized me, like the pangs of a woman that travaileth: I am too much cramped to hear; I am too much dismayed to see.

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4 My heart wandereth astray, dread affrighteth me: the evening of my pleasure hath he turned unto me into terror.

5 Prepare the table, put on the candlesticks, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath said unto me the Lord, Go, set the watchman, what he seeth let him tell.

7 And he will see chariots, horsemen in couples, riders on asses, riders on camels; and he shall listen diligently with much heed:

8 And he calleth [like] a lion, Upon the watchtower, O Lord, do I stand continually in the daytime, and on my ward am I set all the nights.

9 And, behold, here cometh a chariot with men, horsemen in couples, and he commenceth and saith, Fallen, fallen is Babylon; and all the graven images of her gods hath he shivered unto the ground.

10 O my down-trodden [people,] and the son of my threshingfloor: that which I have heard from the Lord of hosts, the God of Israel, have I told unto you.

11 The doom of Dumah. Unto me one calleth out of Se'ir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will desire, desire ye; return, come again.

13 The doom upon Arabia. In the forest in Arabia shall ye lodge, O ye caravans of Dedanim.

14 Toward him that is thirsty they bring water; the inhabitants of the land of Thema meet with suitable bread the fugitive.

15 Because from the swords are they fled, from the drawn sword, and from the bent bow, and from the pressure of war.

16 For thus hath said the Lord unto me, Within yet one year, like the years of a hired laborer, shall all the glory of Kedar be at an end:

17 And the residue of the number of bows of the mighty men of the children of Kedar shall be small; for the Lord the God of Israel hath spoken it.

ISAIAH (YESHAYAHU) CHAPTER 22

1 The doom of the valley of vision. What aileth thee now, that thou art wholly gone up to the roofs?

2 O noiseful, tumultuous city, joyous town? thy slain ones are not slain with the sword, and not those that die in battle.

3 All thy rulers are fled together, they are made prisoners by the bowmen: all that are found in thee are made prisoners together, who have run away from afar.

4 Therefore said I, Look away from me; I will weep bitterly; be not urgent to comfort me, because of the wasting of the daughter of my people.

5 For a day of confusion, and of treading down, and of perplexity hath the Lord Eternal of hosts in the valley of vision; walls are broken, and crying is heard against the mountain.

6 And 'Elam beareth the quiver, [cometh] with men in chariots and horsemen, and Kir uncovereth the shield.

7 And it is so, that thy choicest valleys are full of chariots, and the horsemen set themselves in array against the gate.

8 And he laid open the covering of Judah; and thou didst look on that day toward the armor of the house of the forest.

9 And the breaches of the city of David have ye seen, that they are many: and ye gathered together the waters of the lower pool.

10 And the houses of Jerusalem have ye numbered, and ye have pulled down the houses to fortify the wall.

11 And a tank have ye made between the two walls for the water of the old pool; but ye have not looked at the Maker thereof, him that fashioned it in distant times have ye not regarded.

12 And the Lord Eternal of hosts called on that day for weeping, and for mourning, and for baldness, and for girding with sackcloth.

13 And behold [there are] gladness and joy, slaying of oxen, and killing of sheep, eating flesh, and drinking wine: “Let us eat and drink; for tomorrow we must die.”

14 And it was revealed in my ears by the Lord of hosts: Surely this iniquity shall not be forgiven unto you until ye die, said the Lord the Eternal of hosts.

15 Thus hath said the Lord, Go, get thee unto this treasurer, even unto Shebna, who is [superintendent] over the house;

16 What hast thou here? and whom hast thou here, that thou hast hewn out for thyself here a sepulchre, [the man] that hath hewn out on high his sepulchre, that holloweth out in the rock a habitation for himself?

17 Behold, the Lord will thrust thee about with a mighty throw, O man! and will lay fast hold of thee;

18 He will roll thee up as a bundle, and [toss thee] like a ball into a country of ample space: there shalt thou die, and there shall [remain] the chariots of thy glory, thou disgrace of the house of thy lord.

19 And I will cast thee out from thy station, and from thy post shall he pull thee down.

20 And it shall come to pass on that day, that I will call my servant, for Elyakim the son of Chilkiyahu.

21 And I will clothe him with thy robe, and thy girdle will I fasten around him, and thy government will I place into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And I will lay the key of the house of David upon his shoulder; so that he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him as a tent-nail in a sure place; and he shall be for a chair of honor to his father's house.

24 And they shall hang upon him all the glory of his father's house, the shoots and offshoots, all the small vessels, from the vessels of basins, even to all the vessels of flagons.

25 On that day, saith the Lord of hosts, shall be removed the nail that is fastened in the sure place, and be cut down, and fall; and the burden that is upon it shall be cut off; for the Lord hath spoken it.

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ISAIAH (YESHAYAHU) CHAPTER 23

1 The doom of Tyre. Wail, ye ships of Tharshish; for it is laid waste, without house, without entrance: from the land of Kittim hath it been revealed to them.

2 Be silent, ye inhabitants of the coast-land: the merchants of Zidon, that pass over the sea [formerly] filled thee.

3 And on mighty waters [came] the seed of Shichor, the harvest of the stream, as her revenue; and she became the mart of nations.

4 Be ashamed, O Zion; for spoken hath the sea, the stronghold of the sea, saying, I travailed not, nor brought forth children, neither did I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they tremble at the report of Tyre.

6 Pass ye over to Tharshish; wail, ye inhabitants of the coast-land.

7 Is this your fate, ye of the joyous [city]? she whose antiquity is of ancient days— her own feet shall carry her, afar off to sojourn.

8 Who hath resolved this against Tyre, the crowning city, whose merchants are princes, whose traders are the honorable of the earth?

9 The Lord hath resolved it, to dishonor the pride of all ornament, to make of light esteem all the honorable of the earth.

10 Pass through thy land as a stream, O daughter of Tharshish: there is no more strength.

11 He hath stretched out his hand over the sea, he hath shaken kingdoms; the Lord hath given a command against Canaan, to subvert its strongholds.

12 And he said, Thou shalt no longer rejoice any more, O thou oppressed virgin, daughter of Zidon: arise, pass over to the Kittim; also there shalt thou have no rest.

13 Behold the land of the Chaldeans—this people which was not, Asshur founded it for the dwellers in the wilderness—they have set up their watchtowers, have overthrown its palaces, have rendered it a heap of ruins.

14 Wail, ye ships of Tharshish; your stronghold is laid waste.

15 And it shall come to pass on that day, that Tyre shall be forgotten seventy years, like the days of one king: at the end of seventy years shall it happen to Tyre as in the song of the harlot.

16 “Take the harp, go round about the city, thou forgotten harlot; make sweet music, sing many songs, in order that thou mayest be remembered.”

17 And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall return to her hire, and shall have commerce with all the kingdoms of the world upon the face of the earth.

18 And her gain and her hire shall be holy to the Lord: it shall not be treasured nor laid up; but for those that dwell before the Lord shall her gain be, to eat to fulness, and for magnificent clothing.

ISAIAH (YESHAYAHU) CHAPTER 24

1 Behold, the Lord maketh empty the land, and layeth it waste, marreth its surface, and scattereth abroad its inhabitants.

2 And it shall be with the people as with the priest; with the servant as with his master; with the bondwoman as with her mistress; with the buyer as with the seller; with the lender as with the borrower; with the debtor as with his creditor.

3 Empty, emptied out shall be the land, and spoiled, utterly spoiled; for the Lord hath spoken this word.

4 The land mourneth, withereth away, the world languishes, withereth away, the high ones of the people of the land do languish.

5 For the land was defiled under its inhabitants; because they had transgressed the laws, neglected the statutes, broken the everlasting covenant.

6 Therefore hath the curse devoured the land, and they that dwell therein suffer for their guilt; therefore are the inhabitants of the land dried up, and but few men are left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted sigh.

8 At rest is the mirth of the tambourines; ceased hath the tumult of the joyful; at rest is the mirth of the harp.

9 Amidst singing shall they no [more] drink wine; bitter shall be the strong drink to those that drink it.

10 Broken down is the city of desolation; shut up is every house that none can enter.

11 A [painful] cry for wine is in the streets; darkened is all joy; banished is the mirth of the land.

12 Destruction is left in the city, in ruins is beaten the gate.

13 For thus shall it be in the midst of the land among the nations, as [at] the shaking of an olive-tree, as [at] the gleaning of grains when the vintage is done.

14 These shall lift up their voice, they shall sing; because of the majesty of the Lord, they shout aloud from the sea.

15 Therefore in the valleys honor ye the Lord; in the isles of the sea, the name of the Lord the God of Israel.

16 From the edge of the earth have we heard songs, “Glory to the righteous.” But I said, “Evil is mine, evil is mine, woe is me! the treacherous have dealt treacherously; yea, the treacherous have dealt very treacherously.”

17 Fear, and the pit, and the snare are upon thee, O inhabitant of the land.

18 And it shall come to pass, that he who fleeth from the call of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be caught in the snare; for the windows from on high are opened, and there quaked the foundations of the earth.

19 Crushed entirely is the earth, split in pieces is the earth, shaken to its centre is the earth.

20 The earth reeleth to and fro like a drunkard, and vibrateth like a watch-hut; and heavily lieth upon it its transgression; and it shall fall, and not rise again.

21 And it shall come to pass on that day, that the Lord will visit punishment on the host of heaven in heaven, and on the kings of the earth upon the earth.

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22 And they shall be gathered in heaps, as prisoners, in the prison, and shall be shut up in the dungeon, and thus after many days shall they be punished.

23 And the moon shall be put to the blush, and the sun be made ashamed; for the Lord of hosts will reign on mount Zion, and in Jerusalem, and before his ancients in glory.

ISAIAH (YESHAYAHU) CHAPTER 25

1 O Lord, my God art thou; I will exalt thee, I will praise thy name; for thou hast done wonderful things, resolves of distant times [are become] faithful confirmation.

2 For thou hast made of a city a stone-heap; of a fortified town a falling ruin; the palace of barbarians ceaseth out of the city, to eternity shall it not be rebuilt.

3 Therefore shall a strong people honor thee; the town of the tyrannical nations shall fear thee.

4 For thou hast become a stronghold to the poor, a stronghold to the needy when he is distressed; a protection from the tempest, a shadow from the heat; for the [wrathful] breath of the tyrants is like the tempest against a wall.

5 Like heat in a dry land, wilt thou subdue the tumult of the barbarians; as the heat [is lessened] by the shadow of the cloud, so will he subdue the song of the tyrants.

6 And the Lord of hosts will make unto all the nations on this mountain a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy on this mountain the face of the covering which covereth all the people, and the vail that is spread over all the nations.

8 He will destroy death to eternity: and the Lord Eternal will wipe away the tear from off all faces; and the shame of his people will he remove from off all the earth; for the Lord hath spoken it.

9 And men will say on that day, Lo, this is our God, for whom we have waited that he would help us; this is the Lord for whom we have waited, we will be glad and we will rejoice in his salvation.

10 For the hand of the Lord will rest on this mountain, and Moab shall be trodden down on his own place, even as straw is trodden down upon the dunghill.

11 And he will spread forth his hands in the midst thereof, as the swimmer spreadeth them forth to swim: and he will bring down his pride together with the joints of his hands.

12 And the fortress of the stronghold of thy walls he bringeth down, layeth low, casteth it to the ground, even to the dust.

ISAIAH (YESHAYAHU) CHAPTER 26

1 On that day shall this song be sung in the land of Judah: A strong city have we; his aid will he grant [us] as walls and defence.

2 Open ye the gates, that there may enter in the righteous nation which guardeth the truth.

3 The confiding mind wilt thou keep in perfect peace; because he trusteth in thee.

4 Trust ye in the Lord unto eternity; for in Yah the Lord is everlasting protection.

5 For he bendeth down the dwellers of the height; the lofty fortress—he layeth it low; he layeth it low, along the ground; he casteth it down to the dust.

6 The foot shall tread it down, the feet of the poor, the steps of the needy.

7 The path of the just is straight: thou, most upright, dost ever level the road of the just.

8 Yea, on the path of thy judgments, O Lord, have we waited for thee; for thy name, and for the remembrance of thee, was the longing of our soul.

9 In my soul have I longed for thee in the night; yea, with my spirit within me will I seek for thee; for when thy judgments are [sent] on the earth, the inhabitants of the world learn righteousness.

10 If favor be shown to the wicked, he will not learn righteousness; in the land of uprightness will he deal unjustly, and will not regard the majesty of the Lord.

11 Lord, thy hand was raised high, but they would not see: oh that they might see, and be ashamed, [thy] zeal for the people; yea, the fire which shall devour them—thy enemies.

12 Lord, thou wilt ordain peace for us; for also all our works hast thou accomplished for us.

13 O Lord our God, lords have had dominion over us beside thee; [but] of thee only would we make mention,—of thy name.

14 [They are] dead, they will not live [again]; [they are] departed, they will not rise [again]; therefore hast thou visited and destroyed them, and made to perish every memorial of them.

15 Thou hast done more for the nation, O Lord, thou hast done more for the nation; thou hast glorified thyself: thou hast enlarged all the ends of the earth.

16 Lord, in trouble have they sought thee, they poured out earnest prayers when thy chastening was upon them.

17 Like as a pregnant woman, that is near giving birth, is in pain, [and] crieth out in her pangs: so have we been in thy presence, O Lord.

18 We have been pregnant and in pain, [but it was] as though we brought forth wind; we have not wrought any deliverance in the land; and the inhabitants of the world have not fallen.

19 Thy dead shall live, my dead bodies shall arise. Awake and sing ye, that dwell in the dust; for a dew on herbs is thy dew, and the earth shall cast out the departed.

20 Go, my people, enter thou into thy chambers, and shut thy door behind thee: hide thyself but for a little moment, until the indignation be passed away.

21 For, behold, the Lord cometh out of his place to visit the iniquity of the inhabitants of the earth on them: and the earth shall disclose her blood, and shall no more be a cover over her slain.

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ISAIAH (YESHAYAHU) CHAPTER 27

1 On that day will the Lord punish with his heavy and great and strong sword leviathan the flying serpent, and leviathan the crooked servant; and he will slay the crocodile that is in the sea.

2 On that day sing ye a song of the vineyard of excellent wine.

3 "I the Lord do keep it; every moment will I water it: that no one shall hurt it, night and day will I keep it.

4 Wrath have I not: who would set the briers and thorns against me in battle? I would pass through them, and I would burn them altogether.

5 If he but take hold of my strength, make peace with me; make peace with me."

6 In the future shall Jacob yet take root; Israel shall bud and blossom, and shall fill the face of the world with fruit.

7 Hath he smitten him, as he smote the one that smote him? or was he slain with the same slaughter as those of him that were slain?

8 In measure, by driving him forth, thou strivest with him: he removed him with his violent storm on the day of the east wind.

9 Therefore by this [only] shall the iniquity of Jacob be atoned; and this shall be all the fruit of the taking away of his sin; when he maketh all the stones of the altar as limestones that are beaten in pieces, when there shall not arise again any groves and sun-images.

10 For [by this] the fortified city shall be desolate, the habitation be forsaken, and left like a wilderness; there shall the calf feed, and there shall it lie down, and consume its branches.

11 When its boughs are withered, they shall be broken off; women will come and set them on fire; for it is not a people of understanding; therefore he that made it will not have mercy on it, and he that formed it will show it no favor.

12 And it shall come to pass on that day, that the Lord will beat off [the fruit] from the channel of the River up to the brook of Egypt; but ye shall be gathered up one by one, ye children of Israel.

13 And it shall come to pass on that day, that the great cornet shall be blown, and then shall come those who are lost in the land of Asshur, and those who are outcasts in the land of Egypt, and they shall prostrate themselves before the Lord on the holy mount at Jerusalem.

ISAIAH (YESHAYAHU) CHAPTER 28

1 Woe to the crown of pride, of the drunkards of Ephraim, and to the fading flower of his glorious ornament, which is on the eminence of the fat valley of those who are struck down by wine!

2 Behold, [it cometh] mighty and strong from the Lord, as a tempest of hail, a storm of destruction; as a tempest of mighty overflowing waters, will he cast it down to the earth with force.

3 Under feet shall be trodden the crown of pride of the drunkards of Ephraim:

4 And the fading flower of his glorious ornament, which is on the eminence of the fat valley, shall be as its early ripe fruit before the summer; which one, when he just seeth it, while it is scarcely in his hand, hastily devoureth.

5 On that day will the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to those that drive back the battle to the gate [of the enemy].

7 But these also are now stumbling through wine, and reeling through strong drink: priest and prophet are stumbling through strong drink, they are overpowered with wine, they reel through strong drink; they stumble in [divine] vision, they are unsteady in giving judgment.

8 For all tables are full of vomit of filthiness, there is no place [clean].

9 Whom shall he teach knowledge? and whom shall he give to understand doctrine? those that are weaned from the milk, those that are taken from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

11 For [as] with stammering lips and a foreign tongue will he speak to this people;

12 When he said unto them, This is the rest, cause ye the weary to rest; and this is the refreshing; but they would not hear.

13 Therefore shall be unto them the word of the Lord, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; in order that they may go, and stumble backward, and be broken, and snared, and caught.

14 Therefore hear the word of the Lord, ye scornful men, who rule this people that is in Jerusalem.

15 Because ye have said, "We have entered into a covenant with death, and with the nether world have we made an agreement; the overflowing scourge, when it passeth by, shall not come at us; for we have made lies our refuge, and under falsehood have we sought a hiding-place."

16 Therefore thus hath said the Lord Eternal, Behold, I have laid in Zion as a foundation a stone, a tried stone, a costly corner-stone, well founded: he that believeth will not make haste.

17 And I will make of justice a measuring line, and of righteousness a plummet: and the hail shall sweep off the refuge of lies, and the hiding-place against the waters shall these flood away.

18 And your covenant with death shall be annulled, and your agreement with the nether world shall not have permanence; the overflowing scourge, when it passeth by—then shall ye be trodden down by it.

19 As often as it passeth by shall it take you; for morning by morning shall it pass by, by day and by night; and the mere understanding of the report shall cause terror.

20 For the bed shall be too short for [a man] to stretch himself out [on it]: and the covering too narrow to wrap himself in.

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21 For as on mount Perazim will the Lord rise up, as in the valley of Gib'on will he be wroth, that he may do his work, his singular work; and to accomplish his labor, his strange labor.

22 And now be ye no longer scornful, lest your bonds be made strong; for as completed and fully decreed have I heard it from the Lord Eternal of hosts over all the earth.

23 Give ye ear, and hear my voice; listen, and hear my speech.

24 Doth the ploughman plough all the time to sow? doth he open and harrow his ground [continually]?

25 Is it not so? that, when he hath made level its surface he scattereth fennel, and streweth about cumin, and planteth the wheat in rows, and barley on its assigned [place], and millet on its proper spot?

26 For his God instructed him rightly, taught him [so to do].

27 Truly not with a threshing instrument is fennel threshed, and a wagon-wheel is not turned about upon cumin; but fennel is beaten out with a staff, and cumin with a stick.

28 Bread-corn is crushed; but not for ever doth [man] keep threshing it; and though he drive over it the wheel of his wagon and his horses, he will not [thereby] crush it.

29 This also cometh forth from the Lord of hosts; wonderful is he in counsel, and excellent in [his] wise deeds.

ISAIAH (YESHAYAHU) CHAPTER 29

1 Woe to Ariel, to Ariel, the town where David dwelt! add ye year to year; let the festivals come round in order;

2 Yet will I distress Ariel, and there shall be groaning and wailing: and it shall be unto me like Ariel.

3 And I will encamp against thee round about, and will lay siege against thee with hostile posts, and I will raise up entrenchments against thee.

4 And brought down low, shalt thou speak [as though] out of the earth, and out of the dust shall come forth thy speech; and like one of a familiar spirit out of the earth shall be thy voice, and out of the dust shalt thou whisper forth thy speech.

5 And like the small dust shall be the multitude of thy barbarian enemies, and like the passing chaff the multitude of tyrants; and [this] shall be at unawares, suddenly.

6 From the Lord of hosts shall the visitation come with thunder, and with earthquake, and great noise, with storm and tempest, and the devouring flame of fire.

7 And as a dream of a night-vision shall be the multitude of all the nations that go to war against Ariel, even all that fight against her and raise towers against her, and that distress her.

8 And it shall even be as when a hungry man dreameth, that, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, that, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul yet longeth: so shall it be with the multitude of all the nations, that go to war against mount Zion.

9 Stay but still and wonder; turn your eyes away, and be blinded; they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the Lord hath poured out over you the spirit of deep sleep, and hath closed your eyes: [over] the prophets, and your chiefs, the seers, hath he cast a vail.

11 And the vision of every thing is become unto you as the words of a book that is sealed, which men deliver to one that can read, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed:

12 And the book is then delivered to one that cannot read, saying, Read this, I pray thee; and he saith, I cannot read.

13 And the Lord said, Forasmuch as this people draw near with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is but the acquired precept of men;

14 Therefore, behold, I will do yet farther a marvelous work with this people, doing wonder on wonder; so that the wisdom of their wise men shall be lost, and the understanding of their prudent men shall be hidden.

15 Woe unto those that seek to hide deeply their counsel from the Lord, so that their works may be in the dark, and they say, Who seeth us? and who knoweth us?

16 Oh your perverseness! shall the potter be esteemed as the clay? that the work shall say of its maker, He hath not made me? or shall the thing framed say of its framer, He had no understanding?

17 Lo! but yet a very little while more, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest!

18 And on that day shall the deaf hear the words of the book, and out of obscurity, and out of darkness, shall the eyes of the blind see.

19 And the sufferers shall have abundant joy in the Lord, and the needy among men shall be glad in the Holy One of Israel.

20 For the tyrant is no more, and consumed is the scorner, and cut off are all that watch for injustice;

21 That cause mankind to sin by [their] word; and lay a snare for him that reproveth [them] in the gate; and pervert through fraud the cause of the just.

22 Therefore thus hath said the Lord unto the house of Jacob, he who hath redeemed Abraham, Not now shall Jacob be ashamed, and not now shall his face be made pale. 23 For when he seeth his children, the work of my hands in the midst of him, how they sanctify my name: then will they sanctify the Holy One of Jacob, and the God of Israel will they reverence.

24 They also that were erring in spirit shall acquire understanding, and they that murmured shall obtain instruction.

ISAIAH (YESHAYAHU) CHAPTER 30

1 Woe to the rebellious children, saith the Lord, that take counsel, but not from me; and that set themselves a ruler, but not by my spirit, in order that they may add sin to sin:

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2 That travel to go down into Egypt, and have not asked my will; to strengthen themselves through the strength of Pharaoh, and to seek shelter in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh become your shame, and the shelter in the shadow of Egypt your disgrace.

4 For his princes were at Zo'an, and his ambassadors had reached Chanes.

5 They all are ashamed because of a people that cannot profit them, neither be a help nor give profit; but [bringeth] shame, and also a reproach.

6 The doom of the beasts of the south: Through the land of trouble and anguish, whence come the lioness and the lion, the viper and flying dragons, they will carry upon the shoulders of young asses their riches, and upon the humps of camels their treasures, to a people that cannot profit.

7 And the Egyptians will help in vain, and to no purpose; therefore have I called this, Boasters they are in sitting still.

8 Now go, write it before them on a table, and note it in a book, that it may be for the latest time to come, for ever, and to eternity:

9 For this is a rebellious people, lying children, children that will not hear the law of the Lord:

10 Who have said to the seers, Ye shall not see; and to the prophets, Reveal not unto us true things, speak unto us smooth things, reveal deceits;

11 Depart you out of the way, turn aside out of the path, remove from before us the Holy One of Israel.

12 Therefore thus hath said the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and lean thereon for aid:

13 Therefore shall this iniquity be to you as a threatening breach, swelling out in a high-towering wall, the fall of which will come unawares, suddenly.

14 And he will break it, as one breaketh a potter's vessel, dashing it in pieces without sparing it; so that there cannot be found among its fragments a sherd to rake fire from a hearth and to draw water from a pit.

15 For thus hath said the Lord Eternal, the Holy One of Israel, In repose and rest shall ye be helped; in quietness and in confidence shall be your strength; and ye would not.

16 And ye said, “No; for upon horses will we flee;” therefore shall ye flee: and, “Upon swift beasts will we ride;” therefore shall your pursuers be swift.

17 One thousand [shall flee] at the threatening of one; at the threatening of five shall ye [all] flee: till ye be left as a pole upon a mountain-top, and as an ensign on a hill.

18 And therefore will the Lord wait, to be gracious unto you, and therefore will he exalt himself, to have mercy upon you; for a God of justice is the Lord: happy are all those that wait for him.

19 For O people of Zion that shall dwell at Jerusalem! thou shalt indeed not weep: he will be surely gracious unto thee at the voice of thy cry; so soon as he heareth it, he answereth thee.

20 And the Lord will give you bread [in] adversity, and water [in] oppression; and thy teachers shall not have to hide themselves in a corner any more, but thy eyes shall see thy teachers:

21 And thy ears shall hear the word behind thee, saying, “This is the way, walk ye in it,” when ye turn to the right hand, and when ye turn to the left.

22 And ye will regard as unclean the covering of thy graven idols of silver, and the ornament of thy molten images of gold: thou wilt cast them away as a filthy thing; “Get thee hence,” wilt thou say unto them.

23 Then will he give the rain for thy seed, that thou mayest sow in the ground; and bread—the produce of the ground—this shall be fat and nutritious: thy cattle shall feed on that day in extensive pastures.

24 The oxen likewise and the young asses that till the ground shall eat salted provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every prominent hill, rivulets, streams of waters on the day of the great slaughter, when towers fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days, on the day that the Lord bindeth up the broken [limbs] of his people, and healeth the bruise of their wound.

27 Behold, the name of the Lord cometh from afar, burning is his anger, and heavy the smoke; his lips are full of indignation, and his tongue is like a devouring fire;

28 And his breath, like an overflowing stream, shall reach to the midst of the neck, to toss the nations with the van of falsehood: and [to place] a deceiving bridle on the jaws of the people.

29 [Then] shall ye have a song, as in the night when a festival is ushered in, and joy of heart, as when one goeth with the flute to come unto the mountain of the Lord, to the Rock of Israel.

30 And the Lord will cause his majestic voice to be heard, and will show the stretching down of his arm, in the indignation of [his] anger, and in the flame of a devouring fire, in flood, and tempest, and stones of hail.

31 For because of the voice of the Lord shall be terrified Asshur, that smote [you] with the rod.

32 And at every passage of the appointed staff which the Lord will let fall on him, there shall be [music] on tambourine and harp; and in the tumult of battles will he fight with them.

33 For already of old is Topheth made ready; also this is prepared for the king—deep and wide; its pile hath fire and wood in plenty, the breath of the Lord, like a stream of sulfur, will kindle it into a flame.

ISAIAH (YESHAYAHU) CHAPTER 31

1 Woe to those that go down to Egypt for help; and depend for support on horses, and trust on chariots, because they are many; and on horsemen, because they are very strong; but who turn not unto the Holy One of Israel, and seek not the Lord!

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2 Yet he also is wise, and bringeth evil, and taketh not back his words; and riseth up against the house of evil-doers, and against the help of those that work injustice.

3 But the Egyptians are men, and not God; and their horses are flesh, and not spirit; and the Lord will stretch out his hand, and there shall stumble the helper, and he that is helped shall fall down, and they all shall perish together.

4 For thus hath said the Lord unto me, Just as the lion or the young lion growleth over his prey, against whom is called forth the company of shepherds, of whose voice he is not afraid, and is not depressed because of their multitude: thus will the Lord come down, to fight on mount Zion and on its hill.

5 As fluttering birds, so will the Lord of hosts shield Jerusalem; shielding and delivering; sparing and preserving.

6 Turn ye unto him from whom the children of Israel have deeply revolted.

7 For on that day shall every man despise his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 Then shall Asshur fall by the sword of one who is not a man; and the sword of one who is not a son of earth shall devour him; and he shall flee him from the sword, and his young men shall become tributary.

9 And his stronghold shall pass away for fear, and his princes shall be terrified because of the ensign, saith the Lord, who hath a fire in Zion, and a furnace in Jerusalem.

ISAIAH (YESHAYAHU) CHAPTER 32

1 Behold, a king shall reign in righteousness, and princes shall rule in justice.

2 And every one shall be as a hiding-place from the wind, and a covert from the tempest; as rivulets of water in a dry place, as the shadow of a large rock in a languishing land.

3 And the eyes of those that see shall not be blinded again, and the ears of those that hear shall hearken.

4 The heart also of the rash shall be attentive in order to know, and the tongue of the stammerers shall be ready to speak plainly.

5 The worthless person shall be no more called liberal, and the avaricious man shall not be said to be bountiful.

6 For the worthless person ever speaketh villany, and his heart will work injustice, to practise hypocrisy, and to speak error against the Lord, to leave empty the soul of the hungry, and the drink of the thirsty will he take away.

7 The instruments also of the avaricious man are evil: he deviseth wicked resolves to destroy the poor with words of falsehood, even when the needy speaketh what is right.

8 But the liberal deviseth liberal things; and he ever persisteth by liberal things.

9 Ye careless women rise up, hear my voice; ye daughters that are secure, give ear unto my speech.

10 After days and years shall ye shudder, ye women that are secure; for ended is the vintage, the fruit gathering shall nowise come.

11 Tremble, ye careless women; shudder, ye that are secure, strip off your garments and make yourselves bare, and gird [sackcloth] upon the loins.

12 [They shall strike] on the breast, lamenting, for the pleasant fields, for the fruitful vine.

13 Upon the soil of my people thorns and briers shall come up; yea, upon all the houses of joy of the gladsome town.

14 Because the palace is abandoned, the tumult of the city is forsaken; the hill and watch-tower are become dens for a long time, a joyous haunt for wild asses, a pasture for flocks.

15 Until a spirit be poured upon us from on high, and the wilderness be changed into a fruitful field, and the fruitful field be accounted as a forest.

16 Then shall justice dwell in the wilderness, and righteousness abide in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and security for ever.

18 And then shall my people abide in peaceful dwellings, and secure abodes, and in undisturbed resting-places.

19 And it shall spread itself out in the declivity of the forest; and far down in the lowlands shall the city descend.

20 Happy are ye that sow beside all waters, freely sending forth the feet of the ox and the ass.

ISAIAH (YESHAYAHU) CHAPTER 33

1 Woe to thee that wastest, while thou wast not wasted; and traitor, while men dealt not treacherously with thee! when thou shalt have made an end of wasting, thou shalt be wasted, and when thou shalt have finished to deal treacherously, men shall deal treacherously with thee.

2 O Lord, be gracious; we have waited for thee: be thou their support every morning, also our salvation in the time of trouble.

3 At the noise of [thy] thunder people fled; when thou liftedst thyself up nations were scattered.

4 And your spoil shall be gathered as the cricket gathereth: as locusts run about, so shall people hasten after it.

5 The Lord is exalted; for he dwelleth on high; he hath filled Zion with justice and righteousness.

6 And the stability of thy times and the strength of thy happiness shall be wisdom and knowledge; the fear of the Lord is his treasure.

7 Behold, their valiant ones cry without: the ambassadors of peace weep bitterly.

8 The highways lie waste, ceased hath the wayfaring traveler: he hath broken the covenant, he despiseth cities, he regardeth not man.

9 It mourneth, it languisheth—the land: Lebanon is ashamed, it is withered away; Sharon is become like a wilderness; and bereft of their fruits are Bashan and Carmel.

10 Now will I arise, saith the Lord; now will I raise myself; now will I lift myself up.

11 Ye shall be pregnant with hay, [and] ye shall bring forth stubble: your breath is a fire, which shall devour you.

12 And the people shall be burnt as lime: as cut-off thorns shall they blaze up in fire.

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13 Hear, ye distant ones, what I have done; and acknowledge ye that are near my might.

14 In Zion sinners are in dread; trembling hath seized on hypocrites. "Who among us shall abide with the devouring fire? who among us shall abide with everlasting burnings?"

15 He that walketh in righteousness, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands against taking hold of bribes, that stoppeth his ears against hearing of blood, and shutteth his eyes against looking on evil;

16 He shall dwell on high; rocky strongholds shall be his refuge: his bread shall be given him; his water shall be sure.

17 The king in his beauty shall thy eyes behold: they shall see a far-off land.

18 Thy heart shall meditate [on past] terror. "Where is who wrote down? where is he that weighed? where is he that counted the towers?"

19 The barbarous people shalt thou not see any more, the people of a speech too obscure to be understood, of a stammering tongue, without meaning.

20 Look on Zion, the town of our solemn assemblies; thy eyes shall see Jerusalem as an undisturbed residence, a tent that shall not be struck for removal; not one of the stakes of which shall ever be moved, and all the cords of which shall never be torn loose.

21 But there will the Lord [show himself] mighty unto us, [in] a place of rivers and streams of ample breadth; wherein no oared galley shall go, and a gallant ship shall not pass thereby.

22 For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.

23 Loose hang thy tacklings; they cannot well uphold strongly their mast, they cannot spread the sail. Then are divided booty and spoil in abundance, [even] the lame take the booty.

24 And no inhabitant shall say, I am sick: the people that dwell therein shall be one whose iniquity is forgiven.

ISAIAH (YESHAYAHU) CHAPTER 34

1 Come near, ye nations, to hear; and ye people, hearken: let the earth hear, and all that filleth it; the world, and all things that spring forth of it.

2 For the indignation of the Lord is [enkindled] over all the nations, and his fury over all their army: he hath devoted them, he hath given them up to the slaughter:

3 And their slain also shall be cast out, and as regardeth their carcasses their stench shall ascend upward, and the mountains shall be melted through their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together like a book: and all their host shall wither, as the leaf withereth from the vine, and as withering fruit from the fig-tree.

5 For my sword is sated in heaven: behold, it shall come down upon Edom, and upon the people I have devoted to punishment.

6 The sword of the Lord is full of blood, it is enriched with fat, with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And wild oxen shall sink down with them, and steers with bullocks; and their land shall be sated with blood, and their dust enriched with fat.

8 For it is the day of vengeance unto the Lord, and the year of recompense for the controversy of Zion.

9 And its brooks shall be changed into pitch, and its dust into sulfur, and its land shall become burning pitch.

10 Night and day shall it not be quenched; for ever shall ascend the smoke thereof: from generation to generation shall it lie waste; no one shall for ever and ever pass through it.

11 But pelican and hedgehog shall take possession of it; night-owl also and raven shall dwell in it: and he shall stretch out over it the line of destruction, and the weights of desolation.

12 Their nobles—no one is there they could call [to] the kingdom, and all its princes shall be no more.

13 And thorns shall spring up in its palaces, nettles and brambles in its fortresses: and it shall be a habitation of monsters, and a court for ostriches.

14 And the martens shall meet with the jackals, and one goat shall call to his fellow; only the screech-owl shall rest there, and find for herself a place of repose.

15 There shall nestle the arrow-snake, and lay eggs, and hatch, and gather its young under its shadow: only vultures shall assemble there, every one with her mate.

16 Inquire out of the book of the Lord, and read: not one of these shall be absent, not one shall miss her mate; for my mouth it is that hath ordained it, and its breath it is that hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it out unto them by the measuring line: for ever shall they possess it, from generation to generation shall they dwell therein.

ISAIAH (YESHAYAHU) CHAPTER 35

1 The wilderness and the dry land shall be glad thereat; and the desert shall rejoice, and blossom as the lily.

2 It shall blossom abundantly, and rejoice, yea, with joy and singing; the glory of the Lebanon shall be given unto it, the elegance of Carmel and Sharon; they indeed shall see the glory of the Lord, and the excellency of our God.

3 Strengthen ye weak hands, and stumbling knees make ye firm.

4 Say to the timid of heart, Be strong, fear not: behold, your God, [with] vengeance will he come, with God's recompense; it is he who will come and save you.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and brooks in the desert.

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7 And the sandy waste shall be changed into a pool, and the thirsty land into springs of water: in the habitation of monsters, where each one used to lie, shall be a court for reeds and rushes.

8 And there shall be a highway and a way, and The holy way, shall it be called; no unclean one shall pass over it; but it shall be [only] theirs; the wayfaring man, and those unacquainted [therewith], shall not go astray.

9 No lion shall be there, and no ravenous beast shall go up thereon, shall not be found there; but there shall walk the redeemed:

10 And the ransomed of the Lord shall return, and come to Zion with song, with everlasting joy upon their head; gladness and joy shall they obtain, and sorrow and sighing shall flee away.

ISAIAH (YESHAYAHU) CHAPTER 36

1 And it came to pass in the fourteenth year of king Hezekiah, that Sennacherib the king of Assyria came up against all the fortified cities of Judah, and seized on them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to king Hezekiah with a strong army. And he halted by the aqueduct of the upper pool on the highway of the washer's field.

3 Then came forth unto him Elyakim, the son of Chilkiyahu, who was superintendent over the house, and Shebna the scribe, and Yoach the son of Assaph, the recorder.

4 And Rabshakeh said unto them,—Say ye now to Hezekiah, Thus hath said the great king, the king of Assyria, What confidence is this wherewith thou hast trusted?

5 I have said, but it was only a word uttered with the lips, [I have] counsel and strength for the war. Now, on whom didst thou trust, that thou rebelledst against me?

6 Behold, thou trustedst on yon cracked reed-staff, on Egypt; which, if a man lean on it, will enter into his hand, and pierce it: so is Pharaoh the king of Egypt to all that trust on him.

7 But if thou shouldst say to me, In the Lord our God have we trusted: is he not the one whose high-places and whose altars Hezekiah hath removed, when he said to Judah and to Jerusalem, Before this altar shall ye prostrate yourselves?

8 And now I pray thee, enter into a contest with my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn back the face of a single chieftain of the least of my masters' servants, while thou hast put thy trust on Egypt for chariots and for horsemen?

10 And now am I come up without the Lord ['s will] against this land to destroy it? The Lord hath said unto me, Go up against this land, and destroy it.

11 Then said Elyakim and Shebna and Yoach unto Rabshakeh, Speak, we pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jewish language, before the ears of the people that are on the wall.

12 But Rabshakeh said, Hath my master then sent me to thy master and to thee to speak these words? is it not rather to the men who sit upon the wall, that they may eat their own excrements, and drink their own urine with you?

13 Then stood Rabshakeh up, and called out in a loud voice in the Jewish language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus hath said the king, Let not Hezekiah deceive you; for he will not be able to deliver you;

15 Neither let Hezekiah induce you to trust in the Lord, saying, The Lord will surely deliver us; this city shall not be given up into the hand of the king of Assyria.

16 Hearken not to Hezekiah; for thus hath said the king of Assyria, Make a treaty of peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 So that Hezekiah may not mislead you, saying, The Lord will deliver us. Have the gods of the nations delivered each his land out of the hand of the king of Assyria?

19 Where are the gods of Chamath and Arpad? where are the gods of Sepharvayim? and have they then delivered Samaria out of my hand?

20 Who are they among all the gods of these countries, that have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand?

21 But they remained silent, and answered him not a word; for it was the king's command, saying, Ye shall not answer him.

22 Then came Elyakim the son of Chilkiyahu, that was superintendent over the house, and Shebna the scribe, and Yoach the son of Assaph, the recorder, to Hezekiah with their clothes rent; and they told him the words of Rabshakeh.

ISAIAH (YESHAYAHU) CHAPTER 37

1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Elyakim, who was superintendent over the house, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the son of Amoz, the prophet.

3 And they said unto him, Thus hath said Hezekiah, A day of trouble, and of rebuke, and of derision is this day; for the children are come to the birth, and there is not strength to bring forth.

4 Perhaps the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to blaspheme the living God, and who hath reproached with the words which the Lord thy God hath heard: wherefore lift up a prayer for the remnant that is still found here.

5 And the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus hath said the Lord, Be not afraid because of the

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words which thou hast heard, with which the boys of the king of Assyria have blasphemed me.

7 Behold, I will put an [other] spirit in him, and when he will hear a rumor, he shall return to his own land; and I will cause him to fall by the sword in his own land.

8 And Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish.

9 And he heard it said of Thirhakah the king of Ethiopia, He is come out to fight with thee. And when he had heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye say to Hezekiah the king of Judah, as followeth, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given up into the hand of the king of Assyria.

11 Behold, thou thyself hast heard what the kings of Assyria have done to all the lands by destroying them utterly: and thou alone shouldst be delivered?

12 Have the gods of the nations which my fathers destroyed delivered them, as Gozan, and Charan, and Rezeph, and the children of 'Eden, who were in Thelassar?

13 Where is the king of Chamath, and the king of Arpad, and the king of the city of Sepharvayim, of Hena', and 'Ivvah?

14 And Hezekiah took the letter out of the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it out before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of hosts, the God of Israel, who dwellest between the cherubim, thou art the [true] God, thou alone, for all the kingdoms of the earth; [for] it is thou who hast made the heavens and earth.

17 Bend down, O Lord, thy ear, and hear; open, O Lord, thy eye, and see: and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

18 Truly, Lord, the kings of Assyria have devastated all the nations, and their land;

19 And they have placed their gods into the fire; for they are no gods, but the work of man's hands, wood and stone; and these have they destroyed.

20 And now, O Lord our God, save us out of his hand, that all the kingdoms of the earth may know that thou art the Lord, thou alone.

21 Then sent Isaiah the son of Amoz unto Hezekiah, saying, Thus hath said the Lord the God of Israel, Whereas thou hast prayed to me concerning Sennacherib the king of Assyria:

22 This is the word that the Lord hath spoken over him: She despiseth thee, she laugheth thee to scorn, the virgin daughter of Zion; behind she shaketh her head, the daughter of Jerusalem.

23 Whom hast thou blasphemed, and [whom] hast thou scorned? and against whom hast thou raised thy voice, and lifted up thy eyes on high? against the Holy One of Israel.

24 Through thy servants hast thou blasphemed the Lord, and hast said, With the multitude of my chariots am I indeed come up to the height of the mountains, to the sides of Lebanon; and I will cut down its tall cedars, the choice of its fir-trees: and I will enter into the height of its summit, the forest of its fruitful soil.

25 I have dug, and drunk water; and I will dry up with the sole of my feet all the streams of besieged places.

26 Hadst thou not heard, that in distant ages I had prepared this? in the times of antiquity when I formed it? now have I brought it along, and it came to pass to desolate into ruinous heaps fortified cities.

27 And thus their inhabitants were of short power, they were discouraged and confounded: they were as the herbs of the field, and as the green grass; as the moss on the housetops, and as corn blasted before the ear appeareth.

28 But thy abiding, and thy going out, and thy coming in do I know, and thy raging against me.

29 Because of thy raging against me, and thy tumult, that is come up into my ears, will I put my hook in thy nose, and my bridle between thy lips, and I will cause thee to turn back on the way by which thou camest.

30 And this shall be unto thee the sign, Ye shall eat this year what groweth of itself, and in the second year what springeth after the same; and in the third year sow, and reap, and plant vineyards, and eat their fruit.

31 And the remnant of the house of Judah that is escaped shall yet strike root downward, and bear fruit upward.

32 For out of Jerusalem shall go forth a remnant, and that which escapeth out of Mount Zion: the zeal of the Lord of hosts will do this.

33 Therefore thus hath said the Lord concerning the king of Assyria, He shall not come into this city, and he shall not shoot an arrow thereon, nor come before it with shields, nor cast up an embankment against it.

34 On the way by which he came, by the same shall he return, and into this city shall he not come, saith the Lord.

35 And I will shield this city to save it for my own sake, and for the sake of David my servant.

36 Then went out an angel of the Lord, and smote in the camp of the Assyrians one hundred and eighty and five thousand men; and when people arose early in the morning, behold, they were all dead corpses.

37 And Sennacherib the king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was prostrating himself in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat. And Essar-chaddon his son became king in his stead.

ISAIAH (YESHAYAHU) CHAPTER 38

1 In those days Hezekiah fell sick unto death; and there came unto him Isaiah the son of Amoz, the prophet, and said unto him, Thus hath said the Lord, Give thy charge to thy house; for thou shalt die, and not live.

2 Then did Hezekiah turn his face to the wall, and prayed unto the Lord.

3 And he said, O Lord, I beseech thee remember now that I have walked before thee in truth, and with an undivided

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heart, and have done what is good in thy eyes. And Hezekiah wept aloud.

4 Then came the word of the Lord to Isaiah, saying,

5 Go, and say to Hezekiah, Thus hath said the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And out of the hand of the king of Assyria will I deliver thee and this city; and I will shield this city.

7 And this shall be unto thee the sign from the Lord, that the Lord will do this thing which he hath spoken:

8 Behold, I will cause the shadow of the degrees, which is gone down on the dial of Achaz by the sun, to return backward ten degrees. So the sun returned ten degrees, by the degrees which he was gone down.

9 The writing of Hezekiah the king of Judah, when he had been sick, and was recovered of his sickness:

10 I had said, In the midst of my days, must I enter the gates of the nether world; I am deprived of the residue of my years.

11 I had said, I shall not see the Lord, the Lord, in the land of the living: I shall not behold man any more among the inhabitants of the regions of death.

12 My dwelling is broken down, and is removed from me as a shepherd's tent: I have cut off, like a weaver, my life; with pining sickness will he snatch me away: from day until night wilt thou make an end of me.

13 I waited [with patience] till morning, [whether] as a lion, so would he break all my bones: from day until night wilt thou make an end of me.

14 Like a swallow or a crane, so did I chirp; I did moan like a dove; my eyes were lifted up on high: O Lord, I am oppressed; grant me ease.

15 What shall I speak? he hath promised it unto me, and he hath also accomplished it; I will make pilgrimages [to God's house] all my years because of the bitterness of my soul.

16 O Lord, by these [things men] will live, and in all these [things] is the life of my spirit: so wilt thou give me health, and cause me to live.

17 Behold, for peace I had great bitterness; but thou hast, in loving my soul, delivered it from the pit of corruption; for thou hast cast behind thy back all my sins.

18 For the nether world will not thank thee, death will not praise thee: they that go down into the pit will not hope for thy truth.

19 The living, the living alone shall thank thee, like me this day: the father to the children shall make known thy truth.

20 The Lord is there to help me; therefore we will play my hymns all the days of our life in the house of the Lord.

21 And Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the inflammation, and he shall recover.

22 And Hezekiah had said, What is the sign that I shall go up to the house of the Lord?

ISAIAH (YESHAYAHU) CHAPTER 39

1 At that time sent Merodach-baladan, the son of Baladan, the king of Babylon, letters and a present to Hezekiah; for he had heard that he had been sick, and was become strong again.

2 And Hezekiah was rejoiced on their account, and showed them his treasure-house, the silver, and the gold, and the spices, and the precious oil, and the whole of his armor-house, and all that was found in his treasures: there was nothing that Hezekiah showed them not, in his house, and in all his dominion.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What did these men say? and whence did they come unto thee? And Hezekiah said, From a far-off country are they come unto me, from Babylon.

4 And he said, What did they see in thy house? And Hezekiah said, all that is in my house have they seen; there is nothing that I did not show them in my treasures.

5 And Isaiah said to Hezekiah, Hear the word of the Lord of hosts,

6 Behold, days are coming when all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

7 And of thy sons that will issue from thee, whom thou wilt beget, shall they take; and they shall be court-servants in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and stability in my days.

ISAIAH (YESHAYAHU) CHAPTER 40

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye [comfort] to the heart of Jerusalem, and call out unto her, that her time of sorrow is accomplished, that her iniquity is atoned for; for she hath received from the hand of the Lord double for all her sins.

3 A voice calleth out, In the wilderness make ye clear the way of the Lord, make straight in the desert a highway for God.

4 Every valley shall be raised, and every mountain and hill shall be made low; and the crooked shall be made a straight path, and the rough places a plain:

5 And the glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord hath spoken it.

6 A voice saith, Proclaim; and he saith, What shall I proclaim? all flesh is grass, and all its goodliness is as the flower of the field:

7 The grass withereth, the flower fadeth; because the breath of the Lord hath blown upon it; surely the people is grass.

8 The grass withereth, the flower fadeth; but the word of our God will stand firm for ever.

9 Upon a high mountain get thee up, thou that bringest good tidings to Zion; lift up with strength thy voice, thou who bringest good tidings to Jerusalem; lift it up, be not afraid; say unto the cities of Judah, Behold, [here is] your God!

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10 Behold, the Lord Eternal will come with might, and his arm ruleth for him: behold, his reward is with him, and his recompense before him.

11 Like a shepherd will he feed his flock: with his arm will he gather the lambs, and in his bosom will he carry them, will he lead gently those that suckle their young.

12 Who hath measured in the hollow of his hand the waters, and meted out the heavens with the span, and comprised in a measure the dust of the earth, and weighed in the scale-beam the mountains, and the hills in balances?

13 Who hath meted out the Spirit of the Lord? and [who was] his counsellor that he could have given him information?

14 With whom took he counsel, that he gave him understanding, and taught him the path of justice, and taught him knowledge, and caused him to know the way of understanding?

15 Behold, nations are as a drop out of a bucket, and as the small dust of the balance are they accounted: behold, isles are like the flying dust.

16 And Lebanon is not sufficient for burning, and its beasts do not suffice for burnt- offering.

17 All the nations are as naught before him; less than nothing, and vanity are they accounted to him.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 The graven image the artificer hath cast and the goldsmith hath overspread it with gold, and fabricated [on it] silver chains.

20 He that is skilled in the choice chooseth a wood that will not rot; he seeketh unto himself a skilful workman to prepare a graven image, that shall not be moved.

21 Know ye not? hath it not been told you from the beginning? have ye not paid attention to the foundations of the earth?

22 [It is he] that dwelleth above the circle of the earth, while its inhabitants are as grasshoppers; that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23 That bringeth princes to naught; rendering the judges of the earth as vanity.

24 Yes, they were not yet planted; yea, they were not yet sown; yea, their stem had not yet taken root in the earth: when he but breathed upon them, and they withered, and the storm-wind carrieth them away as stubble.

25 To whom then will ye liken me, that I should be equal to? saith the Holy One.

26 Lift up your eyes on high, and see who hath created these? he that bringeth out their host by number; that calleth them all by name; from the Mighty One not one escapeth.

27 Why wilt thou say, O Jacob, and speak, O Israel, My way is hidden from the Lord, and my cause hath passed from the cognizance of my God?

28 Dost thou not know? hast thou not heard? The God of everlasting is the Lord, is the Creator of the ends of the earth; he will not be faint and weary; unsearchable is his understanding.

29 He giveth to the faint strength; and to the powerless he imparteth much might.

30 Though youths should grow faint and be weary, and young men should utterly stumble:

31 Yet they that wait upon the Lord shall acquire new strength, they shall mount up with wings as eagles; they shall run and not be weary, they shall walk, and not become faint.

ISAIAH (YESHAYAHU) CHAPTER 41

1 Keep silence before me, O islands; and let nations acquire new strength: let them approach, then let them speak, together let us come near to judgment.

2 Who waked up from the east the man whom righteousness met in his steps? he giveth up nations before him, and maketh him rule over kings; that his sword may render them as the dust, as driven stubble, his bow.

3 He pursueth them, passeth along in safety, by a path which his feet have not gone over before.

4 Who hath wrought and done it? he who called the generations from the beginning; I the Lord, [who am] the first, and with the latest I am the same.

5 The isles saw it, and are afraid; the ends of the earth tremble; they draw near, and come.

6 They help one another; and each one saith to his brother, Be strong!

7 So the smith encouraged the melter, he that smootheth with the hammer him that striketh on the anvil; saying of the solder, It is good; and he fastened it with nails, that it should not be moved.

8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend;

9 Thou, whom I have taken hold of from the ends of the earth, and called thee from the midst of its chiefs, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away.

10 Fear thou not, for I am with thee; be not dismayed, for I am thy God; I strengthen thee, yea, I help thee, yea, I uphold thee with the right hand of my righteousness.

11 Behold, ashamed and confounded shall be all that were incensed against thee; they shall be as naught and perish— the men that strive with thee.

12 Thou wilt seek them, and shalt not find them, the men that contend with thee; they shall be as naught and as nothing, the men that make war against thee.

13 For I the Lord thy God lay hold of thy right hand; [I am he] who saith unto thee, Fear not, I help thee.

14 Fear not, thou worm Jacob, ye few men of Israel: I myself help thee, saith the Lord, and thy redeemer is the Holy One of Israel.

15 Behold, I have rendered thee a threshing instrument, sharp, new, having many teeth: thou shalt thresh mountains, and beat them small, and shalt render the hills as chaff.

16 Thou shalt scatter them, and the wind shall carry them away, and the storm shall disperse them; but thou shalt rejoice in the Lord, in the Holy One of Israel shalt thou glorify thyself.

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17 The poor and the needy seek water, and there is none; their tongue is dried up with thirst: I the Lord will answer them, I the God of Israel will not forsake them.

18 I will open on naked mountain-peaks rivers, and in the midst of valleys fountains; I will change the wilderness into a pool of water, and the dry land into springs of water.

19 I will place in the wilderness the cedar, the acacia, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, the pine and the box-tree together;

20 In order that they may see, and know and take [it to heart], and comprehend together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

21 Produce your cause, saith the Lord: bring forward your strong reasons, saith the King of Jacob.

22 Let them bring them forward and tell us what shall happen: the former things—what are they?—tell us, that we may take it to heart, and know the result of them; or let us hear the things that are to come.

23 Tell the events that are to happen hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be astonished, and see it together.

24 Behold, ye are less than nothing, and your work less than a breath: [he that is] an abomination [alone] chooseth you.

25 I have waked up one from the north, and he cometh; from the rising of the sun one who will call on my name: and he shall [over-]come princes as mortar, and as the potter treadeth down the clay.

26 Who hath told it from the beginning, that we may know it? and aforetimes, that we may say, "it is right?" but indeed there is none that telleth, indeed there is none that letteth us hear, indeed there is none that heareth your words.

27 The first [was I to say] to Zion, Behold, there they are; and to Jerusalem will I give one that bringeth good tidings.

28 And I ever look, and there is no man; and among these there is no counsellor, that they could answer a word.

29 Behold, they all are naught; their works are nothing: wind and vanity are their molten images.

ISAIAH (YESHAYAHU) CHAPTER 42

1 Behold my servant, whom I will uphold; my elect, in whom my soul delighteth: I have put my spirit upon him, that he may bring forth justice to the nations.

2 He shall not cry, nor call out aloud, nor cause his voice to be heard in the street.

3 A cracked reed will he not break, and a dimly burning wick will he not quench: unto truth shall he bring forth justice.

4 He shall not become fatigued and not be faint, till he have established justice on earth; and the isles shall wait for his law.

5 Thus hath said God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and the things which come out of it; he that giveth breath unto the people upon it, and spirit to those that walk thereon:

6 I the Lord have called thee in righteousness, and will lay hold on thy hand, and will keep thee, and appoint thee for a covenant of the people, for a light of the nations;

7 To open blind eyes, to bring out from the dungeon the prisoner, and out of the prison-house those that dwell in darkness.

8 I am the Everlasting One, that is my name; and my glory will I not give to any other, nor my praise to graven images.

9 The former things, behold, are come to pass; and new things do I announce; before they spring forth I let you hear of them.

10 Sing unto the Lord a new song, his praise from the end of the earth; ye that go down to the sea, and all that filleth it; the isles, and their inhabitants.

11 Let resound with song the wilderness and its cities, the villages which Kedar inhabiteth: let the inhabitants of the rocks sing, let them shout forth from the top of the mountains.

12 Let them give glory unto the Lord, and in the islands declare his praise.

13 The Lord—as a mighty one will he go forth, like a man of war will he arouse his vengeance: he will shout, yea, raise the war-cry; against his enemies will he show his strength.

14 I have a long time held my peace; I have been still, and refrained myself: [now] like a travailing woman will I cry; I will destroy and devour [all] together.

15 I will lay waste mountains and hills, and all their herbs will I dry up; and I will change the rivers into islands, and pools will I dry up.

16 And I will cause the blind to walk on a way that they have not known; on paths that they have not known will I lead them: I will change darkness before them into light, and crooked places into plains. These are the things which I will do, and not leave them [unfulfilled].

17 They shall be turned back, they shall be ashamed, that trust in graven images, that say to molten idols, Ye are our gods.

18 Ye deaf, hear; and ye blind, look up, that ye may see.

19 Who is blind, but my servant? or deaf, as my messenger whom I send? who is blind as he that is perfect, and blind as the servant of the Lord?

20 Thou seest many things, but observest not; the ears are open, but he heareth not.

21 The Lord willed [to do this] for the sake of his righteousness; [therefore] he magnifieth the law, and maketh it honorable.

22 But it is a people robbed and spoiled; they are all of them ensnared in holes, and in prison-houses are they hidden: they are become for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? will hearken and listen, for the time to come?

24 Who gave up Jacob for a spoil, and Israel to plunderers? was it not the Lord? he it is against whom we have sinned; for they would not walk in his ways, neither did they hearken unto his law.

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25 Therefore hath he poured out over him the fury of his anger, and the strength of battle: and it blazed all round about him, yet he regarded it not; and it burnt on him, yet he laid it not to heart.

ISAIAH (YESHAYAHU) CHAPTER 43

1 But now thus hath said the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; mine art thou.

2 Whenever thou passest through the waters, I am with thee; and through the rivers,—they shall not overflow thee: whenever thou walkest through the fire, thou shalt not be scorched; neither shall the flame burn on thee.

3 For I am the Lord thy God, the Holy One of Israel, thy Saviour; I have given Egypt for thy ransom, Cush and Seba in place of thee.

4 Since thou art precious in my eyes, art honorable, and I indeed do love thee: therefore will I give men in place of thee, and nations instead of thy soul.

5 Fear not, for I am with thee; from the east will I bring thy seed, and from the west will I gather thee.

6 I will say to the north, Give up; and to the south, Withhold not: bring my sons from afar, and my daughters from the ends of the earth;

7 Every one that is called by my name, and whom I have created for my glory; whom I have formed; yea, whom I have made.

8 Bring forward the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can announce this? and cause us to hear former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

10 Ye are my witnesses, saith the Lord, and my servant whom I have chosen: in order that ye may know and believe me, and understand, that I am he; before me there was no god formed, and after me there will be none.

11 I, I am the Lord; and beside me there is no saviour.

12 I myself have announced it, and I have saved, and I have let it be heard, and there was no strange [god] among you; and ye are my witnesses, saith the Lord, and I am God.

13 Yea, from the [first] day am I he; and there is none that can deliver out of my hand: if I will work, is there one that can hinder it?

14 Thus hath said the Lord, the Holy One of Israel, For your sake did I send to Babylon, and in swift vessels brought I them all down, and the Chaldeans, in the ships of their joyful song.

15 I am the Lord, the Holy One, the Creator of Israel, your King.

16 Thus hath said the Lord, who maketh a way in the sea, and a path in the mighty waters;

17 Who bringeth forth chariot and horse, army and power: together shall they lie down, they shall not rise up again; they are extinct, like a wick are they quenched.

18 Remember not the former things, and ancient events regard no more.

19 Behold, I will do a new thing; now shall it spring forth; will ye not acknowledge it? I will even make in the wilderness a way, and in the desert rivers.

20 The beasts of the field shall honor me, the monsters and the ostriches; because I give waters in the wilderness, rivers in the desert, to give drink to my people, my elect;

21 This people which I have formed for myself; my praise shall they relate.

22 But on me hast thou not called, O Jacob; for thou art become weary of me, O Israel.

23 Thou hast not brought unto me the lamb of thy burnt-offerings; and with thy sacrifices hast thou not honored me: I have not troubled thee with meat-offerings, nor wearied thee with frankincense.

24 Thou hast not bought for me sweet cane, and with the fat of thy sacrifices hast thou not satisfied me; but thou hast troubled me with thy sins, thou hast wearied me with thy iniquities.

25 I, it is I that blot out thy transgressions for my own sake, and thy sins I will not remember.

26 Put me in remembrance; let us plead together: relate thou, in order that thou mayest be justified.

27 Thy first father did sin, and they that plead for thee transgressed against me.

28 Therefore do I profane the holy princes, and I give up Jacob to the curse, and Israel to reproaches.

ISAIAH (YESHAYAHU) CHAPTER 44

1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus hath said the Lord thy Maker, and he that formed thee from the womb, who will help thee, Fear not, O my servant Jacob; and thou Jeshurun, whom I have chosen.

3 For [as] I pour water upon the thirsty [land], and rain-droppings upon the dry ground: [so] will I pour my spirit over thy seed, and my blessing over thy offspring.

4 After they shall spring up [as] among grass, like willows by the water-courses.

5 This one will say, I belong to the Lord; and the other will call himself by the name of Jacob; and the other will inscribe himself with his hand unto the Lord, and surname himself by the name of Israel.

6 Thus hath said the Lord, the king of Israel, and his Redeemer, the Lord of hosts, I am the first, and I am the last; and beside me there is no god.

7 And who, like me, will announce, and will tell it, and set it in order for me, since I appointed the people of ancient times? and the future things, and those which are to happen,—let them foretell unto them.

8 Have no dread, and do not despond; have I not long since informed thee, and have told it? and ye are my witnesses: Is there a god beside me? yea, there is no rock, whom I know not.

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9 The makers of graven images are all vanity; and their costly idols cannot profit; and they are their own witnesses, that they see not and know not, in order that they may be ashamed.

10 Who hath formed a god, or cast an image that profiteth nothing?

11 Behold, all his associates shall be ashamed, for the workmen themselves are but men: let them all be gathered, let them stand up, they shall be terrified, they shall be ashamed together.

12 The iron-smith [maketh] an axe and worketh it in the coals, and with hammers he fashioneth it, and worketh it with his powerful arm; he also, when he is hungry, loseth his strength: when he drinketh no water, he becometh faint.

13 The worker in wood stretcheth out the rule; he marketh it out with chalk; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, after the beauty of a child of earth, that it may dwell in a house.

14 He felleth for himself cedars, and taketh cypress and oak, and he chooseth for himself the strongest among the trees of the forest; he planteth an ash, and the rain causeth it to grow.

15 Then doth it serve a man for burning; and he taketh thereof, and warmeth himself; he also heateth therewith, and baketh bread; he also worketh out a god, and boweth himself; he maketh of it an image, and kneeleth down thereto.

16 The half thereof hath he burnt in fire; with the half thereof will he eat flesh; he will roast food, and be satisfied; he will also warm himself, and say, Aha, I am warm, I have felt the fire:

17 And the residue thereof hath he made into a god, his graven image; he kneeleth down unto it, and boweth himself, and prayeth unto it, and saith, Deliver me; for my god art thou.

18 They know not, they understand not; for their eyes are daubed over, that they cannot see; their hearts, that they cannot understand.

19 And he layeth it not to heart, and hath no knowledge, no understanding, to say, The half thereof have I burnt in fire; and I have also baked upon its coals bread; I [now] will roast flesh, and eat it: and shall I make of its residue an abomination, before a block of wood shall I kneel?

20 He pursueth ashes; a deceived heart hath turned him aside; and he cannot deliver his soul, and will not say, Is there not a lie in my right hand?

21 Remember these things, O Jacob; and Israel, for thou art my servant: I have formed thee to be my servant, thou [art this]; O Israel, thou shalt not be forgotten by me.

22 I have blotted out, as a vapor, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the Lord hath done it; shout, ye lowest depths of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and on Israel will he glorify himself.

24 Thus hath said the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that hath made all things; that hath stretched forth the heavens by myself alone; that hath spread abroad the earth from my own self;

25 That frustrate the tokens of the liars, and confuseth diviners; that turneth the wise backward, and maketh their knowledge foolish;

26 That fulfilleth the word of his servant, and performeth the counsel of his messengers; that saith of Jerusalem, It shall be inhabited; and of the cities of Judah, They shall be built, and their ruins will I raise up.

27 That saith to the deep, Be dry, and thy rivers will I dry up;

28 That saith of Cyrus, [He is] my shepherd, and all my pleasure shall he perform: even saying of Jerusalem, It shall be built; and the temple's foundation shall be laid.

ISAIAH (YESHAYAHU) CHAPTER 45

1 Thus hath said the Lord to his anointed, to Cyrus, whom I have taken hold of by his right hand, to subdue nations before him, even the loins of kings will I ungird, to open before him [city-]doors, and gates that they shall not be shut;

2 I myself will go before thee, and proud eminences will I level: doors of brass will I break in pieces, and bolts of iron will I cut asunder.

3 And I will give unto thee the treasures of darkness, and riches hidden in secret places; in order that thou mayest know that I am the Lord, who call thee by thy name, the God of Israel;

4 For the sake of my servant Jacob, and Israel my elect; and I have called thee by thy name: I have designated thee, though thou hast not known me.

5 I am the Lord, and there is none else, beside me there is no god; I assisted thee, though thou hast not known me.

6 In order that they may know from the rising of the sun, and from its setting, that there is nothing without me. I am the Lord, and there is no one else;

7 Forming the light, and creating darkness; making peace, and creating evil: I the Lord do all these things.

8 Drop down ye heavens, and let the skies distil blessing; let the earth open and let them [all] be fruitful of prosperity, and let righteousness spring up likewise: I the Lord have created it.

9 Woe unto him that contendeth with the one who formed him—a potsherd among the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto [his] father, What begettest thou? or to the woman, What bringest thou forth?

11 Thus hath said the Lord, the Holy One of Israel, and he who hath formed him, About events to come will you ask me? concerning my sons, and concerning the work of my hands will ye command me?

12 [When] I myself have made the earth, and created man upon it; [when] I, even my hands, have stretched out the heavens, and I have ordained all their host.

13 I myself have waked him up in righteousness, and all his ways will I make straight: he shall build my city, and my

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exiles shall he dismiss free, not for purchase- money nor for presents, saith the Lord of hosts.

14 Thus hath said the Lord, The labor of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of high stature, shall pass over unto thee, and thine shall they be: behind thee shall they walk; in chains shall they pass along, and unto thee shall they bow, unto thee shall they pray, [saying] Yea, only among thee is God; and there is no one else beside God.

15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

16 They are ashamed, and also confounded, all of them: together shall they go to confusion that are makers of idols.

17 [But] Israel shall be helped by the Lord with an everlasting salvation: ye shall not be ashamed and not be confounded unto all eternity.

18 For thus hath said the Lord the creator of the heavens; he, the God that formed the earth and made it; he that hath established it,—not for naught did he create it, to be inhabited did he form it: I am the Lord; and there is no one else.

19 Not on a secret spot have I spoken, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me for naught; [but] I the Lord speak righteousness, I declare things that are right.

20 Assemble yourselves and come; draw near together, ye escaped fugitives of the nations! They have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near; yea, let them take counsel together: Who hath announced this in ancient times? told it from the beginning? is it not I the Lord? and there is no other god without me, a just god and a saviour; there is none beside me.

22 Turn unto me, so that ye may be helped, all ye ends of the earth; for I am God, and there is no one else.

23 By myself have I sworn, righteousness is gone out of my mouth, a word [which] shall not return, That unto me every knee shall bend, every tongue shall swear.

24 Only in the Lord,—shall men say of me,—there are righteousness and strength. Unto him shall come and be ashamed all that are incensed against him.

25 In the Lord shall be justified, and shall glory themselves all the seed of Israel.

ISAIAH (YESHAYAHU) CHAPTER 46

1 Bel is bowed down, Nebo sinketh, their idols are [delivered] unto the beasts, and unto the cattle; those which were once carried by you are now laden up a burden to the weary beasts.

2 They are sunk, they are bowed down together; they could not deliver the burden, but they themselves are gone into captivity.

3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, who are borne [by me] from their birth, who are carried from the womb;

4 And even unto old age I am the same; and even unto the time of hoary hairs will I bear: I have done it, and I will carry [you]; even I will bear, and deliver you.

5 To whom will ye liken and assimilate me, and compare me, that we may be like?

6 [There are those] that lavish gold out of the bag, and weigh silver in the balance; that hire a melter, that he may make of it a god; they [then] bend the knee, yea, they bow themselves down;

7 They carry him, upon the shoulder they bear him, and set up him in his spot, and he remaineth standing, from his place he doth not move: yea, though one should cry unto him, he cannot answer, out of his trouble he cannot help him.

8 Remember this, and take courage: take it again to heart, O ye transgressors.

9 Remember the former things of olden times; for I am God, and there is no one else; I am God, and there is nothing like me.

10 Declaring from the beginning the end, and from the earliest days the things that have not yet been done, saying, My counsel shall stand firm, and all my pleasure will I do:

11 Calling from the east the eagle, from a far-off country the man of my counsel; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also execute it.

12 Hearken unto me, ye stout of heart, that are far from righteousness:

13 I have brought near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will grant unto Zion salvation, unto Israel my glory.

ISAIAH (YESHAYAHU) CHAPTER 47

1 Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground, there is no throne, O daughter of the Chaldeans; for men shall nevermore call thee, Tender and delicate.

2 Take the mill, and grind meal: uncover thy locks, lift up the train, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not regard any man.

4 Our redeemer—the Lord of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and enter into darkness, O daughter of the Chaldeans; for men shall never more call thee, The mistress of kingdoms.

6 I was wroth over my people, I defiled my inheritance, and gave them into thy hand: [yet] thou didst grant them no mercy; upon the aged hast thou laid very heavily thy yoke.

7 And thou saidst, For ever shall I be mistress; until that thou didst not lay these things to thy heart, thou didst not call to mind the result thereof.

8 And now hear this, luxurious one, that dwellest in security, that sayest in thy heart, I am, and there is nothing else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 Yet both these things shall come to thee in a moment in one day, the loss of children, and widowhood; in their full

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measure shall they come upon thee, despite of the multitude of thy sorceries, despite of the very great abundance of thy enchantments.

10 And thou didst trust in thy wickedness: thou saidst, No one seeth me. Thy wisdom and thy knowledge,—these were they that seduced thee; and thou saidst in thy heart, I am, and there is nothing else beside me.

11 And there shall come upon thee an evil, which thou shalt not know how to remove it by prayer; and there shall fall upon thee mischief, which thou shalt not be able to atone for; and there shall come upon thee suddenly desolation, which thou shalt not know.

12 Stand now with thy enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; peradventure thou mayest be able to profit, peradventure thou mayest withstand.

13 Thou art wearied with the multitude of thy counsels. Do let now those that divide off the heavens, that look at the stars, that announce [coming] events at new moons, stand up, and save thee from the things that are to come over thee.

14 Behold, they are become as stubble; the fire burneth them; they shall not deliver themselves from the power of the flame: not a coal shall be left to warm at, no blaze to sit before it.

15 Thus are they become unto thee with whom thou hast labored; those that had commerce with thee from thy youth, wander away every one on his road: there is no one to save thee.

ISAIAH (YESHAYAHU) CHAPTER 48

1 Hear ye this, O house of Jacob, who are called by the name of Israel, and are come forth out of the spring of Judah, who swear by the name of the Lord, and make mention of the God of Israel,—not in truth, nor in righteousness.

2 For of the holy city they call themselves, and upon the God of Israel they stay themselves,—The Lord of hosts is his name.

3 The former things have I declared from the beginning; and out of my mouth went they forth, and I announced them: suddenly did I accomplish them, and they came to pass;

4 Because I knew that thou art obstinate, that like an iron sinew is thy neck, and thy brow of copper;

5 And I declared it to thee from the beginning; before yet it came to pass did I let thee hear it: lest thou should say, My idol hath done these things, and my graven image, and my molten image, have ordained them.

6 Thou hast heard it; see it all now; and you—will you not declare it? I caused thee to hear new things, from this time, even hidden things which thou hadst not known.

7 Now are they created, and not from the beginning; and before the day [that I announced them] thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 But neither hadst thou heard it; nor didst thou know; nor had in ancient times thy ear been opened; for I knew that thou wouldst deal very treacherously, and a transgressor wast thou called from thy birth.

9 For the sake of my name will I defer my anger, and because of my praise will I restrain it toward thee, so that I may not cut thee off.

10 Behold, I have refined thee, though not into silver: I have approved thee in the crucible of affliction.

11 For my own sake will I do it: for how would [my name] be dishonored? and my glory will I not give unto another.

12 Hearken unto me, O Jacob, and Israel, my called one; I am he; I am the first, I also am the last.

13 My hand also hath laid the foundation of the earth, and my right hand hath spanned out the heavens: I call unto them, they stand forward together.

14 Assemble yourselves, all of you, and hear: Who among them hath told these things? He whom the Lord loveth, will do his pleasure on Babylon, and [display] his arm [on] the Chaldeans.

15 I, even I, have spoken it, I have also called him: I have brought him, and he shall be prosperous on his way.

16 Come ye near unto me, hear ye this; never from the beginning have I spoken in secret; from the time that it occurred, was I there. And now the Lord Eternal hath sent me, and his Spirit.

17 Thus hath said the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God who teach thee for thy profit, who lead thee by the way thou shouldst go.

18 Oh that thou hadst but listened to my commandments! then would have been as a river thy peace, and thy prosperity as the waves of the sea:

19 And then would have been as the sand thy seed, and the offspring of thy body like the pebbles of the sea-shore; yet shall his name not be cut off nor destroyed from before me.

20 Go forth out of Babylon, flee away from the Chaldeans, with the voice of singing declare, announce this, carry it forth as far as the end of the earth; say, The Lord hath redeemed his servant Jacob.

21 And they thirsted not when he led them through the deserts; waters out of the rock he let drop down for them: and he cleaved the rock, and the waters gushed out.

22 There is no peace, saith the Lord, unto the wicked.

ISAIAH (YESHAYAHU) CHAPTER 49

1 Hearken, O isles, unto me; and listen, ye people, from afar: The Lord hath called me from my birth; from my mother's womb hath he made mention of my name.

2 And he hath rendered my mouth like a sharp sword; in the shadow of his hand hath he hidden me: and he hath rendered me as a polished arrow; in his quiver hath he concealed me;

3 And said unto me, My servant art thou, O Israel, thou on whom I will be glorified.

4 But I had indeed said, For no purpose have I labored, for naught and vanity have I spent my strength; yet surely my cause is with the Lord, and the recompense of my work with my God.

5 And now hath said the Lord that formed me from the womb to be his servant, to bring Jacob again to him, that

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Israel may be gathered unto him, that I should be honored in the eyes of the Lord, while my God was my strength,—

6 And he said, It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to bring back the preserved of Israel! but I will [also] appoint thee for a light to the nations, that my salvation may reach as far as the end of the earth.

7 Thus hath said the Lord, the Redeemer of Israel, his Holy One, to him who is despised by men, to him who is abhorred by nations, to the servant of rulers, Kings shall see it and rise up, princes, and they shall prostrate themselves, for the sake of the Lord, who is faithful, the Holy One of Israel, who hath made choice of thee.

8 Thus hath said the Lord, In the time of favor have I answered thee, and on the day of salvation have I helped thee; and I will preserve thee, and I will appoint thee as a people of my covenant to raise up the land, to divide out desolate heritages;

9 When I say to the prisoners, Go forth; to those that are in darkness, Show yourselves. On the roads shall they feed, and on all mountain-peaks shall be their pasture.

10 They shall not be hungry nor thirsty, and neither heat nor sun shall smite them; for he that hath mercy on them will lead them, and by springs of water will he guide them.

11 And I will change all my mountains into a road, and my highways shall be lifted up.

12 Behold, these shall come from afar; and, lo, these from the north and from the west; and these from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; and break forth, O mountains, into song; for the Lord hath comforted his people, and upon his oppressed will he have mercy.

14 Yet Zion said, the Eternal hath forsaken me, and the Lord hath forgotten me.

15 Can a woman forget her sucking child, not to have mercy on the son of her body? yea, should these even forget, yet would I not forget thee.

16 Behold, upon the palms of my hands have I engraved thee; thy walls are continually before me.

17 Thy children come in haste; thy destroyers and they that laid thee waste shall go away from thee.

18 Lift up thy eyes round about, and see; they all are assembled together, they come to thee: as I live, saith the Lord, thou shalt surely clothe thyself with them all, as with an ornament, and bind them on thee, as a bride.

19 For thy ruins and thy desolate places, and thy wasted land,—yea, now shall it be too narrow for thee by reason of the inhabitants, and thy destroyers shall be far away.

20 Yet again will say before thy ears the children of whom thou wast deprived, The place is too narrow for me; make room for me that I may dwell.

21 And thou wilt say in thy heart, Who hath born me these, seeing I was bereft of my children, and was solitary, an exile, and outcast? and who hath brought up these? Behold, I was left entirely alone; these, where have they been?

22 Thus hath said the Lord Eternal, Behold, I will lift up to the nations my hand, and to the people will I raise up high my standard; and they shall bring thy sons in [their] arms, and thy daughters shall be carried upon shoulders.

23 And kings shall be thy nursing-fathers, and their princesses thy nursing-mothers; with the face toward the earth shall they bow down to thee, and the dust of thy feet shall they lick up: and thou shalt know that I am the Lord, who will not suffer those who hope in me to be ashamed.

24 Shall the prey be taken from the mighty, or shall the captive of the victor escape?

25 For thus hath said the Lord, Also the captive of the mighty shall be taken away, and the prey of the powerful shall escape; and with those who contend against thee will I contend, and thy children will I indeed save.

26 And I will feed thy oppressors with their own flesh; and as with new wine shall they be made drunken with their own blood: and all flesh shall know that I the Eternal am thy Saviour, and thy Redeemer the Mighty One of Jacob.

ISAIAH (YESHAYAHU) CHAPTER 50

1 Thus hath said the Lord, Where is your mother's bill of divorcement, wherewith I have sent her away? or who of my creditors is it to whom I have sold you? behold, for your iniquities were ye sold, and for your transgressions was your mother sent away.

2 Why did I come and no man was there, did I call, with none to answer? hath my hand become too short for redeeming? or is there no power in me to deliver? behold, through my threatening I can dry up the sea, I can change the rivers into a wilderness: their fish stink for want of water, and die for thirst.

3 I can clothe the heavens with blackness, and I can make sackcloth their garment.

4 The Lord Eternal hath given me a tongue for teaching, that I should know how to strengthen the weary with the word: he wakeneth morning by morning, he wakeneth my ear to listen like those who are well taught.

5 The Lord Eternal hath opened me my ear, and I resisted not: I turned not backward.

6 My back I gave up to the smiters, and my cheeks to those that plucked off the hair: my face I hid not from abuse and spitting.

7 But the Lord Eternal ever helpeth me; therefore was I not confounded; therefore have I rendered my face like a flint, and I knew that I should not be made ashamed.

8 He that justifieth me is near; who will contend with me? let us stand forward together: who hath a dispute with me? let him come near to me.

9 Behold, the Lord Eternal will help me; who is the man that will condemn me? lo, they all shall wear out as a garment: the moth shall eat them up.

10 Who is among you that feareth the Lord, that hearkeneth to the voice of his servant? though he have walked in darkness, and had no light: let him trust in the name of the Lord, and lean for support upon his God.

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11 Behold, all ye that kindle fire, that urge on the brands: walk by the blaze of your fire, and by the brands ye have kindled; from my hand hath this been bestowed on you; in pain shall ye lie down.

ISAIAH (YESHAYAHU) CHAPTER 51

1 Hearken to me, ye that pursue righteousness, that seek the Lord: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were dug up.

2 Look unto Abraham your father, and unto Sarah that bore you; for he was one when I called him, and I blessed him, and I increased him.

3 Yea, the Lord hath comforted Zion; he hath comforted all her ruins; and he hath made her wilderness like Eden, and her desert like the garden of the Lord: gladness and joy shall be found therein, thanksgiving, and the voice of song.

4 Listen unto me, my people; and O my nation, give ear unto me; for a law shall proceed from me, and my justice will I establish as a light of the people.

5 My righteousness is near; my salvation goeth forth, and my arms shall judge the people: on me the isles shall wait, and for my arm shall they hope.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wear out like a garment, and they that dwell thereon shall die in like manner; but my salvation shall exist for ever, and my righteousness shall not be delayed.

7 Hearken unto me, ye that know righteousness, O people in whose heart my law is: ye must not fear the reproach of men, and of their revilings shall ye not be in dread. 8 For like a garment shall the moth eat them up, and like wool shall the worm eat them; but my righteousness shall exist for ever, and my salvation from generation to generation.

9 Awake, awake, put on strength, O arm of the Lord: awake, as in the ancient days, in the generations of olden times. Art thou not it that struck down Rahab, that pierced the crocodile?

10 Art thou not it that dried up the sea, the waters of the great deep; that rendered the depths of the sea a road for the redeemed to pass through?

11 And [so] shall the ransomed of the Lord return, and come to Zion with song, with everlasting joy upon their head; gladness and joy shall they obtain, while sorrow and sighing shall have fled away.

12 I, I am he that comforteth you: who art thou, that thou shouldst be afraid of a mortal that must die, and of a son of man who will wither as the grass?

13 And thou forgettest the Lord, thy Maker, who hath spread out the heavens, and laid the foundations of the earth; and thou dreadest continually, all the day, because of the fury of the oppressor, whenever he aimeth to destroy: and where is [now] the fury of the oppressor?

14 The exile will be speedily set free; and he shall not die in the dungeon, and his bread shall not fail.

15 For I am the Lord thy God, who stirreth up the sea that its waves roar: the Lord of hosts is his name.

16 And I have placed my words in thy mouth, and with the shadow of my hand have I covered thee: to plant the heavens, and to lay the foundations of the earth, and to say to Zion, Thou art my people.

17 Rouse up, rouse up, arise, O Jerusalem, thou who hast drunk from the hand of the Lord the cup of his fury: the deep cup of confusion hast thou drunk, hast thou drained.

18 There is none to lead her, from all the children whom she hath born; and there is none that taketh her by the hand, from all the children whom she hath brought up.

19 Two things are these which have befallen thee: who will have compassion for thee? desolation and destruction, and famine and sword—with whom shall I comfort thee?

20 Thy children have fainted, they lie at the entrance of all streets, as a wild bull caught in a net, [they are those] who are full of the fury of the Lord, the threatening of thy God.

21 Therefore hear now this, O thou afflicted, and drunken, but not with wine.

22 Thus hath said thy Lord, the Eternal, and thy God, who will ever plead for his people, Behold, I have taken out of thy hand the cup of confusion, the deep cup of my fury: thou shalt never more drink it again.

23 And I will place it in the hand of those who have tortured thee, that have said to thy soul, Bend thee down, that we may pass over; and thou madest like the earth thy back, and like the street for those that passed over.

ISAIAH (YESHAYAHU) CHAPTER 52

1 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, thou holy city; for no more shall enter into thee henceforth the uncircumcised and the unclean.

2 Shake thyself free from the dust, arise, sit down, O Jerusalem: loosen thyself from the bands of thy neck, O captive, daughter of Zion.

3 For thus hath said the Lord, For naught were you sold, and without silver shall ye be redeemed.

4 For thus hath said the Lord Eternal, Into Egypt went my people down aforetimes, to sojourn there, and Asshur hath oppressed it without cause.

5 And now what have I here, saith the Lord, since my people hath been taken away for naught? its rulers vaunt aloud, saith the Lord, and continually, all the day, is my name blasphemed.

6 Therefore shall my people know my name, therefore on that day, that I am he that speaketh it: here am I.

7 How beautiful are upon the mountains the feet of the messenger of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto Zion, Thy God reigneth.

8 The voice of thy watchmen,—they raise their voice, together shall they shout; for eye to eye shall they see, when the Lord returneth unto Zion.

9 Break forth [in song], shout together, ye ruins of Jerusalem; the Lord hath comforted his people, he hath redeemed Jerusalem.

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10 The Lord hath made bare his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 Depart ye, depart ye, go out from there, touch no unclean thing; go ye out from the midst of it; cleanse yourselves, ye bearers of the vessels of the Lord.

12 Not in haste shall ye go out, and not in flight shall ye go; for before you goeth the Lord, and your rereward is the God of Israel.

13 Behold, my servant shall be prosperous, he shall be exalted and extolled, and be placed very high.

14 Just as many were astonished at thee, so greatly was his countenance marred more than any [other] man's, and his form more than [that of] the sons of men,—

15 Thus will he cause many nations to jump up in [astonishment]; at him will kings shut their mouth; for what had not been told unto them shall they see, and what they had never heard shall they understand.

ISAIAH (YESHAYAHU) CHAPTER 53

1 Who would have believed our report? and the arm of the Lord—over whom hath it been revealed?

2 Yea, he grew up like a small shoot before him, and as a root out of a dry land: he had no form nor comeliness, so that we should look at him; and no countenance, so that we should desire him.

3 He was despised and shunned by men; a man of pains, and acquainted with disease; and as one who hid his face from us was he despised, and we esteemed him not.

4 But only our diseases did he bear himself, and our pains he carried: while we indeed esteemed him stricken, smitten of God, and afflicted.

5 Yet he was wounded for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him; and through his bruises was healing granted to us.

6 We all like sheep went astray; every one to his own way did we turn; and the Lord let befall him the guilt of us all.

7 He was oppressed, and he was also taunted, yet he opened not his mouth; like the lamb which is led to the slaughter, and like an ewe before her shearers is dumb; and he opened not his mouth.

8 Through oppression and through judicial punishment was he taken away; but his generation—who could tell, that he was cut away out of the land of life, [that] for the transgressions of my people the plague was laid on him?

9 And he let his grave be made with the wicked, and with the [godless] rich at his death; although he had done no violence, and there was no deceit in his mouth.

10 But the Lord was pleased to crush him through disease: when [now] his soul hath brought the trespass-offering, then shall he see [his] seed, live many days, and the pleasure of the Lord shall prosper in his hand.

11 [Freed] from the trouble of his soul shall he see [the good] and be satisfied: through his knowledge shall my righteous servant bring the many to righteousness, while he will bear their iniquities.

12 Therefore will I divide him [a portion] with the many, and with the strong shall he divide the spoil; because he poured out his soul unto death, and with transgressors was he numbered: while he bore the sin of many, and for the transgressors he let [evil] befall him.

ISAIAH (YESHAYAHU) CHAPTER 54

1 Sing, O barren one, that thou hast not born: break forth into song, and rejoice aloud, that thou hast not travailed; for more are the children of the desolate than the children of the married wife, saith the Lord.

2 Enlarge the space of thy tent, and let them stretch forth the curtains of thy habitations,—spare not: lengthen thy cords, and strengthen thy stakes;

3 For to the right and to the left shalt thou spread forth; and thy seed shall drive out nations, desolate cities shall they repeople.

4 Fear not, for thou shalt not be made ashamed; and be not confounded, for thou shalt not be put to the blush; for the shame of thy youth shalt thou forget, and the reproach of thy widowhood shalt thou not remember any more.

5 For thy husband is thy Maker, the Lord of hosts is his name; and thy Redeemer is the Holy One of Israel, "The God of all the earth," shall he be called.

6 For as a woman forsaken and grieved in spirit did the Lord call thee back, and as a wife of youth, that was rejected, saith thy God.

7 But for a brief moment have I forsaken thee; but with great mercies will I again receive thee.

8 In a little wrath did I hide my face for a moment from thee; but with everlasting kindness will I have mercy on thee, saith thy Redeemer the Lord.

9 For as the waters of Noah is this unto me; as I have sworn that the waters of Noah should no more pass over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains may depart, and the hills may be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith he that hath mercy on thee, the Lord.

11 O thou afflicted, tossed by the tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

12 And I will make of rubies thy battlements, and thy gates into carbuncle-stones, and all thy borders into precious stones.

13 And all thy children shall be disciples of the Lord; and great shall be the peace of thy children.

14 In righteousness shalt thou be established: keep far from oppression, for thou shalt not fear; and from terror, for it shall not come near unto thee.

15 Behold, they that assemble together, are nothing without me: whatsoever assembleth together against thee shall fall under thy power.

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16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have also created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue that will rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their due reward from me, saith the Lord.

ISAIAH (YESHAYAHU) CHAPTER 55

1 Ho, every one of ye that thirsteth, come ye to the water, and he too that hath no money: come ye, buy, and eat; yea, come, buy without money and without price wine and milk.

2 Wherefore will ye spend money for what is not bread? and your labor for what satisfieth not? hearken then unto me, and eat what is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me, hear, and your soul shall live; and I will make with you an everlasting covenant, the promised mercies of David, which are sure.

4 Behold, for a lawgiver unto the people have I appointed him, a prince and commander to the people.

5 Behold, a nation thou knowest not shalt thou call, and a nation that knew thee not shall run unto thee; for the sake of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.

6 Seek ye the Lord, while he may be found, call ye on him, while he is near.

7 Let the wicked forsake his way, and the man of unrighteousness his thoughts; and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon.

8 For not my thoughts are your thoughts, and not your ways are my ways, saith the Lord.

9 For as high as the heavens are above the earth, so high are my ways above your ways, and my thoughts above your thoughts.

10 For as the rain and the snow come down from heaven, and return not thither, but water the earth, and render it fruitful, and cause it to bring forth plants; and give seed to the sower and bread to him that eateth:

11 So shall ever be my word which goeth forth from my mouth, it shall not return unto me without effect; but it accomplisheth what I desire, and it prospereth in that whereto I have sent it.

12 For in joy shall ye go out, and in peace shall ye be brought home: the mountains and the hills shall break forth before you into song, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir-tree, and instead of the nettle shall come up the myrtle; and it shall be unto the Lord for a name, for a sign of everlasting that shall not be cut off.

ISAIAH (YESHAYAHU) CHAPTER 56

1 Thus hath said the Lord, Keep ye justice, and do equity; for near is my salvation to come, and my righteousness to be revealed.

2 Happy is the mortal that ever doth this, and the son of man that ever layeth hold on it; that keepeth the sabbath by not violating it, and keepeth his hand from doing any evil.

3 And let not say the son of the stranger, that joineth himself unto the Lord, saying, Surely the Lord will exclude me from his people; nor let the eunuch say, Behold, I am a dry tree.

4 For thus hath said the Lord concerning the eunuchs that keep my sabbaths, and make choice of what pleaseth me, and take hold of my covenant.

5 I will indeed give unto them in my house and within my walls a place and a name, better than sons and daughters: an everlasting name will I give them, that shall not be cut off.

6 Also the sons of the stranger, that join themselves unto the Lord, to serve him, and to love the name of the Lord, to be unto him as servants, every one that keepeth the sabbath by not violating it, and those who take hold of my covenant:

7 Even these will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon my altar; for my house shall be called a house of prayer for all the nations.

8 Thus saith the Lord Eternal who gathereth the outcasts of Israel, I will yet gather [others] to him, beside his own gathered [outcasts].

9 All ye beasts of the field, come to devour, [yea,] all ye beasts in the forest.

10 His watchmen are all of them blind, they know nothing; they all are dumb dogs, they cannot bark; dreamers, lying down, loving to slumber.

11 But the dogs are of a greedy disposition, they know not how to be satisfied; and those are shepherds that know how to understand: they all turn to their own way, every one after his gain, from all quarters.

12 Come ye, I will fetch wine, and let us swallow abundantly of strong drink; and like this day shall it be tomorrow, excellent and in very great abundance.

ISAIAH (YESHAYAHU) CHAPTER 57

1 The righteous perisheth, and no man layeth it to heart: and pious men are taken away, without one considering that before the evil the righteous is taken away.

2 He shall come [to his fathers] in peace: they shall repose in their resting-place, every one that walketh in his uprightness.

3 But ye draw near hither, sons of the sorceress, the seed of the adulterer and the harlot.

4 Over whom will you make yourselves merry? concerning whom will you open wide your mouth, stretch out your tongue? are ye not children of transgression, a seed of falsehood,

5 That are inflamed after the idols under every green tree; that slaughter the children in the valleys under the clefts of the rocks?

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6 Of the smooth stones of the valley is thy portion; they, they are thy lot: even to them hast thou poured out a drink-offering, hast thou offered a meat-offering. Shall I for these things repent me [of the evil]?

7 Upon a high and lofty mountain hast thou placed thy couch: even thither wentest thou up to offer sacrifice.

8 And behind the doors and the door-posts hast thou placed thy [mark of] remembrance; for [departing] from me, thou hast laid open, and art gone up,—hast enlarged thy couch, and made thee a covenant with some of them; thou hast loved their lying with thee, hast selected a fitting place.

9 And thou didst show thyself unto the king without ointment, and thou didst multiply thy perfumes, and thou didst send out thy messengers even into the far- off distance, and didst debase thyself even down to the nether world.

10 Though thou art wearied by the length of thy way, yet saidst thou not, It is useless: thou hadst found enough for thy hand; therefore didst thou feel no care.

11 And of whom hadst thou dread or fear, that thou becamest false, and didst not remember me, nor lay it to thy heart? is it not so? I kept silence, and this from earliest times, and therefore thou fearest me not!

12 I, I ever tell thee [what deeds would be] thy righteousness; but thy works—these indeed will not profit thee.

13 When thou criest, let thy masses of idols deliver thee; but all of them will the wind carry away, a breath will take them off; but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

14 And he will say, Cast ye up, cast ye up, clear out the way, lift up every stumbling block out of the way of my people.

15 For thus hath said the high and lofty One, who inhabiteth eternity, whose name is Holy, In the high and holy place do I dwell, yet also with the contrite and humble of spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

16 For not to eternity will I contend, neither will I be for ever wroth: when the spirit from before me is overwhelmed, and the souls which I have made.

17 Because of the iniquity of his covetousness was I wroth, and I smote him, hiding my face, and was wroth: while he went on frowardly in the way of his own heart.

18 I [now] see his ways, and I will heal him; and I will guide him, and bestow full comforts on him and on his mourners;

19 Creating the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him.

20 But the wicked are like the troubled sea; for it can never be at rest, but its waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

ISAIAH (YESHAYAHU) CHAPTER 58

1 Cry with a full throat, spare not, like the cornet lift up thy voice, and declare unto my people their transgression, and to the house of Jacob their sins.

2 Yet me do they ever seek day by day, and to know my ways do they always desire; as a nation that hath done righteousness, and hath not forsaken the ordinance of their God: continually do they ask of me the ordinances of justice—do they desire to draw nigh unto God.

3 "Wherefore have we fasted, and thou seest it not? have we afflicted our soul, and thou regardest it not?" Behold, on the day of your fasting ye follow your business, and all your acquired gains do ye exact.

4 Behold, for contention and strife do ye fast, and to smite with the fist of wickedness: ye fast not so at this day, to cause your voice to be heard on high.

5 Is such then the fast which I can choose? a day that a man afflicteth his soul? to bend his head as a bulrush, and to spread sackcloth and ashes for his couch? wilt thou call this a fast, and a day of acceptability unto the Lord?

6 Is not this [rather] the fast that I will choose? to open the snares of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye should break asunder every yoke?

7 Is it not to distribute thy bread to the hungry, and that thou bring the afflicted poor into thy house! when thou seest the naked, that thou clothe him; and that thou hide not thyself from thy own flesh?

8 Then shall break forth as the morning-dawn thy light, and thy healing shall speedily spring forth; and before thee shall go thy righteousness, the glory of the Lord shall be thy rereward.

9 Then shalt thou call, and the Lord will answer; thou shalt cry, and he will say, Here am I. If thou remove from the midst of thee the yoke, the stretching out of the finger, and speaking wickedly;

10 And if thou pour out to the hungry thy soul, and satisfy the afflicted soul: then shall shine forth in the darkness thy light, and thy obscurity be as the noonday;

11 And the Lord will guide thee continually, and will satisfy thy soul in times of famine, and will strengthen thy bones; and thou shalt be like a well-watered garden, and like a spring of water, the waters of which will never deceive.

12 And they that spring from thee shall build up the ancient ruins; the foundations of many generations shalt thou raise up again: and thou shalt be called, The repairer of the breaches, The restorer of paths to the dwelling-place.

13 If thou restrain thy foot for the sake of the sabbath, not doing thy business on my holy day; and if thou call the sabbath a delight, the holy day of the Lord, honorable; and honor it by not doing thy usual pursuits, by not following thy own business, and speaking [vain] words:

14 Then shalt thou find delight in the Lord; and I will cause thee to tread upon the high places of the earth, and I will cause thee to enjoy the inheritance of Jacob thy father; for the mouth of the Lord hath spoken it.

ISAIAH (YESHAYAHU) CHAPTER 59

1 Behold, the Lord's hand is not too short to save; neither his ear too heavy for hearing;

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2 But your iniquities have ever made a separation between you and your God, and your sins have caused him to hide his face from you, so that he would not hear.

3 For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken falsehood, your tongue uttereth deception.

4 No one admonisheth with righteousness, and no one executeth justice in truth; men trust in naught, and speak lies; they have conceived mischief, and bring forth wickedness.

5 Basilisk's eggs do they hatch, and spider's webs do they weave: he that eateth of their eggs must die, and if one be crushed, a viper will break forth.

6 Their webs cannot serve for garments, and they cannot clothe themselves with their works: their works are works of wickedness, and the deed of violence is in their hands.

7 Their feet run to what is evil, and they make haste to shed innocent blood: their thoughts are thoughts of wickedness; wasting and destruction are on their highways.

8 The way of peace they know not; and there is no justice on their tracks: their paths they have made unto themselves crooked; whosoever walketh therein knoweth not peace.

9 Therefore is justice far from us, nor will happiness overtake us: we ever hope for light, but behold there is darkness; for brightness, but in obscurity must we walk.

10 We grope like the blind on the wall, and as if we had no eyes do we grope: we stumble at noonday as in the twilight; we are in complete darkness like the dead.

11 We growl all of us like bears, and like doves do we moan sorely; we ever hope for justice, but there is none; for aid, but it is far from us.

12 For our transgressions are numerous in thy presence, and our sins testify against us; for of our transgressions are we aware; and our iniquities—we know them;

13 We transgressed and denied the Lord, and departed away from our God; we spoke oppression and revolt, conceived and brought forth in our heart words of falsehood.

14 And justice is forced to turn backward, and righteousness standeth afar off; for truth stumbled in the street, and equity is not able to enter.

15 And thus is the truth missing; and he that departeth from evil is regarded as foolish: and the Lord saw it, and it was displeasing in his eyes that there was no justice.

16 And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought him aid, and his righteousness,—yea, this sustained him.

17 And he put on righteousness as a coat of mail, and [placed] the helmet of salvation upon his head; and he put on the garments of vengeance as raiment, and wrapped himself with zeal as with a cloak.

18 According to the demerits, so will he repay [all], fury to his adversaries, recompense to his enemies; to the islands will he repay what they have merited.

19 And they shall fear from the west the name of the Lord, and from the rising of the sun his glory; for there shall come distress like the stream which the Spirit of the Lord urgeth forward.

20 But unto Zion shall come the redeemer, and unto those who return from transgression in Jacob, saith the Lord.

21 And as for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy children, nor out of the mouth of thy children's children, saith the Lord, from henceforth and unto all eternity.

ISAIAH (YESHAYAHU) CHAPTER 60

1 Arise, give light, for thy light is come; and the glory of the Lord is shining forth over thee.

2 For behold, the darkness shall cover the earth, and a gross darkness the people; but over thee will shine forth the Lord, and his glory will be seen over thee.

3 And nations shall walk by thy light, and kings by the brightness of thy shining.

4 Lift up thy eyes round about and see, they all are assembled, they come to thee, thy sons are coming from afar, and thy daughters are brought along in arms.

5 Then wilt thou see and be filled with light, and thy heart will dread and be enlarged; because unto thee shall be turned the abundance of the sea, the riches of nations shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and 'Ephah; they all from Sheba shall come: gold and frankincense shall they carry, and the praises of the Lord shall they announce.

7 All the flocks of Kedar shall be assembled unto thee, the rams of Nebayoth shall minister unto thee: they shall come for a favorable acceptance [unto me] upon my altar, and the house of my glory will I glorify.

8 Who are these that fly like a cloud, and like the doves, to their windows?

9 Yea, unto me [the inhabitants of] the isles shall hasten, and the ships of Tharshish at first, to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel; because he hath glorified thee.

10 And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee; for in my wrath did I smite thee, but in my favor have I had mercy on thee.

11 And thy gates shall stand open continually, day and night shall they not be closed, to bring unto thee the wealth of nations, and their kings led [captive].

12 For the nation and the kingdom that will not serve thee shall perish; and the nations shall be utterly destroyed.

13 The glory of Lebanon shall come unto thee, the fir, the cypress, and the box together, to adorn the place of my sanctuary, and the [resting] place of my feet will I glorify.

14 And then shall come unto thee bent down the sons of those who afflicted thee, and there shall bow themselves down at the soles of thy feet all thy revilers; and they shall call thee, The city of the Lord, Zion of the Holy One of Israel.

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15 Instead that thou wast forsaken and hated, without one to pass through [thee], will I render thee an excellency of everlasting, a joy of all generations.

16 And thou shalt suck the milk of nations, and the breast of kings shalt thou suck; and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob.

17 Instead of the copper will I bring gold, and instead of the iron will I bring silver, and instead of wood copper, and instead of the stones iron; and I will set peace as thy authorities, and righteousness as thy taskmasters.

18 There shall not be heard any wore violence in thy land, wasting and destruction within thy boundaries; but thou shalt call, Salvation, thy walls, and thy gates, Praise. 19 The sun shall not be unto thee any more for a light by day, and for brightness shall the moon not give light unto thee; but the Lord will be unto thee for a light of everlasting, and thy God as thy glory.

20 Thy sun shall not go down any more, and thy moon shall not be withdrawn; for the Lord will be unto thee for a light of everlasting, and ended shall be the days of thy mourning,

21 And thy people—they all will be righteous, for ever shall they possess the land, the sprout of my planting, the work of my hands, that I may glorify myself.

22 The little one shall become a thousand, and the small, a mighty nation: I the Lord will hasten it in its time.

ISAIAH (YESHAYAHU) CHAPTER 61

1 The Spirit of the Lord Eternal is upon me; because the Lord hath anointed me to announce good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim to captives Liberty, and to prisoners Release;

2 To proclaim a year of favor of the Lord, and the day of vengeance of our God, to comfort all mourners;

3 To grant unto the mourners of Zion,—to give unto them ornament in the place of ashes, oil of gladness in the place of mourning, garments of praise in the place of a grieved spirit; that they may be called, Oaks of righteousness, the planting of the Lord, that he may be glorified.

4 And they shall build up the ancient ruins, desolate places of former times shall they raise up, and they shall renew ruined cities, the desolate places of many generations. 5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vintners.

6 But ye, ye shall be called, Priests of the Lord; Ministers of our God, shall be said unto you: the wealth of nations shall ye consume, and in their glory shall ye be placed as possessors.

7 In the place of your twofold shame,—and the confusion of which they loudly complained as their portion: therefore in their land shall they possess a twofold [portion]; everlasting joy shall be granted unto them.

8 For I the Lord love justice, I hate robbery with burnt-offering: therefore will I give them the recompense of their work in truth, and an everlasting covenant will I make with them.

9 And among the nations shall their seed be known, and their offspring in the midst of the people: all that see them shall acknowledge them, that they are the seed whom the Lord hath blessed.

10 I will be greatly glad in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, with the mantle of righteousness hath he enveloped me, as a bridegroom decketh himself with elegant attire, and as a bride adorneth herself with her bridal array.

11 For, as the earth bringeth forth her growth, and as a garden causeth what is sown therein to spring forth: thus will the Lord Eternal cause righteousness and praise to spring forth in the presence of all the nations.

ISAIAH (YESHAYAHU) CHAPTER 62

1 For the sake of Zion will I not be silent, and for the sake of Jerusalem will I not be quiet; until its righteousness go forth as the brightness [of light], and its salvation as a burning torch.

2 And nations shall see thy righteousness, and all kings thy glory; and men shall call thee by a new name, which the mouth of the Lord shall pronounce.

3 And thou shalt be a crown of ornament in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou shalt not be termed any more "Forsaken," and thy land shall not be termed any more "Desolate;" for thou shalt be called "My delight in her" [[Chephzi-bah]], and thy land "Espoused" [[Be'ulah]]; for the Lord will have delight in thee, and thy land shall be espoused.

5 For as a young man espouseth a virgin, so shall thy sons espouse thee; and as the bridegroom is glad over the bride, so will be glad over thee thy God.

6 Over thy walls, O Jerusalem, have I appointed watchmen, all the day and all the night, continually, shall they not be silent: ye that make mention of the Lord, take ye no rest.

7 And give him no rest, until he have established, and until he have set up Jerusalem as a praise on the earth.

8 Sworn hath the Lord by his right hand, and by the arm of his strength, I will not give thy corn any more as food for thy enemies, and the sons of the stranger shall not drink thy young wine for which thou hast labored;

9 But they who gather it shall eat it, and praise the Lord; and they who bring it together shall drink it in the courts of my sanctuary.

10 Pass, pass through the gates, make clear the way of the people, cast up, cast up the highway, remove away the stones, lift up a banner over the nations.

11 Behold, the Lord hath caused to be heard unto the ends of the earth, "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his recompense before him."

12 And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought for, [[Derusha,]] The city never forsaken.

ISAIAH (YESHAYAHU) CHAPTER 63

1 Who is this that cometh from Edom, dyed red in his garments from Bozrah? this—glorious in his apparel,

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moving along in the greatness of his strength? "I who speak in righteousness, mighty to save."

2 Why is redness on thy apparel, and [why are] thy garments as of one that treadeth the wine-press?

3 "I have trodden the vat alone, and of the nations there was no man with me; and I trod them down in my anger, and I trampled on them in my fury; and their blood was sprinkled on my garments, and all my raiments have I stained.

4 For the day of vengeance was in my heart, and the year of my redeemed was come.

5 And I looked, and there was no one to help, and I was astonished, and there was no one to support; and then my own arm aided me, and my fury—this it was that upheld me.

6 And I stamped down nations in my anger, and I made them drunken with my fury, and brought down to the earth their victorious strength."

7 The kindnesses of the Lord will I mention, the praises of the Lord, in accordance with all that the Lord hath bestowed on us, and the abundant goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and the abundance of his kindnesses.

8 And he said, Surely they are my people, children that will not lie; and he became to them a Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bore them, and he carried them all the days of old.

10 But they rebelled, and grieved his holy Spirit; and he changed himself to become their enemy, and he fought against them.

11 Then remembered his people the ancient days of Moses, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put within him his holy Spirit?

12 That displayed by the right hand of Moses his glorious arm; that divided the water before them, to make unto himself an everlasting name?

13 That led them through the deeps, as a horse through the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, so did the spirit of the Lord bring them to rest; thus didst thou guide thy people, to make unto thyself a glorious name.

15 Look down from heaven, and behold, from the habitation of thy holiness and of thy glory: where are thy zeal and thy mights, the yearning of thy bowels and of thy mercy which are now restrained from me?

16 For thou art our father; for Abraham knoweth nothing of us, and Israel recogniseth us not: thou, O Lord, art our father, our Redeemer from everlasting is thy name.

17 Why hast thou let us go astray, O Lord, from thy ways, suffered our heart to be hardened against thy fear? Return for the sake of thy servants, the tribes of thy heritage.

18 But a brief space were thy holy people in possession, when our adversaries trod down thy sanctuary.

19 We are become as though we are those over whom thou hast never ruled, over whom thy name hath not been called.

ISAIAH (YESHAYAHU) CHAPTER 64

1 Oh that thou mightest rend the heavens, come down: at thy presence would mountains [then] melt away.

2 As fire is kindled on brushwood, as water is made to bubble up by fire—to make thy name known to thy adversaries, that at thy presence nations might tremble!

3 [As] when thou didst fearful deeds which we had not looked for, thou camest down, [while] at thy presence mountains melted away;

4 Yea! what from the beginning of the world men had not heard, not perceived by their hearing; no eye [also] had seen a god beside thee, who could do [the like] for the one that waiteth for him.

5 Thou acceptest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou wast wroth, for we had sinned on them continually; and can we thus be saved?

6 And we are become like an unclean man all of us, and like a soiled garment, all our righteousness; and we wither like a leaf all of us; and our iniquities, like the wind, will bear us away.

7 And there is none that calleth upon thy name, that stirreth himself up to lay hold of thee; for thou hast hidden thy face from us, and hast let us melt away, through the force of our iniquities.

8 But now, O Lord, our father art thou; we are the clay, and thou our fashioner; and the work of thy hand are we all.

9 Be not wroth, O Lord, so very greatly, and do not for ever remember [our] iniquity: behold, look, we beseech thee, thy people are we all.

10 Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem, a desolate place.

11 Our holy and beautiful house where our fathers praised thee, is burnt up with fire; and all our costly things are become ruins.

12 Wilt thou for these things refrain thyself, O Lord? wilt thou be silent, and afflict us so very greatly?

ISAIAH (YESHAYAHU) CHAPTER 65

1 I allowed myself to be sought by those that asked not; I let myself be found by those that sought me not: I said, Here am I, here am I, unto a nation that called itself not by my name.

2 I spread out my hands all the time unto a rebellious people, that walk in the way which is not good, after their own thoughts;

3 [To] the people that provoke me to anger to my face continually; that sacrifice in gardens and burn incense upon [altars of] brick,

4 That sit about among the graves, and lodge in the vaults, that eat the flesh of the swine, and [have] broth of abominations [in] their vessels;

5 That say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the time.

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6 Behold, it is written before me; I will not keep silence, till I have recompensed, yea, recompensed into their bosom.—

7 Your iniquities and the iniquities of your fathers together, saith the Lord, who have burnt incense upon the mountains, and upon the hills have blasphemed me: and I will measure out their work at first into their bosom.

8 Thus hath said the Lord, As the new wine is found in the cluster of grapes, and one saith, Destroy it not, for a blessing is in it; so will I do for the sake of my servants, that I will not destroy the whole;

9 And I let come forth out of Jacob a seed, and out of Judah an inheritor of my mountains; and my elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall become a fold of flocks, and the valley of 'Achor a resting-place for herds, for my people that have sought me.

11 But ye who forsake the Lord, who forget my holy mountain, that set out a table for the god of Fortune, and that fill for Destiny the drink-offering.—

12 Yea, I will destine you to the sword, and all of you shall kneel down to the slaughter; because when I called, ye did not answer; when I spoke, ye did not hear; but ye did what is evil in my eyes, and that wherein I had no delight did ye choose.

13 Therefore thus hath said the Lord Eternal, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be made ashamed;

14 Behold, my servants shall sing for joy of heart, but ye shall cry out from pain of heart, and from a broken spirit shall ye howl;

15 And ye shall leave behind your name for an oath unto my elect ones, when the Lord Eternal will slay thee; but his servants will he call by another name.

16 Whoever there be that blesseth himself on the earth shall bless himself by the true God; and that sweareth on the earth shall swear by the true God; because the former troubles are forgotten, and because they are hidden from my eyes.

17 For, behold, I will create new heavens and a new earth; and the former shall not be remembered, nor come into mind;

18 But be ye glad and rejoice unto all eternity in what I create; for, behold, I will create Jerusalem for rejoicing, and her people for gladness.

19 And I will rejoice over Jerusalem, and be glad in my people: and there shall not be heard in her any more the voice of weeping, nor the voice of complaint.

20 There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who [dieth] at a hundred years old.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat their fruit.

22 They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and the work of their hands shall my elect wear out.

23 They shall not toil in vain, nor bring forth unto an early death; for the seed of the blessed of the Lord are they, and their offspring with them.

24 And it shall come to pass, that before yet they call will I answer; and while they are still speaking will I hear.

25 The wolf and the lamb shall feed together, and the lion shall like the bullock eat straw: and the serpent—dust shall be his food. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

ISAIAH (YESHAYAHU) CHAPTER 66

1 Thus hath said the Lord, The heaven is my throne, and the earth is my footstool: where is there a house that ye can build unto me? and where is the place of my rest?

2 For all these things hath my hand made, that all these things came into being, saith the Lord; but upon such a one will I look, upon the poor, and him who is of a contrite spirit, and who trembleth at my word.

3 He that slaughtereth the ox, slayeth a man; he that sacrificeth a lamb, breaketh the neck of a dog; he that offereth a meat-offering, [offereth] swine's blood; he that burneth incense, blesseth an idol: yea, they have made choice of their own ways, and in their abominations doth their soul delight.

4 So will I also make choice of their misfortune, and what they dread will I bring upon them; because I called, and none did answer; I spoke, and they did not hear; and they did what is evil in my eyes, and that in which I delighted not did they choose.

5 Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for the sake of my name, said, “Let the Lord be glorified;” but he will appear to your joy, and they shall be made ashamed.

6 [There is] a voice of tumult from the city, a voice from the temple, the voice of the Lord who rendereth recompense to his enemies.

7 Before she had travailed she brought forth; before yet her pain was come, she was delivered of a man-child.

8 Who hath heard the like? who hath seen such things? shall a land be made to travail in one day? or shall a nation be born at once? that Zion hath travailed, also brought forth her children?

9 Shall I bring to the birth, and not cause to bring forth? saith the Lord; or shall I who cause to bring forth, now prevent it? saith thy God.

10 Rejoice ye with Jerusalem, and be delighted over her, all ye that love her; be highly glad with her, all ye that mourn for her.

11 In order that ye may suck, and be satisfied with the breast of her consolations; in order that ye may sip, and find pleasure from the abundance of her glory.

12 For thus hath said the Lord, Behold, I will extend to her peace like a river, and like a rapid stream the glory of nations, that ye may suck: upon the arm shall ye be borne, and upon knees shall ye be dandled.

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13 As one whom his mother comforteth, so will I comfort you; and in Jerusalem shall ye be comforted.

14 And ye shall see this, and your heart shall be glad, and your bones shall flourish like the grass; and then will be known the hand of the Lord on his servants, and he will be indignant toward his enemies.

15 For, behold, the Lord will come with fire, and his chariots will be like the storm- wind, to send forth his anger with fury, and his threatening with flames of fire.

16 For by fire will the Lord judge, and by his sword against all flesh: and many shall be the slain of the Lord.

17 They that sanctify themselves, and purify themselves for the gardens, behind one tree in the midst, they who eat the flesh of the swine, and the abomination, and the mouse, together shall they perish, saith the Lord.

18 And I, because of their works and their thoughts, will let it come to pass to gather all the nations and tongues; and they shall come, and shall see my glory.

19 And I will display a sign on them, and I will send from them those that escape unto the nations, Tharshish, Pul, and Lud, that draw the bow, Thubal, and Javan, the isles afar off, that have not heard my fame, and have not seen my glory; and they shall proclaim my glory among the nations.

20 And they shall bring all your brethren out of all nations as an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring the offering in a clean vessel into the house of the Lord.

21 And of them also will I take for priests and for Levites, saith the Lord.

22 For as the new heavens and the new earth, which I will make, shall have permanence before me, saith the Lord, so shall exist permanently your seed and your name.

23 And it shall come to pass, that from one new moon to the other new moon, and from one sabbath to the other sabbath, shall all flesh come to prostrate themselves before me, saith the Lord.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, nor shall their fire be quenched; and they shall be an abhorrence unto all flesh.

THE BOOK OF THE PROPHET JEREMIAH

Hebrew title: Sefer Yirmeyahu
Author: Baruch ben Neriah (Baruch Son of Neriah)
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Jeremiah (Hebrew: Sefer Yirmeyahu), is part of the Hebrew Bible and the Old Testament. Jeremiah Chapter 1, verses 1 to 3 says that the book is "the words of Jeremiah son of Hilkiah". Jeremiah is seen as a real person, talking to his scribe Baruch about his role as a servant of God who had bad news for the people. His book is a message to the Jews in exile in Babylon, saying that the disaster of exile is God's response to Israel's pagan worship.

Jeremiah began began his work in the thirteenth year of king Josiah (about 627 BC) and finished in the eleventh year of king Zedekiah (586 BC), when Jerusalem went into exile. During this period, Josiah reformed their religion, Babylon destroyed Assyria and Egypt briefly made Judah their subject. Then Babylon defeated Egypt and made Judah their subject (605 BC). Judah revolted several times and after the final time, Babylon destroyed Jerusalem and its Temple and took away its king and many of the leading people in 586 BC.

It is generally agreed that the three types of material interspersed through the book – poetic, narrative, and biographical – come from different sources or circles. Authentic oracles of Jeremiah are probably to be found in the poetic sections of chapters 1–25, but the book as a whole has been heavily edited and added to by followers (including perhaps the prophet's companion, the scribe Baruch) and later generations of Deuteronomists. The date of the final versions of the book (Greek and Hebrew) can be suggested by the fact that the Greek shows concerns typical of the early Persian period, while the Masoretic (i.e., Hebrew) shows perspectives which, although known in the Persian period, did not reach their realisation until the 2nd century BC.

Jeremiah exists in two versions, a Greek translation, called the Septuagint, dating from the last few centuries before Christ and found in the earliest Christian manuscripts, and the Masoretic Hebrew text of traditional Jewish bibles – the Greek version is shorter than the Hebrew by about one eighth, and arranges the material differently. Equivalents of both versions were found among the Dead Sea Scrolls, so that is clear that the differences mark important stages in the transmission of the text. Most scholars hold that the Hebrew text underlying the Septuagint version is older than the Masoretic text, and that the Masoretic evolved either from this or from a closely related version. The shorter version ultimately became canonical in Greek Orthodox churches, while the longer was adopted in Judaism and in Western Christian churches.)

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JEREMIAH (YIRMEYAHU) CHAPTER 1

1 The words of Jeremiah the son of Chilkiyahu, one of the priests that were in 'Anathoth in the land of Benjamin;

2 To whom the word of the Lord came in the days of Josiah the son of Amon the king of Judah, in the thirteenth year of his reign,

3 And who continued [prophet] in the days of Jehoyakim the son of Josiah the king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah the king of Judah, until the carrying away into exile of Jerusalem in the fifth month.

4 And the word of the Lord came unto me, saying,

5 Before yet I had formed thee in thy mother's body I knew thee; and before thou wast yet come forth out of the womb I sanctified thee: a prophet unto the nations did I ordain thee.

6 And I said, Ah, Lord Eternal! behold, I know not how to speak; for I am [but] a lad.

7 And the Lord said unto me, Say not, I am [but] a lad; but to whomsoever I may send thee shalt thou go, and whatsoever I may command thee shalt thou speak.

8 Be not afraid because of them; for I am with thee to deliver thee, saith the Lord.

9 And the Lord stretched forth his hand, and touched [me] therewith on my mouth; and the Lord said unto me, Behold, I have put my words in thy mouth.

10 See, I have appointed thee this day over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down: to build up, and to plant.

11 And the word of the Lord came unto me, saying, What seest thou, Jeremiah? And I said, A staff of all almond-tree do I see.

12 And the Lord said unto me, Thou hast well seen; for I am watching over my word to perform it.

13 And the word of the Lord came unto me the second time, saying, What seest thou? And I said, A seething pot do I see; and the front thereof is turned from the north.

14 And the Lord said unto me, Out of the north shall the evil break forth over all the inhabitants of the land,

15 For, lo, I will call unto all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entrance of the gates of Jerusalem, and upon all its walls round about, and upon [those of] all the cities of Judah.

16 And I will call them to account touching all their wickedness, in that they have forsaken me, and have burnt incense unto other gods, and have bowed down unto the works of their own hands.

17 But do thou gird up thy loins, and arise, and speak unto them all that I may command thee; be not discouraged because of them, lest I humble thee before them.

18 But I, behold, I have made of thee this day a fortified city, and an iron pillar, and brazen walls over the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.

19 And [although] they fight against thee, they shall not prevail against thee; for with thee am I saith the Lord, to deliver thee.

JEREMIAH (YIRMEYAHU) CHAPTER 2

1 And the word of the Lord came to me, saying,

2 Go and call out before the ears of Jerusalem, saying, Thus hath said the Lord, I remember unto thee, the kindness of thy youth, the love of thy espousals, thy going after me in the wilderness, through a land that is not sown.

3 A holy thing is Israel unto the Lord, the first of his fruits: all that devour him shall incur guilt; evil shall come over them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel.

5 Thus hath said the Lord, What fault did your fathers find in me, that they went away far from me, and walked after vanity, and became vain?

6 That they said not, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of wildness, through a land of drought, and of the shadow of death, through a land through which no one had passed, and where no man had dwelt?

7 And I brought you into the land of fruitful fields, to eat its fruit and its goodly products; but ye came and ye made unclean my land, and my heritage ye rendered an abomination.

8 The priests said not, Where is the Lord? and they that handle the law knew me not; and the shepherds transgressed against me, and the prophets prophesied in the name of Ba'al, and after things that cannot profit did they walk.

9 Therefore will I contend yet farther with you, saith the Lord, and with your children's children will I contend.

10 For pass over to the isles of the Chittites, and see; and unto Kedar send, and consider well and see if any thing like this hath happened.

11 Hath a nation exchanged its gods, which are yet no gods? and [still] my people hath exchanged its glory for that which can not profit.

12 Be astonished, O ye heavens, at this, and let your hair stand at an end, be ye greatly terrified, saith the Lord.

13 For two evils have my people committed: me have they forsaken, the source of living waters, to hew out for themselves cisterns, broken cisterns, that cannot hold water.

14 Is Israel a servant? or one born [to servitude] in the house? why hath he been given up to plunder?

15 [That] over him young lions roared, let their voice resound, and changed his land into a waste, that his cities are burnt, left without an inhabitant?

16 Even the children of Noph and Thachpanches have crushed the crown of thy head.

17 Hast thou not procured this unto thyself, through thy forsaking the Lord thy God, while he was leading thee on the [right] way?

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18 And now what hast thou to do on the way of Egypt, to drink the waters of Shichor? and what hast thou to do on the way of Asshur, to drink the waters of the river?

19 Thy own wickedness shall chastise thee, and thy backslidings shall correct thee; and thou shalt know and see that evil and bitter was thy forsaking the Lord thy God, while the dread of me was not upon thee, saith the Lord Eternal of hosts.

20 Because from yore did I break thy yoke, did I burst asunder thy bands; and thou saidst, I will not transgress: nevertheless upon every high hill and under every green tree thou makest thy bed, as harlot.

21 Yet I had planted thee as a branch of a noble vine, wholly of the proper seed; but how art thou changed unto me into a degenerate plant of an ignoble vine?

22 For though thou wash thyself with natron, and take for thyself much soap: yet would the stain of thy iniquity remain before me, saith the Lord Eternal.

23 How canst thou say, I am not become unclean, after the Be'alim have I not gone? see thy way in the valley, know what thou hast done: [like] a swift dromedary bound fast to her ways;

24 [Like] a wild ass used to the wilderness, that at her pleasure snuffeth up the wind; her lust—who can turn this away? all they that seek her will not weary themselves; in her month will they find her.

25 "Prevent thy foot from being unshod, and thy throat from being thirsty;" but thou saidst, It is useless; no, for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so have the house of Israel been made ashamed, they, their kings, their princes, and their priests, and their prophets,

27 Who say to the wood, Thou art my father; and to the stone, Thou hast brought us forth; for they have turned their back unto me, and not their face; but in the time of their misfortune will they say, Arise, and save us.

28 But where are then thy gods that thou hast made for thyself? let them arise, if they can save thee in the time of thy misfortune; for equal to the number of thy cities were thy gods, O Judah.

29 Wherefore will ye contend with me? all of you have transgressed against me, saith the Lord.

30 To no purpose have I smitten your children; correction they accepted not: your sword hath devoured your prophets, like a destroying lion.

31 O [present] generation, regard ye the word of the Lord. Have I been a wilderness unto Israel? a land of deep darkness? wherefore say my people, We wander about; we cannot come any more unto thee?

32 Can a virgin forget her ornament, or a bride her decorations? yet my people have forgotten me days without number.

33 Why ornamentest thou thy way to seek for love? truly even the worst hast thou used thyself as thy ways.

34 Also on thy skirts is found the blood of the souls of the innocent needy ones: not while breaking in [thy house] didst thou find them; but for all these things.

35 Yet thou sayest, Yea, I am innocent, surely his anger is already turned away from me. Behold, I will hold judgment with thee, because thou sayest, I have not sinned.

36 Why makest thou thyself so very low to change thy way? also because of Egypt shalt thou be made ashamed, as thou wast put to shame because of Assyria.

37 Also from this one shalt thou go forth, with thy hands [clasped] over thy head; for the Lord hath rejected those on whom thou trustest and thou shalt not prosper with them.

JEREMIAH (YIRMEYAHU) CHAPTER 3

1 One could say, Behold, if a man send away his wife, and she go from him, and become another man's, can he return unto her again? would not that land be greatly polluted? and thou hast played the harlot with many companions, and wilt yet return to me, saith the Lord.

2 Lift up thy eyes unto the mountain-tops, and see where thou hast not been lain with. On public roads hast thou sat for them, as the Arab in the wilderness; and thou hast polluted the land with thy incests and with thy wickedness.

3 And [though] the early showers were withholden, and the latter rain came not: yet hadst thou a forehead of an incestuous wife, thou refusedst to feel shame.

4 Wilt thou not from this time call out unto mem My father, the guide of my youth art thou?

5 Will he bear grudge for ever? will he keep it to eternity? Behold, thou hast spoken [this], and yet hast done the things that are evil as much as thou wast able.

6 And the Lord said unto me in the days of Josiah the king, Hast thou seen what backsliding Israel hath done? she is gone upon every high mountain and under every green tree, and hath played the harlot there.

7 And I thought that after she had done all these things, she would return unto me. But she returned not. And this saw her treacherous sister Judah.

8 And I saw, that, although because backsliding Israel had committed adultery, I had sent her away, and given her bill of divorce unto her, still treacherous Judah her sister feared not, but went and played herself the harlot also.

9 And it came to pass through her giddy incest, that she defiled the land, and committed adultery with stone and with wood.

10 And yet with all this her treacherous sister Judah hath not returned unto me with all her heart, but with falsehood, saith the Lord.

11 And the Lord said unto me, The backsliding Israel hath justified herself through the treacherous Judah.

12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord: I will not cause my anger to fall upon you; for I am full of kindness, saith the Lord, I will not hear grudge for ever.

13 Only acknowledge thy iniquity, that against the Lord thy God thou hast rebelled, and hast scattered thy ways to

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the strangers under every green tree, and that unto my voice ye have not hearkened, saith the Lord.

14 Return, O backsliding children, saith the Lord; for I am become your husband; and I will take you one of a city, and two of a family, and bring you to Zion:

15 And I will give you shepherds after my own heart, and they shall feed you with knowledge and intelligence.

16 And it shall come to pass, when ye multiply and increase in the land, in those days, saith the Lord, that men shall not say any more, "The ark of the covenant of the Lord;" nor shall it come any more to mind; nor shall they remember it; nor shall they mention it; nor shall any thing be done any more [with it].

17 At that time shall they call Jerusalem, The throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: and they shall not walk any more after the stubbornness of their evil heart.

18 In those days shall the house of Judah walk with the house of Israel, and they shall come together out of the land of the north unto the land that I have given for an inheritance unto your fathers.

19 But I had thought, How shall I establish thee among the [other] sons [of man], and give thee a desirable land, a heritage of glory of the hosts of nations? and I thought, My father thou wouldst call me, and that from me thou wouldst not turn away.

20 But truly as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.

21 A voice is now heard upon the mountain-tops, the supplicatory weeping of the children of Israel; for they have perverted their way, they have forgotten the Lord their God.

22 Return, ye backsliding children, I will heal your backslidings. "Behold, we come unto thee; for thou art the Lord our God.

23 Truly deceptive was [what we hoped for] from the hills, and the multitude on the mountains; truly in the Lord our God is the salvation of Israel.

24 And shame hath devoured the acquisition of our fathers from our youth, their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us; for against the Lord our God have we sinned, we and our fathers, from our youth even until this day; and we have not hearkened to the voice of the Lord our God."

JEREMIAH (YIRMEYAHU) CHAPTER 4

1 If thou wilt return, O Israel, saith the Lord, unto me must thou return; and if thou wilt put away thy abominations out of my sight, then shalt thou not wander about [any more].

2 And if thou wilt swear, As the Lord liveth, in truth, in justice, and in righteousness: then shall nations bless themselves in him, and in him shall they glorify themselves.

3 For thus hath said the Lord to the men of Judah and to Jerusalem, Plough up your fallow ground, that ye may not sow among thorns.

4 Circumcise yourselves to the Lord, and remove the obduracy of your heart, O ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn so that none can quench it, because of the evil of your doings.

5 Tell ye in Judah, and publish in Jerusalem, and say, Blow ye the cornet in the land: call out, gather together, and say, Assemble yourselves, and let us go into the fortified cities.

6 Set up the standard toward Zion; save yourselves by flight, stay not; for evil do I bring from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of nations hath commenced his march, he is gone forth from his place, to make thy land desolate; and thy cities shall be laid waste, left without an inhabitant.

8 For this gird yourselves with sackcloths, lament and wail; for the fierce anger of the Lord is not turned away from us.

9 And it shall come to pass on that day, saith the Lord, that the heart of the king and the heart of the princes shall fail; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord Eternal! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall be announced to this people and to Jerusalem a dry wind from the mountain-peaks in the wilderness, [coming] on the road to the daughter of my people; not to winnow, nor to cleanse [the corn],

12 A strong wind from these places shall come unto me: now also will I myself pronounce judgment against them.

13 Behold, like clouds shall he come up, and like a whirlwind shall be his chariots: swifter than eagles are his horses. "Woe unto us! for we are wasted."

14 Wash from wrong doing thy heart, O Jerusalem, in order that thou mayest be saved. How long wilt thou let lodge within thee the thoughts of thy wickedness?

15 For a voice declareth from Dan, and publisheth unhappiness from the mountain of Ephraim.

16 Make ye mention of it to the nations; behold, let it be heard against Jerusalem, that beleaguerers come from a far-off country, and send forth their voice against the cities of Judah.

17 As keepers of a field are they against her round about; because against me hath she been rebellious, saith the Lord.

18 Thy way and thy doings have procured these things unto thee: this is thy wickedness, which is so bitter, which so reacheth unto thy heart.

19 My bowels, my bowels! I am shaken, at the very chambers of my heart; my heart beateth tumultuously in me; I cannot remain silent; because the sound of the cornet hast thou heard, O my soul, the alarm of war.

20 Ruin upon ruin is called out; for the whole land is wasted: suddenly are my tents wasted, and in a moment, my curtains.

21 How long shall I see the standard, hear the sound of the cornet?

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22 "Because my people is foolish, me have they not known; sottish children are they, and they have not any understanding: wise are they to do evil, but how to do good they do not know."

23 I look at the earth, and, lo, it is without form and void; and toward the heavens, and their light is gone.

24 I look at the mountains, and, lo, they tremble, and all the hills are moved.

25 I look, and, lo, there is no man, and all the birds of the heavens are fled.

26 I look, and, lo, the fruitful country is a wilderness, and all its cities are laid waste at the presence of the Lord, because of the fierceness of his anger.

27 For thus hath said the Lord, Desolate shall be the whole land; yet a full end will I not make.

28 For this shall mourn the earth, and black shall be the heavens above; because I have spoken it, I have purposed it, and I will not repent, and I will not turn back from it.

29 From the noise of horsemen and those that shoot with the bow fleeth the whole city; they go into thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein.

30 And thou, O wasted one, what wilt thou do? Though thou clothe thyself with scarlet, though thou adorn thyself with ornaments of gold, though thou encircle with paint thy eyes: in vain shalt thou make thyself beautiful; the adulterers will despise thee, thy life will they seek.

31 For a voice as of a woman in travail have I heard, the anguish as of one that bringeth forth her first child, the voice of the daughter of Zion, that groaneth, that spreadeth out her hands, [saying,] "Woe is me now! for my soul succumbeth to the murderers."

JEREMIAH (YIRMEYAHU) CHAPTER 5

1 Roam about through the streets of Jerusalem, and see now, and notice, and search in its broad places, if ye can find one man, if there be one that executeth justice, that searcheth for truth: and I will pardon it.

2 And though they say, "As the Lord liveth!" surely they only swear to a falsehood.

3 O Lord, are not thy eyes [directed] to the truth? thou didst strike them, but they felt it not; thou didst make an end of them, [yet] they refused to accept correction: they made their faces harder than a rock, they refused to return.

4 Yet I myself thought, Oh these are but poor; they are foolish; for they knew not the way of the Lord, the ordinance of their God.

5 I had better go unto the great men, and let me speak with them; for these surely know the way of the Lord, the ordinance of their God; but these altogether have broken the yoke, burst the bands.

6 Therefore slayeth them the lion out of the forest, the wolf of the deserts wasteth them, the leopard lieth in wait against their cities: every one that cometh out thence shall be torn in pieces; because many are their transgressions, very numerous are their backslidings.

7 How shall I for this pardon thee? thy children have forsaken me, and sworn by those that are not gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlot's house.

8 As robust horses they rose by times in the morning: every one neighed after the wife of his neighbor.

9 Shall I not for these things inflict punishment? saith the Lord: and shall on a nation such as this my soul not be avenged?

10 Scale ye her walls, and destroy; but make not a full end: remove her young shoots; for they are not the Lord's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord.

12 They have denied the Lord, and said, "He existeth not; nor will evil come over us; and the sword and famine shall we not see.

13 And the prophets shall become wind, and the word is not in them:" thus shall it be done unto them.

14 Therefore thus hath said the Lord the God of hosts, Because ye speak this word, behold, I will make my words in thy mouth to be a fire, and this people wood, and it shall devour them.

15 Lo, I will bring over you a nation from afar, O house of Israel, saith the Lord: it is a mighty nation, it is a most ancient nation, a nation whose language thou wilt not know, and thou wilt not understand what they speak.

16 Their quiver is as an open sepulchre: they are all mighty men.

17 And they shall consume thy harvest, and thy bread; they shall consume thy sons and thy daughters; they shall consume thy flocks and thy herds; they shall consume thy vines and thy fig-trees; they shall depopulate thy fortified cities, those wherein thou trustedst, with the sword.

18 Nevertheless even in those days, saith the Lord, will I not make a full end of you.

19 And it shall come to pass, when ye will say, For what reason hath the Lord our God done all these things unto us? that thou shalt say unto them, In the same manner as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

20 Announce this in the house of Jacob, and publish it in Judah, saying,

21 Do now hear this, O sottish people, who have no heart; who have eyes, and see not; who have ears, and hear not;

22 Will ye not fear me? saith the Lord; will ye not tremble at my presence, who have placed the sand as a bound for the sea by an everlasting law, which it can never pass over? and though the waves thereof be upheaved, yet can they not prevail; though they roar, yet can they not pass over it.

23 But this people hath a stubborn and a rebellious heart: they have departed [from the right] and have gone their way.

24 And they have not said in their heart, Let us now fear the Lord our God, that giveth rain, the early and the latter rain, in its season: the appointed weeks of the harvest doth he ever preserve for us.

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25 Your iniquities have turned away these things, and your sins have withholden what is good from you.

26 For there are found among my people wicked men: they lie in wait, as he that layeth snares; they set a trap, they catch men.

27 As a coop is full of birds, so are their houses full of deceit: therefore are they become great, and grown rich.

28 They are grown fat, they are stout; yea, they surpass even the deeds of the wicked: they pronounce no [just] sentence, the sentence of the fatherless, that they might prosper; and the cause of the needy do they not judge.

29 shall I not for these things inflict punishment? saith the Lord: or shall on a nation such as this my soul not be avenged?

30 An astonishing and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; but what will ye do in the end thereof?

JEREMIAH (YIRMEYAHU) CHAPTER 6

1 Assemble, O ye children of Benjamin, to flee out of the midst of Jerusalem, and in Tekoa, blow the cornet, and on Beth-hakkerem set up a fire signal; for evil is seen [coming] out of the north, and great havoc.

2 The comely and the delicate, the daughter of Zion do I destroy.

3 Unto her shall come shepherds with their flocks; they shall pitch their tents against her round about; they shall feed off every one his own place.

4 Prepare ye war against her! "Arise, and let us go up at noon. Woe unto us! for the day waneth, for the shadows of the evening are stretched out.

5 Arise, and let us go up by night, and let us destroy her palaces."

6 For thus hath said the Lord of hosts, Cut ye down trees, and cast up a mound against Jerusalem: this is the city whose time of punishment is come; she is full of oppression in her midst.

7 As a well sendeth forth its waters, so doth she cause her wickedness to spring forth: violence and robbery are heard in her; in my presence there are continually disease and wounds.

8 Be thou instructed, O Jerusalem, that my soul tear itself not away from thee; that

I render thee not desolate, a land which is not inhabited.

9 Thus hath said the Lord of hosts, They shall thoroughly glean like a vine the remnant of Israel: carry back thy hand as a grape-gatherer frequently to the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot be attentive: behold, the word of the Lord is become unto them a reproach; they have no delight in it.

11 And I am full of the fury of the Lord; I am weary with sustaining it: [I must] pour it out over the child in the street, and over the assembly of young men together; for even the husband with the wife shall be seized, the aged with him that is full of days.

12 And their houses shall be transferred unto others, fields and wives together; for I will stretch out my hand over the inhabitants of the land, saith the Lord.

13 For from their least even unto their greatest, every one is given to covetousness; and from the prophet even unto the priest every one practiseth falsehood.

14 And they heal the breach of the daughter of my people very lightly, saying, Peace, peace: when there is no peace.

15 They should have been ashamed, because they had committed an abomination; but they neither felt the least shame, nor did they know how to blush: therefore shall they fall among those that fall; at the time that I punish their sin shall they stumble, saith the Lord.

16 Thus hath said the Lord, Place yourselves on the ways, and see, and ask after the ancient paths, where is the way which is good, that ye may walk thereon, and find rest for your soul. But they said, We will not walk [thereon].

17 Then did I set watchmen over you, [saying,] Listen to the sound of the cornet. But they said, We will not listen.

18 Therefore hear, ye nations, and know, O assembly, what [guilt] is among them.

19 Hear, O earth! behold, I will bring evil upon this people, the fruit of their thoughts; because unto my words have they not been attentive, and as regardeth my law,—that have they despised.

20 To what purpose serveth me the frankincense which cometh from Sheba, and the sweet cane from a far-off country? your burnt-offerings are not acceptable, and your sacrifices are not agreeable unto me.

21 Therefore thus hath said the Lord, Behold, I will place before this people stumbling-blocks, and thereon shall stumble the fathers and the sons together, the neighbor and his friend, and they shall perish.

22 Thus hath said the Lord, Behold, a people is coming from the north country, and a great nation shall wake up from the farthest ends of the earth.

23 Bow and spear shall they firmly grasp; cruel are they, and will have no mercy; their voice roareth like the sea; and upon horses do they ride; set in array as one man for the war, against thee, O daughter of Zion.

24 We have heard the fame of him—our hands grow feeble: anguish hath taken hold of us, pain, as of a woman in giving birth.

25 Go not forth into the field, on the road must ye not walk; for [there is] the sword of the enemy, terror on every side.

26 O daughter of my people, gird thyself with sackcloth, and roll thyself in the ashes: a mourning as for an only son prepare unto thee, a most bitter lamentation; for suddenly will the destroyer come over us.

27 I have set thee for a tower and a fortress among my people, that thou mayest know and probe their way.

28 They all are grievous revolters, going about as talebearers, copper and iron: they all are corrupt.

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29 The bellows are burnt, by the fire the lead is consumed: in vain the melter refineth; for the wicked are not separated away.

30 Refuse silver men call them; because the Lord hath rejected them.

JEREMIAH (YIRMEYAHU) CHAPTER 7

1 The word that came to Jeremiah from the Lord, saying,

2 Place thyself in the gate of the house of the Lord, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in by these gates to bow down before the Lord.

3 Thus hath said the Lord of hosts, the God of Israel, Amend your ways and your deeds, and I will permit you to dwell in this place.

4 [But] do not rely on the words of falsehood, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, [as] they [say].

5 For if ye thoroughly amend your ways and your deeds; if ye thoroughly execute justice between a man and his neighbor;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after other gods to your own hurt:

7 Then will I permit you to dwell in this place, in the land that I have given to your fathers, from eternity to eternity.

8 Behold, ye rely on the words of falsehood, that cannot profit.

9 How? will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Ba'al, and walk after other gods of which ye have no knowledge;

10 And [then] come and stand before my presence in this house, which is called by my name, and say, “We are delivered;” in order to do all these abominations?

11 Is then this house, which is called by my name, become a den of robbers in your eyes? [But] I also, behold, I have seen it, saith the Lord.

12 For go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did unto it because of the wickedness of my people Israel.

13 And now, whereas ye have done all these acts, saith the Lord, and I spoke unto you, causing [the prophets] to rise up early and speaking, while ye would not hear; and I called you, but ye would not answer:

14 Therefore will I do unto this house, which is called by my name, whereon ye rely, and unto the place which I have given to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my presence, as I have cast out all your brethren, all the seed of Ephraim.

16 But thou—pray not thou in behalf of this people, nor lift up in their behalf entreaty or prayer, nor make intercession to me; for I will not hear thee.

17 Dost thou not see what they are doing in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven, and they pour out drink-offerings unto other gods, in order to provoke me to anger.

19 Do they provoke me to anger? saith the Lord, [and] not themselves, to the shame of their own faces?

20 Therefore thus hath said the Lord Eternal, Behold my anger and my fury shall be poured out upon this place, over man, and over beast, and over the trees of the field, and over the fruit of the ground; and it shall burn, and it shall not be quenched.

21 Thus hath said the Lord of hosts, the God of Israel, Add your burnt-offerings unto your peace-sacrifices, and eat the flesh thereof.

22 For I spoke not with your fathers, and I commanded them not on the day of my bringing them out of the land of Egypt, concerning burnt-offering or sacrifice;

23 But this thing did I command them, saying, Hearken to my voice, and I will be unto you for a God, and ye shall be unto me for a people; and walk ye altogether on the way which I may command you, in order that it may be well unto you.

24 Yet they hearkened not, and inclined not their ear; but they walked in the counsels, in the stubbornness of their evil heart; and they went backward, and not forward:

25 Since the day that your fathers came forth out of the land of Egypt until this day; and I sent unto you all my servants the prophets, sending them daily in the morning early;

26 Yet they hearkened not unto me, and inclined not their ear; but they hardened their neck; they did worse than their fathers.

27 And if thou speak unto them all these words, and they will not hearken to thee; and if thou call unto them, and they will not answer thee:

28 Then shalt thou say unto them, This is the nation that hearken not to the voice of the Lord their God, and accept not correction; lost is the truth, and is obliterated from their mouth.

29 Cut off thy flowing hair, and cast it away, and take up on mountain-tops a lamentation; for rejected hath the Lord and forsaken the generation of his wrath.

30 For the children of Judah have done what is evil in my eyes, saith the Lord: they have set up their abominations in the house which is called by my name, to pollute it.

31 And they have built the high-places of Thophet, which is in the valley of Ben-hinnom, to burn their sons and their daughters in the fire; which I had not commanded, and which never came into my mind.

32 Therefore, behold days are coming, saith the Lord, that it shall not be called any more Thophet, or The valley of Ben-hinnom, but The valley of slaughter: and they shall bury in Thophet, for want of room.

33 And the carcasses of this people shall become food unto the fowls of the heavens, and unto the beasts of the earth, with none to chase them away.

34 And I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of gladness, and the

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voice of joy, the voice of the bridegroom, and the voice of the bride; for a desert shall the land become.

JEREMIAH (YIRMEYAHU) CHAPTER 8

1 At that time, saith the Lord, shall they bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them out before the sun, and the moon, and all the host of heaven, which they have loved, and which they have served, and after which they have walked, and which they have sought, and to which they have prostrated themselves: they shall not be gathered up, and they shall not be buried; dung upon the face of the ground shall they become.

3 And death shall be preferable to life, for all the residue of those that are left of this evil family, who are left in all the places whither I shall have driven them, saith the Lord of hosts.

4 And thou shalt say unto them, Thus hath said the Lord, Shall they fall, and not arise? will he turn away, and not return?

5 Why then remaineth this people, Jerusalem, rebellious by a perpetual backsliding? they hold fast on deceit, they refuse to return.

6 I listened and heard, but they would not speak aright; no man repented him of his wickedness, saying, What have I done? every one turned again to his course, as the impetuous horse in the battle.

7 Yea, the stork in the heavens knoweth her appointed times; and the turtle, and the swallow, atad the crane observe the time of their coming home; but my people know not the ordinance of the Lord.

8 How can ye say, We are wise, and the law of the Lord is with us? Truly, behold in vain wrought the pen, in vain the writers.

9 The wise men are ashamed, they are discouraged and caught, lo, the word of the Lord have they rejected; and what wisdom have they [now]?

10 Therefore will I give their wives unto others, their fields to conquerors; for from the least even unto the greatest, every one is seeking his own gain: from the prophet even unto the priest every one practiseth falsehood.

11 And they heal the breach of the daughter of my people very lightly, saying, Peace, peace: when there is no peace.

12 They should have been ashamed, because they had committed abomination; but they neither felt the least shame, nor did they know how to blush: therefore shall they fall among those that fall; at the time of their punishment shall they stumble, saith the Lord.

13 I will surely make an end of them, saith the Lord: [there shall be left] no grapes on the vine, and no figs on the fig-tree, and the leaf shall wither; and the things that I have given them shall pass away from them.

14 “Why do we sit still? assemble yourselves, and let us enter into the fortified cities, and let us be silent there; for the Lord our God hath put us to silence, and given us poison-water to drink; because we have sinned against the Lord.

15 We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror.”

16 From Dan was heard the snorting of his horses; at the sound of the neighing of his war-steeds trembleth the whole land: and they are come, and devour the land, and all that filleth it; the city, and those that dwell therein.

17 For, behold, I will send out against you serpents, basilisks, for which there is no charm, and they shall bite you, saith the Lord.

18 When I would cheer myself up against sorrow, my heart within me is pained.

19 Behold [I hear] the voice of the complaint of the daughter of my people [coming] out of a far-off land: “Is the Lord not in Zion? is her king no more in her?” “Why have they provoked me to anger with their graven images, and with the vanities of the stranger?”

20 “The harvest is past, the summer is ended, and we are not yet helped.”

21 Because of the breach of the daughter of my people am I broken: I am grieved; astonishment hath taken fast hold on me.

22 Is there no [more] balm in Gil'ad? or is no physician there? why then is there not placed a plaster [on the wound of] the daughter of my people?

JEREMIAH (YIRMEYAHU) CHAPTER 9

1 Oh that one would make my head water, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!

2 Oh that one would place me in the wilderness in a lodging-place of wayfaring men. that I might leave my people, and go from them! for all of them are adulterers, a band of traitors.

3 And they bend their tongues, their bow of falsehood, and not for the truth are they valiant in the land; for from evil to evil do they proceed, and me they know not, saith the Lord.

4 Take ye heed every one of his neighbor, and on any brother place ye no reliance; for every brother will surely supplant, and every neighbor will go about as a talebearer.

5 And they will deceive every one his neighbor, and the truth will they not speak: they have taught their tongue to speak falsehood, they weary themselves to commit iniquity.

6 Thy habitation is in the midst of deceit: through deceit they refuse to know me, saith the Lord.

7 Therefore thus hath said the Lord of hosts, Behold, I will melt them, and probe them; for how [else] shall I do because of the daughter of my people?

8 A murderous arrow is their tongue; [every one] speaketh deceit: with his mouth speaketh he peaceably to his neighbor, but in his heart he layeth wait for him.

9 Shall I not for these things inflict punishment on them? saith the Lord: or shall not on a nation such as this my soul be avenged?

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10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation; because they are burnt up, so that no man can pass through them; and they hear not the voice of the cattle: both the fowls of the heavens and the beasts are fled; they are gone away.

11 And I will change Jerusalem into heaps of ruins, a dwelling for monsters: and the cities of Judah will I make desolate, without an inhabitant.

12 Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it: for what is the land destroyed, burnt up like the wilderness, without one that passeth through?

13 And the Lord said, Because they forsook my law which I had set before them, and hearkened not to my voice, and walked not therein;

14 But have walked after the stubbornness of their own heart, and after the Be'alim, which their fathers had taught them.

15 Therefore thus hath said the Lord of hosts, the God of Israel, Behold, I will feed them—this people, with wormwood, and give them poison-water to drink.

16 And I will scatter them among the nations, whom neither they nor their fathers have known: and I will send out after them the sword, till I have consumed them.

17 Thus hath said the Lord of hosts, Consider it well, and call for the mourning women, that they may come; and send for the women skilled in lament, that they may come;

18 And let them make haste, and take up for us a lamentation, that our eyes may run down with tears, and our eyelids drop down water.

19 For a voice of wailing is heard out of Zion, How are we wasted! we are greatly ashamed; because we have forsaken the land, because they have cast down our dwellings.

20 For hear, O ye women, the word of the Lord, and let your ear perceive the word of his mouth, and teach your daughters wailing, and every one her neighbor lamentation.

21 For death is come up through our windows, is entered into our palaces; to cut off the children from the street, the young men from the open places.

22 Speak, Thus saith the Lord, Yea, the carcasses of men shall lie as dung upon the open field, and as the sheaves [left] after the harvestman, with none to gather them.

23 Thus hath said the Lord, Let not the wise glorify himself in his wisdom, neither let the mighty man glorify himself in his might, let not the rich glorify himself in his riches;

24 But let him that glorifieth himself glory in this, that he understandeth and knoweth me, that I am the Lord who exercise kindness, justice, and righteousness, on the earth; for in these things I delight, saith the Lord.

25 Behold, days are coming, saith the Lord, that I will send punishment on all the circumcised who are [yet] uncircumcised;

26 On Egypt, and on Judah, and on Edom, and on the children of 'Ammon, and on Moab, and all who have the locks of their hair cut off round that dwell in the wilderness; for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

JEREMIAH (YIRMEYAHU) CHAPTER 10

1 Hear ye the word which the Lord hath spoken concerning you, O house of Israel:

2 Thus hath said the Lord, Do not habituate yourselves on the way of the nations, and at the signs of the heavens be ye not dismayed; although the nations should be dismayed at them.

3 For the statutes of these people concern what is vanity; for it is but a tree which a man hath cut out of a forest, the work of the hands of the workman, with the axe.

4 With silver and with gold do they ornament it; with nails and with hammers do they fasten it, that it move not from its place.

5 As a wrought-out palm-like column are they, and cannot speak; they must needs be borne, because they cannot step along. Be not afraid of them; for they cannot do any harm, so also to do any good is not in them.

6 Forasmuch as there is none like unto thee, O Lord: thou [alone] art great, and great is thy name in might.

7 Who would not fear thee, O King of the nations? for to thee doth it appertain; because among all the wise men of the nations, and in all their kingdoms, [they say] there is none like unto thee.

8 But at once shall they be shown to be brutish and foolish: it is a doctrine of vanities, it concerneth but wood.

9 The beaten out silver is brought from Tharshish, and gold from Uphaz, the work of the workman, and of the hands of the goldsmith: blue and purple is their clothing; the work of skilful men are they all.

10 But the Lord God is the truth, he is the living God, and the everlasting king: at his wrath the earth shall quake, and nations cannot endure his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, shall perish away from the earth, and from under these heavens.

12 He made the earth by his power, he established the world by his wisdom, and by his understanding he stretched out the heavens.

13 At the sound when he giveth a multitude of waters in the heavens, and causeth clouds to ascend from the ends of the earth; when he maketh lightnings with rain, and bringeth forth the wind out of his treasures:

14 Then standeth every man as brutish without knowledge; ashamed is every goldsmith because of the graven image; for falsehood is his molten work, and there is no breath therein.

15 They are vanity, the work of deception; in the time of their punishment shall they vanish.

16 Not like these is the portion of Jacob; for he is the former of all things; and Israel is the tribe of his inheritance: The Lord of hosts is his name.

17 Gather up thy wares from the ground, O inhabitress of the beleaguered city.

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18 For thus hath said the Lord, Behold, I will cast forth as with a sling the inhabitants of the land at this time, and I will enclose them, in order that they may find them.

19 Woe is me for my breach! my wound is painful; but I thought, This is but pain, and I shall be able to bear it.

20 [But now] my tent is laid waste, and all my cords are torn asunder; my children are gone away from me, and they are not [here]; there is no one to stretch forth my tent any more, and to set up my curtains.

21 For the shepherds were brutish, and the Lord had they not sought; therefore have they not prospered, and all their flocks are scattered.

22 Behold, the noise of the report is come, and a great commotion out of the north country, to render the cities of Judah desolate, a dwelling for monsters.

23 I know, O Lord, that the way of man is not in his own power: it is not in man that passeth away to direct his own steps.

24 Correct me, O Lord, but with justice; not in thy anger, lest thou bring me to nothing.

25 Pour out thy fury over the nations that know thee not, and over the families that have not called on thy name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his dwelling desolate.

JEREMIAH (YIRMEYAHU) CHAPTER 11

1 The word that came to Jeremiah from the Lord, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus hath said the Lord God of Israel, Cursed be the man that hearkeneth not to the words of this covenant,

4 Which I commanded your fathers on the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying, Hearken to my voice, and do the same, in accordance with all which I may command you; and so shall ye be to me for a people, and I will be to you for a God;

5 In order that I may fulfill the oath which I have sworn unto your fathers, to give unto them a land flowing with milk and honey, as it is this day. And I answered, and said, So be it, O Lord.

6 Then said the Lord unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly warned your fathers on the day that I brought them up out of the land of Egypt even until this day, sending out early and warning, saying, Hearken to my voice;

8 Yet they hearkened not, and inclined not their ear, but walked every one in the stubbornness of their evil heart: therefore did I bring over them all the words of this covenant, which I commanded them to do; but which they did not.

9 And the Lord said unto me, A conspiracy hath been found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are returned again to the iniquities of their earlier forefathers, who had refused to hearken to my words; and they themselves are [also] gone after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus hath said the Lord, Behold, I will bring an evil upon them, from which they shall not be able to rid themselves; and they will cry unto me, but I will not hearken unto them.

12 Then let the cities of Judah and the inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense; but they shall not save them in the least in the time of their distress.

13 For equal to the number of thy cities were thy gods, O Judah; and equal to the number of the streets of Jerusalem have ye set up altars to the disgraceful idol, altars, to burn incense unto Ba'al.

14 But thou—thou must not pray in behalf of this people, neither lift up in their behalf entreaty or prayer; for I will not hear at the time that they call unto me, because of their distress.

15 What hath my beloved to do in my house, while she executeth the evil counsel of so many [sinners]? Yea, the holy flesh passeth away from thee; for even with thy wickedness, thou rejoicest still.

16 An ever-green olive-tree, beautiful in fruit and form, did the Lord call thy name: with the noise of a great tumult hath he kindled fire around it, and they break off its branches.

17 And the Lord of hosts, that planted thee, hath decreed evil against thee; on account of the wickedness of the house of Israel and of the house of Judah, which they have done against themselves, to provoke me to anger in offering incense unto Ba'al.

18 And the Lord hath given me knowledge of it, and I know it: then didst thou let me see their doings.

19 But I was like a sheep or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, [saying,] “Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may not be remembered any more.”

20 But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I entrusted my cause.

21 Therefore thus hath said the Lord concerning the men of 'Anathoth, that seek thy life, saying, “Thou shalt not prophesy in the name of the Lord, that thou mayest not die by our hand:”

22 Therefore thus hath said the Lord of hosts, Behold, I will inflict punishment on them: the young men shall die by the sword; their sons and their daughters shall die by the famine;

23 And no remnant shall remain of them; for I will bring evil upon the men of 'Anathoth, in the year of their punishment.

JEREMIAH (YIRMEYAHU) CHAPTER 12

1 [Too] righteous art thou, O Lord, that I could plead with thee; yet must I speak of [the principles of] justice with thee:

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Wherefore is the way of the wicked happy? do all those prosper that deal treacherously?

2 Thou hast planted them; they have also taken root; they grow; they also bring forth fruit: thou art near, in their mouth, and far from their mind.

3 But thou, O Lord, knowest me; thou seest me, and probest my heart toward thee; set them apart like sheep for the slaughter, and destine them for the day of slaying.

4 How long shall the land mourn, and the herb of all the field wither? Because of the wickedness of those that dwell therein are wholly removed the beasts and the birds; because they said, He will not see our last end.

5 If thou hast run with the footmen, and they have wearied thee, how then canst thou contend with the horses? and if in the land of peace, [wherein] thou trustedst, [they wearied thee,] how then wilt thou do in the swelling of the Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, even they have called forth a crowd of men after thee: believe them not, though they speak kindly unto thee.

7 I have forsaken my house, I have abandoned my heritage; I have given up the most dearly beloved of my soul into the hand of her enemies.

8 My heritage is become unto me as a lion in the forest; it sent forth its voice against me: therefore do I hate it.

9 Is my heritage become unto me as a bird of prey stained with blood? so that the birds of prey are all around it? Come ye, assemble all the beasts of the field, bring them hither to devour.

10 Many shepherds have destroyed my vineyard, they have trodden under foot my field, they have rendered my pleasant field a desolate wilderness.

11 They have made it a desert, and being desolate it mourneth before me: the whole land is made desolate, because no man laid it to heart.

12 Over all the mountain-peaks in the wilderness did the destroyers come; for the sword of the Lord devoureth from the one end of the land even to the other end of the land: there is no peace to any flesh.

13 They have sown wheat, but they reap thorns; they have put themselves to pain [but] have no profit; be therefore ashamed of your products, because of the fierce anger of the Lord.

14 Thus hath said the Lord against all my bad neighbors, that touch the inheritance which I have caused my people Israel to inherit, Behold, I will pluck them out of their land, and the house of Judah will I pluck out from the midst of them.

15 And it shall come to pass, that, after I have plucked them out, and I will again have mercy on them, and will restore them, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will truly learn the ways of my people, to swear by my name, As the Lord liveth; as they had taught my people to swear by Ba'al: that they shall then be built up in the midst of my people.

17 But if they will not hearken, then will I pluck out that nation, plucking out and exterminating [them], saith the Lord.

JEREMIAH (YIRMEYAHU) CHAPTER 13

1 Thus said the Lord unto me, Go and buy thee a linen girdle, and put it around thy loins, and lay it not in water.

2 So I bought the girdle, according to the word of the Lord, and put it around my loins.

3 And the word of the Lord came unto me the second time, saying,

4 Take the girdle that thou hast bought, which is around thy loins; and arise, go to the Euphrates, and hide it there in a cleft of the rock.

5 So I went, and hid it by the Euphrates, as the Lord has commanded me.

6 And it came to pass at the end of many days, that the Lord said unto me, Arise, go to the Euphrates, and take from there the girdle, which I commanded thee to hide there.

7 And I went to the Euphrates, and dug, and took the girdle from the place where I had hidden it: and, behold, the girdle was spoiled, it was useful for nothing.

8 Then came the word of the Lord unto me, saying,

9 Thus hath said the Lord, After this manner will I destroy the pride of Judah, and the pride of Jerusalem, which is great.

10 And this bad people, who refuse to hearken to my words, who walk in the stubbornness of their heart, and have followed other gods, to serve them, and to bow down to them, shall even be as this girdle which is useful for nothing.

11 For as the girdle cleaveth to the loins of a man, so had I caused to cleave unto me all the house of Israel and all the house of Judah, saith the Lord,—to become unto me a people, and [to be] for a name, and for praise, and for honor; but they would not hear.

12 Therefore shalt thou say unto them this word, Thus hath said the Lord the God of Israel, Every bottle shall be filled with wine: and when they will say unto thee, Do we not know full well that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus hath said the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit after David upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against the other, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, so as not to destroy them.

15 Hear ye, and bend your ear: be not proud; for the Lord hath spoken.

16 Give unto the Lord your God glory, before he cause darkness, and before your feet strike upon the mountains of twilight, and [where], while ye look for light, he turn it into the shadow of death, and change it into gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places because of [your] pride; and my eye shall weep sorely, and run down with tears, because the flock of the Lord is driven away captive.

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18 Say unto the king and to the queen-mother, Sit down very lowly; for sunk down are your head-attires, the crown of your ornament.

19 The cities of the south are shut up, and there is no one to open them: Judah is carried away into exile altogether, it is carried into exile completely.

20 Lift up your eyes, and see those that are coming from the north: where is the flock that was given thee, thy splendid flock?

21 What wilt thou say when he will punish thee? since thou hast accustomed them to be over thee captains, and chiefs? shall not pangs seize upon thee, as on a woman in travail?

22 And if thou wilt say in thy heart, Wherefore come these things upon me? For the greatness of thy iniquity are thy skirts laid open, thy heels are made bare violently.

23 Can the Ethiopian change his skin, or the leopard his spots? [then] may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away before the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.

26 Therefore do I also strip up thy skirts over thy face, that thy shame may be seen.

27 Thy adulteries and thy loud shoutings, the lewdness of thy incest, thy abominations on the hills in the fields have I seen. Woe unto thee, O Jerusalem! thou wilt not be made clean after ever so long a time.

JEREMIAH (YIRMEYAHU) CHAPTER 14

1 The word of the Lord that came to Jeremiah concerning the drought.

2 Judah mourneth, and her gates languish; they lie grieved on the ground; and the distressed cry of Jerusalem ascendeth upward.

3 And their nobles have sent out their subordinates for water: they come to the pits, they find no water; they return with their vessels empty; they are ashamed and confounded, and cover their head.

4 Because of the ground which is cracked open, since there hath been no rain in the land, are the ploughmen ashamed, they cover their head.

5 Yea, the hind also bringeth forth her young in the field, and forsaketh [them], because there is no grass.

6 And the wild asses stand on the mountain-tops, they snuff up the wind like serpents: their eyes fail, because there are no herbs.

7 If our iniquities testify against us, O Lord, do thou act for the sake of thy name; for our backslidings are many; against thee have we sinned.

8 O thou hope of Israel, his saviour in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfarer that turneth aside to lodge for a night?

9 Why shouldst thou be as a man that is surprised, as a mighty man that cannot save? yet thou art in the midst of us, O Lord, and we are called by thy name: abandon us not.

10 Thus hath said the Lord unto this people, Thus have they loved to wander about, their feet have they not restrained: therefore the Lord doth not receive them in favor; now will he remember their iniquity, and will punish their sins.

11 Then said the Lord unto me, Pray not in behalf of this people for their good.

12 When they fast, I will not hear their entreaty: and when they offer burnt-offering and meat-offering, I will not receive them in favor; but by the sword, and by the famine, and by the pestilence, will I make an end of them.

13 Then said I, Ah, Lord Eternal! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but a permanent peace will I give you in this place.

14 Then said the Lord unto me, Falsehood do the prophets prophesy in my name; I have not sent them, neither have I commanded them, neither have I spoken unto them: a vision of falsehood, and divination, and idolatrous folly, and the deceit of their heart do they prophesy unto you.

15 Therefore thus hath said the Lord concerning the prophets that prophesy in my name, when I have not sent them, while they say, Sword and famine shall not come in this land: By the sword and by the famine shall these prophets come to their end.

16 And the people to whom they prophesy shall lie cast down in the streets of Jerusalem by means of the famine and the sword; and they shall have none to bury them, them, their wives, and their sons, and their daughters; for I will pour out their wickedness over them.

17 But thou shalt say unto them this word. My eyes shall run down with tears night and day, and they shall not cease; for with a great breach is the virgin-daughter of my people broken, with a very painful blow.

18 If I go forth into the field, behold, there are the slain with the sword! and if I enter into the city, behold, there are those that are sick with famine! for both the prophet and the priest travel round into a land that they know not.

19 Hast thou entirely rejected Judah? or hath thy soul loathing on Zion? why hast thou smitten us, so that there is no healing for us? we hoped for peace, and there is no good; and for the time of healing, and behold, there is terror!

20 We know, O Lord, our wickedness, the iniquity of our fathers; for we have sinned against thee.

21 Do not cast us off, for the sake of thy name, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the vanities of the nations those that bestow rain? or can the heavens give forth showers? Behold, thou art this, O Lord our God, and we will hope in thee; for thou hast done all these things.

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JEREMIAH (YIRMEYAHU) CHAPTER 15

1 And the Lord said unto me, If Moses and Samuel were to stand before me, my favor would [still] not be toward this people: send them away out of my sight, that they may go forth.

2 And it shall come to pass, if they should say unto thee, Whither shall we go forth, that thou shalt say unto them, Thus hath said the Lord, Such as are destined to death, to death; and such as are destined to the sword, to the sword; and such as are destined to famine, to famine; and such as are destined to captivity, to captivity.

3 And I will appoint over them four species, saith the Lord: The sword to slay, and the dogs to drag away, and the fowls of the heaven, and the beasts of the earth, to devour and to destroy.

4 And I will cause them to become a horror unto all the kingdoms of the earth, on account of Menasseh the son of Hezekiah the king of Judah, because of what he did in Jerusalem.

5 For who will have pity upon thee, O Jerusalem? or who will condole with thee? or who will go aside to ask after thy welfare?

6 Thou hast indeed forsaken me, saith the Lord, thou art gone backward; therefore do I stretch out my hand against thee, and destroy thee: I am weary with repenting.

7 And I winnow them with a fan in the gates of the land: I make childless, I annihilate my people, [since] from their ways they have not turned away.

8 Their widows are more numerous before me than the sand of the seas: I bring unto them, over the mothers of the young men, a waster at noonday; I cause to fall upon her suddenly the enemy with [his] terrors.

9 She that had born seven children fadeth away; she breatheth out her soul, her sun is set while it is yet day; she is made ashamed and put to the blush:—and their residue will I give up to the sword before their enemies, saith the Lord.

10 Woe is me, my mother, that thou hast born me, a man of contention and a man of strife to the whole land! I have not lent, nor have men lent to me: [yet] every one of them curseth me.

11 The Lord said, Truly I will release thee for [thy] good; truly I will cause the enemy to meet thee in the time of distress and in the time of affliction.

12 Can iron break in pieces the northern iron and copper?

13 Thy wealth and thy treasures will I give up as spoil without price, and this for all thy sins, even in all thy borders.

14 And I will cause them to pass over with thy enemies into a land which thou knowest not; for a fire is kindled in my anger, over you shall it burn.

15 Thou well knowest it, O Lord! remember me and think of me, and avenge me on my persecutors; not according to thy long-suffering act thou for me: know, that for thy sake I have borne shame.

16 When thy words were made manifest to me, then I greedily received them; and thy word became unto me the gladness and joy of my heart; for thy name is called upon me, O Lord of hosts.

17 I sat not in the assembly of the mirthful, and was rejoiced; because of thy inspiration I sat solitary; for thou hadst filled me with indignation.

18 Why is my pain perpetual, and my wound incurable? it refuseth to be healed; it is truly become unto me as a deceptive spring, as waters that are not reliable.

19 Therefore thus hath said the Lord, If thou return, and I bring thee back again, then shalt thou stand before me; and if thou bring forth the precious from the vile, thou shalt be as my mouth: these shall return unto thee; but thou shalt not return unto them.

20 And I will make thee unto this people as a fortified brazen wall; and they will fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the grasp of the tyrants.

JEREMIAH (YIRMEYAHU) CHAPTER 16

1 And the word of the Lord came unto me, saying,

2 Thou shalt not take thyself a wife, neither shalt thou have sons or daughters in this place.

3 For thus hath said the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bear them, and concerning their fathers that beget them in this land:

4 A death through diseases of famine shall they die; they shall not be lamented for; nor shall they be buried; for dung upon the face of the earth shall they be: and by the sword and by famine shall they come to their end; and their carcasses shall be for food unto the fowls of heaven, and unto the beasts of the earth.

5 For thus hath said the Lord, Enter not into the house of mourning, neither go to lament nor to condole with them; for I have taken away my peace from this people, saith the Lord, yea, kindness and mercy.

6 And both the great and the small shall die in this land,—they shall not be buried, and men shall not lament for them, nor cut themselves, nor make themselves bald for them;

7 Nor shall they break bread for them at their mourning, to comfort them for the dead; nor shall they give them to drink the cup of consolation for their father and for their mother.

8 And into the house of feasting shalt thou not enter, to sit with them, to eat and to drink.

9 For thus hath said the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place before your eyes, and in your days, the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt tell this people all these words, and they should say unto thee, Wherefore hath the Lord spoken against us all this great evil? and what is our iniquity? and what is our sin that we have committed against the Lord our God?

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11 That thou shalt say unto them, Because your fathers forsook me, saith the Lord, and walked after other gods, and served them, and bowed down unto them, and me they forsook, and my law they kept not;

12 And ye act worse than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so as not to hearken unto me;

13 Therefore will I hurl you out of this land into the land of which ye had no knowledge, neither ye nor your fathers; and ye will serve there other gods by day and by night; so that I will not grant you any favor.

14 Therefore, behold, days are coming, saith the Lord, when it shall not he said any more, As the Lord liveth, who hath brought up the children of Israel out of the land of Egypt;

15 But, As the Lord liveth, who hath brought up the children of Israel from the land of the north, and from all the countries whither he had driven them: and I will cause them to return unto their land which I have given unto their fathers.

16 Behold, I will send for many fishermen, saith the Lord, and they shall fish them; and after that will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks.

17 For my eyes are directed upon all their ways, they are not hidden from my face, nor is their iniquity concealed from my eyes.

18 And [thus] will I pay them at the first their two-fold iniquity and their sin; because they have defiled my land, filling my heritage with the carcasses of their detestable and abominable idols.

19 O Lord, my strength, and my fortress, and my refuge on the day of trouble, unto thee shall nations come from the ends of the earth, and say, Nothing but falsehood had our fathers inherited, vanity, wherein there is no profit.

20 How? can a man make unto himself gods, which are yet no gods?

21 Therefore, behold, I will cause them to know, at this time will I cause them to know, my hand and my might: and they shall know that my name is The Eternal.

JEREMIAH (YIRMEYAHU) CHAPTER 17

1 The sin of Judah is written down with a pen of iron, with the point of a diamond: it is engraved upon the table of their heart, and on the horns of your altars.

2 Like their remembrance of their children, so are [to them] their altars and their groves by [every] green tree upon the high hills.

3 O my mountain in the field, thy substance, all thy treasures will I give up for spoil, thy high-places [reared] with sin, throughout all thy borders.

4 And thou shalt be cast out, yea through thy own guilt, from thy heritage which I have given thee; and I will cause thee to serve thy enemies in a land which thou knowest not; for a fire have ye kindled in my anger, for ever shall it burn.

5 Thus hath said the Lord, Cursed is the man that trusteth in man, and placeth on flesh his dependence, while from the Lord his heart departeth.

6 And he shall be like a lonely tree in the desert, which feeleth not when the good cometh; but abideth in the parched places in the wilderness, in a salty land which cannot be inhabited.

7 Blessed is the man that trusteth in the Lord, and the Lord will be his trust.

8 And he shall be like a tree that is planted by the waters, and by a stream spreadeth out its roots, which feeleth not when heat cometh, but its leaf remaineth green; and in a year of drought it is undisturbed by care, and ceaseth not from yielding fruit.

9 Deceitful is the heart above all things, and sick: who can know it?

10 I the Lord search the heart, probe the reins: yea, to give unto every man according to his ways, according to the fruit of his deeds.

11 As a cuckoo that sitteth on eggs which he hath not laid, so is he that get the riches, and not by right; in the midst of his days shall he leave them, and at his end shall be called wicked.

12 A throne of glory, exalted from the beginning, is the place of our sanctuary!

13 Hope of Israel, O Lord, all that forsake thee shall be made ashamed, and the backsliders among me shall be written down on the earth; because they have forsaken the fountain of living waters, the Lord.

14 Heal me, O Lord, and I shall be healed: save me, and I shall be saved; for my praise art thou.

15 Behold, they say unto me, Where is the word of the Lord? let it come now.

16 As for me, I have not hastened to be a shepherd to follow thee; and the woeful day have I not longed for; thou knowest it: what came out of my lips was known before thee.

17 Be not a terror unto me: thou art my protection on the day of evil.

18 Let those be made ashamed that persecute me, but let not me be made ashamed: let them be dismayed, but let me not be dismayed: bring upon them the day of evil, and strike them with a double breach.

19 Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah usually enter, and by which they usually go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all inhabitants of Jerusalem, that enter in by these gates.

21 Thus hath said the Lord, Take heed for your souls, and bear no burden on the sabbath-day, nor bring it in through the gates of Jerusalem;

22 Nor shall you carry forth a burden out of your houses on the sabbath-day, and no manner of work shall ye do, but hallow ye the sabbath-day, as I have commanded your fathers;

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23 But they hearkened not, and inclined not their ear; and they made their neck stiff, so as not to hearken, and not to receive instruction.

24 And it shall come to pass, if ye will diligently hearken unto me, saith the Lord, so as to bring in no burden through the gates of this city on the sabbath-day, and to hallow the sabbath-day, so as to do no work thereon:

25 Then shall there enter through the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited for ever.

26 And there shall come from the cities of Judah, and from the environs of Jerusalem, and from the land of Benjamin, and from the lowlands, and from the mountain, and from the south, those that bring burnt-offerings, and sacrifices, and meat-offerings, and frankincense, and those that bring thanksgiving-offerings, unto the house of the Lord.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, and to enter in at the gates of Jerusalem on the sabbath-day: then will I kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

JEREMIAH (YIRMEYAHU) CHAPTER 18

1 The word which came to Jeremiah from the Lord, saying,

2 Arise, and go down to the potter's house, and there will I let thee hear my words.

3 Then went I down to the potter's house, and, behold, he was doing work on the wheels.

4 And the vessel that he was making became spoiled as [happeneth] with the clay in the hand of the potter; and he made again thereof another vessel, as it seemed good in the eyes of the potter to make it.

5 Then came the word of the Lord to me, saying,

6 Shall I not be able to do unto you as this potter, O house of Israel? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel.

7 At one instant I speak concerning a nation, and concerning a kingdom, to root out, and to pull down, and to destroy it;

8 But should that nation, against whom I have spoken, return from their wrong-doing: then will I bethink me of the evil that I had thought to do unto them.

9 And at one instant I speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 But should it do what is evil in my eyes, so as not to hearken to my voice: then will I bethink me of the good, wherewith I had thought to benefit the same.

11 And now do say to the men of Judah, and to the inhabitants of Jerusalem, as followeth, Thus hath said the Lord, Behold, I form against you evil, and devise against you a device: do but return now every one from his evil way, and amend your ways and your deeds.

12 And they said, It is useless: for after our own thoughts will we walk, and we will every one do after the stubbornness of his evil heart.

13 Therefore thus hath said the Lord, Only ask among the nations, Who hath heard the like things? a very horrible act hath the virgin of Israel committed.

14 Doth the snow of Lebanon ever quit the rock of the field? or do the far-coming, cold, flowing waters ever fail?

15 That my people have forgotten me, that they have burnt incense to false gods, and are made to stumble on their ways, the ancient beaten tracks, to walk in paths, on a road which is not leveled?

16 To make their land desolate, a perpetual derision: every one that passeth thereby shall be astonished, and shake his head.

17 Like an east wind will I scatter them before the enemy; with the back, and not the face, will I regard them on the day of their calamity.

18 And they said, Come, and let us contrive devices against Jeremiah; for the law will not be lost from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not listen to any of his words.

19 Listen to me, O Lord, and hearken to the voice of those that contend with me.

20 Shall evil be recompensed instead of good, that they have dug a pit for my life? Remember my standing before thee to speak good concerning them, to cause thy wrath to turn away from them.

21 Therefore give up their children to the famine, and let their life ebb out by means of the sword; and let their wives be bereaved of their children, and widows; and let their men be slain by death; their young men smitten by the sword in the battle.

22 Let a cry be heard from their houses, when thou bringest a troop over them suddenly; for they have dug a pit to catch me, and laid concealed snares for my feet.

23 Yet thou, Lord, knowest well all their counsel against me to [procure my] death: forgive not their iniquity, and let their sin not be blotted out from before thee; but let them be brought to stumbling before thee; in the time of thy anger deal thus with them.

JEREMIAH (YIRMEYAHU) CHAPTER 19

1 Thus said the Lord, Go and buy a bottle from a maker of earthenware, and [take] some of the elders of the people, and of the elders of the priests;

2 And go forth unto the valley of the son of Hinnom, which is by the entry of the gate Charsith, and proclaim there the words that I will speak unto thee.

3 And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem, Thus hath said the Lord of hosts, the God of Israel, Behold, I will bring evil over this place, so that the ears of every one that heareth it shall tingle.

4 For the reason that they have forsaken me, and have defiled this place, and have burnt incense in it unto other

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gods, which they had not known, either they or their fathers, or the kings of Judah, and have filled this place with the blood of innocents;

5 And they have built the high-places of Ba'al, to burn their sons with fire as burnt- offerings unto Ba'al, which I had not commanded, nor spoken, and which had not come into my mind:

6 Therefore, behold, days are coming, saith the Lord, that this place shall no more be called The Thopheth, nor The valley of the son of Hinnom, but, The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of those that seek their life: and I will give their carcasses as food unto the fowls of the heaven, and unto the beasts of the earth.

8 And I will render this city desolate, and an [object of] derision: every one that passeth thereby shall be astonished and hiss because of all its plagues.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his associate, in the siege and straitness, wherewith their enemies, and those that seek their life, shall distress them.

10 Then shalt thou break the bottle before the eyes of the men that are going with thee.

11 And thou shalt say unto them, Thus hath said the Lord of hosts, In this manner will I break this people and this city, as one breaketh a potter's vessel, that cannot be restored again; and in Thopheth shall they bury, for want of room to bury.

12 Thus will I do unto this place, saith the Lord, and to its inhabitants, and to make this city as Thopheth:

13 And the houses of Jerusalem, and the houses of the kings of Judah, which are unclean, shall become as the place of the Thopheth, with all the houses upon the roofs of which they have burnt incense to all the host of heaven, and have poured out drink-offerings to other gods.

14 Then came Jeremiah from the Thopheth, whither the Lord had sent him to prophesy; and he placed himself in the court of the house of the Lord; and said to all the people,

15 Thus hath said the Lord of hosts, the God of Israel, Behold, I will bring upon this city and upon all its towns all the evil that I have spoken against it; because they have hardened their neck, so as not to hear my words.

JEREMIAH (YIRMEYAHU) CHAPTER 20

1 But when Pashchur the son of Immer the priest, who was chief superintendent in the house of the Lord, heard Jeremiah prophesying these words:

2 Then smote Pashchur Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in the house of the Lord.

3 And it came to pass on the morrow, that Pashchur brought forth Jeremiah out of the stocks. And Jeremiah said unto him, Not Pashchur [Fulness of Freedom] hath the Lord called thy name, but Magor-missabib [[Terror all around]].

4 For thus hath said the Lord, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thy eyes shall see it; and all Judah will I give into the hand of the king of Babylon, and he shall lead them into exile to Babylon, and shall smite them with the sword.

5 And I will give up all the wealth of this city, and all its acquisitions, and all its precious things; and all the treasures of the kings of Judah will I give into the hand of their enemies, who shall plunder them, and take them and carry them away to Babylon.

6 And thou, Pashchur, and all the inhabitants of thy house, shall go into captivity; and to Babylon shalt thou come, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied with falsehood.

7 Thou didst persuade me, O Lord, and I was persuaded; thou laidst thy [hand] strongly on me, and didst prevail: I am laughed at all the time, every one mocketh me.

8 For as often as I speak must I cry out, violence and wasting must I proclaim; because the word of the Lord is become unto me a disgrace, and a derision, all the time.

9 And I thought, I will not make mention of him, and I will not speak any more in his name. But it became in my heart as a burning fire enclosed within my bones, and I was weary with enduring, and I could not overcome it.

10 For I heard the defaming of many, angry assemblies on every side, “Tell, and we will tell of him.” All the men who ought to seek my welfare, watch for my fall; saying, “Peradventure he may he enticed, and we shall prevail against him, and we will then take our revenge on him.”

11 But the Lord is with me as a mighty powerful one; therefore my persecutors will stumble, and they will not prevail: they will be greatly ashamed, for they will not prosper; [it is] an everlasting confusion which will never be forgotten.

12 But, O Lord of hosts, that probest the righteous, seest the reins and the heart, let me see thy vengeance on them; for unto thee have I laid open my cause.

13 Sing unto the Lord, praise ye the Lord; for he hath delivered the soul of the needy from the hand of evil-doers.

14 Cursed be the day whereon I was born: the day on which my mother bore me shall not be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee. How very glad did he make him!

16 And may that same man become like the cities which the Lord overthrew, and bethought himself not; and may he hear a cry of anguish in the morning, and a tumultuous noise at noontide;

17 Because I was not slain [as I escaped] from the womb; or that my mother might have become unto me my grave, and her womb have been affected with a perpetual pregnancy.

18 Wherefore was this that I came forth out of the womb to see trouble and sorrow, that my days should pass away in shame?

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JEREMIAH (YIRMEYAHU) CHAPTER 21

1 The word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashchur the son of Malkiyah, and Zephanyah the son of Ma'asseyah the priest, saying,

2 Inquire, I pray thee, in our behalf of the Lord; for Nebuchadrezzar the king of Babylon maketh war against us; peradventure the Lord will deal with us according to all his wondrous deeds, so that he may withdraw from us.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus hath said the Lord the God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, who besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, and in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: of a great pestilence shall they die.

7 And afterward, saith the Lord, will I give up Zedekiah the king of Judah, and his servants, and the people, and those that are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar the king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he will not spare them, nor have pity, nor have mercy.

8 And unto this people shalt thou say, Thus hath said the Lord, Behold, I set before you the way of life, and the way of death.

9 He that remaineth in this city shall die by the sword, or by the famine, or by the pestilence; but he that goeth out, and runneth away to the Chaldeans that besiege you, shall remain alive, and his life shall be unto him as a booty.

10 For I have set my face against this city for evil, and not for good, saith the Lord: into the hand of the king of Babylon shall it be given up, and he will burn it with fire.

11 And to the house of the king of Judah [say], Hear ye the word of the Lord:

12 O house of David, thus hath said the Lord, Exercise justice on [every] morning, and deliver him that is robbed out of the hand of the oppressor; lest my fury go forth like fire, and burn so that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitress of the valley, [about] the rock of the plain, saith the Lord; who say, Who shall descend down against us? or who shall enter into our habitations?

14 But I will inflict punishment on you according to the fruit of your doings, saith the Lord: and I will kindle a fire in its forest, and it shall devour all its environs.

JEREMIAH (YIRMEYAHU) CHAPTER 22

1 Thus said the Lord, Go down to the house of the king of Judah, and speak there this word;

2 And thou shalt say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus hath said the Lord, Execute ye justice and righteousness, and deliver him that is robbed out of the hand of the oppressor; and the stranger, the fatherless, and the widow shall ye not oppress, and do them no violence, and shed no innocent blood in this place.

4 For if ye indeed will do this thing, then shall enter in through the gates of this house kings sitting after David upon his throne, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, then do I swear by myself, saith the Lord, that this house shall become a ruin.

6 For thus hath said the Lord concerning the house of the king of Judah, A Gil'ad [though] thou art unto me, a summit of the Lebanon: yet I will surely change thee into a wilderness, cities which are not inhabited.

7 And I will make ready against thee destroyers, every one with his weapons: and they shall cut down the choice of thy cedars, and cast them into the fire.

8 And [when] many nations [then] pass by this city, they will say every man to his neighbor, Wherefore hath the Lord done the like unto this great city?

9 Then shall they say, Because they had forsaken the covenant of the Lord their God, and bowed down unto other gods, and served them.

10 Weep not for the dead, and do not bemoan him: weep sorely for him that goeth away; for he shall never return any more, and see the land of his birth.

11 For thus hath said the Lord respecting Shallum the son of Josiah the king of Judah, who reigneth in the place of Josiah his father, who is gone forth out of this place, He shall never return thither any more;

12 But in the place whither they have led him into exile, there shall he die; but this land shall he not see any more.

13 Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that maketh his neighbor work without wages, and giveth him not the reward for his labor;

14 That saith, I will build me a roomy house, and ample chambers, and cutteth himself out windows, and ceileth it with cedar, and painteth it with colors.

15 Shalt thou reign, because thou strivest to excel with cedar buildings? behold, thy father ate and drank, but he executed justice and righteousness: then was it well with him!

16 He judged the cause of the poor and needy; then was it well: is not this the proper knowledge of me? saith the Lord.

17 But thy eyes and thy heart are directed on nothing but upon thy own gain, and upon innocent blood to shed it, and upon oppression, and upon extortion, to practise them.

18 Therefore thus hath said the Lord concerning Jehoyakim the son of Josiah the king of Judah, They shall not lament for him, with, “Woe, my brother!” and, “Woe, sister!” they shall not lament for him, with “Woe, lord!” and, “Woe, to his glory!”

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19 With the burial of an ass shall he be buried, dragged about and cast forth beyond the gates of Jerusalem.

20 Ascend the Lebanon, and cry aloud; and let thy voice resound in Bashan; and cry aloud from 'Aharim; for crushed are all thy lovers.

21 I spoke unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy very youth, that thou didst not hearken to my voice.

22 The wind shall scatter abroad all thy shepherds, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded because of all thy wickedness.

23 O inhabitress of Lebanon, that makest thy nest in the cedars, how full of grace wilt thou be !!when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the Lord, though Conyahu the son of Jehoyakim the king of Judah were a signet upon my right hand, yet for a surety would I thence pluck thee;

25 And I will give thee into the hand of those that seek thy life, and into the hand of those of whom thou art afraid, and into the hand of Nebuchadrezzar the king of Babylon, and into the hand of the Chaldeans.

26 And I will hurl thee out, and thy mother that hath born thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whitherward they direct their soul to return, thither shall they not return.

28 Is this man Conyahu a despised broken image? or a vessel without value? wherefore are they hurled out, he and his seed, and are cast forth into a land which they know not?

29 O land, land, land! hear the word of the Lord.

30 Thus hath said the Lord, Write ye down this man as childless, as a man that shall not prosper in his days; for no man of his seed shall succeed to sit upon the throne of David, and to rule any more in Judah.

JEREMIAH (YIRMEYAHU) CHAPTER 23

1 Woe unto the shepherds that destroy and scatter the flocks of my pasture! saith the Lord.

2 Therefore thus hath said the Lord the God of Israel concerning the shepherds that feed my people, Ye have scattered my flocks, and driven them away, and have not taken care of them: now, behold, I will visit upon you the evil of your doings, saith the Lord.

3 And I will indeed gather the remnant of my flock together out of all the countries whither I have driven them; and I will bring them back again to their folds: and they shall be fruitful and multiply.

4 And I will raise up over them shepherds who shall feed them: and they shall fear no more, nor be dismayed, and none of them shall be missing, saith the Lord.

5 Behold, days are coming, saith the Lord, when I will raise up unto David a righteous sprout, and he shall reign as king, and prosper, and he shall execute justice and righteousness on the earth.

6 In his days shall Judah be helped, and Israel shall dwell in safety: and this is his name whereby he shall be called, The Lord is our righteousness.

7 Therefore, behold, days are coming, saith the Lord, when they shall no more say, As the Lord liveth, who hath brought up the children of Israel out of the land of Egypt;

8 But, As the Lord liveth, who hath brought up and who hath led forth the seed of the house of Israel out of the north country, and out of all countries whither I had driven them: and they shall dwell in their own land.

9 To the prophets—Broken is my heart within me; all my bones shake; I am like a drunken man, and like a person whom wine hath overcome, because of the Lord, and because of his holy words.

10 For of adulterers is the land full; for because of false swearing mourneth the land, dried up are the pastures in the wilderness; because their course was for evil, and their strength was for injustice.

11 For both prophet and priest are hypocrites: yea, in my own house have I found their wickedness, saith the Lord.

12 Therefore shall their way be unto them as slippery ways in the darkness; they shall be pushed forward, and fall thereon; for I will bring upon them evil, the year of their punishment, saith the Lord.

13 And on the prophets of Samaria have I seen absurdity: they prophesied by Ba'al, and misled my people Israel.

14 But on the prophets of Jerusalem have I seen a horrible thing; they commit adultery, and walk in falsehood; and they strengthen the hands of evil-doers, so that not one of these doth return from his wickedness: they are become unto me all of them as Sodom, and its inhabitants as Gomorrah.

15 Therefore thus hath said the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink poison-water; for from the prophets of Jerusalem is hypocrisy gone forth over all the land.

16 Thus hath said the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you, they bring you unto vanity: a vision of their own heart do they ever speak, not out of the mouth of the Lord.

17 They say indeed unto those that incense me, The Lord hath spoken, Peace shall ye have; and unto every one that walketh in the stubbornness of his own heart, they said, There shall come no evil upon you.

18 For who hath stood in the secret counsel of the Lord, that he could perceive and hear his word? who hath listened to his word and heard it?

19 Behold, the storm-wind of the Lord is gone forth in fury, yea, a whirling storm: upon the head of the wicked shall it fall grievously.

20 The anger of the Lord will not return, until he have executed, and until he have fulfilled the purposes of his heart: in the end of days shall ye understand this fully.

21 I had not sent these prophets, yet they ran: I had not spoken to them, yet they prophesied.

22 But if they had stood in my secret counsel, they should have announced my words to my people, and have caused

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them to turn back from their evil way, and from the wrongfulness of their doings.

23 Am I a God for those near at hand, saith the Lord, and not a God for those who are afar off?

24 If a man should hide himself in secret places should I not then see him? saith the Lord. Do I not fill the heavens and the earth? saith the Lord.

25 I have heard what the prophets have said, that prophesy falsely in my name, saying, I have dreamt, I have dreamt.

26 How long shall it be in the heart of the prophets that prophesy falsehood? yea, the prophets of the deceit of their own heart,—

27 [How long] do they think to cause my people to forget my name by their dreams which they relate every man to his neighbor, as their fathers forgot my name for the sake of Ba'al?

28 The prophet that hath had a dream, let him relate his dream; and he that hath received my word, let him speak my word of truth. What hath the straw to do with the corn? saith the Lord.

29 Is not thus my word, like the fire? saith the Lord, and like a hammer that shivereth the rock?

30 Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor.

31 Behold, I am against the prophets, saith the Lord, that use their own word, and say, [The Lord] saith.

32 Behold, I am against those that prophesy with false dreams, saith the Lord, and do relate them, and mislead my people by their falsehoods, and by their vain boasting: while I have not sent them, nor commanded them; and they cannot bring the least profit to this people, saith the Lord.

33 And if this people, or the prophet, or a priest, should ask thee, saying, What is the message of the Lord? then shalt thou say unto them, Because of this "What is the message?" will I even cast you off, saith the Lord.

34 And as for the prophet, and the priest, and the people, that will say, "A message of the Lord," I will even inflict punishment on that man and on his house.

35 Thus shall ye say every one to his neighbor, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken?

36 But "A message of the Lord" shall ye not mention any more; for the message cometh indeed to the man of his [prophetic] word; but ye pervert the words of the living God, of the Lord of hosts our God.

37 Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken?

38 But if ye will say, "A message of the Lord," then thus saith the Lord, Because ye say this word, "A message of the Lord," and I have sent unto you, saying, Ye shall not say, "A message of the Lord:"

39 Therefore, behold, I am here, and I will tear you completely away, and I will cast you off, and the city that I have given to you and to your fathers, out of my presence;

40 And I will lay upon you an everlasting disgrace, and a perpetual shame, which shall not be forgotten.

JEREMIAH (YIRMEYAHU) CHAPTER 24

1 The Lord caused me to see, and, behold, there were two baskets of figs placed before the temple of the Lord, after Nebuchadrezzar the king of Babylon had carried away into exile Yechonyahu the son of Yehoyakim the king of Judah, and the princes of Judah, with the carpenters and the locksmiths, from Jerusalem, and had brought them to Babylon.

2 The one basket [had] very good figs, like the figs that are first ripe: and the other basket [had] very bad figs, which could not be eaten, from being so bad.

3 Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs: the good figs, are very good; and the bad ones, are very bad, which cannot be eaten, from being so bad.

4 And the word of the Lord came unto me, saying,

5 Thus hath said the Lord, the God of Israel, Like these good figs, so will I acknowledge the exiles of Judah, whom I have sent away from this place into the land of the Chaldeans, for good.

6 And I will set my eye upon them for good, and I will cause them to return again to this land; and I will build them up, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them a heart to know me, that I am the Lord: and they shall be unto me for a people, and I will be unto them for God! for they will return unto me with all their heart.

8 And like the bad figs, which cannot be eaten, from being so bad, surely thus hath said the Lord, So I will render Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and those that dwell in the land of Egypt;

9 And I will make them a horror because of [their] mishaps unto all the kingdoms of the earth, a disgrace and a proverb, a byword and a curse, in all the places whither I will drive them.

10 And I will send out against them the sword, the famine, and the pestilence, till they be destroyed from off the land that I had given unto them and to their fathers.

JEREMIAH (YIRMEYAHU) CHAPTER 25

1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoyakim the son of Josiah the king of Judah, which is the first year of Nebuchadrezzar the king of Babylon;

2 Which Jeremiah the prophet spoke concerning all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon the king of Judah, even until this day, that is now three and twenty years, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the Lord hath sent unto you all his servants the prophets, making [them] rise early and sending [them]; but

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ye have not hearkened, and have not inclined your ear to hear.

5 They said, O do turn away every one from his evil way, and from the wrongfulness of your doings; and ye shall remain in the land that the Lord hath given unto you and to your fathers, for from eternity to eternity;

6 And go not after other gods to serve them, and to bow down to them, and provoke me not to anger with the works of your hands; and I will not injure you.

7 Yet have ye not hearkened unto me, saith the Lord: in order that ye might provoke me to anger with the works of your own hands to your own injury.

8 Therefore thus hath said the Lord of hosts, Because ye have not hearkened to my words:

9 Behold, I will send and take all the families of the north, saith the Lord, and to Nebuchadrezzar the king of Babylon, my servant, and I will bring them over this land, and over its inhabitants, and over all these nations round about, and I will utterly destroy them, and make them an astonishment, and a derision, and perpetual ruins.

10 And I will banish from them the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride, the sound of the mill, and the light of the lamp.

11 And this whole land shall become a ruin and an [object of] astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, when seventy years are completed, that I will visit on the king of Babylon, and on that nation, saith the Lord, their iniquity, and on the land of the Chaldeans, and will change it into perpetual desolations.

13 And I will bring over that land all my words which I have spoken concerning it, all that is written in this book, which Jeremiah hath prophesied concerning all the nations.

14 For when many nations and great kings shall have made them also serve: I will then recompense them according to their deeds, and according to the work of their own hands.

15 For thus hath said the Lord the God of Israel unto me, Take the cup of the wine
of this fury out of my hand, and cause all the nations to whom I send thee to drink it.

16 And they shall drink, and reel about, and be mad, because of the sword that I will send among them.

17 And I took the cup out of the hand of the Lord, and caused to drink all the nations, unto whom the Lord had sent me:

18 Jerusalem, and the cities of Judah, and its kings, and its princes, to make them a ruin, an astonishment, a derision, and a curse; as it is this day;

19 Pharaoh the king of Egypt, and his servants, and his princes, and all his people;

20 And all the confederated nations, and all the kings of the land of 'Uz, and all the kings of the land of the Philistines, and Ashkelon, and Gazzah, and 'Ekron, and the remnant of Ashdod;

21 Edom, and Moab, and the children of 'Ammon;

22 And all the kings of Tyre, and all the kings of Zidon, and the kings of the isle which is beyond the sea;

23 Dedan, and Thema, and Buz, and all those that have their hair cut round;

24 And all the kings of Arabia, and all the kings of the confederated nations that dwell in the wilderness;

25 And all the kings of Zimri, and all the kings of 'Elam, and all the kings of Media;

26 And all the kings of the north, that are far and that are near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them.

27 And thou shalt say unto them, Thus hath said the Lord of hosts, the God of Israel, Drink ye, and become drunken, and vomit, and fall, and rise no more, because of the sword, which I am sending among you.

28 And it shall be, if they refuse to take the cup of thy hand to drink, that thou shalt say unto them, Thus hath said the Lord of hosts, Ye must certainly drink;

29 For lo, on the city which is called by my name, I begin to inflict evil, and ye will remain utterly unpunished? Ye shall not remain unpunished; for a sword am I calling up over all the inhabitants of the earth, saith the Lord of hosts.

30 But thou, do thou prophesy concerning them all these words, and say unto them, The Lord will cry aloud from on high, and from his holy habitation will he send forth his voice; he will cry out very loudly over his habitation; the vintner's call, as they that tread out the grapes, will he lift up against all the inhabitants of the earth.

31 A tumultuous noise cometh even to the ends of the earth; for the Lord hath a controversy with the nations, he holdeth judgment over all flesh: the wicked,—these he giveth up to the sword, saith the Lord.

32 Thus hath said the Lord of hosts, Behold, evil goeth forth from nation to nation, and a great storm-wind waketh up from the farthest ends of the earth.

33 And the slain of the Lord shall be on that day from one end of the earth even unto the other end of the earth: they shall not be lamented, nor gathered up, nor buried; they shall be as dung upon the surface of the ground.

34 Wail, ye shepherds, and cry; and roll yourselves about [in the dust], ye leaders of the flocks; for full are your days for you to be slaughtered, and I will scatter you; and you shall fall like a costly vessel.

35 And lost shall be the place of refuge for the shepherds, and the escape for the leaders of the flocks to escape.

36 There is the voice of the cry of anguish of the shepherds, and the wailing of the leaders of the flocks; for the Lord hath devastated their pasture.

37 And in silent desolation lie the pasture-lands of peace, because of the fierceness of the anger of the Lord.

38 He hath forsaken his covert, like the young lion; for their land is become desolate, because of the fierceness of the wasting [sword], and because of the fierceness of his anger.

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JEREMIAH (YIRMEYAHU) CHAPTER 26

1 In the beginning of the reign of Jehoyakim the son of Josiah the king of Judah came this word from the Lord, saying,

2 Thus hath said the Lord, Place thyself in the court of the house of the Lord, and speak against all of the cities of Judah, who come to prostrate themselves in the house of the Lord, all the words that I have commanded thee to speak unto them: omit not a word [thereof];

3 Perhaps it be that they will hearken, and return every man from his evil way, that I may bethink me of the evil, which I purpose to do unto them, because of the wrongfulness of their doings.

4 And thou shalt say unto them, Thus hath said the Lord, if ye will not hearken unto me, to walk in my law, which I have set before you,

5 To hearken unto the words of my servants the prophets, whom I send unto you, yea, making them rise up early, and sending them, while ye have not hearkened:

6 Then will I render this house like Shiloh, and this city will I render a curse unto all the nations of the earth.

7 And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord:

8 And it came to pass, when Jeremiah had finished speaking all that the Lord had commanded [him] to speak unto all the people, that the priests and the prophets and all the people seized on him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the Lord, saying, Like Shiloh shall this house be, and this city shall be ruined, [left] without an inhabitant? And all the people assembled themselves against Jeremiah in the house of the Lord.

10 But when the princes of Judah heard these things, they came up from the king's house unto the house of the Lord, and sat down at the entrance of the new gate of the Lord's house.

11 Then said the priests and the prophets unto the princes and unto all the people,

as followeth, This man deserveth the punishment of death; for he hath prophesied against this city, as ye have heard with your own ears.

12 Then said Jeremiah unto all the princes and unto all the people, as followeth, The Lord hath sent me to prophesy against this house and against this city all the words that ye have heard.

13 But now amend your ways and your doings, and hearken to the voice of the Lord your God: and the Lord will bethink him of the evil that he hath spoken against you.

14 As for me, behold, I am in your hand: do with me as seemeth good and just in your eyes.

15 But know ye for certain, that if ye put me to death, ye will surely place [the guilt of] innocent blood upon yourselves, and upon this city, and upon its inhabitants; for in truth hath the Lord sent me unto you to speak in your ears all these words.

16 Then said the princes and all the people unto the priests and to the prophets, This man is not deserving the punishment of death; for in the name of the Lord our God hath he spoken unto us.

17 And then rose up certain men of the elders of the land, and said to all the assembly of the people, as followeth,

18 Michah the Morashthite prophesied in the days of Hezekiah the king of Judah. and said to all the people of Judah, as followeth, Thus hath said the Lord of hosts, Zion shall be ploughed up like a field, and Jerusalem shall become heaps of ruins, and the mountain of the house, woody high-places.

19 Did Hezekiah the king of Judah and all Judah attempt to put him to death? behold, he did fear the Lord, and besought the Lord, and the Lord bethought him of the evil which he had spoken against them. And shall we bring a great wickedness on our souls?

20 And there was also a man that prophesied in the name of the Lord, Uriyah the son of Shema'yahu of Kiryath-ye'arim, who prophesied against this city and against this land in accordance with all the words of Jeremiah;

21 And when king Jehoyakim, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriyahu heard it, he was afraid, and fled, and arrived in Egypt;

22 But king Jehoyakim sent some men into Egypt, namely, Elnathan the son of 'Achbor, and some men with him into Egypt:

23 And they fetched Uriyahu out of Egypt, and brought him unto king Jehoyakim, who slew him with the sword, and cast his dead body upon the graves of the common people.

24 But the hand of Achikam the son of Shaphan was with Jeremiah, so as not to give him up into the hand of the people to put him to death.

JEREMIAH (YIRMEYAHU) CHAPTER 27

1 In the beginning of the reign of Jehoyakim the son of Josiah the king of Judah came this word unto Jeremiah from the Lord, saying,

2 Thus said the Lord to me, Make for thyself bands and yoke-bars, and put them around thy neck,

3 And send such to the king of Edom, and to the king of Moab, and to the king of the children of 'Ammon, and to the king of Tyre, and to the king of Zidon, by means of the messengers who come to Jerusalem unto Zedekiah the king of Judah;

4 And thou shalt charge them unto their masters, saying, Thus hath said the Lord of hosts, the God of Israel, Thus shall ye say unto your masters,

5 It is I who have made the earth, the men, and the beasts that are upon the face of the earth, by my great power and by my outstretched arm, and I have given it unto the one who seemeth proper in my eyes.

6 And now it is I who have given all these countries into the hand of Nebuchadnez- zar the king of Babylon, my servant; and also the beasts of the field have I given him to serve him.

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7 And all nations shall serve him, and his son, and his son's son, until the time of his land is also come in its turn: when many nations and great kings shall make it serve.

8 And it shall come to pass, that the nation and the kingdom which will not serve him, Nebuchadnezzar the king of Babylon, and that will not put its neck in the yoke of the king of Babylon,—even that nation will I punish with the sword, and with the famine, and with the pestilence, saith the Lord, until I have made an end of them by his hand.

9 But do ye not hearken to your prophets, and to your diviners, and to your dreamers, and to your enchanters, and to your sorcerers, who speak unto you, saying, Ye shall not serve the king of Babylon;

10 For falsehood do they prophesy unto you, in order to remove you far from your land; and that I might drive you out, and that ye might perish.

11 But the nation that will bring its neck into the yoke of the king of Babylon, and serve him,—that one will I then let remain quietly in its own land, saith the Lord: and it shall till it, and dwell therein.

12 And unto Zedekiah the king of Judah did I speak in accordance with all these words, saying, Bring your neck into the yoke of the king of Babylon, and serve him and his people, that ye may live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by pestilence, as the Lord hath spoken concerning the nation that will not serve the king of Babylon?

14 And do ye not hearken unto the words of the prophets that say unto you, as followeth, Ye shall not serve the king of Babylon; for a falsehood do they prophesy unto you.

15 For I have not sent them, saith the Lord, yet they prophesy in my name falsely: in order that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 And unto the priests and unto all this people did I speak, saying, Thus hath said the Lord, Do not hearken to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the house of the Lord shall be brought again from Babylon now speedily; for a falsehood do they prophesy unto you.

17 Hearken not unto them; serve the king of Babylon, that ye may live: wherefore should this city become a ruin?

18 And if they be prophets, and if the word of the Lord be with them, let them now make intercession with the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, may not be carried to Babylon.

19 For thus hath said the Lord of hosts of the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that are left in this city,

20 Which Nebuchadnezzar the king of Babylon did not take away, when he carried away into exile Jechonyah the son of Jehoyakim the king of Judah from Jerusalem to Babylon, with all the nobles of Judah and Jerusalem;

21 [Yea] for thus hath said the Lord of hosts, the God of Israel, concerning the vessels that are left in the house of the Lord, and in the house of the king of Judah and in Jerusalem,

22 Unto Babylon shall they be carried, and there shall they remain until the day that I think of them, saith the Lord, when I will bring them up, and restore them to this place.

JEREMIAH (YIRMEYAHU) CHAPTER 28

1 And it came to pass in the same year, in the beginning of the reign of Zedekiah the king of Judah, in the fourth year, in the fifth month, that there said unto me Chananyah the son of 'Azzur the prophet, who was from Gib'on, in the house of the Lord, before the eyes of the priests, and of all the people, as followeth,

2 Thus hath said the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon;

3 Within yet two years' time will I cause to be brought back unto this place all the vessels of the house of the Lord, which Nebuchadnezzar the king of Babylon hath taken away from this place, and which he hath carried to Babylon:

4 And Jechonyah the son of Jehoyakim the king of Judah, and all the exiles of Judah that are gone to Babylon, will I cause to return to this place, saith the Lord; for I will break the yoke of the king of Babylon.

5 Then said Jeremiah the prophet unto Chananyah the prophet before the eyes of the priests, and before the eyes of all the people that stood in the house of the Lord,

6 Yea, then said Jeremiah the prophet, Amen, may the Lord do so: may the Lord fulfill thy words which thou hast prophesied, to cause the vessels of the Lord's house, and all that have been carried into exile, to be brought back from Babylon unto this place.

7 Nevertheless hear thou now this word which I speak before thy ears, and before the ears of all the people:

8 The prophets that have been before me and before thee from olden times prophesied both concerning many countries, and against great kingdoms, respecting war, and respecting evil, and respecting pestilence.

9 The prophet who prophesieth of peace, when the word of the prophet doth come to pass, then shall the prophet be known, [as the one] whom the Lord hath sent in truth.

10 Then took Chananyah the prophet the yoke-bar from off the neck of Jeremiah the prophet, and broke it.

11 And Chananyah said before the eyes of all the people, as followeth, Thus hath said the Lord, Even so will I break the yoke of Nebuchadnezzar the king of Babylon within two years' time from the neck of all the nations. And Jeremiah the prophet went his way.

12 Then came the word of the Lord unto Jeremiah, after Chananyah the prophet had broken the yoke-bar from off the neck of Jeremiah the prophet, saying,

13 Go and say unto Chananyah as followeth, Thus hath said the Lord, Yoke-bars of wood hast thou broken; but thou shalt make in their stead yoke-bars of iron.

14 For thus hath said the Lord of hosts, the God of Israel, A yoke of iron have I placed upon the neck of all these

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nations, that they may serve Nebuchadnezzar the king of Babylon; and they shall work for him: and also the beasts of the field have I given him.

15 Then said Jeremiah the prophet unto Chananyah the prophet, Hear now, Chananyah, The Lord did not send thee; but thou hast caused this people to trust on a falsehood.

16 Therefore thus hath said the Lord, Behold, I will send thee away from off the face of the earth: this year shalt thou die, because thou hast spoken rebellion against the Lord.

17 So Chananyah the prophet died in that same year, in the seventh month.

JEREMIAH (YIRMEYAHU) CHAPTER 29

1 And these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the exiles, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away into exile from Jerusalem to Babylon;

2 (After king Jechonyah and the queen-mother, and the court-officers, the princes of Judah and Jerusalem, and the carpenters, and the locksmiths, were departed from Jerusalem;)

3 By the hand of El'assah the son of Shaphan, and Gemaryah the son of Chilkiyah, [whom Zedekiah the king of Judah sent unto Babylon to Nebuchadnezzar the king of Babylon,] saying,

4 Thus hath said the Lord of hosts, the God of Israel, unto all the exiles, whom I have caused to be carried into exile from Jerusalem unto Babylon,

5 Build ye houses, and dwell therein; and plant gardens, and eat their fruit;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may multiply there, and not be diminished.

7 And seek the welfare of the city whither I have banished you, and pray in its behalf unto the Lord; for in its welfare shall ye fare well.

8 For thus hath said the Lord of hosts, the God of Israel, Let not your prophets, that are in the midst of you, and your diviners, deceive you, and do not hearken to your dreams which ye cause to be dreamt;

9 For with falsehood do they prophesy unto you in my name: I have not sent them, saith the Lord.

10 For thus hath said the Lord, Because only after the accomplishment of seventy years for Babylon, will I visit you, and fulfill respecting you my good word, in causing you to return to this place.

11 For I alone know the thoughts that I entertain respecting you, saith the Lord, thoughts of peace, and not of evil, to give you a [happy] future and hope.

12 And you will call upon me, and ye will go and will pray unto me, and I will hearken unto you.

13 And ye will seek me, and shall find me, for ye will search for me with all your heart.

14 And I will be found of you, saith the Lord; and I will bring back your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will cause you to return unto the place whence I have banished you.

15 Because ye have said, The Lord hath raised us up prophets in Babylon.

16 But thus hath said the Lord concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that are not gone forth with you into exile;

17 Thus hath said the Lord of hosts, Behold, I will send out against them the sword, the famine, and the pestilence; and I will render them like the detestable figs, that cannot be eaten, from being so bad.

18 And I will pursue after them with the sword, with the famine, and with the pestilence, and will make them a horror unto all the kingdoms of the earth, a curse, and an astonishment, and a derision, and a disgrace, among all the nations whither I have driven them;

19 For the reason that they have not hearkened to my words, saith the Lord, since I sent unto them my servants the prophets, causing them to rise up early and sending them; but ye would not hear, saith the Lord.

20 But ye—hear ye the word of the Lord, all ye exiles whom I have sent away from Jerusalem to Babylon.

21 Thus hath said the Lord of hosts, the God of Israel, concerning Achab the son of Kolayah, and of Zedekiah the son of Ma'asseyah, who prophesy unto you in my name falsehood, Behold, I will give them up into the hand of Nebuchadrezzar the king of Babylon: and he shall smite them before your eyes.

22 And a curse shall be derived from them for all the exiles of Judah who are in Babylon, saying, “May the Lord make thee like Zedekiah and like Achab, whom the king of Babylon roasted in the fire;”

23 Because they have done scandalous deeds in Israel, and have committed adultery with the wives of their neighbors, and have spoken in my name falsehood, which I had not commanded them; whereas I am the one that know, and am the witness, saith the Lord.

24 And to Shema'yahu the Nechelamite shalt thou say, as followeth,

25 Thus hath said the Lord of hosts, the God of Israel, saying, Because thou hast sent in thy name letters unto all the people that are at Jerusalem, and to Zephanyah the son of Ma'asseyah the priest, and to all the priests, saying,

26 The Lord hath appointed thee priest in the place of Jehoyada' the priest, that ye should be superintendents in the house of the Lord, for every man that is mad, and that prophesieth, that thou shouldst put him in the stocks, and in prison:

27 And now, why hast thou not rebuked Jeremiah of 'Anathoth, who prophesieth to you?

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28 For the reason that he hath sent unto us to Babylon saying, It will last a long time: build ye houses, and dwell therein; and plant gardens, and eat the fruit thereof.

29 And Zephanyah the priest read the letter before the ears of Jeremiah the prophet.

30 Then came the word of the Lord unto Jeremiah, saying,

31 Send to all the exiles, saying, Thus hath said the Lord concerning Shema'yah the Nechlamite, Whereas Shema'yah hath prophesied unto you, while I have not sent him, and he hath caused you to rely on a falsehood:

32 Therefore thus hath said the Lord, Behold, I will inflict punishment on Shema'yah the Nechlamite, and on his seed; he shall not have a man to dwell in the midst of this people; and he shall not behold the good that I am doing for my people, saith the Lord; because he hath spoken revolt against the Lord.

JEREMIAH (YIRMEYAHU) CHAPTER 30

1 The word that came to Jeremiah from the Lord, saying,

2 Thus hath said the Lord the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, behold, days are coming, saith the Lord, when I will bring back again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I have given to their fathers, and they shall possess it.

4 And these are the words that the Lord spoke concerning Israel and concerning Judah;

5 For thus hath said the Lord, A voice of terror have we heard, dread, and no peace.

6 Ask ye now, and see whether a male doth give birth to a child? wherefore do I see every man with his hands on his loins, as a woman in giving birth? and why are all faces turned pale?

7 Alas, for that day is great, there is none like it; and a time of distress it is unto Jacob; yet out of it shall he be saved.

8 And it shall come to pass on that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and thy bands will I burst asunder; and strangers shall not make him serve any more;

9 But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

10 And thou—do not fear, O my servant Jacob, saith the Lord; and be not dismayed, O Israel; for, behold, I will save thee from afar, and thy seed from the land of their captivity: and Jacob shall return, and shall be at rest, and be secure, with none to terrify him.

11 For with thee am I, saith the Lord, to save thee: though I make a full end of all the nations whither I have scattered thee, yet of thee will I not make a full end; but I will correct thee in moderation, and will not leave thee altogether unpunished.

12 For thus hath said the Lord, Incurable is thy bruise, and painful, thy wound.

13 There is no one to plead thy cause, to bind up [thy wound]: useful remedies there are none for thee.

14 All thy lovers have forgotten thee; thee they seek not; for with the blow of an enemy have I smitten thee, with cruel chastisement, for the multitude of thy iniquity, because thy sins were so numerous.

15 Why wilt thou cry out because of thy breach? for thy pain which is incurable? because of the multitude of thy iniquity, because thy sins were so numerous, have I done these things unto thee.

16 Nevertheless all they that devour thee shall be devoured; and all thy adversaries, all of them, shall go into captivity; and they that plunder thee shall be [given up] to plunder, and all that prey upon thee will I give up for a prey.

17 For I will place a healing plaster on thy bruise, and of thy wounds will I cure thee, saith the Lord; because they called thee “an Outcast.” “This is Zion, whom no one seeketh after.”

18 Thus hath said the Lord, Behold, I will bring back again the captivity of the tents of Jacob, and on his dwelling-places will I have mercy; and the city shall be rebuilt upon her own heap of ruins, and the palace shall be inhabited after its [ancient] manner.

19 And there shall proceed out of them thanksgiving, and the voice of those that make merry: and I will multiply them, and they shall not be diminished; I will also make them numerous, and they shall not be made few in number.

20 And their children shall be as aforetimes, and their congregation shall be firmly established before me, and I will punish all that oppress them.

21 And their leader shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that will venture of his own heart to approach unto me? saith the Lord.

22 And ye shall be unto me for a people, and I will be unto you for a God.

23 Behold, the storm-wind of the Lord goeth forth with fury, an abiding storm-wind: upon the head of the wicked shall it fall.

24 The fierceness of the anger of the Lord will not turn back, until he have done, and until he have fulfilled the purposes of his heart: in the latter days shall ye understand this.

JEREMIAH (YIRMEYAHU) CHAPTER 31

1 At the same time, saith the Lord, will I be the God for all the families of Israel, and they shall be unto me for a people.

2 Thus hath said the Lord, The people of those that are escaped of the sword found grace in the wilderness,—even Israel, when it went to find rest.

3 “From afar is the Lord appeared unto me,” [saying,] Yea, with an everlasting love have I loved thee; therefore have I guided thee with loving-kindness.

4 Yet again will I build thee up, and thou shalt be built, O virgin of Israel: yet again shalt thou adorn thy timbrels, and go forth in the dances of those that make merry.

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5 Yet again shalt thou plant vineyards upon the mountains of Samaria: the planters shall plant, and shall redeem the fruit.

6 For there cometh a day, that the watchers call out upon the mountain of Ephraim, Arise ye, and let us go up to Zion unto the Lord our God.

7 For thus hath said the Lord, Sing for Jacob with joy, and shout at the head of the nations: publish ye, praise ye, and say, The Lord hath helped thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and I will gather them from the farthest ends of the earth, among them the blind and the lame, the pregnant woman and she that travaileth with child together: a great assembly shall they return hither.

9 With weeping shall they come, and with supplications will I bring them in: I will lead them by brooks of water in a straight way, whereon they shall not stumble; for I am become a father to Israel, and Ephraim is my first-born.

10 Hear the word of the Lord, O ye nations, and tell it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd his flock.

11 For the Lord hath ransomed Jacob, and redeemed him out of the hand of one stronger than he.

12 And they shall come and sing on the height of Zion, and shall come together as a stream to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flocks and of the herds, and their soul shall be as a well-watered garden; and they shall not farther experience grief any more.

13 Then shall the virgin rejoice in the dance, and youth and old men together: and I will change their mourning into gladness, and I will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

15 Thus hath said the Lord, A voice is heard in Ramah, groaning, weeping, and bitter lamentation; Rachel is weeping for her children: she refuseth to be comforted for her children because they are not [here].

16 Thus hath said the Lord, Refrain thy voice from weeping, and thy eyes from tears; for there is a reward for thy work, saith the Lord, and they shall return from the land of the enemy.

17 And there is hope for [thee in] thy future, saith the Lord, and thy children shall return to their own borders.

18 I have indeed heard Ephraim bemoaning himself, “Thou hast chastised me, and I was chastised, as an untamed calf; cause me to return, and I will return; for thou art the Lord my God.

19 Surely after my returning, I repent; and after I am made conscious [by punishment], I smite upon my thigh: I am ashamed, yea, I am confounded, because I bear the disgrace of my youth.”

20 Is not Ephraim a dear son unto me? or a child that I dandle? for whenever I speak of him, I do earnestly remember him again: therefore are my inward parts moved for him; I will surely have mercy upon him, saith the Lord.

21 Set thyself up waymarks, place thyself pillars; direct thy heart toward the highway, the way which thou didst go: return, O virgin of Israel, return to these thy cities.

22 How long wilt thou roam about, O thou backsliding daughter? for the Lord hath created a new thing on the earth, The woman will go about [seeking for] the husband.

23 Thus hath said the Lord of hosts, the God of Israel, Yet again shall they say this word in the land of Judah and in the cities thereof, when I will bring back again their captivity,—May the Lord bless thee, O habitation of righteousness, O holy mountain.

24 And there shall dwell therein Judah, and in all his cities together, husbandmen, and they that move about with the flocks.

25 For I have satiated the weary soul, and every grieving soul have I gratified.

26 For this did I awake, and looked about, and my sleep was sweet unto me.

27 Behold, days are coming, saith the Lord, when I will sow the house of Israel and the house of Judah with the seed of man; and with the seed of cattle.

28 And it shall come to pass, that just as I have watched over them, to pluck up, and to pull down, and to overthrow, and to destroy, and to do harm: so will I watch over them, to build up, and to plant, saith the Lord.

29 In those days shall they not say any more, The fathers have eaten sour grapes, and the children's teeth are set on edge;

30 But every one shall die for his own iniquity: every man that eateth the sour grapes—his teeth shall be set on edge.

31 Behold, days are coming, saith the Lord, when I will make with the house of Israel, and with the house of Judah, a new covenant;

32 Not like the covenant that I made with their fathers on the day that I took hold of them by the hand to bring them out of the land of Egypt; which my covenant they have broken, although I was become their husband, saith the Lord;

33 But this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I place my law in their inward parts, and upon their heart will I write it; and I will be unto them for a God, and they shall be unto me for a people.

34 And they shall not teach any more every man his neighbor, and every man his brother, saying, Know the Lord; for they all shall know me, from the least of them even unto their greatest, saith the Lord; for I will forgive their iniquity, and their sin will I not remember any more.

35 Thus hath said the Lord, who bestoweth the sun for a light by day, the ordinances of the moon and of the stars for a light by night, who stirreth up the sea that its waves roar—The Lord of hosts is his name:

36 If these ordinances ever depart from before me, saith the Lord, then also shall the seed of Israel cease from being a nation before me during all time.

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37 Thus hath said the Lord, If the heavens can be measured above, and the foundations of the earth searched out beneath: then also will I reject all the seed of Israel, for all that they have done, saith the Lord.

38 Behold, days are coming, saith the Lord, when the city shall be built up to the Lord from the tower of Chananel unto the corner-gate.

39 And the measuring-line shall yet again go forth opposite it over the hill Gareb, and shall take a turn to Go'ath.

40 And the whole valley of the dead bodies, and of the ashes, and all fields as far as the brook Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord: it shall not be plucked up, nor overthrown any more to eternity.

JEREMIAH (YIRMEYAHU) CHAPTER 32

1 The word that came to Jeremiah from the Lord in the tenth year of Zedekiah the king of Judah, which is the eighteenth year of Nebuchadrezzar.

2 And at that time the king of Babylon's army was besieging Jerusalem; and Jeremiah the prophet was shut up in the court of the prison, which was in the house of the king of Judah;

3 Because Zedekiah the king of Judah had shut him up, saying, Wherefore art thou prophesying, saying, Thus hath said the Lord, Behold, I will give up this city into the hand of the king of Babylon, and he shall capture it.

4 And Zedekiah the king of Judah shall not escape out of the hand of the Chaldeans, because he shall surely be given up into the hand of the king of Babylon, and his mouth shall speak to his mouth, and his eyes shall behold his eyes;

5 And to Babylon shall he lead Zedekiah, and there shall he remain until I think of him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper.

6 And Jeremiah said, The word of the Lord came unto me, saying,

7 Behold, Chanamel the son of Shallum thy uncle is coming unto thee, saying, Buy for thyself my field that is in 'Anathoth; for unto thee belongeth the right of redemption to buy it.

8 And there came to me Chanamel my uncle's son according to the word of the Lord into the court of the prison, and he said unto me, Buy, I pray thee, my field, that is in 'Anathoth, which is in the land of Benjamin; for to thee belongeth the right of inheritance, and to thee belongeth the redemption, buy it for thyself: then did I know that it was the word of the Lord.

9 And I bought the field from Chanamel my uncle's son, that is in 'Anathoth; and I weighed out unto him the money, seven shekels, and ten pieces of silver.

10 And I wrote it in a deed, and sealed it, and had it certified by witnesses, and weighed the money in balances.

11 And I took the deed of the purchase, both that which was sealed, according to the law and custom, and that which was open;

12 And I gave the deed of the purchase unto Baruch the son of Neriyah, the son of Machseyah, before the eyes of Chanamel my kinsman, and before the eyes of the witnesses that had signed the deed of the purchase, before the eyes of all the Jews that were sitting in the court of the prison.

13 And I charged Baruch before their eyes, saying,

14 Thus hath said the Lord of hosts, the God of Israel, Take these deeds, this deed of the purchase, both the sealed, and this open deed, and place them in an earthen vessel, in order that they may last many days.

15 For thus hath said the Lord of hosts, the God of Israel, Yet again shall there be bought houses and fields and vineyards in this land.

16 And I prayed to the Lord after I had delivered the deed of the purchase unto Baruch the son of Neriyah, saying,

17 Ah Lord Eternal! behold, it is thou that hast made the heavens and the earth by thy great power and by thy outstretched arm; nothing is too wonderful for thee;

18 Thou exercisest kindness unto the thousandth [generation], and recompensest the iniquity of the fathers unto the bosom of their children after them; [thou art] the Great, the Mighty God, the Lord of hosts is his name;

19 Great in counsel, and mighty in execution: [thou] whose eyes are open over all the ways of the sons of man, to give unto every one according to his ways, and according to the fruit of his doings;

20 Who hast displayed signs and wonders in the land of Egypt, up to this day, and in Israel, and among other men; and thou hast made thyself a name, as it is at this day;

21 And thou didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with an outstretched arm, and with great terror;

22 And thou gavest them this land, which thou hadst sworn to their fathers to give unto them, a land flowing with milk and honey;

23 And they came in, and took possession of it; but they hearkened not to thy voice, and in thy law they did not walk; all that thou hadst commanded them to do they did not do: and thou hast therefore caused all this evil to befall them.

24 Behold the mounds reach unto the city to capture it; and the city is given up into the hand of the Chaldeans, who fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And yet thou hast said unto me, O Lord Eternal, Buy for thyself the field for money, and have it certified by witnesses: while the city is given up into the hand of the Chaldeans.

26 Then came the word of the Lord unto Jeremiah, saying,

27 Behold, I am the Lord, the God of all flesh: shall any thing be too wonderful for me?

28 Therefore thus hath said the Lord, Behold, I will give up this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar the king of Babylon, and he shall capture it:

29 And the Chaldeans, that fight against this city, shall come and set this city on fire, and burn it, with the houses

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upon the roofs of which they have offered incense unto Ba'al, and have poured out drink-offerings unto other gods, in order to provoke me to anger;

30 For the children of Israel and the children of Judah have been doing only what is evil in my eyes from their youth; for the children of Israel have been only provoking me to anger with the work of their hands, saith the Lord.

31 For to excite my anger and my fury hath been unto me this city from the day that they built it, even until this day; so that I will remove it from before my presence:

32 Because of all the wickedness of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem;

33 And they turned unto me the back, and not the face: though [my prophets] taught them, rising up early and teaching; yet they hearkened not to receive instruction.

34 But they placed their abominations in the house, which is called by my name, to defile it.

35 And they built the high-places of Ba'al, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through [the fire] unto Molech; which I had not commanded them, and which had not come into my mind, to practise this abomination, in order to mislead Judah to sin.

36 But now, therefore, thus hath said the Lord, the God of Israel, concerning this city, whereof ye say, it is given up into the hand of the king of Babylon through the sword, and through the famine, and through the pestilence:

37 Behold, I will gather them out of all the countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them back again unto this place, and I will cause them to dwell in safety;

38 And they shall be unto me for a people, and I will be unto them for a God:

39 And I will give them one heart, and one manner, to fear me at all times, that it may be well with them, and with their children after them;

40 And I will make with them an everlasting covenant, that I will not turn away from them, to do them good on my part; and my fear will I place in their heart, so that they may not depart from me.

41 And I will be glad over them to do them good; and I will plant them in this land in truth, with all my heart and with all my soul.

42 For thus hath said the Lord, Just as I have brought upon this people all this great evil, so will I bring upon them all the good that I speak concerning them.

43 And the field shall yet be bought in this land, whereof ye say, It is desolate without man or beast, it is given up into the hand of the Chaldeans.

44 Men shall buy fields for money, and write it in deeds, and seal it, and certify it by witnesses, in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the mountain, and in the cities of the lowlands, and in the cities of the south; for I will cause their captivity to return, saith the Lord.

JEREMIAH (YIRMEYAHU) CHAPTER 33

1 And the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus hath said the Lord who doth this, the Lord that formeth it, to establish it: the Eternal is his name;

3 Call unto me, and I will answer thee, and I will tell thee great and unheard of things, which thou knowest not.

4 For thus hath said the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by means of the mounds, and by means of the sword;

5 As they come to fight with the Chaldeans, but only to fill those with the corpses of the men whom I slay in my anger and in my fury, and for all whose wickedness I have hidden my face from this city:

6 Behold, I will bring it healing and cure, and I will cure them, and I will display unto them the abundance of peace and truth.

7 And I will cause to return the captivity of Judah and the captivity of Israel, and I will build them up, as at the first.

8 And I will cleanse them from all their guiltiness, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned toward me, and whereby they have transgressed against me.

9 And it shall be to me for a name of gladness, a praise and an honor with all the nations of the earth, who will hear all the good that I am doing unto them: and they shall dread and tremble because of all the good and because of all the happiness that I prepare unto it.

10 Thus hath said the Lord, Yet again shall there be heard in this place, of which ye say, “It is ruined, without man and without beast” [[[even] in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,]]

11 The voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride, the voice of those that say, “Give thanks unto the Lord of hosts; for the Lord is good; because to eternity endureth his kindness:” of those that bring thanksgiving-offering unto the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord.

12 Thus hath said the Lord of hosts, Yet again shall there be in this place, which is ruined, without man and even without beast, and in all its cities, a habitation of shepherds who cause their flocks to lie down.

13 In the cities of the mountain, in the cities of the lowlands, and in the cities of the south, and in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, shall the flocks yet pass again under the hands of him that counteth them, saith the Lord.

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14 Behold, days are coming, saith the Lord, when I will fulfill that good word which I have spoken concerning the house of Israel and respecting the house of Judah.

15 In those days, and at that time, will I cause to grow up unto David the sprout of righteousness: and he shall execute justice and righteousness in the land.

16 In those days shall Judah be helped, and Jerusalem shall dwell in safety: and this is what she shall be called, The Lord is our righteousness.

17 For thus hath said the Lord, There shall never be wanting unto David a man to sit upon the throne of the house of Israel;

18 And unto the priests the Levites there shall not be wanting a man before me, to offer burnt-offerings, and to burn meat-offerings, and to prepare sacrifices at all times.

19 And the word of the Lord came unto Jeremiah, saying,

20 Thus hath said the Lord, If ye can break my covenant with the day, and my covenant with the night, and so, that there be not day and night in their season:

21 Then also shall my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and [that] with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, and the sand of the sea not be measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 And the word of the Lord came to Jeremiah, saying,

24 Hast thou not observed what this people have spoken, saying, The two families which the Lord hath made choice of, even these hath he rejected: and they [thus] have despised my people, that they should be no more a nation before them.

25 Thus hath said the Lord, If my covenant be not with day and night, if I have not appointed the ordinances of heaven and earth:

26 Then also will I reject the seed of Jacob, and David my servant, so as not to take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them.

JEREMIAH (YIRMEYAHU) CHAPTER 34

1 The word which came unto Jeremiah from the Lord, when Nebuchadnezzar the king of Babylon, and all his army, and all the kingdoms of the country ruled by his power, and all the people, fought against Jerusalem, and against all its cities, saying,

2 Thus hath said the Lord, the God of Israel, Go and speak to Zedekiah the king of Judah, and say to him, Thus hath said the Lord, Behold, I will give up this city into the hand of the king of Babylon, that he may burn it with fire:

3 And thou thyself shalt not escape out of his hand; but thou shalt surely be caught, and be delivered into his hand; and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and to Babylon shalt thou go.

4 Yet hear the word of the Lord, O Zedekiah king of Judah, Thus hath said the Lord respecting thee, Thou shalt not die by the sword:

5 In peace shalt thou die; and as burnings were made for thy fathers, the former kings who were before thee, so shall they make burnings for thee; and "Ah lord" shall they lament for thee; for I have spoken the word, saith the Lord.

6 And Jeremiah the prophet spoke unto Zedekiah the king of Judah all these words in Jerusalem,

7 When the army of the king of Babylon was fighting against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against 'Azekah; for these had been left of the cities of Judah as fortified cities.

8 The word which came unto Jeremiah from the Lord, after king Zedekiah had made a covenant with all the people who were at Jerusalem, to proclaim among themselves freedom;

9 That every man should dismiss his man-servant, and every man his maid-servant, being a Hebrew man or a Hebrew woman, free; so that no man among them should exact labor of a Jew, his brother.

10 And all the princes had hearkened, with all the people, who had entered into the covenant, that every one should dismiss his man-servant, and every one his maid- servant, free, that no one should exact labor of them any more: and they had obeyed, and dismissed them.

11 But they had turned afterward, and they had brought back the men-servants and the maid-servants whom they had dismissed as free, and had subjected them to become men-servants and maid-servants.

12 And the word of the Lord [then] came to Jeremiah from the Lord, saying,

13 Thus hath said the Lord, the God of Israel,—I myself made a covenant with your fathers on the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years shall ye dismiss every man his brother the Hebrew, who may have been sold unto thee; and when he hath served thee six years, then shalt thou dismiss him from thee; but your fathers hearkened not unto me, and inclined not their ear.

15 And ye had turned this day, and done what is right in my eyes, to proclaim freedom every man to his neighbor; and ye had made a covenant before me in the house over which my name is called;

16 But ye have turned again, and profaned my name, and ye have brought back every man his man-servant, and every man his woman-servant, whom ye had dismissed as free at their pleasure, and have subjected them to be unto you for men- servants and for women-servants.

17 Therefore thus hath said the Lord, Ye indeed have not hearkened unto me, to proclaim freedom, every one to his brother, and every one to his neighbor: behold, I proclaim a freedom over you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you a horror unto all the kingdoms of the earth.

18 And I will give up the men that have transgressed my covenant, who have not fulfilled the words of the covenant which they had made before me, at the calf which they cut in twain, and between the parts whereof they passed,

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19 The princes of Judah, and the princes of Jerusalem, the court-servants, and the priests, and all the people of the land, who have passed between the parts of the calf;
20 [Yea] I will give them up into the hand of their enemies, and into the hand of those that seek their life; and their dead bodies shall become food unto the fowls of the heavens, and to the beasts of the earth.
21 And Zedekiah the king of Judah and his princes will I give up into the hand of their enemies, and into the hand of those that seek their life, and into the hand of the army of the king of Babylon, that are [now] gone away from you.
22 Behold, I will command, speaketh the Lord, and I will bring them back to this city; and they shall fight against it, and capture it, and burn it with fire: and the cities of Judah will I make a desert without an inhabitant.

JEREMIAH (YIRMEYAHU) CHAPTER 35

1 The word that came to Jeremiah from the Lord, [in] the days of Jehoyakim the son of Josiah the king of Judah, saying,
2 Go unto the house of the Rechabites, and speak with them, and bring them into the house of the Lord, into one of the chambers, and offer them wine to drink.
3 Then I took Yaazanyah the son of Jeremiah, the son of Chabazzinyah, and his brethren, and all his sons, and the whole house of the Rechabites;
4 And I brought them into the house of the Lord, into the chamber of the sons of Chanan, the son of Yigdalyahu, the man of God, which was alongside of the chamber of the princes, which was above the chamber of Ma'aseyahu the son of Shallum, the keeper of the door:
5 And I set before the sons of the house of the Rechabites goblets full of wine, and cups; and I said unto them, Drink wine.
6 But they said, We will not drink wine; for Jonadab the son of Rechab our father hath laid a charge on us, saying, Ye shall not drink wine, neither ye, nor your sons for ever;
7 Nor shall ye build any house, nor sow seed, nor plant a vineyard, nor have [any such]; but in tents shall ye dwell all your days, in order that ye may live many days on the face of the land where ye may sojourn.
8 And we have hearkened unto the voice of Jehonadab the son of Rechab our father in all that he hath charged us, not to drink any wine all our days, we, our wives, our sons, and our daughters;
9 And not to build houses for our dwelling: and we never had any vineyard, or field, or seed;
10 But we have dwelt in tents, and have obeyed, and done in accordance with all that Jonadab our father commanded us.
11 But it came to pass, when Nebuchadrezzar the king of Babylon came up into the land, that we said, Come, and let us go into Jerusalem because of the army of the Chaldeans, and because of the army of the Syrians; and so we dwell at Jerusalem.
12 Then came the word of the Lord unto Jeremiah, saying,
13 Thus hath said the Lord of hosts, the God of Israel, Go and say to the men of Judah and to the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord.
14 Fulfilled are the words of Jehonadab the son of Rechab, that he hath commanded his sons not to drink wine: and they have not drunk any even unto this day; because they have obeyed the commandment of their father; but I, I have spoken unto you, early in the day and speaking; but ye have not hearkened unto me.
15 And I have sent unto you all my servants the prophets, making them rise up early and sending them, saying, Do but return every man from his evil way, and amend your deeds, and go not after other gods to serve them: and so shall ye remain in the land which I have given to you and to your fathers; but ye have not inclined your ear, and have not hearkened unto me.
16 Because the sons of Jehonadab the son of Rechab have fulfilled the commandment of their father, which he hath commanded them; but as this people have not hearkened unto me:
17 Therefore thus hath said the Lord, the God of hosts, the God of Israel, Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have spoken concerning them; because I spoke unto them, but they would not hear; and I called unto them, but they would not answer.
18 And unto the house of the Rechabites said Jeremiah, Thus hath said the Lord of hosts, the God of Israel, Whereas ye have hearkened to the charge of Jonadab your father, and have kept all his commandments, and have done in accordance with all that he hath commanded you:
19 Therefore thus hath said the Lord of hosts, the God of Israel, There shall not be wanting unto Jehonadab the son of Rechab a man to stand before me at all times.

JEREMIAH (YIRMEYAHU) CHAPTER 36

1 And it came to pass in the fourth year of Jehoyakim the son of Josiah the king of Judah, that this word came unto Jeremiah from the Lord, saying,
2 Take thee a roll-book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day that I spoke unto thee, from the days of Josiah, even until this day.
3 Peradventure it be that the house of Judah will hear all the evil which I purpose to do unto them: in order that they may return every man from his evil way; that I may forgive their iniquity and their sin.
4 Then did Jeremiah call Baruch the son of Neriyah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll-book.
5 And Jeremiah commanded Baruch, saying, I am shut up; I am not able to enter into the house of the Lord:
6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord before the ears of the people in the house of the Lord on the fast-day;

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and also before the ears of all Judah that come out of their cities shalt thou read them.

7 Perhaps it may be that they will humbly present their supplication before the Lord, and will return every one from his evil way; for great are the anger and the fury that the Lord hath decreed against this people.

8 And Baruch the son of Neriyah did in accordance with all that Jeremiah the prophet had commanded him, to read in the book the words of the Lord in the house of the Lord.

9 And it came to pass in the fifth year of Jehoyakim the son of Josiah the king of Judah, in the ninth month, that they proclaimed a fast before the Lord for all the people in Jerusalem, and for all the people that came from the cities of Judah unto Jerusalem.

10 And Baruch read in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemaryahu the son of Shaphan the scribe, in the upper court, at the entrance of the new gate of the Lord's house, before the ears of all the people.

11 And when Michayhu the son of Gemaryahu, the son of Shaphan, had heard all the words of the Lord out of the book:

12 He went down into the king's house, into the scribe's chamber; and, lo, all the princes were sitting there, even Elishama' the scribe, and Delayahu the son of Shema'yahu, and Elnathan the son of 'Achbor, and Gemaryahu the son of Shaphan, and Zedekiah the son of Chananyahu, and all the princes.

13 And Michayhu told unto them all the words which he had heard, when Baruch read in the book before the ears of the people.

14 Thereupon sent all the princes Jehudi the son of Nethanyahu, the son of Shelemyahu, the son of Cushi, unto Baruch, saying, The roll wherein thou hast read before the ears of the people,—this take in thy hand, and come. So Baruch the son of Neriyahu took the roll in his hand, and came unto them.

15 And they said unto him, Sit down, we pray thee, and read it before our ears. So Baruch read it before their ears.

16 Now it came to pass, when they heard all the words, they looked terrified at each other, and they said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Do tell us, How didst thou write down all these words from his mouth?

18 Then said Baruch unto them, With his mouth did he utter clearly all these words unto me, and I wrote them in the book with ink.

19 Then said the princes unto Baruch, Go, hide thyself, thou with Jeremiah; and let no man know where ye are.

20 And they went in to the king into the court, but the roll they had put in safe keeping in the chamber of Elishama' the scribe; and they told before the ears of the king all the words.

21 But the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama' the scribe. And Jehudi read it before the ears of the king, and before the ears of all the princes who stood around the king.

22 Now the king was sitting in the winter-house in the ninth month: and a pan of coals was burning before him.

23 And it came to pass, when Jehudi had read three or four pages, that he cut it with the writer's knife, and cast it into the fire that was in the coal-pan, until all the roll was consumed in the fire that was in the coal-pan.

24 Yet they were not terrified, nor did they rend their garments, either the king, or any of his servants that had heard all these words.

25 And although Elnathan and Delayahu and Gemaryahu had also made intercession with the king that he might not burn the roll, he would not listen to them.

26 And the king commanded Yerachmeel the son of the king, and Serayahu the son of 'Azriel, and Shelemyahu the son of 'Abdeel, to seize on Baruch the scribe and Jeremiah the prophet; but the Lord hid them.

27 Then came the word of the Lord to Jeremiah, after the king had burnt the roll, and the words which Baruch had written down from the mouth of Jeremiah, saying,

28 Take thee again another roll, and write on it all the former words that have been on the first roll, which Jehoyakim the king of Judah hath burnt.

29 And concerning Jehoyakim the king of Judah shalt thou say, Thus hath said the Lord, Thou hast indeed burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease therefrom man and beast!

30 Therefore thus hath said the Lord concerning Jehoyakim the king of Judah, He shall have no one to sit upon the throne of David; and his dead body shall be cast out to the heat in the day, and to the cold in the night.

31 And I will visit on him and on his seed and on his servants their iniquity; and I will bring over them, and over the inhabitants of Jerusalem, and against the men of Judah, all the evil that I have spoken against them, while they did not hearken.

32 And Jeremiah took another roll, and gave it to Baruch the son of Neriyahu the scribe; who wrote thereon from the mouth of Jeremiah all the words of the book which Jehoyakim the king of Judah had burnt in the fire: and there were yet added unto them many words like them.

JEREMIAH (YIRMEYAHU) CHAPTER 37

1 And Zedekiah the son of Josiah reigned as king in the place of Conyahu the son of Jehoyakim, whom Nebuchad-rezzar the king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he had spoken by means of Jeremiah the prophet.

3 And king Zedekiah sent Jehuchal the son of Shelemyah and Zephanyahu the son of Ma'asseyah the priest unto Jeremiah the prophet, saying, Pray now in our behalf unto the Lord our God.

4 Now Jeremiah came and went out among the people; and they put him not into the prison-house.

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5 But the army of Pharaoh was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard the report of them, they withdrew from Jerusalem.

6 Then came the word of the Lord unto Jeremiah the prophet, saying,

7 Thus hath said the Lord, the God of Israel, Thus shall ye say to the king of Judah, that hath sent you unto me to inquire of me, Behold, Pharaoh's army, which is come forth to help you, returneth into its own land to Egypt.

8 But the Chaldeans will come again, and fight against this city, and capture it, and burn it with fire.

9 Thus hath said the Lord, Deceive not yourselves, saying, The Chaldeans will certainly go away from us; for they will not go away.

10 For if even ye had smitten the whole army of the Chaldeans that fight against you, and there remained among them [only such] men as are pierced through: yet should they rise up, every man in his tent, and burn this city with fire.

11 And it came to pass, when the army of the Chaldeans had withdrawn from Jerusalem because of the army of Pharaoh,

12 That Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to make his escape thence in the midst of the people.

13 But as he was in the gate of Benjamin, there was there a captain of the guardsmen, whose name was Yiriyah, the son of Shelemyah, the son of Chananyah; and he seized hold of Jeremiah the prophet, saying, Thou runnest away to the Chaldeans.

14 But Jeremiah said, It is false; I am not running away to the Chaldeans. But he listened not to him; and Yiriyah seized hold of Jeremiah, and brought him to the princes.

15 Thereupon were the princes wroth with Jeremiah, and struck him, and put him in prison in the house of Jonathan the scribe; for that had they made into a prison- house.

16 When Jeremiah had been placed in the dungeon, within the traders' shops, where Jeremiah remained many days:

17 King Zedekiah sent, and had him taken out, and the king asked him in his house in secret, and said, “Is there any word from the Lord?” And Jeremiah said, “There is:” and he said, Into the hand of the king of Babylon shalt thou be given up.

18 And Jeremiah said unto king Zedekiah, What have I sinned against thee, and against thy servants, and against this people, that ye have put me into the prison- house?

19 And where are now your prophets who have prophesied unto you, saying, The king of Babylon will not come against you, and against this land?

20 Yet now, do but hear, I pray thee, O my lord the king: let me offer my humble supplication, I pray thee, before thee, that thou wilt not make me return to the house of Jonathan the scribe, lest I die there.

21 Then commanded king Zedekiah that they should put Jeremiah in ward in the court of the prison, and that they should give him a loaf of bread for every day out of the bakers' street, until all the bread was spent out of the city. Thus Jeremiah remained in the court of the prison.

JEREMIAH (YIRMEYAHU) CHAPTER 38

1 And Shephatyah the son of Matthan, and Gedalyahu the son of Pashchur, and Juchal the son of Shelemyahu, and Pashchur the son of Malkiyah, heard the words that Jeremiah was speaking unto all the people, saying,

2 Thus hath said the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; and he shall have his life as a booty, and shall live.

3 Thus hath said the Lord, This city shall surely be given up into the hand of the army of the king of Babylon, and he shall capture it.

4 Thereupon said the princes unto the king, We beseech thee, let this man be put to death; for the cause that he weakeneth the hands of the men of war that are yet left in this city, and the hands of all the people, by speaking such words unto them; for this man seeketh not the welfare of this people, but their hurt.

5 Then said king Zedekiah, Behold, he is in your hand; for the king is not able to do any thing against you.

6 Then did they take Jeremiah, and cast him into the pit of Malkiyahu the son of the king, that was in the court of the prison: and they let Jeremiah down with cords; but in the pit there was no water, but mire; so that Jeremiah sunk into the mire.

7 Now when 'Ebed-melech the Cushi, a eunuch who was in the king's house, heard that they had placed Jeremiah into the pit; while the king was sitting in the gate of Benjamin:

8 'Ebed-melech went forth out of the king's house, and spoke to the king, saying,

9 My lord, O king, these men have done wrong in all that they have done to Jeremiah the prophet, whom they have cast into the pit; and he would have had to die [as it is] in the place where he was for hunger; for there is no more bread in the city.

10 The king then commanded 'Ebed-melech the Cushi, saying, Take with thee from here thirty men, and bring up Jeremiah the prophet out of the pit, before he die.

11 So 'Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence cast-off clothes and old rags, and let them down into the pit to Jeremiah by cords.

12 And Ebed-melech the Cushi said unto Jeremiah, Put, I pray, these cast-off clothes and old rags under thy arm-pits beneath the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and brought him up out of the pit: and Jeremiah remained in the court of the prison.

14 Then sent king Zedekiah, and took Jeremiah the prophet unto him into the third entry that was in the house of the Lord; and the king said unto Jeremiah, I will ask thee something: conceal nothing from me.

15 Then said Jeremiah unto Zedekiah, If I should tell it unto thee, behold, thou wilt surely put me to death; and if I should give thee counsel, thou wilt not hearken unto me.

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16 So king Zedekiah swore unto Jeremiah secretly, saying, As the Lord liveth, who hath made for us this soul, I will not put thee to death, nor will I give thee up into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus hath said the Lord, the God of hosts, the God of Israel, If thou wilt indeed go forth unto the princes of the king of Babylon, then shall thy soul live, and this city shall not be burnt with fire; and thou shalt live, thou with thy household;

18 But if thou wilt not go forth to the princes of the king of Babylon, then shall this city be given up into the hand of the Chaldeans, and they shall burn it with fire, and thou thyself shalt not escape out of their hand.

19 Then said king Zedekiah unto Jeremiah, I am in dread of the Jews that have run away to the Chaldeans, lest these deliver me into their hand, and they might ill-use me.

20 But Jeremiah said, They will not give [thee] up. Obey, I beseech thee, the voice of the Lord, in that which I speak unto thee; so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the Lord hath shown me:

22 And behold, all the women that are left in the house of the king of Judah shall be led forth to the princes of the king of Babylon; and these women shall say, "They have enticed, and have overpersuaded thee—thy men that should have sought thy welfare; thy feet are [now] sunk in the mire, and they have withdrawn themselves backward."

23 And all thy wives and thy children shall they bring out to the Chaldeans; and thou thyself shalt not escape out of their hand; for by the hand of the king of Babylon shalt thou be caught; and this city wilt thou cause to be burnt with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, that thou mayest not die.

25 And if the princes should hear that I have spoken with thee, and they come unto thee, and say unto thee, tell us, we pray thee, what thou hast spoken unto the king, conceal it not from us, and we will not put thee to death; also what the king hath spoken unto thee:

26 Then shalt thou say unto them, I presented my humble supplication before the king, that he would not send me back to the house of Jonathan, to die there.

27 And all the princes came unto Jeremiah, and asked him: and he told them in accordance with all these words that the king had commanded. And they turned away silent from him; for the matter had not been made public.

28 And Jeremiah remained in the court of the prison until the day that Jerusalem was taken. And it came to pass when Jerusalem was captured,

JEREMIAH (YIRMEYAHU) CHAPTER 39

1 In the ninth year of Zedekiah the king of Judah, in the tenth month, that Nebuchadrezzar the king of Babylon came with all his army against Jerusalem, and they besieged it.

2 [And] in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, was the city broken in.

3 And then came all the princes of the king of Babylon, and sat down in the middle gate; [namely,] Neregal-sharezer, Samgar-nebu, Sarsechim, the chief of the eunuchs, Neregal-sharezer, the chief of the magi, with all the residue of the princes of the king of Babylon.

4 And it came to pass when Zedekiah the king of Judah saw them, and all the men of war, that they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls: and he went out by the way of the plain.

5 But the army of the Chaldeans pursued after them, and they overtook Zedekiah in the plains of Jericho; and they took him, and brought him up to Nebuchadnezzar the king of Babylon to Riblah in the land of Chamath: and he called him to account.

6 And the king of Babylon slaughtered the sons of Zedekiah in Riblah before his eyes; also all the nobles of Judah did the king of Babylon slaughter.

7 And the eyes of Zedekiah did he blind; and he bound him with brazen fetters, to carry him to Babylon.

8 And the house of the king, and the houses of the people did the Chaldeans burn with fire, and the walls of Jerusalem did they pull down.

9 And the rest of the people that remained in the city, and those who had run away that had run away to him, with the rest of the people that remained, did Nebuzaradan the captain of the guard carry off into exile to Babylon.

10 But of the poorest of the people, who had nothing, did Nebuzaradan the captain of the guard leave some in the land of Judah, and gave them vineyards and arable fields at the same time.

11 And Nebuchadrezzar the king of Babylon gave charge concerning Jeremiah through means of Nebuzaradan the captain of the guard, saying,

12 Take him, and direct thy eyes to him, and do him not the least harm; but as he may speak unto thee, even so do thou with him.

13 Then sent Nebuzaradan the captain of the guard, and Nebushazban, the chief of the eunuchs, and Neregal-sharezer, the chief of the magi, and all the chiefs of the king of Babylon,—

14 Even they sent, and took Jeremiah out of the court of the prison, and they committed him unto Gedalyahu the son of Achikam the son of Shaphan, to carry him home: and he remained in the midst of the people.

15 But unto Jeremiah was come the word of the Lord while he was shut up in the court of the prison, saying,

16 Go and say to 'Ebed-melech the Cushi as followeth, Thus hath said the Lord of hosts, the God of Israel, Behold, I will bring my words [to fulfillment] against this city for evil, and not for good; and they shall be accomplished before thee on that day.

17 But I will deliver thee on that day, saith the Lord; and thou shalt not be given up into the hand of the men of whom thou hast dread.

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18 For I will surely let thee escape, and thou shalt not fall by the sword; but thy life shall be unto thee as a booty; because thou hast put thy trust in me, saith the Lord.

JEREMIAH (YIRMEYAHU) CHAPTER 40

1 The word that came unto Jeremiah from the Lord, after Nebuzaradan the captain of the guard had dismissed him from Ramah, when he had taken him as he was bound in chains in the midst of all the exiles of Jerusalem and Judah, who were carried away into exile unto Babylon.

2 Then took the captain of the guard Jeremiah, and said unto him, The Lord thy God had spoken this evil over this place;

3 Now the Lord hath brought it [to fulfillment], and hath done according as he had spoken; because ye had sinned against the Lord, and had not hearkened to his voice; and therefore is this thing come upon you.

4 And now, behold, I have freed thee this day from the chains which were upon thy hand. If it seem good in thy eyes to come with me to Babylon, come, and I will direct my eye unto thee; but if it seem ill in thy eyes to come with me to Babylon, forbear: behold, all the land is before thee; whither it seemeth good and proper in thy eyes to go, thither go.

5 And as he did not yet turn about, [he said,] Go then back to Gedalyah the son of Achikam the son of Shaphan, whom the king of Babylon hath appointed governor over the cities of Judah, and dwell with him in the midst of the people; or wheresoever it seemeth proper in thy eyes to go, go. And the captain of the guard gave him an allowance and a present, and then dismissed him.

6 So did Jeremiah come unto Gedalyah the son of Achikam to Mizpah; and he dwelt with him in the midst of the people that had been left in the land.

7 Now when all the captains of the armies who were in the field, they and their men, heard that the king of Babylon had appointed Gedalyahu the son of Achikam governor over the land, and that he had entrusted unto him men, and women, and children, and these of the poorest of the land, of those that had not been carried away into exile to Babylon:

8 Then came they to Gedalyah to Mizpah, even Ishmael the son of Nethanyahu, and Jochanan and Jonathan the sons of Kareach, and Serayah the son of Tanchumeth, and the sons of 'Ephai the Netophathite, and Yezanyahu the son of a Ma'achathite, they and their men.

9 And Gedalyahu the son of Achikam the son of Shaphan swore unto them and unto their men, saying, Have no fear to serve the Chaldeans: remain in the land, and serve the king of Babylon, and it will be well with you.

10 As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans, who will come unto us; but ye, gather ye together wine, and summer-fruits, and oil, and put them in your vessels, and dwell in your cities of which ye have taken possession.

11 And so likewise all the Jews that were in Moab, and among the children of 'Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant unto Judah, and that he had appointed over them Gedalyahu the son of Achikam the son of Shaphan;

12 And then did all the Jews return out of all places whither they had been driven, and came to the land of Judah, to Gedalyahu, unto Mizpah, and gathered together wine and summer-fruits in very great abundance.

13 And Jochanan the son of Kareach, and all the captains of the armies that were in the field, came to Gedalyahu to Mizpah,

14 And they said unto him, Dost thou at all know that Ba'alis the king of the children of 'Ammon hath sent Ishmael the son of Nethanyah to deprive thee of life? But Gedalyahu the son of Achikam believed them not.

15 And Jochanan the son of Kareach said to Gedalyahu secretly in Mizpah, as followeth, Let me go, I pray thee, and I will slay Ishmael the son of Nethanyah, and no man shall know of it: wherefore should he deprive thee of life, whereby all the Jews who are gathered unto thee would be scattered, and the remnant of Judah be lost?

16 But Gedalyahu the son of Achikam said unto Jochanan the son of Kareach, Thou shalt not do this thing; for thou speakest a falsehood concerning Ishmael.

JEREMIAH (YIRMEYAHU) CHAPTER 41

1 Now it came to pass in the seventh month, that Ishmael the son of Nethanyah the son of Elishama', of the royal seed, and the chiefs of the king, even ten men with him, came unto Gedalyahu the son of Achikam to Mizpah; and they ate there bread together in Mizpah.

2 Then arose Ishmael the son of Nethanyah, and the ten men that were with him, and smote Gedalyahu the son of Achikam the son of Shaphan with the sword, and put to death him, whom the king of Babylon had appointed governor over the land.

3 And all the Jews that were with him, even with Gedalyahu, at Mizpah, and the Chaldeans that were found there, even the men of war, did Ishmael slay.

4 And it came to pass on the second day after he had put Gedalyahu to death, while no man knew of it,

5 That there came certain men from Shechem, from Shiloh, and from Samaria, eighty men [in all], having their beards shaven, and their clothes rent, and having cut themselves, with meat-offerings and frankincense in their hand, to bring the same to the house of the Lord.

6 And Ishmael the son of Nethanyah went forth from Mizpah to meet them, going along and weeping: and it came to pass as he met them, that he said unto them, Come to Gedalyahu the son of Achikam.

7 And it happened, as they entered into the midst of the city, that Ishmael the son of Nethanyah slaughtered them, [and cast them] into the midst of the cistern, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not; for we have some things hidden in the field, [such as] wheat, and barley, and oil, and honey. So he forbore, and slew them not in the midst of their brethren.

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9 And the cistern wherein Ishmael cast all the corpses of the men, whom he had slain in company with Gedalyahu, is the same which king Assa had made on account of Ba'sha the king of Israel: this did Ishmael the son of Nethanyah fill with slain persons.

10 Then did Ishmael carry away captive all the residue of the people that were in Mizpah, the king's daughters, and all the people that were remaining in Mizpah, whom Nebuzaradan the captain of the guard had entrusted to Gedalyahu the son of Achikam: and Ishmael the son of Nethanyah carried them away captive, and went off to pass over to the children of Ammon.

11 But when Jochanan the son of Kareach, and all the captains of the armies that were with him, heard of all the evil that Ishmael the son of Nethanyah had done:

12 Then did they take all the men, and went to fight with Ishmael the son of Nethanyah, and found him by the great water[-pool] that is near Gib'on.

13 And it came to pass, when all the people who were with Ishmael saw Jochanan the son of Kareach, and all the captains of the armies that were with him, that they were rejoiced.

14 And all the people that Ishmael had carried away captive from Mizpah turned about and returned, and went unto Jochanan the son of Kareach.

15 But Ishmael the son of Nethanyah escaped with eight men from the presence of Jochanan, and he went to the children of 'Ammon.

16 Then took Jochanan the son of Kareach, and all the captains of the armies that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethanyah, from Mizpah, after he had slain Gedalyah the son of Achikam, the adult males, the men of war, and the women, and the children, and the eunuchs, whom he had brought back from Gib'on;

17 And they went, and remained in Geruth-Kimham, which is by Beth-lechem, to go to enter into Egypt,

18 Because of the Chaldeans; for they were afraid of them; because Ishmael the son of Nethanyah had slain Gedalyahu the son of Achikam, whom the king of Babylon had appointed governor over the land.

JEREMIAH (YIRMEYAHU) CHAPTER 42

1 Then came near all the captains of the armies, and Jochanan the son of Kareach, and Yezanyah the son of Hosha'yah, and all the people from the least even unto the greatest,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our humble supplication be accepted before thee, and pray in our behalf unto the Lord thy God, in behalf of all this remnant; [for we are left but a few of many, as thy own eyes do see us:]

3 That the Lord thy God may tell us the way whereon we should walk, and the thing that we should do.

4 Then said Jeremiah the prophet unto them, I have heard you: behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord will answer you, I will tell unto you; I will withhold not a word from you.

5 But they said to Jeremiah, May the Lord be a true and faithful witness against us, if we do not act entirely according to all the word with which the Lord thy God may send thee to us:

6 Whether it be good, or whether it be evil, we will hearken to the voice of the Lord our God, to whom we send thee; in order that it may be well with us, when we hearken to the voice of the Lord our God.

7 And it came to pass at the end of ten days, that the word of the Lord came unto Jeremiah.

8 Then called he Jochanan the son of Kareach, and all the captains of the armies who were with him, and all the people from the least even to the greatest,

9 And he said unto them, Thus hath said the Lord, the God of Israel, unto whom ye sent me to present your humble supplication before him:

10 If ye will indeed remain in this land, then will I build you up, and I will not pull you down, and I will plant you, and not pluck you up; for I have bethought me of the evil that I have done unto you.

11 Be ye not afraid because of the king of Babylon, of whom ye are afraid: have no fear of him, saith the Lord; for I am with you to save you, and to deliver you out of his hand.

12 And I will give unto you mercy, that he may have mercy upon you, and let you return to your own land.

13 But if ye say, We will not remain in this land, so as not to hearken to the voice of the Lord your God,

14 Saying, No; but into the land of Egypt will we go, that we may not see war, nor hear the sound of the cornet, and that we may not have hunger for bread; and there will we dwell;

15 And now therefore hear the word of the Lord, ye remnant of Judah, Thus hath said the Lord of hosts, the God of Israel, If ye will indeed set your faces to enter into Egypt, and go thither to sojourn there:

16 Then shall the sword, of which ye are afraid, there overtake you in the land of Egypt; and the famine, whereof ye are in dread, shall there cleave close unto you in Egypt; and there shall ye die.

17 So shall be all the men that have set their faces to go into Egypt to sojourn there,— they shall die by the sword, by the famine, and by the pestilence; and they shall have none that remaineth or escapeth from the evil that I am bringing over them.

18 For thus hath said the Lord of hosts, the God of Israel, As my anger and my fury were poured forth over the inhabitants of Jerusalem: so shall my fury be poured forth over you, when ye enter into Egypt; and ye shall become an oath, and an astonishment, and a curse, and a disgrace; and ye shall never see this place again.

19 The Lord hath spoken concerning you, O ye remnant of Judah, “Ye shall not go into Egypt:” ye must know for certain that I have warned you this day.

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20 For ye have dissembled in regard to what your intentions are; for ye sent me unto the Lord your God, saying, Pray in our behalf unto the Lord our God: and in accordance with all that the Lord our God may say, so tell unto us, and we will do it.

21 And I have told it to you this day; but ye have not hearkened to the voice of the Lord your God, and this in all with which he hath sent me unto you.

22 But now know for certain that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go to sojourn there.

JEREMIAH (YIRMEYAHU) CHAPTER 43

1 And it came to pass, when Jeremiah had made an end of speaking unto the whole people all the words of the Lord their God, with which the Lord their God had sent him to them, [namely,] all these words,

2 That then spoke 'Azaryah the son of Hosha'yah, and Jochanan the son of Kareach, and all the presumptuous men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Ye shall not go into Egypt to sojourn there;

3 But Baruch the son of Neriyah setteth thee on against us, in order to deliver us into the hand of the Chaldeans, that they may put us to death, or carry us away as exiles to Babylon.

4 So Jochanan the son of Kareach, and all the captains of the armies, and all the people, hearkened not to the voice of the Lord, to remain in the land of Judah.

5 But Jochanan the son of Kareach, and all the captains of the armies, took all the remnant of Judah, that were returned from all the nations, whither they had been driven, to sojourn in the land of Judah;

6 The men, and the women, and the children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedalyahu the son of Achikam the son of Shaphan; and Jeremiah the prophet, and Baruch the son of Neriyah;

7 And they entered into the land of Egypt; for they hearkened not to the voice of the Lord; and they came as far as Thachpanches.

8 Then came the word of the Lord unto Jeremiah in Thachpanches, saying,

9 Take great stones in thy hand, and hide them in the mortar in the brick-kiln which is at the entrance of Pharaoh's house in Thachpanches, before the eyes of the Jewish men;

10 And thou shalt say unto them, Thus hath said the Lord of hosts, the God of Israel, Behold, I will send for and take Nebuchadrezzar the king of Babylon, my servant, and I will set his throne above these stones that I have hidden; and he shall spread his royal pavilion over them.

11 And he shall come and smite the land of Egypt: such as are destined for death shall be given to death; and such as are destined for captivity, to captivity; and such as are destined for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captive: and he shall wrap around him the land of Egypt, as a shepherd wrappeth his garment around him; and he shall go forth from there in peace.

13 And he shall break the statues of Bethshemesh, which is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

JEREMIAH (YIRMEYAHU) CHAPTER 44

1 The word that came to Jeremiah for all the Jews who dwell in the land of Egypt, who dwell at Migdol, and at Thachpanches, and at Noph, and in the country of Pathros, saying,

2 Thus hath said the Lord of hosts, the God of Israel, You yourselves have seen all the evil that I have brought over Jerusalem, and over all the cities of Judah; and, behold, they are ruins this day, and no man is dwelling in them;

3 Because of their wickedness which they had committed to provoke me to anger, by going to burn incense, to serve other gods, whom they did not know, either they, you, or your fathers.

4 And I sent unto you all my servants the prophets, making them rise early and sending them, saying, Oh, do not commit this abominable thing which I hate.

5 But they hearkened not, and inclined not their ear to turn away from their wickedness, so as not to burn incense unto other gods.

6 Whereupon my fury and my anger were poured forth, and were enkindled in the cities of Judah and in the streets of Jerusalem: and they are become ruins, a desert, as at this day.

7 And now thus hath said the Lord, the God of hosts, the God of Israel, Wherefore do ye commit so great an evil against your souls, so as to cut off unto you man and woman, child and suckling, out of the midst of Judah, so as not to leave you any remainder,

8 By provoking me unto wrath with the works of your hands, in burning incense unto other gods in the land of Egypt, whither ye are come to sojourn there, in order to cut yourselves off, and in order that ye might become a curse and a disgrace among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they had committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled even up to this day, and they are not afraid, and they walk not in my law, nor in my statutes, that I have set before you and before your fathers.

11 Therefore thus hath said the Lord of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all come to their end, and in the land of Egypt shall they fall: by the sword [and] by the famine shall they come to

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their end; from the least even unto the greatest, by the sword and by the famine shall they die; and they shall become an oath, an astonishment, and a curse, and a disgrace.

13 And I will inflict punishment on those that dwell in the land of Egypt, as I have inflicted punishment on Jerusalem, through the sword, through the famine, and through the pestilence:

14 So that there shall be no one that escapeth or remaineth of the remnant of Judah, who are gone into the land of Egypt to sojourn there, that they should return into the land of Judah, to which they direct [the desire of] their soul to return thither to dwell there; for they shall not return, but such as shall escape.

15 Then did all the men who knew that their wives were burning incense unto other gods, and all the women that stood by, a great multitude, and all the people that dwelt in the land of Egypt, in Pathros, answer Jeremiah, saying,

16 Respecting the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

17 For to a surety we will do all the word that is gone forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: when we had plenty of food, and fared well, and saw no evil.

18 But since the time we have left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, have we had a lack of every thing; and we have come to our end through the sword and through the famine.

19 And when we burnt incense to the queen of heaven, and poured out drink- offerings unto her,—was this without [the consent of] our husbands, that we did make cakes for her to make her image, and pour out drink-offerings unto her?

20 Then said Jeremiah unto all the people, to the men, and to the women, and to all the people who had answered him [with that] word, saying,

21 Behold, it was the incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, which the Lord remembered, and which came into his mind;

22 So that the Lord could no longer endure it, because of the evil of your doings, because of the abominations which ye had committed: therefore is your land become a ruin, and an [object of] astonishment, and a curse, without an inhabitant, as at this day.

23 Because that ye had burnt incense, and because ye had sinned against the Lord, and had not hearkened to the voice of the Lord, and had not walked in his law, in his statutes, and in his testimonies: therefore did this evil befall you, as it is this day.

24 And Jeremiah said [farther] to all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt,

25 Thus hath said the Lord of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouth, and fulfilled with your hands, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will fully accomplish your vows, and fully perform your vows.

26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have sworn by my great name, saith the Lord, that my name shall no more be called by the mouth of any man of Judah, saying, "As the Lord Eternal liveth," in all the land of Egypt.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall come to their end through the sword and through the famine, until they be destroyed.

28 Yet some that escape the sword shall return out of the land of Egypt into the land of Judah, but few in number; and all the remnant of Judah, that are come into the land of Egypt to sojourn there, shall know whose words shall stand firm, mine, or theirs.

29 And this shall be unto you the sign, saith the Lord, that I will inflict punishment on you in this place, in order that ye may know that my words shall surely stand firm against you for evil:

30 Thus hath said the Lord, Behold, I will give Pharaoh-chophra' the king of Egypt into the hand of his enemies, and into the hand of those that seek his life, as I gave Zedekiah the king of Judah into the hand of Nebuchadrezzar the king of Babylon, his enemy, and who had sought his life.

JEREMIAH (YIRMEYAHU) CHAPTER 45

1 The word which Jeremiah the prophet spoke unto Baruch the son of Neriyah, when he wrote these words in a book out of the mouth of Jeremiah, in the fourth year of Jehoyakim the son of Josiah the king of Judah, saying,

2 Thus hath said the Lord, the God of Israel, concerning thee, O Baruch:

3 Thou didst say, Woe is me now! for the Lord hath added grief to my pain; I am wearied in my sighing, and rest have I not found;

4 Thus shalt thou say unto him, Thus hath the Lord said, Behold, what I have built will I pull down, and what I have planted I will pluck up; and so it is with this whole land.

5 And wouldst thou indeed seek great things for thyself? seek them not; for, behold, I will bring evil upon all flesh, saith the Lord; but I will give thy life unto thee as a booty in all the places whither thou mayest go.

JEREMIAH (YIRMEYAHU) CHAPTER 46

1 The word of the Lord which came to Jeremiah the prophet against the nations:

2 Concerning Egypt, against the army of Pharaoh-necho the king of Egypt, which was [posted] by the river Euphrates in Karkemish, which Nebuchadrezzar the king of Babylon smote in the fourth year of Jehoyakim the son of Josiah the king of Judah.

3 Make ye ready shield and buckler, and draw near to the battle.

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4 Harness the horses, and mount, ye horsemen, and stand forth with helmets: sharpen the spears, and put on the coats of mail.

5 Wherefore have I seen them dismayed, moving backward? while their mighty ones are beaten down, and seek safety in flight, and look not back? There is terror round about, saith the Lord.

6 The swift cannot flee away, nor can the mighty man escape: toward the north by the shore of the river Euphrates do they stumble and fall.

7 Who is this that cometh up like a stream, whose waters are upheaved like the rivers?

8 Egypt cometh up like a stream, and like the rivers are the waters upheaved; and he saith, I will go up, I will cover the land; I will destroy the city and those that dwell therein.

9 Come up, ye horses; and rush along wildly, ye chariots; and let the mighty men come forth: Cush and Put, that grasp the shield, and the Ludim, that grasp and bend the bow.

10 And this same day is for the Lord, the Eternal of hosts, a day of vengeance, to be avenged on his adversaries; that the sword may devour, and may be satiated and made drunken with their blood; for there is a sacrifice for the Lord the Eternal of hosts in the north country by the river Euphrates.

11 Go up into Gil'ad, and fetch balm, O virgin, daughter of Egypt: in vain usest thou many remedies; there is no recovery for thee.

12 Nations have heard of thy shame, and thy cry of anguish hath filled the earth; for the mighty man over the mighty have they stumbled, together are both of them fallen.

13 The word which the Lord spoke to Jeremiah the prophet, concerning the coming of Nebuchadrezzar the king of Babylon, to smite the land of Egypt.

14 Announce ye in Egypt, and publish in Migdol, and publish in Noph and in Thachpanches: say ye, Stand fast, and prepare thyself; for the sword devoureth round about thee.

15 Why are thy valiant men swept away? not one hath stood, because the Lord did drive him off.

16 He caused many to stumble; yea, one also fell over the other; and they said, Arise, and let us return to our own people, and to the land of our birth, from before the wasting sword.

17 They called out there, Pharaoh is king of Egypt, it was but vaunting, he hath let the time appointed pass by.

18 As I live, saith the King, the Lord of hosts is his name, Surely as Thabor is among the mountains, and as Carmel is by the sea, so shall he come.

19 Appurtenances of exile make for thyself, O thou inhabitress, daughter of Egypt; for Noph shall be made a waste and be left desolate without an inhabitant.

20 O fairest heifer, Egypt! the butcher from the north cometh, he cometh.

21 Also her hired troops in the midst of her are like fatted calves; for they also are turned round, are fled away together, they do not stand; because the day of their calamity is come upon them, the time of their punishment.

22 Her cry shall come like [the hissing of] a serpent; for with an army shall they march, and with axes do they come against her, like hewers of wood.

23 They cut down her forest, saith the Lord, though it cannot be searched out; because they are more than the grasshoppers, and there is no number to them.

24 Ashamed hath been made the daughter of Egypt: she hath been given up into the hand of the people of the north.

25 The Lord of hosts, the God of Israel, hath said, Behold, I will send visitation on Ahmon of No, and on Pharaoh, and on Egypt, and on her gods, and on her kings; even on Pharaoh, and on those that trust on him;

26 And I will give them up into the hand of those that seek their life, and into the hand of Nebuchadrezzar the king of Babylon, and into the hand of his servants: and afterward shall she be inhabited, as in the days of old, saith the Lord.

27 But thou,—fear thou not, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity: and Jacob shall return, and he shall be at rest and at ease, with none to make him afraid.

28 Thou,—fear thou not, O Jacob my servant, saith the Lord; for I am with thee: and although I make a full end of all the nations whither I have driven thee, yet of thee will I not make a full end; and I will correct thee in measure; yet wholly will I not leave thee unpunished.

JEREMIAH (YIRMEYAHU) CHAPTER 47

1 The word of the Lord that came to Jeremiah the prophet against the Philistines, before the time that Pharaoh smote Gazzah.

2 Thus hath said the Lord, Behold, waters are coming up out of the north, and they shall become an overflowing stream, and shall overflow the land, and what filleth it; the city, and those that dwell therein: and the men shall cry aloud, and every inhabitant of the land shall wail.

3 Because of the noise of the stamping of the hoofs of his stud-horses, because of the rushing sound of his chariots, the rumbling of his wheels, fathers do not turn round to their children from their feebleness of hands;

4 Because of the day that cometh to devastate all the Philistines, to cut off from Tyre and Zidon every helper that remaineth; for the Lord devastateth the Philistines, the remnant of the isle of Caphthor.

5 Baldness is come upon Gazzah; ruined is Ashkelon with the remnant of their valley: how long yet wilt thou cut thyself?

6 Woe! thou sword of the Lord, how long yet wilt thou not be quiet? withdraw thyself into thy scabbard, take thee rest, and be still.

7 Yet how canst thou be quiet? When the Lord hath given it a charge, against Ashkelon, and against the sea-coast—thither hath he destined it.

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JEREMIAH (YIRMEYAHU) CHAPTER 48

1 Against Moab. Thus hath said the Lord of hosts, the God of Israel, Woe unto Nebo! for it is wasted; made ashamed, captured is Kiryathayim; made ashamed is Misgab and dismayed.

2 There is no more praise of Moab: in Cheshbon have they devised evil against it, "Come, and let us cut it off from being a nation." Also thou Madmen shalt be ruined; after thee shall pursue the sword.

3 There is a voice of crying from Choronayim, destruction and a great breach.

4 Broken down is Moab: her little ones send forth a cry of distress.

5 For the ascent of Luchith is ascended with weeping and tears; for on the descent of Choronayim the enemies have heard the cry of destruction.

6 Flee, save your life, and be ye like the solitary tree in the wilderness.

7 For, because thou hast trusted in thy works and in thy treasures, thou also shalt be conquered: and Kemosh shall go forth into exile, [with] his priests and his princes together.

8 And the water shall come over every city, and no city shall escape: and lost shall be the valley, and destroyed shall be the plain, as the Lord hath said.

9 Give wings unto Moab, that she may flee and get away; since her cities shall become desolate, without any to dwell therein.

10 Cursed be he that doth the work of the Lord negligently, and cursed be he that withholdeth his sword from blood.

11 Moab was ever at ease from his youth, and he was resting on his lees, and was not emptied from vessel to vessel, and had not gone into exile: therefore had his taste remained in him, and his scent was not changed.

12 Therefore, behold, days are coming, saith the Lord, when I will send unto him tappers, that shall tap him, and they shall empty his vessels, and dash in pieces their bottles.

13 And Moab shall be ashamed of Kemosh, as the house of Israel were made ashamed because of Beth-el their confidence.

14 How can ye say, We are mighty and men of bravery for the war?

15 Moab is wasted, and into his cities hath [the enemy] ascended, and his chosen young men are gone down to the slaughter, saith the King, the Lord of hosts is his name.

16 Near is the calamity of Moab to come, and his misfortune hasteneth fast.

17 All ye that are about him bemoan him; and all ye that know his name: say, How is the strong staff broken, the beautiful stick!

18 Come down from thy glory, and sit in thirst, thou inhabitress, daughter of Dibon; for the waster of Moab cometh up against thee, he destroyeth thy strong-holds.

19 Stand by the way, and look out, O inhabitress of 'Aro'er: ask him that fleeth, and her that escapeth, say, What hath been done?

20 Moab hath been made ashamed; for it is broken down; wail, and cry aloud: tell ye it by the Arnon, that Moab is wasted,

21 And punishment is come over the land of the plain, over Cholon, and over Yahzah, and over Mepha'ath,

22 And over Dibon, and over Nebo, and over Beth-diblathayim,

23 And over Kiryathayim, and over Beth-gamul, and over Beth-me'on,

24 And over Keriyoth, and over Bozrah, and over all the cities of the land of Moab, that are far and that are near.

25 Hewn away is the horn of Moab, and his arm is broken, saith the Lord.

26 Make him drunken; for he magnified himself against the Lord: and Moab shall wallow in his vomit, and he also shall become [an object] of derision.

27 For was not Israel a derision unto thee? or was he found among thieves? that whenever thou spokest of him, thou hadst to shake [thy head]?

28 Leave the cities, and dwell on rocks, O ye that dwell in Moab; and be ye like the dove that maketh her nest in the sides of the mouth of rocky clefts.

29 We have heard the pride of Moab, who is so exceedingly proud, his haughtiness, and his pride, and his arrogance, and the overbearingness of his heart.

30 I will know, saith the Lord, his wrath, and how causeless it is: his liars have done what is not right.

31 Therefore will I wail for Moab, and for all Moab will I cry out; for the men of Kir-cheres shall people moan.

32 With the weeping of Ya'zer will I weep for thee, O vine of Sibmah; thy tendrils [once] passed over the sea, they reached as far as to the sea of Ya'zer: over thy summer-fruits and over thy vintage the waster is fallen.

33 And banished are joy and gladness from Carmel, and from the land of Moab; and I have caused the wine to cease from the wine-presses; none shall tread the press with the vintner's call; battle cry—nor vintner's call.

34 From the loud cry of Cheshbon as far as El'aleh, even unto Yahaz, have they sent forth their voice, from Zo'ar even unto Choronayim, to the third 'Eglath; for the waters also of Nimrim shall become desolate.

35 Moreover will I cause to cease unto Moab, saith the Lord, him that offereth on the high-places, and him that burneth incense to his gods.

36 Therefore shall my heart groan for Moab like flutes, and my heart shall groan like flutes for the men of Kir-cheres; for the cause that the remnant of the riches he had gotten are lost.

37 For every head is bald, and every beard is shorn: upon all the hands are cuttings, and upon the loins is sackcloth.

38 Upon all the roofs of Moab, and in her streets, there is everywhere lamentation; for I have broken Moab like a vessel which hath no value, saith the Lord.

39 Oh, how is it broken down! wail! how hath Moab turned the back with shame! and Moab shall be a derision and a dismay to all those around him.

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40 For thus hath said the Lord, Behold, as the eagle shall he fly, and he shall spread out his wings over Moab.

41 Captured are the fortresses, and the strong-holds are conquered: and the heart of the mighty men of Moab shall be on that day as the heart of a woman in her pangs.

42 And Moab shall be destroyed from being a people; because it hath magnified himself against the Lord.

43 Terror, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord.

44 He that fleeth from the terror shall fall into the pit; and he that getteth up out of the pit shall be caught in the snare; for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord.

45 Under the shadow of Cheshbon stand still, deprived of strength, those that flee; but a fire cometh forth out of Cheshbon, and a flame from the midst of Sichon, and it devoureth the corner of Moab, and the crown of the head of the children of vaunting.

46 Woe unto thee, O Moab! lost is the people of Kemosh; for thy sons are taken captives, and thy daughters into captivity.

47 Yet will I bring back again the captivity of Moab in the end of days, saith the Lord. Thus far is the punishment of Moab.

JEREMIAH (YIRMEYAHU) CHAPTER 49

1 Against the children of 'Ammon, Thus hath said the Lord, Hath Israel no sons? or hath he no heir? why then doth Malcolm possess Gad, and why do his people dwell in his cities?

2 Therefore, behold, days are coming, saith the Lord, when I will cause an alarm of war to be heard in Rabbah of the children of 'Ammon; and it shall become a desolate heap, and its villages shall be burnt with fire: then shall Israel drive out those that drove them out, saith the Lord.

3 Wail, O Cheshbon, for 'Ai is wasted; cry aloud, ye daughters of Rabbah, gird yourselves with sackcloth; lament, and roam about among the sheepfolds; for Malcolm shall go into exile, [with] his priest and his princes together.

4 Wherefore gloriest thou in the valleys? thy valley floweth [with blood], O backsliding daughter, that trusted in her treasures, saying, Who can come unto me?

5 Behold, I will bring terror upon thee, saith the Lord the Eternal of hosts, from all those that are around thee: and ye shall be driven out every man in his own way; and none shall gather up the fugitive.

6 And afterward will I bring back again the captivity of the children of 'Ammon, saith the Lord.

7 Concerning Edom, thus hath said the Lord of hosts, Is there no more wisdom in Theman? is counsel vanished from the prudent? is their wisdom become corrupt?

8 They flee, turn round, seek their abode in deep places,—the inhabitants of Dedan; for the calamity of Esau do I bring upon him, the time when I visit him with punishment.

9 If grape-gatherers had come to thee, would they not have left some gleanings? if thieves by night, they would destroy only till they had satisfied themselves;

10 But I have made Esau bare, I have uncovered his secret haunts, so that he will not be able to hide himself: his seed is wasted, and his brethren, and his neighbors, and he is no more.

11 Leave thy fatherless children, I will have to preserve them alive: and thy widows must trust in me.

12 For thus hath said the Lord, Behold, they whose right it was not to drink the cup have been compelled to drink it, and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink it.

13 For by myself have I sworn, saith the Lord, that Bozrah shall become an astonishment, a disgrace, a ruin, and a curse; and all its cities shall become perpetual ruins.

14 A report have I heard from the Lord, and an ambassador is sent among the nations, [saying,] Gather yourselves together, and come against her, and rise up to the battle.

15 For, lo, I render thee small among the nations, despised among men.

16 Thy hastiness hath deceived thee, the presumption of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, thence would I bring thee down, saith the Lord.

17 And Edom shall become [an object of] astonishment: every one that passeth by it shall be astonished, and shall hiss at all its wounds.

18 Like the overthrow of Sodom and Gomorrah and their neighbors, saith the Lord, so shall no man dwell there, nor shall a son of man sojourn therein.

19 Behold, like a lion will he come up from the overflow of the Jordan against the strong habitation; for I will hasten him, [and] make him suddenly prevail against her; and him who is chosen will I array against her; for who is like me? and who will challenge me to battle? and who is that shepherd that can stand before me?

20 Therefore hear the counsel of the Lord, that he hath resolved against Edom; and his purposes, that he hath devised against the inhabitants of Theman: Surely the least of the flocks shall drag them away; surely he will devastate over them their habitation.

21 At the noise of their fall the earth quaketh: [there is] an outcry,—at the Red Sea their voice is heard.

22 Behold, like the eagle shall he come up and fly along, and spread out his wings over Bozrah: and the heart of the mighty men of Edom shall be on that day as the heart of a woman in her pangs.

23 Concerning Damascus. Chamath and Arpad are made ashamed; for evil tidings have they heard, they are fainthearted: on the sea there is care, it is not able to be quiet.

24 Damascus is become feeble, she turneth about to flee, and trembling hath taken hold on her: pangs and throes have seized her, as a woman in travail.

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25 “How is the city of praise not forsaken, the town of my joy!”

26 Therefore shall her young men fall in her streets, and all the men of war shall perish on that day, saith the Lord of hosts.

27 And I will kindle a fire on the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 Concerning Kedar, and concerning the kingdoms of Chazor, which Nebuchadrezzar the king of Babylon smote, thus hath said the Lord, Arise ye, go up to Kedar, and devastate the men of the east.

29 Their tents and their flocks shall they take away; their curtains, and all their vessels and their camels shall they take to themselves: and they shall call out over them, Terror is on every side.

30 Flee, fly away far off, seek your abode in deep places, O ye inhabitants of Chazor, saith the Lord; for Nebuchadrezzar the king of Babylon hath taken counsel against you, and hath conceived a device against you.

31 Arise, get you up unto the nation that is at ease, that dwelleth in security, saith the Lord, which hath neither gates nor bars, which dwelleth alone.

32 And their camels shall become a booty, and the multitude of their cattle a spoil: and I will scatter unto all winds those that have the hair cut round; and from all sides will I bring their calamity, saith the Lord.

33 And Chazor shall become a dwelling for monsters, a desolation for ever: there shall no man dwell there, nor shall a son of man sojourn therein.

34 The word of the Lord that came to Jeremiah the prophet concerning 'Elam, in the beginning of the reign of Zedekiah the king of Judah, saying,

35 Thus hath said the Lord of hosts, Behold, I will break the bow of 'Elam, the chief of their strength.

36 And I will bring over 'Elam the four winds from the four quarters of the heavens, and I will scatter them toward all these winds: and there shall not be any nation whither shall not come the outcasts of 'Elam.

37 For I will cause 'Elam to be dismayed before their enemies, and before those that seek their life: and I will bring over them evil, the fierceness of my anger, saith the Lord: and I will send out after them the sword, till I have made an end of them.

38 And I will set up my throne in 'Elam, and I will destroy thence king and princes, saith the Lord.

39 But it shall come to pass in the latter days, that I will bring back again the captivity of 'Elam, saith the Lord.

JEREMIAH (YIRMEYAHU) CHAPTER 50

1 The word that the Lord spoke concerning Babylon, concerning the land of the Chaldeans, by means of Jeremiah the prophet.

2 Announce ye among the nations, and publish, and lift up a standard; publish, conceal not; say, Babylon is captured, Bel is put to shame, Merodach is broken in pieces; put to shame are her idols; broken in pieces are her images.

3 For there is come up against her a nation out of the north, which will change her land into a desert, so that there shall not be any one dwelling therein: both man and beast are fled away, they are departed.

4 In those days, and at that time, saith the Lord, shall the children of Israel come, they and the children of Judah together, going and weeping shall they go, and the Lord their God shall they seek.

5 After Zion shall they ask, with their faces on the way thitherward, [saying,] Come: and they will join themselves to the Lord in a perpetual covenant that shall not be forgotten.

6 Lost sheep were my people; their shepherds had caused them to go astray, they had let them roam wildly on the mountains: from mountain to hill did they go, they forgot their resting-place.

7 All that found them devoured them; and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of righteousness, and the hope of their fathers, the Lord.

8 Fly away out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be ye as the he-goats before the flocks.

9 For, lo, I will awaken and cause to come up against Babylon an assemblage of great nations from the north country; and they shall set themselves in battle-array against her; from there shall she be captured: their arrows are as those of a skilful mighty one, none of which ever returneth in vain.

10 And Chaldea shall be given up to spoil: all that spoil her shall be satisfied, saith the Lord.

11 Though ye rejoice, though ye be glad, O ye plunderers of my heritage, though ye be grown fat as the heifer at grass, and neigh as stud-horses:

12 Your mother is made greatly ashamed; she that bore you is put to the blush; behold, the end of nations shall be wilderness, dry land, and desert.

13 Because of the wrath of the Lord shall it not be inhabited, and it shall be wholly desolate: every one that passeth by Babylon shall be astonished, and hiss over all her wounds.

14 Put yourselves in battle-array against Babylon round about, all ye that bend the bow, shoot at her, spare not the arrows: for against the Lord hath she sinned.

15 Shout against her round about; she hath stretched out her hand: fallen are her foundations, thrown down are her walls; for it is the vengeance of the Lord; take vengeance upon her; as she hath done, so do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest; because of the wasting sword shall they turn about every one to his people, and every one to his own land shall they flee.

17 A scattered lamb is Israel; the lions have driven him away: first the king of Assyria devoured him; and this last one broke his bones, [even] Nebuchadrezzar the king of Babylon.

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18 Therefore thus hath said the Lord of hosts, the God of Israel, Behold, I will inflict punishment on the king of Babylon and on his land, as I have punished the king of Assyria.

19 And I will bring Israel back again to his habitation, and he shall feed on Carmel and Bashan: and upon the mountain of Ephraim and Gil'ad shall his soul be satisfied.

20 In those days, and at that time, saith the Lord, shall the iniquity of Israel be sought for, and it shall not be there; and the sins of Judah, and they shall not be found; for I will pardon those whom I will leave remaining.

21 Against the land of twofold rebellion—even against it go thou up, and against the inhabitants of the country of punishment: lay in ruins and utterly destroy their offspring, saith the Lord, and do in accordance with all that I have commanded thee.

22 A sound of battle [is heard] in the land, and of great destruction.

23 How is cut asunder and broken the hammer of all the earth! how is Babylon become an astonishment among the nations!

24 I have laid a snare for thee, and thou art also captured, O Babylon, while thou wast not aware: thou art found, and also caught, because thou hadst entered into a contest against the Lord.

25 The Lord hath opened his treasury, and hath brought forth the weapons of his indignation; for it is a work for the Lord, the Eternal of hosts, in the land of the Chaldeans.

26 Come against her from the end of the earth, open her garners; tread her down as sheaves of corn, and destroy her utterly: let there not be left of her a remnant even.

27 Destroy all her bullocks; let them go down to the slaughter: Woe unto them! for their day is come, the time of their visitation.

28 There is the voice of those that flee and escape out of the land of Babylon, to tell in Zion the vengeance of the Lord our God, the vengeance for his temple.

29 Call together the archers against Babylon; all ye that bend the bow, encamp against her round about; let there be no escape for her: recompense her according to her work; in accordance with all that she hath done, do unto her; for against the Lord hath she acted presumptuously, against the Holy One of Israel.

30 therefore shall her young men fall in her streets, and all her men of war shall perish on that day, saith the Lord.

31 Behold, I am against thee, O presumptuous one! saith the Lord, the Eternal of hosts; for thy day is come, the time that I will visit thee [with punishment].

32 And the presumptuous shall stumble and fall, with none to raise him up: and I will kindle a fire in his cities, and it shall devour all his environs.

33 Thus hath said the Lord of hosts, The children of Israel and the children of Judah are oppressed together: and all that took them captive hold them fast; they refuse to dismiss them.

34 Their Redeemer is strong; The Lord of hosts is his name: he will surely contend in their cause, in order that he may give rest to the land, and make the inhabitants of Babylon tremble.

35 The sword is upon the Chaldeans, saith the Lord, and against the inhabitants of Babylon, and against her princes, and against her wise men.

36 The sword is against the lying soothsayers, and they shall be made foolish: the sword is against her mighty men, and they shall be dismayed.

37 The sword is against their horses, and against their chariots, and against all the confederates that are in the midst of her, and they shall become as women: the sword is against her treasures, and they shall be plundered.

38 The drought is against her waters, and they shall be dried up; for it is the land of graven images, and with their horrid idols do they play the madman.

39 Therefore shall martens dwell [there] with jackals, and the ostriches shall dwell therein: and it shall be not inhabited any more for ever; and it shall not be dwelt in from generation to generation.

40 Like the overthrow by God of Sodom and Gomorrah and their neighbors, saith the Lord, so shall no man dwell there, nor shall any son of man sojourn therein.

41 Behold, a people cometh from the north, and a great nation, and many kings shall be awakened from the farthest ends of the earth.

42 Bow and lance do they firmly grasp; they are cruel, and show not any mercy; their voice roareth like the sea, and upon horses do they ride, placed in array, like one man, for the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands are grown feeble: anguish hath taken fast hold of him, pangs as of a woman in travail.

44 Behold, like a lion shall he come up from the overflow of the Jordan unto the strong habitation; for I will hasten them [and] make them suddenly prevail over her, and him who is chosen will I array against her; for who like me? and who will challenge me to battle? and who is that shepherd that can stand before me?

45 Therefore hear ye the counsel of the Lord, that he hath resolved against Babylon; and his purposes, that he hath devised against the land of the Chaldeans: Surely the least of the flock shall drag them away; surely he will devastate over them their habitation.

46 At the noise of the conquest of Babylon the earth quaketh, and the outcry is heard among the nations.

JEREMIAH (YIRMEYAHU) CHAPTER 51

1 Thus hath said the Lord, Behold, I will awaken against Babylon, and against those that dwell in the midst of my opponents, a destroying wind;

2 And I will send out unto Babylon fanners, and they shall fan her, and shall empty out her land; for they shall be against her round about on the day of trouble.

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3 Let the archer come against any one that bendeth his bow, and against him that lifteth himself up in his armor: and spare ye not her young men: destroy ye utterly all her host.

4 And the slain shall fall in the land of the Chaldeans, and they that are pierced through, in her streets.

5 For not widowed are Israel and Judah of their God, of the Lord of hosts; for the land of those was filled with guiltiness against the Holy One of Israel.

6 Flee ye out of the midst of Babylon, and save ye every man his life: perish not for her iniquity; for this is a time of vengeance unto the Lord; a recompense is he paying out unto her.

7 A golden cup hath Babylon been in the hand of the Lord, that made drunken all the earth: of her wine have nations drunk; therefore are the nations rendered mad.

8 Suddenly is Babylon fallen and broken: wail ye for her; fetch balm for her wound, perhaps she may be healed.

9 "We would have healed Babylon, but she was not healed: forsake her, and let us go every one unto his own country; for her punishment reacheth unto the heavens, and it is lifted up even to the skies."

10 The Lord hath brought forth our righteousness: come, and let us relate in Zion the work of the Lord our God.

11 Make bright the arrows; fill the quivers: the Lord hath awakened the spirit of the kings of Media; for against Babylon is his intention, to destroy it; because it is the vengeance of the Lord, the vengeance for his temple.

12 Against the walls of Babylon lift up the standard, strengthen the watch, set up the watchmen, make ready the ambushes; for the Lord hath both intended and done what he had spoken against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, great in treasures, thy end is come, the full measure of thy selfish robbery.

14 Sworn hath the Lord of hosts by himself, Surely I will fill thee with men, as with locusts: and they shall lift up the battle-cry against thee.

15 He made the earth by his power, he established the world by his wisdom, and by his understanding he stretched out the heavens.

16 At the sound when he giveth a multitude of waters in the heavens, and causeth clouds to ascend from the ends of the earth; when he maketh lightnings with rain, and bringeth forth the wind out of his treasures:

17 Then standeth every man as brutish without knowledge; ashamed is every goldsmith because of the graven image; for falsehood is his molten work, and there is no breath therein.

18 They are vanity, the work of deception: in the time of their punishment shall they vanish.

19 Not like these is the portion of Jacob; for He is the former of all things, and Israel is the tribe of his inheritance: The Lord of hosts is his name.

20 Thou art a hammer unto me, weapons of war; and I strike down with thee nations, and I destroy with thee kingdoms;

21 And I strike down with thee the horse and his rider; and I strike down with thee the chariot and its rider;

22 And I strike down with thee man and woman; and I strike down with thee the aged and the lad; and I strike down with thee the young man and the virgin:

23 And I strike down with thee the shepherd and his flock; and I strike down with thee the husbandman and his yoke of oxen; and I strike down with thee governors and rulers.

24 But [now] will I repay unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion before your eyes, saith the Lord.

25 Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out my hand over thee, and I will roll thee down from the rocks, and will render thee a burnt mountain.

26 And they shall not take from thee a stone for a corner, nor a stone for foundations; but everlasting ruins shalt thou be, saith the Lord.

27 Lift ye up a standard in the land, blow ye the cornet among the nations, make ready against her nations, call together against her the kingdoms of Ararat, Minni, and Ashkenaz; appoint against her a commander; cause the horses to come up like the hairy locusts.

28 Make ready against her the nations with the kings of Media, its governors, and all its rulers, and all the land of their dominion.

29 And the earth quaketh and trembleth; for every one of the purposes of the Lord is fulfilled against Babylon, to change the land of Babylon into a desolate country without an inhabitant.

30 The mighty men of Babylon have ceased to fight, they sit still in [their] strongholds; their might is vanished; they are become as women: they have burnt her dwelling-places; her bars are broken.

31 One runner shall run to meet another runner, and one messenger to meet another messenger, to tell unto the king of Babylon that his city is captured at all ends,

32 And that the passages have been seized, and that they have burnt the reeds with fire, and that the men of war are affrighted.

33 For thus hath said the Lord of hosts, the God of Israel, the daughter of Babylon is like a threshing-floor, at the time they thresh therein; but yet a little while more, when the time of harvest shall come for her.

34 "Nebuchadrezzar the king of Babylon devoured me, he crushed me, he set me down as an empty vessel, he swallowed me up like a huge serpent, he filled his belly with my delicacies: he drove me out.

35 the violence done to me and to my flesh be upon Babylon," will the inhabitress of Zion say; and "My blood be upon the inhabitants of Chaldea," will Jerusalem say.

36 Therefore thus hath said the Lord, Behold, I will contend in thy cause, and execute vengeance for thee; and I will dry up her sea, and cause her springs to fail.

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37 And Babylon shall become ruinous heaps, a dwelling-place for monsters, an astonishment, and a derision, without an inhabitant.

38 Together like lions shall they roar: they shall yell like the lions' whelps.

39 When they are heated will I prepare their drinking-feasts, and I will make them drunken, in order that they may be joyful, and [then] sleep a perpetual sleep, and not awake again, saith the Lord.

40 I will bring them down like lambs to the slaughter, like wethers with he-goats.

41 How is Sheshach captured! and how is conquered the praise of the whole earth! how is Babylon become an astonishment among the nations!

42 The sea is come up over Babylon: with the multitude of its waves is she covered.

43 Her cities are become desolate places, a dry land, and a wilderness, a land wherein not any man shall dwell, and through which no son of man shall pass along.

44 And I will inflict punishment on Bel in Babylon, and I will bring forth what he hath swallowed up out of his mouth; and nations shall not assemble together like a stream unto him any more; yea, the wall of Babylon also is fallen.

45 Go ye out of the midst of her, my people, and save ye every man his life from the fierceness of the anger of the Lord.

46 And so that your heart may not faint, and ye fear at the report that is heard in the land: when the report cometh in one year, and after that in another year cometh another report, and when violence [be done] in the land, [by] ruler against ruler.

47 Therefore, behold, days are coming, when I will inflict punishment on the graven images of Babylon, and her whole land shall be put to shame, and all her slain shall fail in the midst of her.

48 And then shall the heaven and the earth, and all that is therein, sing because of Babylon; for from the north shall come unto her the destroyers, saith the Lord.

49 Also Babylon is destined to fall, O ye slain ones of Israel, also at Babylon fall the slain of all the land.

50 [But] ye that have escaped the sword, go away, stand not still: remember afar off the Lord, and let Jerusalem rise up in your heart.

51 “We had been made ashamed, because we had heard reproach: confusion had covered our faces; because strangers were come into the sanctuaries of the Lord's house.”

52 Therefore, behold, days are coming, saith the Lord, when I will inflict punishment on her graven images: and through all her land shall groan the deadly wounded.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength; yet from me should destroyers come unto her, saith the Lord. 54 A sound of a painful cry cometh from Babylon, and of a great breach from the land of the Chaldeans;

55 Because the Lord wasteth Babylon, and destroyeth out of her the loud noise; but their waves roar like great waters, the noise of their voice is sent forth;

56 Because the destroyer is come over her, over Babylon, and her mighty men are caught, every one of their bows is broken; for the God of recompenses, the Lord, will surely requite.

57 And I will make drunken her princes, and her wise men, her governors, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not awake again, saith the King, The Lord of hosts is his name.

58 Thus hath said the Lord of hosts, Every one of the broad walls of Babylon shall be utterly overthrown, and her high gates shall be burnt with fire; so that nations shall have labored in vain, and the people for the fire, and so shall they have wearied themselves.

59 The word which Jeremiah the prophet commanded Serayah the son of Neriyah, the son of Machseyah, when he went with Zedekiah the king of Judah unto Babylon in the fourth year of his reign. And this Serayah was chief chamberlain.

60 And Jeremiah wrote down all the evil that should come upon Babylon in one book, namely, all these words that are written concerning Babylon.

61 And Jeremiah said to Serayah, As thou comest to Babylon, see to it, that thou read all these words;

62 And thou shalt say, O Lord, thou thyself hast spoken concerning this place, to cut it off, so that there shall not be in it an inhabitant, either man or beast; but that it shall become a desolate place for ever.

63 And it shall be, when thou hast finished reading this book, that thou shalt bind a stone to it, and throw it into the midst of the Euphrates;

64 And thou shalt say, Thus shall Babylon sink, and shall not rise again from the evil that I will bring upon her: and her people shall be wearied. Thus far are the words of Jeremiah.

JEREMIAH (YIRMEYAHU) CHAPTER 52

1 One and twenty years was Zedekiah old when he became king, and eleven years did he reign in Jerusalem. And his mother's name was Chamutal the daughter of Jeremiah of Libnah.

2 And he did what is evil in the eyes of the Lord, in accordance with all that Jehoyakim had done.

3 For through the anger of the Lord it came to pass against Jerusalem and Judah, till he had cast them out of his presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadrezzar the king of Babylon came, he and all his army, against Jerusalem, and they encamped against it, and built against it works of attack round about.

5 So the city was placed in a state of siege until the eleventh year of king Zedekiah.

6 And in the fourth month, on the ninth day of the month, when the famine was severe in the city, so that there was no bread for the people of the land:

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7 The city was broken in, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was near the king's garden; [while the Chaldeans were round about the city;] and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and they overtook Zedekiah in the plains of Jericho: and all his army was scattered from him.

9 And they caught the king, and they brought him up unto the king of Babylon to Riblah in the land of Chamath: and he called him to account.

10 And the king of Babylon slaughtered the sons of Zedekiah before his eyes: and also all the princes of Judah did he slaughter in Riblah.

11 And the eyes of Zedekiah did he blind; and the king of Babylon bound him with brazen fetters, and carried him to Babylon, and put him in the ward-house till the day of his death.

12 And in the fifth month, on the tenth day of the month, which was the nineteenth year of king Nebuchadrezzar the king of Babylon, came Nebuzaradan, the captain of the guard, [who] served the king of Babylon, unto Jerusalem.

13 And he burnt the house of the Lord, and the king's house: and all the houses of Jerusalem, and all the houses of the great men, did he burn with fire:

14 And all the walls of Jerusalem round about did all the army of the Chaldeans, that were with the captain of the guard, pull down.

15 And certain of the poorest of the people, and the residue of the people that had been left in the city, and the deserters, that had run away to the king of Babylon, and the rest of the multitude, did Nebuzaradan the captain of the guard carry away into exile.

16 But certain of the poorest of the land did Nebuzaradan the captain of the guard leave for vine-dressers and for husbandmen.

17 Also the pillars of copper that were in the house of the Lord, and the bases, and the copper sea that was in the house of the Lord, did the Chaldeans break, and they carried off all their copper to Babylon.

18 And the pots, and the shovels, and the knives, and the bowls, and the spoons, and all the vessels of copper wherewith they used to perform the service, did they take away.

19 And the basins, and the censers, and the bowls, and the pots, and the candlesticks, and the spoons, and the purifying-tubes: of what was of gold the gold, and of what was of silver the silver, did the captain of the guard take away.

20 The two pillars, the one sea, and the twelve copper oxen that served instead of the bases, which king Solomon had made for the house of the Lord: the copper of all these vessels could not be weighed.

21 And as regardeth the pillars, eighteen cubits was the height of each one pillar; and a thread of twelve cubits would compass it; and its thickness was four fingers: it was hollow.

22 And a capital was upon it of copper; and the height of the one capital was five cubits, with network and pomegranates upon the capital round about, all of copper. And the like was the case with the second pillar and the pomegranates.

23 And the pomegranates were ninety and six on every side: all the pomegranates upon the network were one hundred round about.

24 And the captain of the guard took Serayah the chief priest, and Zephanyah the priest second in rank, and the three door-keepers;

25 And out of the city he took a certain court-officer, who had the supervision of the men of war: and seven men of those that had free access to the kings presence, who were found in the city; and the scribe of the chief of the army, who ordered to the army the people of the land; and sixty men of the people of the land, that were found in the midst of the city;

26 And Nebuzaradan the captain of the guard took them, and led them away unto the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Chamath. Thus Judah was carried away into exile out of his own country.

28 This is the people whom Nebuchadrezzar carried away into exile: in the seventh year, three thousand and twenty and three Jews;

29 In the eighteenth year of Nebuchadrezzar from Jerusalem, eight hundred thirty and two persons;

30 In the three and twentieth year of Nebuchadrezzar, did Nebuzaradan the captain of the guard carry away into exile of the Jews seven hundred forty and five persons; all the persons were four thousand and six hundred.

31 And it came to pass in the seven and thirtieth year of the exile of Jehoyachin the king of Judah, in the twelfth month, on the five and twentieth day of the month that Evil-merodach the king of Babylon in the [first] year of his reign lifted up the head of Jehoyachin the king of Judah, and brought him forth out of the prison-house;

32 And he spoke kindly with him, and set his throne above the throne of the kings that were with him in Babylon,

33 And he changed his prison-garments: and he ate bread before him continually all the days of his life.

34 And his allowance was a continual allowance given him by the king, the necessary ration for the day on its day, until the day of his death, all the days of his life.

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THE BOOK OF THE PROPHET EZEKIEL

Hebrew title: Sefer Yekhezkel
Estimated Range of Dating: c. 6th-century B.C.

(The Book of Ezekiel belongs to the Nevi'im (Prophets) and consists of 48 chapters and is the third of the Latter Prophets in the Tanakh and one of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC, although it is the product of a long and complex history and does not necessarily preserve the very words of the prophet.

The visions, and the book, are structured around three themes: (1st) Judgement on Israel (chapters 1–24); (2nd) Judgement on the nations (chapters 25–32); and (3rd) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and Christianity.

In the Chapters 10 and 11, the book contains a vision of God in heaven and describes wheels and strange beings around his throne. In fact, these two chapters deliver the most remarkable descriptions of the entire Hebrew Bible. It has a very technological character and gives the reader the impression that a kind of flying machine is described. Some scholars hold that Ezekiel's vision might be a report and detailed description of a kind of aircraft or, as Erich von Däniken had pointed out, an extraterrestrial spacecraft. NASA engineer Josef F. Blumrich decided to disprove the hypothesis. However, a thorough examination convinced him that Ezekiel might have seen a flying vehicle or spaceship of which he then made detailed drawings of the alien craft.

Descriptions of such vehicles are not entirely unique but can also be found in the Indian Ramayana Epic. In the Ramayana, a "vimana" called vehicle is described as follows: "The Pushpaka Vimana that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent Vimana going everywhere at will ... that chariot resembling a bright cloud in the sky ... and the King [Rama] got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.'" It is the first flying vimana mentioned in existing Hindu texts. With the size of an encyclopaedia, the Ramayana is one of the largest ancient epics in the world. Scholars estimate the age of the text from the 7th to 4th centuries BC. [Ramayana, Elysium Press, Calcutta, 1892]

The book opens with a vision of YHWH. The book moves on to anticipate the destruction of Jerusalem and the Temple, explains this as God's punishment, and closes with the promise of a new beginning and a new Temple.

1. Inaugural vision Ezekiel 1:1–3:2 God approaches Ezekiel as the divine warrior, riding in his battle chariot. The chariot is drawn by four living creatures, each having four faces (those of a man, a lion, an ox, and an eagle) and four wings. Beside each "living creature" is a "wheel within a wheel", with "tall and awesome" rims full of eyes all around. God commissions Ezekiel as a prophet and as a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgement on Jerusalem and Judah and on the nations: God warns of the certain destruction of Jerusalem and of the devastation of the nations that have troubled his people: the Ammonites, Moabites, Edomites and Philistines, the Phoenician cities of Tyre and Sidon, and Egypt.

3. Building a new city: The Jewish exile will come to an end, a new city and new Temple will be built, and the Israelites will be gathered and blessed as never before.

Some of the highlights include:

• The "throne vision", in which Ezekiel sees God enthroned in the Temple among the heavenly host;

• The first "temple vision", in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;

• Images of Israel, in which Israel is seen as a harlot bride, among other things;

• The "valley of dry bones", in which the prophet sees the dead of the house of Israel rise again;

• The destruction of Gog and Magog, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;

• The final temple vision, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, sometimes called the Third Temple, to which God's Shekinah (Divine Presence) has returned.)

EZEKIEL (YEKHEZKEL) CHAPTER 1

1 And it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was in the midst of the exiles by the river Kebar, that the heavens were opened, and I saw divine visions.

2 On the fifth day of the month, which was the fifth year of the exile of king Jehoyachin,

3 Came the word of the Lord expressly unto Ezekiel the son of Buzi, the priest, in the land of the Chaldeans by the river Kebar; and there came upon him there the inspiration of the Lord.

4 And I saw, and behold, a storm-wind came out of the north, a great cloud, and a flaming fire, and a brightness was on it round about; and out of the midst of it was like the glitter of amber, out of the midst of the fire.

5 And out of the midst thereof [I saw] the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

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6 And every one had four faces, and every one of them had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the glitter of burnished copper.

8 And hands of man [were visible] from beneath their wings on their four sides: and their faces and their wings [were alike] on all these four.

9 Their wings were joined one to the other: they turned not about in their going; they went every one in the direction of one of their faces.

10 And the likeness of their faces was the face of a man; and the face of a lion, on the right side for all four of them; and the face of an ox on the left side for all four of them; and the face of an eagle for all four of them.

11 Thus were their faces: and their wings were spread out upward; every one had two joined one to another, and two covered their bodies.

12 And they went every one in the direction of one of his faces: whither the spirit was directed to go, they went; they turned not about in their going.

13 As for the likeness of the living creatures, their appearance was like coals of fire, burning as with the appearance of torches; this [fire] it was which passed along between the living creatures: and a brightness was about the fire, and out of the fire went forth lightning.

14 And the living creatures ran backward and forward like the appearance of a flash of lightning.

15 And I looked on the living creatures, and, behold, there was one wheel upon the earth close by the living creatures, by their four front faces.

16 The appearance of the wheels and their work was like the color of a chrysolite; and all four had one likeness: and their appearance and their work was as though it were a wheel in the middle of a wheel.

17 Toward their four sides they went in their going: they turned not round in their going.

18 As for their circumferences, they were so high that they excited fear: and their felloes were full of eyes round about on all these four.

19 And when the living creatures went, the wheels went near to them: and when the living creatures lifted themselves up from the earth, the wheels lifted themselves up.

20 Whithersoever the spirit was to go, they went; [for] thither was [their] spirit to go: and the wheels lifted themselves up at the same time with them; for the spirit of the living creatures was in the wheels.

21 When those went, these went; and when those stood, these stood; and when those lifted themselves up from the earth, the wheels lifted themselves up at the same time with them; for the spirit of the living creatures was in the wheels.

22 And the likeness of a vault was over the head of the living creatures, [shining] like the glitter of the purest crystal, stretched forth over their heads above.

23 And under the vault their wings were straight, the one toward the other: every one had two, which covered them, and every one had two, which covered them,— [namely,] their bodies.

24 And I heard the sound of their wings, like the sound of great waters, as the voice of the Almighty, when they went, the sound of [their] speech, as the noise of an army: when they stood still, they let down their wings.

25 And there was a voice from the vault that was over their head: when they stood still, they let down their wings.

26 And above the vault that was over their head was like the appearance of a sapphire-stone, the likeness of a throne: and upon the likeness of the throne was a likeness as the appearance of a man above upon it.

27 And I saw as if it were the glitter of amber, as the appearance of fire within it round about, from the appearance of his loins upward; and from the appearance of his loins downward, I saw as it were the appearance of fire, and it had brightness round about.

28 Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about: this was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard the voice of one that spoke.

EZEKIEL (YEKHEZKEL) CHAPTER 2

1 And he said unto me, Son of man, stand up upon thy feet, and I will speak with thee.

2 And a spirit entered into me as he spoke unto me, and it placed me upon my feet, and I heard him that spoke unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to rebellious tribes that have rebelled against me: they and their fathers have transgressed against me, even until this very day.

4 And the children are impudent of face, and obdurate of heart: I send thee unto them; and thou shalt say unto them, Thus hath said the Lord Eternal.

5 And they, whether they will hear, or whether they will forbear, [for they are a rebellious family,] shall yet know that a prophet hath been among them.

6 And thou, son of man,—thou shalt not be afraid of them, and of their words thou shalt have no fear, though they be briers and thorns with thee, and thou dost dwell among scorpions: of their words be not afraid, and at their presence be not dismayed; for they are a rebellious family.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are rebellious.

8 But thou, son of man, hear what I am speaking unto thee, Be not thou rebellious like this rebellious family: open thy mouth, and eat what I give unto thee.

9 And then I looked, and behold, a hand was stretched out toward me; and, lo, a roll-book was therein;

10 And he spread it out before me; and it was written within and without: and there were written therein lamentations, and dirges, and woe.

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EZEKIEL (YEKHEZKEL) CHAPTER 3

1 And he said unto me, Son of man, eat what thou findest: eat this roll, and go, speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat this roll.

3 And he said unto me, Son of man, feed thy belly, and fill thy bowels with this roll that I am giving unto thee. And I ate it; and it was in my mouth like honey in sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For not to a people of an obscure speech and of a difficult tongue art thou sent, but to the house of Israel;

6 Not to many people of an obscure speech and of a difficult tongue, whose words thou canst not understand. Surely, had I sent thee to them, they would truly have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel have a bold forehead, and a hard heart.

8 Behold, I have made thy face strong against their face, and thy forehead strong against their forehead.

9 As an adamant harder than flint have I made thy forehead: thou shalt not fear them, nor shalt thou be dismayed at their presence, though they be a rebellious family.

10 And he said unto me, Son of man, all my words that I will speak unto thee receive in thy heart, and hear [them] with thy ears.

11 And go, get thee to those in exile, unto the children of thy people, and speak unto them, and say unto them, Thus hath said the Lord Eternal: whether they will hear, or whether they will forbear.

12 Then a spirit took me up, and I heard behind me a voice of a great rushing, [saying,] Blessed be the glory of the Lord from his place.

13 [I heard] also the sound of the wings of the living creatures that touched one another, and the sound of the wheels at the same time with them, and the sound of a great rushing.

14 So a spirit lifted me up, and took me away, and I walked in bitterness, in the heat of my spirit, and the inspiration of the Lord was strong upon me.

15 Then came I to the exiles at Tel-abib, who dwelt by the river Kebar, and I remained where they dwelt, and I remained there in a state of confusion among them seven days.

16 And it came to pass at the end of seven days, That the word of the Lord came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: and thou shalt hear the word out of my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou dost not give him warning, and speakest not to warn the wicked from his wicked way, to save his life: the same wicked man shall die through his iniquity; but his blood will I require at thy hand.

19 But thou,—if thou hast warned the wicked, and he turn not from his wickedness, nor from his wicked way: he shall indeed die in his iniquity; but thou hast surely delivered thy soul.

20 Again, When a righteous man do turn from his righteousness, and do what is wrong: then will I lay a stumbling-block before him, [so that] he shall die; yet if thou hast not given him warning, he shall die in his sin, and his acts of righteousness which he hath done shall not be remembered; but his blood will I require from thy hand.

21 But if thou hast truly warned him,—the righteous, that the righteous should not sin, and he doth not sin: he shall surely live, because he attended to the warning, and thou hast surely delivered thy own soul.

22 And the inspiration of the Lord came there over me; and he said unto me, Arise, go forth into the valley, and there will I speak with thee.

23 And I arose, and went forth into the valley; and, behold, there was the glory of the Lord standing, like that glory which I had seen by the river Kebar: and I fell down on my face.

24 Then entered a spirit into me, and placed me upright on my feet, and spoke with me, and said unto me, Go, shut thyself up within thy house.

25 But thou, O son of man, behold, they put ropes upon thee, and bind thee with them, that thou canst not go out among them:

26 And I will let thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not become to them a man who reproveth; for they are a rebellious family. 27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus hath said the Lord Eternal, He that heareth, let him hear; and he that forbeareth, let him forebear; for they are a rebellious family.

EZEKIEL (YEKHEZKEL) CHAPTER 4

1 But thou, O son of man, take thyself a tile, and lay it before thee, and engrave upon it a city, [namely,] Jerusalem:

2 And place around it a siege, and build works of attack against it, and cast up a mound against it; and arrange around it encampments, and place against it battering rams round about.

3 Moreover take thou unto thyself an iron pan, and set it up as a wall of iron between thee and the city: and direct thy face against it, that it may be placed in a state of siege, and lay siege against it. This shall be a sign for the house of Israel.

4 And as for thyself, lie upon thy left side, and lay the iniquity of the house of Israel upon it: [after] the number of the days that thou shalt lie upon it shalt thou bear their iniquity.

5 But as for myself, I lay upon thee the years of their iniquity, after the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast made an end of them, thou shalt lie on thy right side, the second time, and thou shalt bear the iniquity of the house of Judah forty days: a day each for a year, a day for a year do I lay it on thee.

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7 And toward the siege of Jerusalem shalt thou direct thy face with thy arm uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay ropes upon thee, that thou mayest not turn thyself from one side to the other, till thou hast made an end of the days of thy siege.

9 But thou take unto thee wheat, and barley, and beans, and lentiles, and millet, and spelt, and put them in one vessel, and make thyself bread thereof, [after] the number of the days that thou shalt lie upon thy side, three hundred and ninety days, shalt thou eat it.

10 And thy food which thou shalt eat shall be by weight, twenty shekels for every day: from one time to the other time shalt thou eat it.

11 And water shalt thou drink by measure, the sixth part of a hin: from one time to the other time shalt thou drink [it].

12 And in form of a barley-cake shalt thou eat it, and this shalt thou bake with balls of human excrement before their eyes.

13 And the Lord said, Even thus shall the children of Israel eat their bread unclean among the nations whither I will drive them.

14 Then said I, Ah Lord Eternal! behold, my soul hath not been defiled; and that which dieth of itself, or is torn in pieces, have I never eaten from my youth up even until now; and never is flesh of abomination come into my mouth.

15 Then said he unto me, Lo, I have given thee cow's dung instead of human excrement; and thou shalt prepare thy bread thereupon.

16 And he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with anxious care; and they shall drink water by measure, and in confusion;

17 In order that they may want bread and water, and be confounded one with the other, and pine away for their iniquity.

EZEKIEL (YEKHEZKEL) CHAPTER 5

1 And thou, son of man, take unto thyself a sharp sword, a barber's razor shalt thou take for it unto thyself, and cause it to pass over thy head and over thy beard: then take unto thee balances for weighing, and divide the hair.

2 One third part shalt thou burn with fire in the midst of the city, when the days of the siege are completed; and thou shalt take another third part, and smite [it] round about it with the sword; and the other third part shalt thou scatter to the wind: and I will draw out a sword after the same.

3 And take thence a few in number, and tie them up in the corners of thy garment.

4 And from these again shalt thou take some, and cast them into the midst of the fire, and burn them in the fire: therefrom shall a fire go forth unto all the house of Israel.

5 Thus hath said the Lord Eternal, This is Jerusalem, which I had set it in the midst of the nations and countries that are round about her.

6 But she rebelled against my ordinances more wickedly than the nations, and against my statutes, more than the countries that are round about her; for my ordinances they have despised, and as for my statutes, they have not walked in them.

7 Therefore thus hath said the Lord Eternal, Because ye have given yourselves up to evil more than the nations that are round about you, have not walked in my statutes, and have not executed my ordinances, and not even acted according to the ordinances of the nations that are round about you:

8 Therefore thus hath said the Lord Eternal, Behold, I, also I am against thee, and I will execute judgments in the midst of thee before the eyes of the nations.

9 And I will do in thee that which I have never done, and the like of which I will never do any more, because of all thy abominations.

10 Therefore fathers shall devour their children in the midst of thee, and children shall devour their fathers: and I will execute judgments on thee, and I will scatter all thy remnant unto all the winds.

11 Therefore, as I live, saith the Lord Eternal, Surely, because thou hast made unclean my sanctuary with all thy detestable things, and with all thy abominations: therefore will I also diminish [thee]; and my eye shall not show pity, and I also will not spare.

12 A third part of thee shall die through the pestilence, and come through famine to their end in the midst of thee; and another third part shall fall by the sword round about thee; and the other third part will I scatter unto all the winds, and a sword will I draw out after them.

13 Thus shall my anger be accomplished, and I will cause my fury to rest upon them, and I will satisfy myself: and they shall know that I the Lord have spoken it in my zeal, when I have let out all my fury on them.

14 Yea, I will render thee a ruin, and a disgrace among the nations that are round about thee, before the eyes of every one that passeth by.

15 And she shall be a disgrace and a taunt, a warning and an astonishment unto the nations that are round about thee, when I execute judgments on thee in anger and in fury and in furious chastisements,—I the Lord have spoken it,—

16 When I send out among them the dreadful arrows of famine, which [ever] were the cause of destruction, which I will send out to destroy you; and I will increase the famine upon you, and will break unto you the staff of bread:

17 So will I let loose over you famine and wild beasts, and they shall make thee childless; and pestilence and blood shall pass through thee; and the sword will I bring over thee. I the Lord have spoken it.

EZEKIEL (YEKHEZKEL) CHAPTER 6

1 And the word of the Lord came unto me, saying,

2 Son of man, set thy face against the mountains of Israel, and prophesy against them,

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3 And thou shalt say, O mountains of Israel, hear ye the word of the Lord Eternal! Thus hath said the Lord Eternal to the mountains, and to the hills, to the brooks, and to the valleys, Behold, I, even I, will bring over you the sword, and I will destroy your high-places.

4 And your altars shall be made desolate, and your sun-images shall be broken: and I will cause your slain ones to fall before your idols.

5 And I will lay the carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid in ruins, and the high-places shall be made desolate; in order that your altars may be laid in ruins and made desolate, and your idols may be broken and annihilated, and your sun-images may be cut down, and your works may be blotted out.

7 And the slain shall fall in the midst of you: and ye shall know that I am the Lord.

8 Yet will I leave [some]; that ye shall have some that escape the sword among the nations, when ye shall be scattered in the [various] countries.

9 And those of you that escape shall remember me among the nations among whom they shall have been carried captive, when I shall have broken their licentious heart, which had departed from me, even with their eyes, which were gone astray after their idols: and they shall loathe themselves on account of the evil deeds which they have committed with all their abominations.

10 And they shall know that I am the Lord: not for naught have I spoken that I would do unto them this evil.

11 Thus hath said the Lord Eternal, Strike thy hands together, and stamp with thy foot, and say, Alas for all the dreadful abominations of the house of Israel! who will have to fall by the sword, by the famine, and by the pestilence.

12 He that is afar off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I let out all my fury on them.

13 And ye shall know that I am the Lord, when their slain ones shall lie in the midst of their idols round about their altars, on every high hill, upon all the tops of the mountains, and under every green tree, and under every thick-branched oak,— places where they presented sweet savor to all their idols.

14 And I will stretch out my hand over them, and I will render the land desolate and waste, more than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord.

EZEKIEL (YEKHEZKEL) CHAPTER 7

1 And the word of the Lord came unto me, saying,

2 And thou, son of man, thus hath said the Lord Eternal concerning the land of Israel, There is an end! the end is coming over the four corners of the land.

3 Now cometh the end over thee, and I will let loose my anger against thee, and will judge thee according to thy ways, and I will lay upon thee all thy abominations.

4 And my eye shall not show pity upon thee, and I will not spare thee; for thy own ways will I lay upon thee, and thy abominations shall come in the midst of thee: and ye shall know that I am the Lord.

5 Thus hath said the Lord Eternal, An evil, a peculiar evil, behold, is coming.

6 An end is coming, there is coming the end: it waketh up against thee; behold, [the evil] cometh.

7 The evil decree is come against thee, O thou inhabitant of the land: the time is come, near is the day of tumult, and not the joyful call on the mountains.

8 Now will I in a short time pour out my fury over thee, and I will let out all my anger against thee, and I will judge thee according to thy ways, and I will lay upon thee all thy abominations.

9 And my eye shall not show pity, and I will not spare: according to thy ways will I lay [evil] on thee, and thy abominations shall come in the midst of thee: and ye shall know that I am the Lord that smiteth.

10 Behold the day, behold, it is coming; the evil decree is gone forth; the staff hath blossomed, presumption hath budded;

11 The violence is grown up into the staff of wickedness: nothing is left of them, and nothing of their multitude, and nothing of theirs; and there shall be no lamenting for them.

12 The time is coming, the day occurreth; let the buyer not rejoice, and let the seller not mourn; for wrath is against all her multitude.

13 For the seller shall not return to that which is sold, although their soul were yet alive; for the vision is against all her multitude; no one shall return; but the soul of every one is fastened to his iniquity, they do not strengthen themselves [to repent].

14 They have blown the cornet, every one maketh himself ready; but no one goeth to the battle; for my wrath is against all her multitude.

15 The sword is without, and the pestilence and the famine are within: he that is in the field shall die by the sword; and he that is in the city, him shall famine and pestilence devour.

16 But they that escape of them shall escape, and they shall be on the mountains like the doves of the valleys, all of which are moaning, every one in his iniquity.

17 All hands become feeble, and all knees go into water.

18 And people gird themselves with sackcloth, and shuddering covereth them: and upon all faces there is shame, and upon all their heads there is baldness.

19 Their silver shall they cast into the streets, and their gold shall be as though it were unclean: their silver and their gold shall not be able to deliver them on the day of the wrath of the Lord; they shall not satisfy their souls, and not fill their bowels; because it was the stumbling-block for their iniquity.

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20 And as for the beauty of his ornament, which he had instituted for [their] pride: even therein did they make the images of their abominations, their detestable things; therefore have I rendered it unclean for them.

21 And I will give it up into the hands of the strangers for a prey, and to the wicked of the earth for a spoil: and they shall pollute it.

22 And I will turn away my face from them, and they shall pollute my place where I dwelt in secret; and therein shall barbarians enter and pollute it.

23 Make chains; for the land is full of blood-guiltiness, and the city is full of violence.

24 Therefore will I bring the worst of nations, and they shall take possession of their houses: I will also cause the pride of the mighty to cease; and their holy places shall be polluted.

25 Destruction cometh: and they will seek peace, but there shall be none.

26 Mishap shall come upon mishap, and report shall be spread upon report: and then will they seek a vision from the prophet; but the law shall be lost from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with distress, and the hands of the people of the land shall be powerless: after their way will I do unto them, and according to their own manners will I judge them; and they shall know that I am the Lord.

EZEKIEL (YEKHEZKEL) CHAPTER 8

1 And it came to pass in the sixth year, in the sixth month, on the fifth day of the month, that I was sitting in my house, and the elders of Judah were sitting before me; and there fell upon me there the inspiration of the Lord Eternal.

2 And I saw, and, behold, there was a likeness similar to the appearance of fire; from the appearance of his loins downward, it was fire; and from his loins upward, it was similar to the appearance of a bright light, like the glitter of amber.

3 And he stretched forth the form of a hand, and took me by the locks of my head; and a spirit bore me between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to wrath.

4 And, behold, there was the glory of the God of Israel, like the appearance which I had seen in the valley.

5 And he said unto me, Son of man, do but lift up thy eyes in the direction toward the north. So I lifted up my eyes in the direction toward the north, and behold northward at the gate of the altar [there was] this image of jealousy at the entrance.

6 Then said he unto me, Son of man, seest thou what they are doing? great abominations are they that the house of Israel commit here, to make me go far away from my sanctuary; but thou shalt yet see still other great abominations.

7 And he brought me to the door of the court: and I looked, and behold there was a hole in the wall.

8 Then said he unto me, Son of man, do break [an opening] in the wall: and I broke [an opening] in the wall, and, behold, there was a door.

9 And he said unto me, Go in, and see the wicked abominations which they are doing here.

10 So I went in and saw; and behold there was every form of creeping things, and cattle, abominations, and all the idols of the house of Israel, engraven upon the wall all round about.

11 And seventy men of the elders of the house of Israel, and Yaazanyahu the son of Shaphan standing in the midst of them, were standing before them, and every man had his censer in his hand; and a thick curling cloud of incense was ascending upward.

12 Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel are doing in the dark, every man in his image-chambers? for they say, The Lord seeth us not: the Lord hath forsaken the earth.

13 And he said unto me, Thou shalt yet again see still other great abominations that they are doing.

14 And he brought me to the entrance of the gate of the Lord's house which was on the north side: and, behold, there sat the women weeping for Thammuz.

15 Then said he unto me, Hast thou seen this, O son of man? Thou shalt yet again see still other greater abominations than these.

16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they were prostrating themselves eastward to the sun.

17 Then said he unto me, Hast thou seen this, O son of man? Is it too light a thing for the house of Judah to commit the abominations which they commit here? for they have filled the land with violence, and they constantly repeat to provoke me to anger; and, lo, they stretch forth the branch to their nose.

18 Therefore I also will deal in fury; my eye shall not look with pity, and I will not spare: and though they call before my ears with a loud voice, will I still not hear them.

EZEKIEL (YEKHEZKEL) CHAPTER 9

1 And he called before my ears with a loud voice, saying, Let those come near that have charge to punish the city, and every man with his destroying weapon in his hand.

2 And, behold, six men came from the direction of the upper gate, which is turned toward the north, and every man with his weapon of destruction in his hand; and one man in the midst of them was clothed in linen, with a writer's materials by his side: and they went in, and placed themselves beside the copper altar.

3 And the glory of the God of Israel ascended up from the cherub, whereupon it had been, to the threshold of the house.

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And he called to the man clothed in linen, who had the writer's materials by his side.

4 And the Lord said unto him, Pass through the midst of the city, through the midst of Jerusalem, and inscribe a mark upon the foreheads of the men who sigh and who complain because of all the abominations which are done in the midst of it.

5 And to the others he said before my ears, Pass ye through the city after him, and smite: let your eye not look with pity, and do not spare;

6 The aged, youth, and virgin, and little children, and women shall ye slay and destroy; but come not near any man upon whom the mark is; and at my sanctuary shall ye begin. Then they began with the ancient men who were before the house.

7 And he said unto them, Make unclean the house, and fill the courts with the slain: go forth. And they went forth, and they smote in the city.

8 And it came to pass, while they were smiting them, and I alone was left, that I fell upon my face, and cried out, and said, Ah Lord Eternal! wilt thou destroy all the residue of Israel when thou pourest out thy fury over Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and of Judah is exceedingly great, and the land is full of blood-guiltiness, and the city full of injustice; for they have said, The Lord hath forsaken the land, and the Lord seeth not.

10 And as for me also, my eye shall not look with pity, and I will not spare; but I will bring their course upon their own head.

11 And, behold, the man clothed in linen, who had the writing materials by his side, brought back word, saying, I have done according to all that thou hast commanded me.

EZEKIEL (YEKHEZKEL) CHAPTER 10

1 Then I saw, and, behold, on the vault that was above the head of the cherubim, there appeared over them something like a sapphire stone, something similar in appearance to the likeness of a throne.

2 And he said unto the man clothed in linen, and said, Go in between the wheels, under the cherub, and fill thy hands with coals of fire from between the cherubim, and throw [them] over the city. And he went in before my eyes.

3 Now the cherubim were standing on the right side of the house, when the man went in: and the cloud filled the inner court.

4 Then the glory of the Lord rose upward from the cherub, toward the threshold of the house: and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

5 And the sound of the wings of the cherubim was heard as far as the outer court, like the voice of the Almighty God when he speaketh.

6 And it came to pass, when he commanded the man clothed in linen, saying, Take fire from between the wheels, from between the cherubim, that he went in, and stood beside the wheel.

7 And the one cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and lifted it up, and placed it into the hands of the one clothed in linen; who took it, and went out.

8 And there became visible on the cherubim the form of a man's hand beneath their wings.

9 And I saw, and, behold, there were four wheels by the cherubim, one wheel by the one cherub, and another wheel by the other cherub: and the appearance of the wheels was like the glitter of a chrysolite stone.

10 And as for their appearances, the whole four had one likeness, as if a wheel were in the midst of another wheel.

11 In their going, they went toward their four sides, they turned not round in their going; but to the place whither the head was turned they followed it, they turned not round in their going.

12 And their whole body, and their back, and their hands, and their wings, as also the wheels, were full of eyes round about, [even] the wheels that belonged to all four of them.

13 As for the wheels, they were called Galgal before my ears.

14 And every one had four faces: the one face was the face of a cherub, and the second face was the face of a man, and the third face was the face of a lion, and the fourth the face of an eagle.

15 And the cherubim lifted themselves up. This is the living creature that I saw by the river Kebar.

16 And when the cherubim went forward, the wheels went close by them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also did not turn away from beside them.

17 When those halted, these halted; and when those lifted themselves up, these lifted themselves up with them; for the spirit of the living creature was in them.

18 And the glory of the Lord went forth from off the threshold of the house, and halted over the cherubim.

19 And the cherubim lifted up their wings, and mounted up from the earth before my eyes as they went forth, and the wheels at the same time with them, and halted at the entrance of the east gate of the house of the Lord: and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river Kebar; and I understood that they were cherubim.

21 Every one had four faces apiece, and every one had four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same as the faces which I had seen by the river Kebar, their appearances and themselves: they went every one in the direction of his face.

EZEKIEL (YEKHEZKEL) CHAPTER 11

1 And a spirit bore me up, and brought me unto the east gate of the house of the Lord, which looketh eastward: and behold, there were at the entrance of the gate five and twenty

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men; and I saw in the midst of them Yaazanyah the son of 'Azzur, and Pelatyahu the son of Benayahu, princes of the people.

2 Then said he unto me, Son of man, these are the men that devise wickedness, and give evil counsel in this city;

3 Who say, [The evil] is not near; so let us build houses: this [city] is the pot, and we are the flesh.

4 Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the Lord fell upon me, and said unto me, Speak, Thus hath said the Lord, Thus have ye said, O house of Israel; and whatever cometh into your mind, do I know full well.

6 Ye have multiplied those slain by you in this city, and ye have filled its streets with the slain.

7 Therefore thus hath said the Lord Eternal, Those slain by you whom ye have struck down in the midst of it, —they are the flesh, and this place is the pot; but you are to be removed out of the midst of it.

8 The sword have ye feared: and the sword will I bring over you, saith the Lord Eternal.

9 And I will remove you out of the midst of it, and I will give you up into the hand of strangers, and will execute punishments among you.

10 By the sword shall ye fall; on the boundary of Israel will I judge you: and ye shall know that I am the Lord.

11 This place shall not be unto you as a pot, so that you should be as flesh in the midst of it; but on the boundary of Israel will I judge you.

12 And ye shall know that I am the Lord: because in my statutes have ye not walked, and my ordinances have ye not executed; but ye have done after the ordinances of the nations that are round about you.

13 And it came to pass, as I was prophesying, that Pelatyahu the son of Benayah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord Eternal! wilt thou make a full end of the remnant of Israel?

14 Then came the word of the Lord unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and the whole house of Israel altogether, are they unto whom the inhabitants of Jerusalem have said, Remain you far from the Lord: unto us is this land given for a possession.

16 Therefore say, Thus hath said the Lord Eternal, Although I have removed them far away among the nations, and although I have scattered them among the countries: yet will I be to them as a minor sanctuary in the countries whither they are come.

17 Therefore say, Thus hath said the Lord Eternal, I will both gather you from the people, and assemble you out of the countries whether ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall remove all its detestable things, and all its abominations out of it.

19 And I will give them one single heart, and a new spirit will I put within you; and I will remove the heart of stone out of their body, and I will give unto them a heart of flesh:

20 In order that they may walk in my statutes, and keep my ordinances, and do them; and they shall be unto me for a people, and I will indeed be unto them for a God.

21 But as for those whose heart walketh after the heart of their detestable things and their abominations, their way do I bring upon their own head, saith the Lord Eternal.

22 Then did the cherubim lift up their wings, and the wheels at the same time with them; and the glory of the God of Israel was over them above.

23 And the glory of the Lord ascended from the midst of the city, and halted upon the mount which is on the east side of the city.

24 But a spirit bore me up, and brought me into Chaldea, to those in exile, in the appearance through the spirit of God: and then ascended away from me the appearance which I had seen.

25 Then did I speak unto those in exile all the things that the Lord had shown me.

EZEKIEL (YEKHEZKEL) CHAPTER 12

1 The word of the Lord came unto me, saying,

2 Son of man, in the midst of a rebellious family art thou dwelling, who have eyes to see, and see not; who have ears to hear, and hear not; for they are a rebellious family.

3 But thou, O son of man, prepare for thyself vessels for going into exile, and wander away by day before their eyes; and thou shalt wander away from thy place to another place before their eyes: perhaps they may become aware that they are a rebellious family.

4 Then shalt thou carry forth thy vessels, like vessels of exile, by day before their eyes: and thou shalt go forth at evening before their eyes, as they do that go forth into exile.

5 Before their eyes break a hole through the wall, and carry [them] through it.

6 Before their [eyes] shalt thou bear them upon thy shoulders, in the dark shalt thou carry them forth: thy face shalt thou cover, that thou mayest not see the ground; for as a token have I set thee unto the house of Israel.

7 And I did so as I had been commanded; my vessels I carried forth by day, like vessels of exile, and in the evening I broke a hole for myself through the wall with my hand: in the dark I brought them forth, and I bore them upon my shoulder before their eyes.

8 And the word of the Lord came unto me in the morning, saying,

9 Son of man, have not the house of Israel, the rebellious family, said unto thee, What doest thou?

10 Say thou unto them, Thus hath said the Lord Eternal, For the prince in Jerusalem is the doom, and for all the house of Israel, [and those] that are in the midst of them.

11 Say, I am your token; just as I have done, so shall it be done unto them: into exile, into captivity, shall they wander.

12 And the prince that is among them shall bear upon his shoulder in the dark, and shall go forth; through the wall shall they break a hole to carry [things] through it: his face

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shall he cover up, that he may not see the ground with his eyes.

13 And I will spread out my net over him, and he shall be caught in my snare: and I will bring him to Babylon into the land of the Chaldeans; yet shall he not see it, and there shall he die.

14 And all that are round about him, those who assist him, and all the wings of his armies will I disperse toward every wind; and the sword will I draw out after them.

15 And they shall know that I am the Lord, when I scatter them among the nations, and disperse them in the countries.

16 But I will leave of them men few in number from the sword, from the famine, and from the pestilence: in order that they may relate all their abominations among the nations whither they shall have come; and they shall know that I am the Lord.

17 And the word of the Lord came to me, saying,

18 Son of man, thy bread shalt thou eat with quaking, and thy water shalt thou drink with trembling and with anxious care.

19 And thou shalt say unto the people of the land, Thus hath said the Lord Eternal concerning the inhabitants of Jerusalem, [and] concerning the land of Israel, Their bread shall they eat with anxious care, and their water shall they drink with confusion, for the cause that her land will be desolate, deprived of its plenteousness because of the violence of all those that dwell therein.

20 And the cities that are inhabited shall be laid in ruins, and the land shall be made desolate: and ye shall know that I am the Lord.

21 And the word of the Lord came unto me, saying,

22 Son of man, what sort of proverb is that which ye have in the land of Israel, saying, The days are lasting long, and lost is every vision?

23 Therefore say unto them, Thus hath said the Lord Eternal, I will cause this proverb to cease, and they shall no more use it as a proverb in Israel; but speak unto them, The days are coming nigh, and the word of every vision.

24 For there shall be no more any false vision and a deceptive divination within the house of Israel.

25 For I am the Lord,—I do speak, and whatever word I do speak shall be done; it shall not be delayed any more; for in your days, O rebellious family, will I speak the word, and I will execute it, saith the Lord Eternal.

26 And the word of the Lord came to me, saying,

27 Son of man, behold, the house of Israel say, The vision that he foreseeth is for distant days, and for times that are far off doth he prophesy.

28 Therefore say unto them, Thus hath said the Lord Eternal, There shall not be delayed any more one of all my words; but whatever word I do speak shall be done, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 13

1 And the word of the Lord came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto those that prophesy out of their own heart, Hear ye the word of the Lord:

3 Thus hath said the Lord Eternal, Woe unto the scandalous prophets, that follow their own spirit, without having seen any thing!

4 Like foxes among the ruins have been thy prophets, O Israel!

5 Ye did not go up into the breaches, nor did ye make a fence around the house of Israel to stand in the battle on the day of the Lord.

6 They saw falsehood and lying divination, they who say, “The Lord saith,” when the Lord had not sent them; and yet they made others hope for the fulfillment of the word.

7 Had ye not seen a false vision, and had ye not said a lying divination? and ye say, “The Lord saith,” when I have not spoken.

8 Therefore thus hath said the Lord Eternal, Whereas ye have spoken falsehood, and have seen lies: therefore, behold, I am against you, saith the Lord Eternal.

9 And my hand shall be against the prophets that see falsehood, and that divine lies; in the secret council of my people shall they not be, and in the register of the house of Israel shall they not be written, and into the land of Israel shall they not come: and ye shall know that I am the Lord Eternal.

10 Because, even because they have seduced my people, saying, “Peace,” when there was no peace: and [my people] build a protecting wall, and lo, they plaster it with unadhesive mortar.

11 Say unto those who plaster it with unadhesive mortar, that it shall fall: there cometh an overflowing rain-shower; and ye, O great hailstones, shall fall; and a storm- wind shall rend it.

12 And, lo, the wall is fallen down; will it not now be said unto you, Where is the plastering wherewith ye have plastered?

13 Therefore thus hath said the Lord Eternal, I will even rend it with storm-winds in my fury; and an overflowing rain-shower shall come in my anger, with great hailstones in my fury to destroy it.

14 And I will pull down the wall that ye have plastered with unadhesive mortar, and I will cast it down to the ground, so that the foundation thereof shall be laid open; and it shall fall, and ye shall be destroyed in the midst of it: and ye shall know that I am the Lord.

15 Thus will I let out all my wrath upon the wall, and upon those that have plastered it with unadhesive mortar; and I will say unto you, Gone is the wall, and gone are they that plastered it;

16 [Namely,] the prophets of Israel who prophesy concerning Jerusalem, and who see for her a vision of peace, when there is no peace, saith the Lord Eternal.

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17 But, thou son of man, set thy face against the daughters of thy people, who prophesy out of their own heart: and prophesy against them,

18 And say, Thus hath said the Lord Eternal, Woe to the women that sew bolsters together for the armpits of all, and make cushions for the head of every stature, to hunt souls! Will ye hunt the souls of my people, that ye may keep your own soul alive?

19 And ye profane me among my people for handfuls of barley and for bits of bread, to slay the souls that should not die, and to keep alive the souls that should not live, by your lying to my people that listen to lies!

20 Therefore thus hath said the Lord Eternal, Behold, I am against your bolsters, whereon ye hunt the souls that they may flutter [in your net], and I will tear them away from your arms; and I will let the souls go free, even the souls that ye hunt that they may flutter [in your net.]

21 And I will tear away your cushions, and deliver my people out of your hand, and they shall be no more in your hand to be hunted: and ye shall know that I am the Lord.

22 Because ye grieve the heart of the righteous with falsehood, when I have not given him pain; and strengthen the hands of the wicked, so that he should not return from his wicked way, through which he might live.

23 Therefore shall ye see no more falsehood, and tell no more divinations; and I will deliver my people out of your hand: and ye shall know that I am the Lord.

EZEKIEL (YEKHEZKEL) CHAPTER 14

1 Then came there unto me certain men of the elders of Israel, and sat down before me.

2 And the word of the Lord came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and the stumbling- block of their iniquity have they placed before their faces: shall I in any wise let myself be inquired of by them?

4 Therefore speak with them and say unto them, Thus hath said the Lord Eternal, Whatever man it be of the house of Israel that setteth up his idols in his heart, and layeth the stumbling-block of his iniquity before his face, and cometh to the prophet: I the Lord will answer him, although he cometh with the multitude of his idols;

5 In order that I may grasp the house of Israel by their heart, those who are separated from me through all their idols.

6 Therefore say unto the house of Israel, Thus hath said the Lord Eternal, Return, and cause [your heart] to turn away from your idols: and from all your abominations turn away your faces.

7 For whatever man it be of the house of Israel, or of the stranger that sojourneth in Israel, that separateth himself from me, and setteth up his idols in his heart, and layeth the stumbling-block of his iniquity before his face, and then cometh to the prophet to inquire through him of me: I the Lord will answer him through my word;

8 And I will set my face against that man, and will make him an astonishment for a sign and for proverbs, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

9 And when the prophet suffereth himself to be deceived, and he speaketh a word: I the Lord have suffered that prophet to be deceived: and I will stretch out my hand against him, and will destroy him from the midst of my people Israel.

10 And they shall bear their guilt: as the guilt of the inquirer is, so shall the guilt of the prophet be;

11 In order that the house of Israel may go no more astray by not following me, and not pollute themselves any more with all their transgressions; but that they may become unto me a people, and I may be unto them a God, saith the Lord Eternal.

12 And the word of the Lord came unto me, saying,

13 Son of man, if a land should sin against me by trespassing grievously, and I stretch out my hand against it, and break unto it the staff of bread, and send out famine against it, and cut off from it man and beast;

14 And if there be these three men, Noah, Daniel, and Job, in the midst of it: these through their righteousness should save but their own soul; saith the Lord Eternal.

15 If I cause wild beasts to pass through the land, and they depopulate it, and it becometh desolate, without any one to pass through because of the beasts:

16 These three men [if they were] in it, as I live, saith the Lord Eternal, should not save either sons or daughters: they only should be saved, but the land should be made desolate.

17 Or, if I should bring a sword over that land, and say, The sword shall pass through the land, and I cut off from it man and beast;

18 And if these three men should be in it: as I live, saith the Lord Eternal, they should not save either sons or daughters, but they alone should be saved.

19 Or, if I should send out the pestilence against that land, and pour out my fury over it in blood, to cut off from it man and beast;

20 And if Noah, Daniel, and Job, should be in the midst of it: as I live, saith the Lord Eternal, they should not save either son or daughter; they through their righteousness should save their own soul.

21 For thus hath said the Lord Eternal, Although I send my four dreadful means of punishment over Jerusalem, the sword, and the famine, and the wild beasts, and the pestilence, to cut off from it man and beast:

22 Still, behold, there are left therein some that escape who shall be carried forth, both sons and daughters; behold, they are coming forth unto you, and ye will see their way and their doings; and then will ye be comforted concerning the evil that I have brought upon Jerusalem, yea, concerning all that I have brought upon it;

23 And they will comfort you, when ye see their way and their doings; and ye shall know that I have not done without cause all that I have executed in it, saith the Lord Eternal.

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EZEKIEL (YEKHEZKEL) CHAPTER 15

1 And the word of the Lord came unto me, saying,

2 Son of man, What shall become of the wood of the vine more than of any other wood, of the branch which was standing among the trees of the forest?

3 Can wood be taken therefrom to employ it for any work? or will men take from it a pin to hang thereon any vessel?

4 Behold, if it be given up to the fire to be consumed,—[and] the fire have consumed both its ends, and the middle of it be scorched; will it be fit for any work?

5 Behold, when it was yet entire, it could not be employed for any work: how much more [must this be] when the fire hath consumed it, and it is scorched,—and shall it yet be employed for any work?

6 Therefore thus hath said the Lord Eternal, As the wood of the vine among the trees of the forest, which I have given up to the fire to be consumed: so do I give up the inhabitants of Jerusalem.

7 And I will set my face against them: from the fire have they gone forth, yet the fire shall devour them; and ye shall know that I am the Lord, when I set my face against them.

8 And I will render the land a desert; because they have committed a trespass, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 16

1 And the word of the Lord came unto me, saying,

2 Son of man, make known unto Jerusalem her abominations,

3 And thou shalt say, Thus hath said the Lord Eternal unto Jerusalem, Thy origin and thy birth are out of the land of Canaan: thy father was an Emorite, and thy mother a Hittite.

4 And as for thy birth, on the day thou wast born thy navel was not cut, nor wast thou washed in water to he cleansed; and thou wast not rubbed with salt, nor wrapt in swaddling clothes.

5 No eye looked with pity on thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out on the open field, with a loathing of thy body, on the day that thou wast born.

6 But I passed then by thee, and I saw thee stained with thy own blood, and I said unto thee, In thy blood, live; yea, I said unto thee, In thy blood, live.

7 Myriads, like the vegetation of the field, did I make of thee, and thou didst increase and become great, and thou attainedst the highest attractions: with thy breasts developed, and thy hair full grown; but thou wast still naked and bare.

8 But I passed then by thee, and saw thee, and, behold, thy time was the time of love; and I spread the skirt of my garment over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Eternal, and thou becamest mine.

9 Then did I bathe thee with water, yea, I thoroughly washed away thy blood from thee; and I anointed thee with oil.

10 I clothed thee also with broidered work, and made thee shoes of badger's skin, and I placed on thy head a turban of fine linen, and I covered thee with silk.

11 And I decked thee with ornaments, and I placed bracelets upon thy hands, and a chain around thy neck.

12 And I placed a ring on thy nose, and earrings in thy ears, and a crown of splendor on thy head.

13 Thus wast thou ornamented with gold and silver; and thy garments were of fine linen, and silk, and broidered work; fine flour, and honey, and oil didst thou eat: and thou wast exceedingly beautiful, and thou didst succeed to acquire dominion.

14 And thy fame went forth among the nations because of thy beauty; for it was perfect through my glorious ornament, which I had put upon thee, saith the Lord Eternal.

15 But thou didst trust in thy beauty, and play the harlot because of thy fame, and lavish thy lewd caresses on every one that passed by—on him they were bestowed.

16 And thou didst take from thy garments, and deck thee high-places with divers colors, and play the harlot thereupon: never should the like come to pass, and never should it be so.

17 And thou didst take thy elegant ornaments of my gold and of my silver, which I had given thee, and make for thyself male images, and play the harlot with them;

18 And thou didst take thy broidered garments, and cover them: and my oil and my incense didst thou place before them.

19 And my bread which I had given thee, fine flour, and oil, and honey, which I had let thee eat, even this didst thou set before them for a sweet savour: yes, so was it, saith the Lord Eternal.

20 And thou didst take thy sons and thy daughters, whom thou hadst born unto me, and didst slaughter these unto them to be devoured; [but] were thy acts of lewdness not yet enough?

21 That thou didst slay my children, and give them up to cause them to pass through the fire for them?

22 And in all thy abominations and thy acts of lewdness thou didst not remember the days of thy youth, when thou wast naked and bare, when thou wast stained with thy blood.

23 And it came to pass after all thy wickedness,—[woe, woe unto thee! saith the Lord Eternal;]—

24 That thou didst build unto thyself eminences, and make thyself elevations in every street.

25 On the corner of every road didst thou build thy elevations, and make thy beauty abominable, and spread out thy feet to every one that passed by, and multiply thy acts of lewdness.

26 And thou didst play the harlot with the Egyptians, thy neighbors, with large limbs, and multiply thy acts of lewdness, to provoke me to anger.

27 And, behold, I stretched out my hand over thee, and diminished thy stated portion; and I gave thee up unto the will of those that hate thee, the daughters of the Philistines, who were made to blush for thy incestuous course.

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28 Then didst thou play the harlot with the sons of Asshur, because thou wast unsatiable: yea, thou didst play the harlot with them, and wast even then not satisfied.

29 And thou didst multiply thy lewdness with the traders' land as far as Chaldea; and even with this wast thou not satisfied.

30 How very corrupt is thy heart, saith the Lord Eternal, seeing thou didst all these things, deeds of an abandoned lewd woman;

31 Seeing that thou didst build thy eminences at the corner of every road, and make thy elevations in every street; and wast not like a harlot, as thou scornedst the wages.

32 O thou adulterous wife! who, while bound to her husband, receiveth strangers!

33 Unto all harlots they give presents; but thou hast given thy presents to all thy lovers, and hast bribed them, that they might come unto thee from every side in thy acts of lewdness.

34 And the reverse was the case with thee from [other] women in thy acts of lewdness, that men did not follow thee to seek thy lewd caresses; and because thou gavest the wages, and no wages were given thee: so was it the reverse with thee.

35 Therefore, O harlot, hear the word of the Lord!

36 Thus hath said the Lord Eternal, Whereas thy wealth was squandered, and thy nakedness was uncovered through thy lewd acts with thy lovers, and with all thy abominable idols, and for the blood of thy children, whom thou didst give unto them:

37 Therefore, behold, I will gather all thy lovers, whom thou hast given pleasure, and all whom thou hast loved, together with all whom thou hast hated,—yea, I will gather them all round about thee, and will uncover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as adulteresses and women that shed blood are judged; and I will bring upon thee the blood of fury and jealousy.

39 And I will also give thee up into their hand, and they shall pull down thy eminences, and shall break down thy elevations; and they shall strip thee of thy clothes, and they shall take thy elegant ornaments, and leave thee naked and bare.

40 And they shall bring up against thee an assembly, and they shall stone thee with stones, and thrust thee through with their swords;

41 And they shall burn thy houses with fire, and execute punishments on thee before the eyes of many women: and I will cause thee to cease from being a harlot, and also the wages [of sin] shalt thou not give any more.

42 And then will I assuage my fury on thee, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because that thou didst not remember the days of thy youth, but didst irritate me with all these things: behold, therefore I also will bring thy course upon thy head, saith the Lord Eternal, and thou shalt no more commit incest with all thy [other] abominations.

44 Behold, every one that speaketh in proverbs shall use this proverb against thee, saying, As the mother is, so is her daughter.

45 Thou art thy mother's daughter, loathing her husband and her children; and thou art the sister of thy sisters, who have loathed their husbands and their children: your mother was a Hittite, and your father an Emorite.

46 And thy elder sister is Samaria, she with her daughters, that dwelleth at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Sodom with her daughters.

47 Yet not even in their ways didst thou walk, nor act according to their abominations: as though this were quite too little, and thou wast more corrupt than they in all thy ways.

48 As I live, saith the Lord Eternal, Sodom thy sister, she with her daughters, hath not done as thou hast done, thou with thy daughters.

49 Behold, this was the iniquity of thy sister Sodom: Pride, abundance of food, and prosperous security were hers and her daughters'; but the hand of the poor and needy did she not strengthen.

50 And they became haughty, and committed abominations before me: therefore did I remove them when I saw their course.

51 And Samaria hath not committed even the half of thy sins; but thou didst multiply thy abominations more than they; and thou hast justified thy sisters through all thy abominations which thou hast done.

52 Bear then thou also thy own confusion, which thou didst adjudge unto each of thy sisters; through thy sins, which thou hast committed more abominably than they, are they made more righteous than thou: therefore thou also—be ashamed, and bear thy confusion, since thou hast justified thy sisters.

53 And I will bring back again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of the captives in the midst of them:

54 In order that thou mayest bear thy confusion, and mayest be confounded because of all that thou hast done, when thou art a comfort unto them.

55 And thy sisters, Sodom and her daughters, shall return to their former state, and Samaria and her daughters shall return to their former state, and thou and thy daughters shall return to your former state.

56 And was not thy sister Sodom a report in thy mouth in the days of thy pride,

57 Before yet thy wickedness was discovered, as at the time of the reproach of the daughters of Syria, and all those round about her, the daughters of the Philistines, who taunted thee on all sides?

58 Thy incest and thy abominations,—thou thyself hadst to bear them, saith the Lord.

59 For thus hath said the Lord Eternal, I will even deal with thee as thou hast done, thou who hast despised the oath by breaking the covenant.

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60 Nevertheless will I indeed remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 And thou shalt then remember thy ways, and be confounded, when thou receivest thy sisters, both those that are older than thou and younger than thou: and I will give them unto thee for daughters, though not because thou wast faithful to the covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the Lord:

63 In order that thou mayest remember, and feel ashamed, and never open thy mouth any more because of thy confusion, when I forgive thee for all that thou hast done, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 17

1 And the word of the Lord came unto me, saying,

2 Son of man, put forth a riddle, and propound a parable unto the house of Israel;

3 And say, Thus hath said the Lord Eternal, The great eagle with large wings, long winged, full of feathers, who is rich in many colors, came unto the Lebanon, and took the highest branch of the cedar:

4 The topmost of its young twigs did he crop off, and carry it into the traders' land; and he set it in a city of merchants.

5 And he took some of the seed of the land, and planted it in a fruitful field: he placed it by great waters, he transplanted it among the willow-trees.

6 And it grew, and became a trailing vine of low stature, the tendrils of which should turn toward him, and the roots of which should be under him: so it became a vine, and brought forth branches, and sent out shoots.

7 There was also another great eagle with large wings and many feathers: and, behold, this vine did bend its roots famishing toward him, and shot forth its tendrils toward him, that he might water it, from the beds where it was planted;

8 [Although] it was planted in a good field by great waters, that it might produce boughs, and that it might bear fruit, that it might become an elegant vine.

9 Say now, Thus hath said the Lord Eternal, Shall it prosper? Behold the other will pull up its roots, and its fruit will he cut away, that it may dry up; every one of its growing leaves shall dry up; and not with great power and numerous people [will he have to come] to tear it away from its roots.

10 Yea, behold, although it is planted, shall it prosper? Lo, as soon as the east wind toucheth it, shall it be utterly dried up: in the beds where it groweth shall it dry up.

11 And the word of the Lord came unto me, saying,

12 Do now say to the rebellious family, Know ye not what these things mean? Say, Behold, the king of Babylon came to Jerusalem, and took away its king and its princes, and he brought them unto himself to Babylon;

13 And he took one of the royal seed, and made a covenant with him, and bound him with an oath; but the mighty of the land did he take away;

14 That the kingdom should be debased, so as not to lift itself up; that it should keep his covenant that it might continue to exist.

15 But he rebelled against him by sending his messengers into Egypt, that they might give him horses and numerous people. Shall he prosper? shall he escape that doth such things? yea, he hath broken the covenant, and shall he escape?

16 As I live, saith the Lord Eternal, surely in the residence of the king that hath made him king, whose oath he hath despised, and whose covenant he hath broken, even near him in the midst of Babylon shall he die.

17 And not with a mighty army and a large assembly shall Pharaoh labor for him in the war, when [the other] casteth up mounds, and buildeth works of attack, to cut off many souls.

18 Yea, he that hath despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, shall not escape.

19 Therefore thus hath said the Lord Eternal, As I live, surely my oath that he hath despised, and my covenant that he hath broken,—even this will I bring upon his own head.

20 And I will spread my net over him, and he shall be caught in my snare, and I will bring him to Babylon, and will hold judgment with him there for his trespass which he hath committed against me.

21 And all his fugitives with all the wings of his army shall fall by the sword, and those that remain shall be dispersed toward all winds: and ye shall know that I the Lord have spoken it.

22 Thus hath said the Lord Eternal, But I myself will take [a part] of the highest branch of the high cedar, and will preserve it; from the topmost of its young twigs will I crop off a tender one, and I myself will plant it firmly upon a high and eminent mountain:

23 On the mountain of the height of Israel will I plant it firmly; and it shall produce boughs, and bear fruit, and become an elegant cedar; and there shall dwell under it all fowls, every thing that hath wing; in the shadow of its light branches shall they dwell.

24 And all the trees of the field shall know that I the Lord have made low the high tree, have made high the lowly tree, that I have dried up the green tree, and have caused to flourish the dry tree: I the Lord have spoken and have done it.

EZEKIEL (YEKHEZKEL) CHAPTER 18

1 And the word of the Lord came unto me, saying,

2 What mean ye, that ye use this proverb in the country of Israel, saying, The fathers have eaten sour grapes, and the teeth of the children are set on edge?

3 As I live, saith the Lord Eternal, ye shall not have any more to use this proverb in Israel.

4 Behold, all the souls are mine; as the soul of the father, so also the soul of the son—mine are they: the soul which sinneth that alone shall die.

5 But if a man be righteous, and execute justice and righteousness;

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6 Upon the mountains he eateth not, and his eyes he lifteth not up to the idols of the house of Israel, and the wife of his neighbor he defileth not, and unto a woman in her separation he cometh not near;

7 And he over-reacheth no man, he restoreth his pledge for a debt, a robbery he doth not commit, his bread he giveth to the hungry, and the naked he covereth with a garment;

8 Upon interest he giveth not forth, and increase he doth not take, from wrong he withdraweth his hand, true judgment he executeth between man and man;

9 In my statutes he walketh steadfastly, and my ordinances he keepeth to deal truly: he is righteous, he shall surely live, saith the Lord Eternal.

10 If he [now] beget a dissolute son that sheddeth blood and doth to [his] brother any one of thee things;

11 And he is one that doth not any of these [duties]; but eateth even upon the mountains, and defileth the wife of his neighbor;

12 The poor and needy he over-reacheth, he is guilty of robberies, the pledge he restoreth not, and to the idols he lifteth up his eyes, abominations he committeth:

13 Upon interest he giveth forth, and increase he taketh: and he should live? he shall not live; all these abominations hath he done, he shall surely die; his blood shall be upon him.

14 And behold, if he beget a son, who seeth all the sins of his father which he hath done, and he considereth, and doth not the like of them;

15 Upon the mountains he eateth not, and his eyes he lifteth not up to the idols of the house of Israel, the wife of his neighbor he defileth not;

16 And he over-reacheth no man, a pledge he withholdeth not, and of a robbery he is never guilty, his bread he giveth to the hungry, and the naked he covereth with a garment;

17 From the poor he withdraweth his hand, interest and increase he taketh not: my ordinances he executeth; in my statutes he walketh:—he shall not die for the iniquity of his father, he shall surely live.

18 His father, because he unjustly withheld [wages], was guilty of robbery on his brother, and did that which is not good in the midst of his people,—and lo, he died through his iniquity.

19 Yet say ye, Why doth not the son bear part of the iniquity of the father? when the son hath executed justice and righteousness, all my statutes hath he kept, and hath done them: he shall surely live.

20 The soul that sinneth, she alone shall die; the son shall not help to bear the iniquity of the father and the father shall not help to bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 And the wicked, when he turneth away from all his sins that he hath committed, and keepeth all my statutes, and executeth justice and righteousness, shall surely live, he shall not die.

22 All his transgressions which he hath committed shall not be remembered unto him: through his righteousness which he hath done shall he live.

23 Have I then the least pleasure in the death of the wicked? saith the Lord Eternal: and not in his turning away from his ways, that he may live?

24 But when the righteous turneth away from his righteousness, and committeth wrong, and doth according to all the abominations that the wicked man doeth, shall he live? all his righteousness that he hath done shall not he remembered: through his trespass which he hath committed, and through his sin that he hath done,—through them shall he die.

25 Yet ye say, The way of the Lord is not equitable: hear now, O house of Israel, Is not my way equitable? is it not your ways which are not equitable?

26 When a righteous man turneth away from his righteousness, and doth wrong, and dieth therefore: through his wrong which he hath done must he die.

27 Again, when the wicked turneth away from his wickedness which he hath committed, and executeth justice and righteousness: he shall indeed preserve his soul alive.

28 Because he hath considered, and turned away from all his transgressions which he had committed: he shall surely live, he shall not die.

29 Yet say the house of Israel, The way of the Lord is not equitable: are not my ways equitable, O house of Israel? is it not your ways which are not equitable?

30 Therefore will I judge you, every one according to his ways, O house of Israel, saith the Lord Eternal: return ye, and cause others to return from all your transgressions, that iniquity may not become your stumbling-block.

31 Cast away from yourselves all your transgressions, whereby ye have trans- gressed; and make yourselves a new heart and a new spirit; for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that deserveth to die, saith the Lord Eternal: therefore convert yourselves, and live.

EZEKIEL (YEKHEZKEL) CHAPTER 19

1 And thou,—do thou lift up a lamentation for the princes of Israel,

2 And say, What a noble lioness was thy mother! among lions did she lie down, in the midst of young lions did she raise her whelps!

3 And she brought up one of her whelps: he became a young lion, and he learned to tear in pieces the prey; [even] men he devoured.

4 And when nations heard of him, he was caught in their pit, and they brought him with nose-rings unto the land of Egypt.

5 Now when she saw that she had long waited, [that] her hope was lost, she took another one of her whelps, and made him a young lion.

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6 And he went up and down in the midst of lions, he became a young lion; and he learned to tear in pieces the prey; even men he devoured.

7 And he broke down their palaces, and their cities laid he in ruins: and then was terrified the land, with all that filled it, because of the noise of his roaring.

8 Then set themselves the nations against him on every side from the provinces; and they spread over him their net: in their pit was he caught.

9 And they put him in a cage with nose-rings [in his nose], and they brought him to the king of Babylon: they brought him into strong-holds, in order that his voice should no more be heard on the mountains of Israel.

10 Thy mother was like a vine, if I compare thee to aught, planted by the waters: fruitful and full of boughs was she by reason of many waters.

11 And she had strong branches [fit] for the sceptres of rulers, and her stature grew up high between the thick-branched [trees], and she was seen through her height by means of the multitude of her tendrils.

12 But she was plucked up in fury, to the ground was she cast down, and the east wind dried up her fruit: and torn off and dried up were her strong branches, a fire consumed them.

13 And now is she planted in the wilderness, in a dry and thirsty land.

14 And fire is gone out of a branch of her boughs, and hath devoured her fruit, so that there is no more on her a strong branch for a sceptre to rule. This is a lamentation, and it is become a lamentation.

EZEKIEL (YEKHEZKEL) CHAPTER 20

1 And it came to pass in the seventh year, in the fifth month, on the tenth day of the month, that certain men of the elders of Israel came to inquire of the Lord, and they sat down before me.

2 And the word of the Lord came unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus hath said the Lord Eternal, Is it to inquire of me that ye are coming? as I live, I will not let myself be inquired of by you, saith the Lord Eternal.

4 Wilt thou take them to task, wilt thou take them to task, son of man? then cause them to know the abominations of their fathers;

5 And say unto them, Thus hath said the Lord Eternal, On the day when I made choice of Israel, I lifted up my hand unto the seed of the house of Jacob, and I made myself known unto them in the land of Egypt: and I lifted up my hand unto them, saying, I am the Lord your God.

6 On the same day I lifted up my hand unto them, to bring them forth from the land of Egypt into a land that I had selected for them, flowing with milk and honey, which is an ornament among all the countries.

7 And I said unto them, Cast ye away every one of the abominations of his eyes, and on the idols of Egypt shall ye not defile yourselves: I am the Lord your God.

8 But they rebelled against me, and they would not hearken unto me; they did not cast away every one the abominations of their eyes, and the idols of Egypt did they not forsake: and I thought then to pour out my fury over them, to let out all my anger against them in the midst of the land of Egypt.

9 But I acted for the sake of my name, so as not to profane it before the eyes of the nations, in the midst of whom they were; because I had made myself known unto them before their eyes, to bring them forth out of the land of Egypt.

10 I therefore caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and my ordinances made I known to them, which a man is to do, that he may live through them.

12 And also my sabbaths gave I unto them, to be as a sign between me and between them, that they might know that I am the Lord who sanctify them.

13 But the house of Israel rebelled against me in the wilderness; in my statutes they walked not, and my ordinances they despised, which a man is to do, that he may live through them; and my sabbaths they greatly profaned: and I then thought to pour out my fury over them in the wilderness, to make an end of them.

14 But I acted for the sake of my name, so as not to profane it before the eyes of the nations, before whose eyes I had brought them forth.

15 Yet did I also lift up my hand unto them in the wilderness, that I would not bring them into the land which I had given [them], flowing with milk and honey, which is an ornament among all the countries.

16 Because my ordinances they had despised, and in my statutes they had not walked, and my sabbaths they had profaned; for after their idols did their heart go.

17 Nevertheless my eye looked pityingly on them, so as not to destroy them, and I did not make an end of them in the wilderness.

18 And I said unto their children in the wilderness, In the statutes of your fathers shall ye not walk, and their ordinances shall ye not keep, and on their idols shall ye not defile yourselves.

19 I am the Lord your God: in my statutes must ye walk, and my ordinances must ye keep, and do them;

20 And my sabbaths must ye sanctify; and they shall be as a sign between me and between you, that ye may know that I am the Lord your God.

21 Nevertheless the children rebelled against me; in my statutes did they not walk, and my ordinances they kept not to do them, which a man is to do, that he may live through them; my sabbaths they profaned: and I then thought to pour out my fury over them, to let out all my anger against them in the wilderness.

22 But I withdrew my hand, and acted for the sake of my name, so as not to profane it before the eyes of the nations, before whose eyes I had brought them forth.

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23 I also lifted up my hand unto them in the wilderness, that I would scatter them among the nations, and disperse them through the countries;

24 Because my ordinances they had not executed, and my statutes they had despised, and my sabbaths they had profaned, and after the idols of their fathers their eyes were directed.

25 And I also let them follow statutes that were not good, and ordinances whereby they could not live;

26 And I let them be defiled through their gifts, in that they caused to pass [through the fire] all that openeth the womb, in order that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore, speak unto the house of Israel, O son of man, and say unto them, Thus hath said the Lord Eternal, Yet in this too did your fathers blaspheme me, by their committing a trespass against me:

28 When I had brought them into the land, for which I had lifted up my hand to give it to them, they saw every high hill, and all the thick-branched trees, and they offered there their sacrifices, and presented there their provoking offerings, and they brought there their sweet savor, and poured out there their drink-offerings.

29 Then said I unto them, What is this high-place whereunto ye go? And its name was called "The height" until this day.

30 Therefore say unto the house of Israel, Thus hath said the Lord Eternal, Ha! do you pollute yourselves after the manner of your fathers; and after their abominations do ye go astray?

31 And when ye offer up your gifts, when ye make your sons pass through the fire, ye pollute yourselves with all your idols, even until this day: and I should allow myself to be inquired of by you, O house of Israel? As I live, saith the Lord Eternal, I will not let myself be inquired of by you.

32 And that which cometh up into your mind shall not at all come to pass, [namely,] that ye say, We will be like the nations, like the families of the [other] countries, to serve wood and stone.

33 As I live, saith the Lord Eternal, surely, with a mighty hand, and with an outstretched arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with [my] fury poured out.

35 And I will bring you into the wilderness of the people, and I will hold judgment over you there, face to face.

36 As I held judgment over your fathers in the wilderness of the land of Egypt, so will I hold judgment over you, saith the Lord Eternal.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant;

38 And I will separate from you those that have rebelled, and those that have transgressed against me: out of the country where they sojourn will I cause them to go forth, but into the land of Israel shall not one [of them] enter; and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus hath said the Lord Eternal, Go ye, serve ye every one his idols, and hereafter [also], if ye will not hearken unto me; but my holy name do not profane any more with your gifts, and with your idols.

40 For on my holy mountain, on the mountain of the height of Israel, saith the Lord Eternal, there shall serve me all the house of Israel, altogether, in the land: there will I accept them in favor, and there will I require your heave-offerings, and the first-fruits of your oblations, with all your holy things.

41 With your sweet savor will I accept you in favor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered: and I will be sanctified through you before the eyes of the nations.

42 And ye shall know that I am the Lord, when I bring you into the land of Israel, into the country for which I have lifted up my hand to give it to your fathers.

43 And ye shall remember there your ways, and all your doings, whereby ye have been defiled; and ye shall loathe yourselves, because of all your evil deeds that ye have committed.

44 And ye shall know that I am the Lord, when I deal with you for the sake of my name, not in accordance with your wicked ways, and in accordance with your corrupt doings, O ye house of Israel, saith the Lord Eternal.

45 And the word of the Lord came unto me, saying,

46 Son of man, set thy face in the direction toward the south, and preach toward the south, and prophesy against the forest of the field in the south.

47 And say to the forest of the south, Hear the word of the Lord, Thus hath said the Lord Eternal, Behold, I will kindle a fire in thee, and it shall devour in thee every green tree, and every dry tree: the glowing flame shall not be quenched, and there shall be burnt therein all faces from the south to the north.

48 And all flesh shall see that I the Lord have kindled it: it shall not be quenched.

49 Then said I, Ah Lord Eternal! they say of me, Behold, he speaketh but in parables!

EZEKIEL (YEKHEZKEL) CHAPTER 21

1 And the word of the Lord came unto me, saying,

2 Son of man, direct thy face toward Jerusalem, and preach toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus hath said the Lord, Behold, I will be against thee, and will draw forth my sword out of its sheath; and I will cut off from thee the righteous and the wicked.

4 But because I shall have cut off from thee the righteous and the wicked: therefore shall my sword go forth out of its sheath against all flesh from the south to the north;

5 That all flesh may know that I the Lord have drawn forth my sword out of its sheath; it shall not return any more.

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6 But thou, son of man, do thou sigh: as though with broken loins, and with bitterness [of grief] shalt thou sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt say, For the report, because it cometh, when every heart shall melt, and all hands shall be made feeble, and every spirit shall become faint, and all knees shall be changed into water: behold, it cometh, and shall be brought to pass, saith the Lord Eternal.

8 And the word of the Lord came unto me, saying,

9 Son of man, prophesy, and say, Thus hath said the Lord, Say, The sword, the sword is sharpened, and also polished;

10 In order to make a thorough slaughter is it sharpened; in order that it may glitter is it polished: how can we now rejoice, [when] the rod which reacheth my son excelleth in hardness every tree?

11 And he hath given it to be polished, to make it fit to grasp it in the hand: it is the sword which is sharpened, and it is polished, to place it into the hand of the slayer.

12 Cry aloud and wail, O son of man; for it cometh against my people, it cometh against all the princes of Israel; brought together for the sword are they with my people: therefore strike [thy hand] upon thy thigh.

13 For a purification taketh place: and what if the irresistible rod will also come? [my son] would not be able to exist, saith the Lord Eternal.

14 But thou, son of man, prophesy, and strike thy hands together, and let "The sword" be repeated the third time, the sword of the slain: it is the sword of the great that are slain, which lieth in wait for them everywhere.

15 In order to make timid the heart, and to multiply the stumbling-blocks, do I bring the howling of the sword against all their gates: ah! it is made bright, it is made thin-edged for the slaughter.

16 Gather up thy strength, go to the right hand, direct thyself, go to the left, whithersoever thy edge is turned.

17 And I also,—I will strike my hands together, and I will cause my fury to be assuaged: I the Lord have spoken it.

18 And the word of the Lord came unto me, saying,

19 But thou, O son of man, appoint thee two ways, that the sword of the king of Babylon may come; out of one land shall both of them come forth: and select a place; at the head of the way to a city do thou select it.

20 A way shalt thou appoint, that the sword may come against Rabbah of the children of 'Ammon, and [the other] against Judah [dwelling] in Jerusalem the fortified.

21 For the king of Babylon hath halted at the parting of the way, at the commencement of the two ways, to use divination: he shaketh the arrows, he consulteth with images, he looketh at the liver.

22 At his right hand was the divination for Jerusalem, to erect battering- rams, to open the mouth with the [cry for] murder, to lift up the voice with shouting, to place battering-rams against the gates, to cast up a mound, and to build works of attack.

23 And it will appear unto them as a false divination in their eyes, to those that had sworn oaths; but he will bring to remembrance their iniquity, that they may be caught.

24 Therefore thus hath said the Lord Eternal, Because ye have brought your iniquity to remembrance, as your transgressions are discovered, so that your sins do appear in all your doings: because ye are thus brought to remembrance, ye shall be caught by [his] hand.

25 And thou, death-deserving wicked one, prince of Israel, whose day is come, at the time of the iniquity of the end,—

26 Thus hath said the Lord Eternal, Remove the mitre, and take off the crown: this shall not be always so; exalt him that is low, and make him low that is high.

27 Overthrown, overthrown, overthrown will I render it: also this shall not belong [to any one], until he come whose right it is, and I will give it him.

28 And thou, son of man, prophesy, and say, Thus hath said the Lord Eternal concerning the children of 'Ammon, and concerning their reproach: even say thou, The sword, the sword is drawn; for the slaughter is it polished, to destroy, that it may continue to glitter;

29 While they foresee unto thee falsehood, while they divine unto thee lies, to lay thee by the necks of the slain wicked, whose day is come, at the time of the iniquity of the end.

30 Put back [the sword] into its sheath! in the place where thou wast created, in the land of thy origin, will I judge thee.

31 And I will pour out over thee my indignation, with the fire of my wrath will I blow against thee, and I will give thee up into the hand of brutish men, skilful in destroying.

32 To the fire shalt thou be given to be devoured; thy blood shall be in the midst of the land: thou shalt not be remembered [any more]; for I the Lord have spoken it.

EZEKIEL (YEKHEZKEL) CHAPTER 22

1 And the word of the Lord came unto me, saying,

2 And thou, son of man, wilt thou take to task, wilt thou take to task the city of blood? and wilt thou make her know all her abominations?

3 Then say thou, Thus hath said the Lord Eternal, O city that sheddeth blood in her midst, that her time [of sorrow] may come, and that hath made idols for herself to become unclean:

4 Through thy blood which thou hast shed, are thou become guilty; and through thy idols which thou hast made art thou become unclean; and thou hast caused thy days [of destruction] to draw near, and thou art come even unto thy years; therefore do I make thee a disgrace unto the nations, and a mocking to all the countries.

5 Those who are near, and those who are far from thee, shall mock thee, O thou unclean in name, and great in confusion!

6 Behold, the princes of Israel were each [ready] with his arm within thee, in order to shed blood.

7 Father and mother they esteemed lightly within thee, toward the stranger they acted with extortion in the midst of thee, the fatherless and the widow they oppressed within thee.

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8 My holy things thou didst despise, and my sabbaths thou didst profane.

9 Tale-bearers [also] were within thee, in order to shed blood; and upon the mountains did they eat within thee; incest did they commit in the midst of thee.

10 Their father's nakedness they uncovered within thee; her that was unclean in her separation did they violate within thee.

11 And one with his neighbor's wife did commit abomination; and another did defile his daughter-in-law with incest; and another did violate his sister, the daughter of his father, within thee.

12 Bribes they took within thee, in order to shed blood; interest and increase didst thou take, and thou didst acquire gain off thy neighbors by extortion: and me thou didst forget, saith the Lord Eternal.

13 And behold, I have struck my hands together at thy wrongful gain which thou hast acquired, and at thy blood-guilt which hath been in the midst of thee.

14 Will thy courage endure, or will thy hands remain strong, on the days that I will deal with thee? I the Lord have spoken, and will do it.

15 And I will scatter thee among the nations, and disperse thee in the countries, and I will entirely remove thy uncleanness out of thee.

16 And thou shalt be degraded through thyself before the eyes of nations, and thou shalt know that I am the Lord.

17 And the word of the Lord came unto me, saying,

18 Son of man, the house of Israel are become to me dross: they all are copper, and tin, and iron, and lead, in the midst of the furnace; the dross of silver are they become.

19 Therefore thus hath said the Lord Eternal, Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem.

20 As silver, and copper, and iron, and lead, and tin are gathered into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather you in my anger and in my fury and I will lay you down there, and melt you.

21 Yea, I will assemble you in a heap, and blow upon you with the fire of my wrath, and ye shall be melted in the midst of it.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst of it: and ye shall know that I am the Lord who have poured out my fury over you.

23 And the word of the Lord came unto me, saying,

24 Son of man, say unto her, Thou art a land that is not cleansed; [and] which is not rained upon on the day of indignation.

25 The banded troop of her prophets in the midst of her is like a roaring lion that teareth in pieces the prey: souls do they devour; wealth and precious things do they take away; the number of her widows do they increase in the midst of her.

26 Her priests violate my law, and profane my holy things: between the holy and profane do they make no distinction, and the difference between the unclean and the clean do they not make known, and from [the violation of] my sabbaths do they turn away their eyes, so that I am profaned among them.

27 Her princes in her midst are like wolves that tear in pieces the prey, to shed blood, to destroy souls, in order to obtain selfish gain.

28 And her prophets plastered for them with unadhesive mortar, foreseeing falsehood, and divining unto them lies, saying, Thus hath said the Lord Eternal; when the Lord had not spoken.

29 The people of the land are guilty of extortion, and practise robbery, and the poor and the needy they defraud: and they extort from the stranger with injustice.

30 And I seek now among them for a man, that could erect a fence, and stand in the breach before me in behalf of the land, so that I should not destroy it; but I find none.

31 And I therefore pour out over them my indignation; with the fire of my wrath do I make an end of them: their own way do I bring upon their head, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 23

1 And the word of the Lord came unto me, saying,

2 Son of man, there were two women, the daughters of one mother;

3 And they played the harlot in Egypt; in their youth they played the harlot: there were their breasts pressed, and there they suffered their virgin bosoms to be touched.

4 And their names were Aholah the elder, and Aholibah her sister; but they became mine, and they bore sons and daughters: and their names are, Samaria is Aholah, and Jerusalem, Aholibah.

5 And Aholah played the harlot while she was mine; and she longed for her lovers, for the Assyrians that were near [her],

6 Clothed [as they were] in blue, governors, and rulers, attractive youths all of them, horsemen riding upon horses.

7 Thus she played the harlot with them, all of them the chosen ones of the sons of Asshur: and with all for whom she longed,—with all their idols did she defile herself.

8 But also her lewdness from Egypt forsook she not; for they had lain with her in her youth, and they had touched her virgin bosom, and had lavished their lewd caresses on her.

9 Therefore did I give her up into the hand of her lovers, into the hand of the sons of Asshur, after whom she longed.

10 These were they that laid open her nakedness; her sons and her daughters did they take away, and her they slew with the sword: and she became infamous among women, when they inflicted the decreed punishments on her.

11 And when her sister Aholibah saw this, she became more corrupt in her longing than she, and in her lewd acts more than her sister's lewdness.

12 For the sons of Asshur did she long, the governors and rulers that were near, clothed as they were most gorgeously, horsemen riding upon horses, attractive youths all of them.

13 Then saw I that she was defiled, that they followed both one way.

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14 But she added still more to her acts of lewdness; for when she saw men engraved upon the wall, the images of the Chaldeans portrayed with color,

15 Bound with girdles on their loins, with hanging down colored turbans on their heads, in appearance like commanders, all of them, in the likeness of the sons of Babylon of the Chaldeans, the land of their birth:

16 Then did she long for them as soon as she saw them with her eyes, and she sent messengers unto them to Chaldea.

17 And the sons of Babylon came to her unto the couch of love, and they defiled her with their lewd caresses; and [yet] when she had been defiled with them, she tore her soul away from them.

18 And when she had laid open her lewdness, and had uncovered her nakedness: then my soul tore itself away from her, as my soul had torn itself away from her sister.

19 Yet she multiplied her deeds of lewdness, in calling to remembrance the days of her youth, when she had played the harlot in the land of Egypt.

20 And she longed for her paramours, whose flesh is as the flesh of asses, and whose lustfulness is like the lustfulness of horses.

21 And thou calledst to mind the incest of thy youth, when thy bosom was touched by the Egyptians for the sake of thy youthful breasts.

22 Therefore, O Aholibah, thus hath said the Lord Eternal, Behold, I will wake up thy lovers against thee, from whom thy soul hath torn itself away, and I will bring them against thee from every side;

23 The sons of Babylon, and all the Chaldeans, Pekod, and Shoa and Koa, and all the sons of Asshur with them, attractive youths, governors and rulers all of them, commanders and chiefs, riding upon horses all of them.

24 And they shall come over thee with weapons, chariots, and wheels, and with an assembly of people, buckler and shield and helmet shall they set up against thee round about: and I will give up before them the right to judge, and they shall judge thee according to their ordinances.

25 And I will set my zealousness against thee, and they shall deal with thee in fury; thy nose and thy ears shall they cut off; and what is left of thee shall fall by the sword: thy sons and thy daughters shall they take away; and what is left of thee shall be devoured by the fire.

26 And they shall strip thee of thy clothes, and take away thy ornamental attire.

27 Thus will I make thy incest to cease from thee, and thy lewdness brought from the land of Egypt: and thou shalt not lift up thy eyes unto them, and Egypt shalt thou not remember any more.

28 For thus hath said the Lord Eternal, Behold, I will give thee up into the hand of those whom thou hatest, into the hand of those from whom thy soul hath torn itself away;

29 And they shall deal with thee in hate, and shall take away all [things acquired by] thy labor, and they shall leave thee naked and bare: and thus shall be uncovered the nakedness of thy lewdness, and thy incest and thy lewd deeds.

30 I will do these things unto thee, because thou hast gone with vile lust after the nations, because thou hast defiled thyself with their idols.

31 On the way of thy sister hast thou walked; therefore will I place her cup into thy hand.

32 Thus hath said the Lord Eternal, The cup of thy sister shalt thou drink, the deep and wide one: thou shalt become to be laughed to scorn and to be held in derision, more than thou canst bear.

33 With drunkenness and sorrow shalt thou be filled, [out of] the cup of astonishment and confusion, the cup of thy sister Samaria.

34 Thou shalt even drink it and drain it out, and thou shalt break in pieces its fragments, and tear thy own breasts; for I have spoken it, saith the Lord Eternal.

35 Therefore thus hath said the Lord Eternal, Because thou hast forgotten me, and cast me behind thy back: therefore bear thou also thy incest and thy acts of lewdness.

36 The Lord said moreover unto me, Son of man, wilt thou call Aholah and Aholibah to account? then tell them of their abominations;

37 That they have committed adultery, and there is blood on their hands, and with their idols have they committed adultery, and also their sons whom they had born unto me have they caused to pass for them through [the fire], to devour them.

38 Moreover this have they done unto me: they have defiled my sanctuary on the same day, and my sabbaths have they profaned.

39 And when they had slain their children to their idols, then came they into my sanctuary on the same day to profane it: and, lo, thus have they done in the midst of my house.

40 And farthermore yet, because they sent for men who were to come from afar, unto whom messengers were sent; and, lo, they came, for whom thou didst bathe thyself, paint thy eyes, and deck thyself with ornaments;

41 And thou didst sit upon a stately bed, with a table spread before it, and my incense and my oil didst thou set upon it.

42 And the shout of a peaceful joyous multitude was [heard] within her; and with the men of the masses of the common people were brought Sabeans from the wilderness; and these women placed bracelets on their hands, and crowns of glory upon their heads.

43 Then thought I of her that was worn out in adulteries, Will they now [still] commit lewdness with her, when she [is thus]?

44 But men went in unto her, as they go in unto a faithless wife: thus went they in unto Aholah and unto Aholibah, the incestuous women.

45 Righteous men, however—these shall judge them as adulteresses are judged, and as women that shed blood are judged; because adulteresses are they, and blood is on their hands.

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46 For thus hath said the Lord Eternal, I will bring up against them an assemblage of men, and I will give them up to ill-usage and plunder.

47 And the assemblage shall stone them with stones, and cut them down with their swords: their sons and their daughters shall they slay, and their houses shall they burn with fire.

48 Thus will I cause incest to cease out of the land, that all women may be warned by example, and not do after your incestuous course.

49 And they shall lay your incest upon you, and the sins of your idols shall ye bear: and ye shall know that I am the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 24

1 And the word of the Lord came unto me in the ninth year, in the tenth month, on the tenth day of the month, saying,

2 Son of man, write thee down the name of this day, of this same day: the king of Babylon hath advanced against Jerusalem on this same day.

3 And speak concerning the rebellious family a parable, and say unto them, Thus hath said the Lord Eternal, Set on the pot, set it on, and also pour water into it;

4 Gather the proper pieces into it, every good piece, the thigh, and the shoulder; fill it up with the choice bones.

5 Take the choice of the flock, and make also a fire for the bones under it: cause it to seethe well, that even the bones therein may be fully boiled through.

6 Therefore thus hath said the Lord Eternal, Woe to the city of blood-guiltiness, to the pot the scum of which is yet in it, and the scum of which is not gone out of it! one of its pieces after the other take out from it: no lot is cast for it.

7 For her blood was in the midst of her; on the naked rock did she place it: she poured it not upon the ground, to cover it over with dust.

8 To cause my fury to arise to take vengeance, do I place her blood upon the naked rock, so that it shall not be covered up.

9 Therefore thus hath said the Lord Eternal, Woe to the city of blood-guiltiness! I also will myself build up a large burning pile,

10 Heaping on the wood, kindling the fire, thoroughly boiling the flesh, and stirring the mixture, that the bones may be scorched.

11 Then will I set it empty upon its coals, in order that it may become hot, and its copper be made to glow, and its uncleanness may be molten in it, that its scum may be consumed.

12 With fraud hath she wearied [the poor]; therefore shall not go forth from her the greatness of her scum: through fire shall her scum [be removed].

13 In thy uncleanness is [thy] incest; because I endeavored to cleanse thee, and thou wouldst not be clean, thou shalt not be cleansed from thy uncleanness any more, until I have assuaged my fury on thee.

14 I the Lord have spoken it; it cometh to pass, and I will do it; I will not recall my decree, and I will not have pity, nor will I repent: according to thy ways, and according to thy doings, shall men judge thee, saith the Lord Eternal.

15 And the word of the Lord came to me, saying,

16 Son of man, behold, I will take away from thee the desire of thy eyes by a sudden death; but thou shalt neither mourn nor weep, nor shalt thou shed a tear.

17 Sigh in silence, make no mourning for the deceased, thy bonnet bind around thy head, and thy shoes put on thy feet, and cover not thyself to thy upper lip, and eat not the bread of [other] men.

18 And when I had spoken unto the people in the morning, my wife died at evening: and I did in the morning as I had been commanded.

19 And the people said unto me, Wilt thou not tell us what these things mean for us, that thou doest so?

20 And I said unto them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus hath said the Lord Eternal, Behold, I will profane my sanctuary, the pride of your strength, the desire of your eyes, and the darling of your soul: and your sons and your daughters whom ye have left behind shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover yourselves to your upper lip, and the bread of other men shall ye not eat.

23 And your bonnets shall be around your heads, and your shoes shall be on your feet: ye shall not mourn nor shall ye weep; but ye shall pine away in your iniquities, and groan, looking one at the other.

24 Thus shall Ezekiel be unto you for a token; in accordance with all that he hath done shall ye do: when this cometh, then shall ye know that I am the Lord Eternal.

25 Also, thou son of man, behold, on the day when I take from them their stronghold, the joy of their glory, the desire of their eyes, and the coveted object of their soul, their sons and their daughters,—

26 On that day there shall come one that hath escaped unto thee, and announce it to thy ears.

27 On that day shall thy mouth be opened through him that hath escaped, and thou shalt speak, and thou shalt not be silenced any more: and thou shalt be a token unto them, and they shall know that I am the Lord.

EZEKIEL (YEKHEZKEL) CHAPTER 25

1 And the word of the Lord came unto me, saying,

2 Son of man, set thy face against the sons of 'Ammon, and prophesy against them;

3 And say unto the sons of 'Ammon, Hear ye the word of the Lord Eternal, Thus hath said the Lord Eternal, Because thou hast said, Aha, concerning my sanctuary, when it was profaned; and concerning the land of Israel, when it was made desolate; and concerning the house of Judah, when they went into exile:

4 Therefore, behold, I will give thee up to the children of the east for a possession, and they shall set up their towers in

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thee, and place in thee their dwellings; they shall indeed eat thy fruit, and they shall surely drink thy milk.

5 And I will change Rabbah into a pasture for camels, and [the land of] the sons of 'Ammon into a resting-place for flocks: and ye shall know that I am the Lord.

6 For thus hath said the Lord Eternal, Whereas thou didst clap thy hands, and stamp with thy feet, and rejoice with all thy derision in the soul over the land of Israel:

7 Therefore, behold, will I stretch out my hand over thee, and will give thee up for a spoil to the nations; and I will cut thee off from the people, and I will cause thee to perish out of the countries; I will destroy thee, and thou shalt know that I am the Lord.

8 Thus hath said the Lord Eternal, Because Moab and Se'ir do say, Behold, the house of Judah is like all the nations:

9 Therefore, behold, I will open the side of Moab from the cities, from his cities on his frontiers, the glory of the country, Beth-ha-yeshimoth, Ba'al-me'on, and Kiryathayim,

10 Unto the children of the east [coming] against the sons of 'Ammon, and I will give them in possession; in order that the sons of 'Ammon may not be remembered among the nations.

11 And on Moab will I execute judgments: and they shall know that I am the Lord.

12 Thus hath said the Lord Eternal, Because the Edomites have acted revengefully against the house of Judah, and have greatly offended, and have taken vengeance on them:

13 Therefore thus hath said the Lord Eternal, I will also stretch out my hand against Edom, and cut off from it man and beast; and I will make it a ruined land from Theman; and they of Dedan shall fall by the sword.

14 And I will display my vengeance on Edom by the hand of my people Israel; and they shall do in Edom according to my anger and according to my fury: and they shall feel my vengeance, saith the Lord Eternal.

15 Thus hath said the Lord Eternal, Because the Philistines have acted in revenge, and have taken vengeance with derision in their soul, to destroy out of ancient enmity:

16 Therefore thus hath said the Lord Eternal, Behold, I will stretch out my hand against the Philistines, and I will cut off the Kerethim, and destroy the remnant of the [dwellers] of the sea-coast.

17 And I will execute on them great vengeances with furious chastisements: and they shall know that I am the Lord, when I display my vengeance on them.

EZEKIEL (YEKHEZKEL) CHAPTER 26

1 And it came to pass in the eleventh year, on the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, because Tyre hath said concerning Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be made full, now she is laid in ruins:

3 Therefore thus hath said the Lord Eternal, Behold, I am against thee, O Tyre, and will bring up against thee many nations, as the sea causeth its waves to come up.

4 And they shall destroy the walls of Tyre, and pull down her towers: I will also flood away her earth from her, and I will change her into a naked rock.

5 A place for the spreading out of nets shall she be in the midst of the sea; for I have spoken it, saith the Lord Eternal: and she shall become a spoil to the nations.

6 And her daughters that are in the field shall be slain with the sword: and they shall know that I am the Lord.

7 For thus hath said the Lord Eternal, Behold, I will bring against Tyre Nebuchadrezzar the king of Babylon, from the north, the king of kings, with horses, and with chariot's, and with horsemen, and an assemblage, and a numerous people.

8 Thy daughters in the field will he slay with the sword: and he shall place around thee works of attack, and cast up against thee a mound, and erect against thee a target-fence.

9 And his catapults shall he set against thy walls, and thy towers shall he break down with his axes.

10 By reason of the abundance of his horses shall the dust they raise cover thee: by reason of the noise of horsemen, and wheels, and chariots, shall thy walls quake, when he entereth into thy gates, as men enter into a city that is broken in.

11 With the hoofs of his horses shall he tread down all thy streets: thy people will he slay with the sword, and the statues of thy strength shall come down to the ground.

12 And they shall plunder thy riches, and make a spoil of thy merchandise; and they shall break down thy walls, and thy pleasure-houses shall they pull down: and thy stones and thy timber and thy earth shall they throw into the midst of the water.

13 And I will cause the sound of thy songs to cease: and the tones of thy harps shall not be heard any more.

14 And I will change thee into a naked rock; a place to spread out nets upon shalt thou be; thou shalt not be rebuilt any more; for I the Lord have spoken it, saith the Lord Eternal.

15 Thus hath said the Lord Eternal to Tyre, Truly at the noise of thy fall, when the deadly wounded whine, when the slaughter taketh place in the midst of thee, shall the islands quake.

16 Then shall all the princes of the sea come down from their thrones, and lay aside their robes, and their broidered garments shall they put off: with trembling shall they clothe themselves; upon the ground shall they sit, and shall tremble at every moment, and be astonished concerning thee.

17 And they shall lift up over thee a lamentation, and say to thee, How art thou lost, that wast inhabited [safely] by reason of the seas: O renowned city, which was strong on the sea, she and her inhabitants, who caused their terror to be on all that dwelt around her!

18 Now shall the isles tremble on the day of thy fall; yea, the isles that are in the sea shall be troubled at thy end.

19 For thus hath said the Lord Eternal, When I render thee a ruined city, like the cities that are not inhabited; when I bring up over thee the deep, and when the great waters cover thee:

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20 Then will I bring thee down with those that descend into the pit, unto the people of olden time, and I will cause thee to dwell in the land of the nether world, among ruins of ancient days, with those that go down to the pit, in order that thou mayest not be inhabited; but I will bestow glory in the land of life.

21 As though thou hadst not been will I render thee, and thou shalt be no more: and thou shalt be sought for, but thou shalt never be found any more to eternity, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 27

1 And the word of the Lord came unto me, saying,

2 But thou, O son of man, take up a lamentation for Tyre;

3 And say unto Tyre, O thou that art situated at the entrances of the sea, the merchant of the people unto many isles, Thus hath said the Lord Eternal, O Tyre, thou hast indeed said, I am perfect in beauty.

4 In the heart of the seas were thy boundaries, thy builders had perfected thy beauty.

5 Of the fir-trees from Senir had they built thee all thy woodwork: cedars from Lebanon had they taken to make masts for thee.

6 Of the oaks of Bashan had they made thy oars; thy rudder had they made inlaid with ivory of boxwood, brought out of the isles of the Kittim.

7 Fine linen with broidered work from Egypt was thy flag to be unto thee a sign: of blue and purple from the isles of Ellishah was thy cover.

8 The inhabitants of Zidon and Arvad were thy oarsmen: thy wise men, O Tyre, that were in thee, these were thy pilots.

9 The elders of Gebal and her wise men were in thee thy caulkers: all the ships of the sea with their mariners were in thee to carry on thy commerce.

10 They of Persia and of Lud and of Put were in thy army, thy men of war: the shield and the helmet did they hang up in thee; these gave thee thy elegance.

11 The men of Arvad with thy army were upon thy walls round about, and the Gammadim were in thy towers: their quivers they hung upon thy walls round about; these made perfect thy beauty.

12 Tharshish was thy merchant through the abundance of all kind of wealth: with silver, iron, tin, and lead, they supplied thy markets.

13 Javan, Thubal, and Meshech; these were thy merchants: with the persons of men and vessels of copper they carried on thy commerce.

14 They of the family of Thogarmah furnished thy supplies in horses and horsemen and mules.

15 The men of Dedan were thy merchants; many isles fetched the merchandise from thy place: chamois horns, ivory, and ebony did they bring as presents for thee.

16 Syria was thy trader by reason of the multitude of thy productions: with emeralds, purple, and broidered work, and fine linen, and coral, and rubies they made deposits in thy treasuries.

17 Judah, and the land of Israel, these were thy merchants: in wheat of Minnith, and balsam, and honey, and oil, and balm they carried on thy commerce.

18 Damascus was thy trader in the multitude of thy productions, for the multitude of all wealth, with the wine of Chelbon, and white wool.

19 Dan also and Javan brought silken goods into thy warehouses: hardened iron, cassia, and calamus came among thy commerce.

20 Dedan was thy merchant in precious clothes for riding on.

21 Arabia, and all the princes of Kedar, these were the traders of thy place in lambs, and wethers, and he-goats: in these were they thy traders.

22 The merchants of Sheba and Ra'mah,—these were thy merchants: in the best of all spices, and with all precious stones, and gold, they furnished thy supplies.

23 Charan, and Canneh, and 'Eden, the merchants of Sheba, Asshur, [and] Kilmad, were thy merchants.

24 These were thy merchants in ornamental wares, in cloaks of blue, and broidered work, and in chests of damask cloth, bound with cords, and packed in cedar, in thy market-place.

25 The ships of Tharshish were thy caravans in thy commerce: and thou wast made full, and becamest very rich in the heart of the seas.

26 Into great waters brought thee those that were thy rowers: the east wind hath broken thee in the heart of the seas.

27 Thy wealth, and thy warehouses, thy commerce, thy mariners, and thy pilots, thy caulkers, and the conductors of thy commerce, and all thy men of war that were in thee, and in all thy assemblage which was in the midst of thee, fell into the heart of the seas on the day of thy downfall.

28 At the sound of the painful cry of thy pilots quake [thy] rural districts.

29 And all that handle the oar, the mariners, and all the pilots of the sea, come down from their ships, they stand upon the land;

30 And cause their voice to be heard concerning thee, and cry bitterly, and cast up dust upon their heads, they wallow in the ashes;

31 And they make themselves utterly bald for thee, and gird themselves with sackcloth, and they weep for thee with bitterness of heart in a bitter complaint.

32 And they take in their wailing a lamentation for thee, and lament over thee, saying, Who is like Tyre, who is so utterly destroyed in the midst of the sea?

33 When thy supplies went forth out of the seas, thou didst satisfy many people: with the multitude of thy wealth and of thy commerce thou didst enrich the kings of the earth.

34 [Now] at the time thou art broken by the seas in the depths of the waters, thy commerce and all thy assemblage fell in the midst of thee.

35 All the inhabitants of the isles are astonished at thee, and the hair of their kings stand at an end, grieved are their countenances.

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36 The traders among the people shall hiss concerning thee: thou wast rendered as though thou hadst not been, and thou shalt not be any more for ever.

EZEKIEL (YEKHEZKEL) CHAPTER 28

1 And the word of the Lord came unto me, saying,

2 Son of man, say unto the prince of Tyre, Thus hath said the Lord Eternal, Whereas thy heart was lifted up, and thou saidst, A god am I, on the seat of the gods do I dwell, in the heart of the seas; yet thou art but a man, and not God, while thou esteemest thy mind equal to the mind of God;

3 Behold, thou wast wiser than Daniel; no secret was obscure to thee;

4 With thy wisdom and with thy understanding hadst thou gotten thee riches, and hadst gotten gold and silver into thy treasuries;

5 By the abundance of thy wisdom in thy traffic hadst thou increased thy riches; and thy heart was lifted up because of thy riches:

6 Therefore thus hath said the Lord Eternal, Because thou hast esteemed thy mind equal to the mind of God,

7 Therefore, behold, will I bring over thee strangers, the fiercest • of nations; and they shall draw their swords against the beauty of thy wisdom, and they shall profane thy elegance.

8 Down to the grave will they cast thee, and thou shalt die the deaths of the slain in the heart of the seas.

9 Wilt thou then say, I am God, before him that slayeth thee? when thou art but a man, and no God, in the hand of him that fatally wounded thee.

10 The deaths of the uncircumcised shalt thou die by the hand of strangers; for I have spoken it, saith the Lord Eternal.

11 And the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation concerning the king of Tyre, and say unto him, Thus hath said the Lord Eternal, Thou wast complete in outline, full of wisdom, and perfect in beauty.

13 In 'Eden the garden of God didst thou abide; every precious stone was thy covering, the sardius, the topaz, and the diamond, the chrysolite, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; thy tabrets and thy flutes of artificial workmanship were prepared in thee on the day thou wast created.

14 Thou wast a cherub with outspread covering [wings]; and I had set thee upon the holy mountain of God [as] thou wast; in the midst of the stones of fire didst thou wander.

15 Perfect wast thou in thy ways from the day that thou wast created, till wickedness was found in thee.

16 By the abundance of thy commerce thou wast filled to thy centre with violence, and thou didst sin: therefore I degraded thee out of the mountain of God; and I destroyed thee, O covering cherub, from the midst of the stones of fire.

17 Thy heart was lifted up through thy beauty, thou didst corrupt thy wisdom by reason of thy elegance: [therefore] I cast thee down to the ground, before kings did I set thee that they might gaze on thee.

18 Through the abundance of thy iniquities, through the wickedness of thy commerce didst thou profane thy sanctuaries: therefore brought I forth fire from the midst of thee, this devoured thee, and I changed thee to ashes upon the earth before the eyes of all those that saw thee.

19 All that know thee among the people are astonished concerning thee: thou art as though thou hadst not been, and thou shalt not be any more for ever.

20 And the word of the Lord came to me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And thou shalt say, Thus hath said the Lord Eternal, Behold, I am against thee, O Zidon, and I will be honored in the midst of thee: and they shall know that I am the Lord, when I execute judgments on her, and will be sanctified on her.

23 And I will send out against her pestilence, and blood-[shedding] into her streets; and the deadly wounded shall be felled in the midst of her by the sword [that is] against her from every side: and they shall know that I am the Lord.

24 And there shall be no more unto the house of Israel a pricking brier, nor painful thorn from all that are round about them, that despoil them: and they shall know that I am the Lord Eternal.

25 Thus hath said the Lord Eternal, When I gather the house of Israel from the people among whom they are scattered, and shall be sanctified on them before the eyes of the nations: then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell thereupon in safety, and they shall build houses, and plant vineyards; yea, they shall dwell in safety; when I execute judgments on all those that despoiled them from round about them: and they shall know that I am the Lord their God.

EZEKIEL (YEKHEZKEL) CHAPTER 29

1 In the tenth year, in the tenth month, on the twelfth day of the month, came the word of the Lord unto me, saying,

2 Son of man, set thy face against Pharaoh the king of Egypt, and prophesy against him, and against all Egypt.

3 Speak and say, Thus hath said the Lord Eternal, Behold, I will be against thee, O Pharaoh king of Egypt, the great crocodile that lieth in the midst of his streams, who hath said, Mine is my stream, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will fasten the fish of thy streams on thy scales; and I will bring thee up out of the midst of thy streams, with all the fish of thy streams which shall stick fast on thy scales.

5 And I will cast thee out into the wilderness, thee with all the fish of thy streams; upon the open field shalt thou fall; thou shalt not be brought in, nor gathered up: to the beasts of the field and to the fowls of the heaven have I given thee for food.

6 And all the inhabitants of Egypt shall know that I am the Lord; because they have been a reed-staff to the house of Israel.

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7 When they took hold of thee with the hand, thou wast cracked, and didst rend for them all the shoulder: and when they leaned upon thee, thou wast broken, and madest all their loins to be at a stand.

8 Therefore thus hath said the Lord Eternal, Behold, I will bring a sword upon thee, and I will cut off out of thee man and beast.

9 And the land of Egypt shall be changed into a waste and ruin, and they shall know that I am the Lord; because he hath said, The stream is mine, and I have made it.

10 Therefore, behold, I will be against thee, and against thy streams, and I will render the land of Egypt a mass of ruins, a waste, and a wilderness, from Migdol to Seveneh even up to the border of Ethiopia.

11 There shall not pass through it the foot of man, and the foot of beast shall not pass through it, and it shall not be inhabited forty years.

12 And I will render the land of Egypt a desolate land in the midst of desolated countries, and her cities among the cities that are ruined shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 For thus hath said the Lord Eternal, [only] at the end of forty years will I gather the Egyptians from the people whither they shall have been scattered;

14 And I will bring back the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their own origin: and they shall be there an unimportant kingdom.

15 Among the kingdoms it shall be the lowest; neither shall it raise itself any more above the nations: and I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more unto the house of Israel for a dependence, bringing [their] iniquity to remembrance, when they turned after them: and they shall know that I am the Lord Eternal.

17 And it came to pass in the seven and twentieth year, in the first month, on the first of the month, that the word of the Lord came unto me, saying,

18 Son of man, Nebuchadrezzar the king of Babylon hath caused his army to perform a great service against Tyre; every head hath been made bald, and every shoulder hath been rubbed sore: yet no reward hath come to him or to his army from Tyre, for the service that he hath performed against it.

19 Therefore thus hath said the Lord Eternal, Behold, I will give unto Nebuchadrez- zar the king of Babylon the land of Egypt; and he shall carry away its multitude, and take its spoil, and plunder its prey: and this shall be the reward for his army.

20 As his recompense for that which he hath served against it, have I given him the land of Egypt, for that which they had done against me, saith the Lord Eternal.

21 On that day will I cause to grow a horn for the house of Israel, and unto thee will I open the mouth in the midst of them: and they shall know that I am the Lord.

EZEKIEL (YEKHEZKEL) CHAPTER 30

1 And the word of the Lord came unto me, saying,

2 Son of man, prophesy and say, Thus hath said the Lord Eternal, Wail ye, Woe unto the day!

3 For nigh is the day, yea nigh is the day of the Lord; a cloudy day; the time of the nations' [misfortune] shall it be.

4 And the sword shall come into Egypt, and there shall be trembling in Ethiopia, when the slain fall in Egypt, and when they take away its multitude, and its foundations shall be broken down.

5 Ethiopia, and Put, and Lud, and all the confederates, and Cub, and all the men of the leagued land, shall fall with them by the sword.

6 Thus hath said the Lord, Yea, there shall fall those that uphold Egypt; and there shall come down the pride of her strength: from Migdol to Seveneh shall they fall in her by the sword, saith the Lord Eternal.

7 And they shall be made desolate in the midst of the desolate countries, and its cities shall be counted in the midst of the cities that have been laid in ruins.

8 And they shall know that I am the Lord, when I set fire to Egypt, and when all her helpers shall be broken.

9 On that day shall messengers go forth from my presence in ships to terrify the secure Ethiopians, and there shall be trembling among them, as on the day of Egypt; for, lo, it cometh.

10 Thus hath said the Lord Eternal, I will also cause the multitude of Egypt to cease through the hand of Nebuchadrezzar the king of Babylon.

11 He and his people with him, the fiercest of nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and they shall fill the land with the slain.

12 And I will render the streams dry, and sell the land into the hand of evil men; and I will make the land desolate, and all that filleth it, by the hand of strangers: I the Lord have spoken it.

13 Thus hath said the Lord Eternal, I will also destroy the idols, and I will cause false gods to cease out of Noph; and a prince out of the land of Egypt shall there not be any more: and I will lay fear on the land of Egypt.

14 And I will make Pathros desolate, and set fire to Zo'an; and I will execute judgments in No.

15 And I will pour my fury over Sin, the stronghold of Egypt; and I will cut off the multitude of No.

16 And I will set fire to Egypt: Sin shall have great pain, and No shall be broken in, and [over] Noph shall the besiegers [prevail] by broad day.

17 The young men of Aven and of Pi-besseth shall fall by the sword; and they themselves shall go into captivity.

18 And at Thechaphneches the day shall be darkened, when I break there the yoke- bars of Egypt, and the pride of her strength ceaseth therein: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments on Egypt: and they shall know that I am the Lord.

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20 And it came to pass in the eleventh year, in the first month, on the seventh day of the month, that the word of the Lord came unto me, saying,

21 Son of man, the arm of Pharaoh the king of Egypt have I broken; and lo, it shall not be bound up to apply remedies, to put on a bandage to bind it up, to make it strong that it may grasp the sword.

22 Therefore thus hath said the Lord Eternal, Behold, I will be against Pharaoh the king of Egypt, and will break his arms, both the strong, and that which was already broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and I will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and will put my sword in his hand; but I will break the arms of Pharaoh, and he shall groan, with the groanings of a deadly wounded man before him.

25 Yea I will make strong the arms of the king of Babylon, but the arms of Pharaoh shall fall down: and they shall know that I am the Lord, when I place my sword into the hand of the king of Babylon, that he may stretch it out over the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries: and they shall know that I am the Lord.

EZEKIEL (YEKHEZKEL) CHAPTER 31

1 And it came to pass in the eleventh year, in the third month, on the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, say unto Pharaoh the king of Egypt, and to his multitude, Unto whom art thou like in thy arrogance?

3 Behold, Asshur was a cedar in Lebanon beautiful in its boughs, and a shadowing thicket, and high in stature; and among the thick-boughed trees was its highest branch.

4 The waters made it great, the deep made it high, with its rivers it was flowing round the place where it was planted, and its ditches it sent forth unto all the trees of the field.

5 Therefore became its stature higher than all the trees of the field, and its boughs were multiplied, and its branches became long because of the multitude of waters, when it stretched itself forth.

6 In its boughs made all the fowls of heaven their nest, and under its branches did all the beasts of the field bring forth their young, and under its shade dwelt all great nations.

7 And it was beautiful in its greatness, in the length of its light branches; for its root was by many waters.

8 The cedars could not obscure it in the garden of God; the firs were not like its boughs, and the chestnut-trees were not like its branches: not any tree in the garden of God was like unto it in its beauty.

9 Beautiful had I made it by the multitude of its light branches: so that all the trees of 'Eden that were in the garden of God, envied it.

10 Therefore thus hath said the Lord Eternal, Because thou wast so high in stature, and it had placed its highest branch between the thick-boughed trees, and its heart was lifted up through its height:

11 Therefore do I give it up into the hand of the mighty one of the nations; he shall surely deal with it at his pleasure; for its wickedness do I drive it out.

12 And strangers, the fiercest of nations, cut it down, and cast it to the ground: on the mountains and in all the valleys fall its light branches, and its boughs are [lying] broken in all the ravines of the land; and all the people of the earth are gone away from its shade, and have cast it to the ground.

13 Upon its fallen fragments dwell all the fowls of the heaven, and on its branches are all the beasts of the field:

14 In order that none of all the trees by the waters shall exalt themselves for their height, nor place their highest branch among the thick-boughed trees, and that all those that are nourished by water shall not place themselves erect, because of their height; for they are all given up unto death, to the land of the nether world, in the midst of the children of men, with those that go down to the pit.

15 Thus hath said the Lord Eternal, On the day when it went down to the grave I caused a mourning; I covered the deep for its sake, and I restrained its rivers, and the great waters were withheld; and I caused Lebanon to be clothed in black attire for its sake, and all the trees of the field were famished because of it.

16 Through the noise of its downfall I caused nations to quake, when I cast it down into the tomb with the [others] that descend into the pit: and in the land of the nether world comforted themselves all the trees of 'Eden, the choice and best of Lebanon, all that were nourished by water.

17 They also went down with it into the tomb unto those that were slain with the sword, and its helpers that had dwelt under its shade in the midst of the nations.

18 To whom art thou then like in glory and in greatness among the trees of 'Eden? And thou too shalt be brought down with the trees of 'Eden unto the land of the nether world: in the midst of the uncircumcised shalt thou lie with those slain by the sword; yes, he, Pharaoh, and all his multitude, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 32

1 And it came to pass in the twelfth year, in the twelfth month, on the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh the king of Egypt, and say unto him, Thou didst deem thyself like a young lion among the nations: while thou art as a crocodile in the seas; and thou issuedst forth with thy rivers, and madest turbid the waters with thy feet, and didst stir up their rivers.

3 Thus hath said the Lord Eternal, I will therefore spread out my net over thee through the assemblage of many people, and they shall draw thee up in my net.

4 Then will I cast thee upon the land, upon the open field will I hurl thee, and will cause all the fowls of the heaven to

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dwell upon thee, and I will satisfy off thee the beasts of all the earth.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy carcass.

6 I will also saturate the land wherein thou swimmest with thy blood, even to the mountains; and the ravines shall be full of thee.

7 And I will cover up the heavens, when thou art quenched, and make their stars obscure: the sun will I cover up with a cloud, and the moon shall not let shine her light.

8 All the light-dispensing lights of the heavens—these will I make obscure because of thee, and I will lay darkness upon thy land, saith the Lord Eternal.

9 And I will aggrieve the heart of many people, when I bring those who are broken off from thee among the nations, into countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and on their kings the hair shall stand on end because of thee, when I brandish my sword before their faces: and they shall tremble at every moment, every man for his own life, on the day of thy downfall.

11 For thus hath said the Lord Eternal, The sword of the king of Babylon shall come over thee.

12 By the swords of the mighty will I cause thy multitude to fall, the fiercest of nations are all of them: and they shall destroy the pride of Egypt, and all her multitude shall be annihilated.

13 And I will cause to vanish all her beasts from beside the great waters; and the foot of man shall not make them turbid any more, nor shall the hoofs of beasts make them turbid.

14 Then will I make clear their waters, and cause their rivers to flow like oil, saith the Lord Eternal;

15 When I render the land of Egypt desolate and wasted, the country bereft of what now filleth it, when I smite all those that dwell therein: and they shall know that I am the Lord.

16 This is the lamentation wherewith they shall lament for her; the daughters of the nations shall lament for her: for Egypt, and for all her multitude, shall they lament with it, saith the Lord Eternal.

17 And it came to pass in the twelfth year, on the fifteenth day of the month, that the word of the Lord came unto me, saying,

18 Son of man, moan for the multitude of Egypt, and say that it shall go down, yea, she, and the daughters of powerful nations, unto the land of the nether world, with those that go down to the pit.

19 Whom dost thou surpass in loveliness? go down [then], and be thou laid with the [other] uncircumcised.

20 In the midst of those that are slain by the sword shall they fall: to the sword is she given up; drag her away and all her multitudes.

21 Then will speak of him the strongest among the mighty out of the midst of the nether world with those that once helped him, They are gone down, there lie the uncircumcised,—slain by the sword.

22 There is Asshur and all his assemblage; round about him are his graves; all of them the slain that are fallen by the sword;

23 Whose graves are placed in the lowest depth of the pit, and his assemblage is round about his grave; all of them are slain, fallen by the sword, who once spread terror in the land of the living.

24 There is 'Elam and all her multitude round about her grave, all of them the slain, that are fallen by the sword, who are gone down uncircumcised into the land of the nether world, who once spread their terror in the land of the living; and they have borne their confusion with those that go down to the pit.

25 In the midst of the slain have they set a couch for her with all her multitude; all round about are her graves; all of them are uncircumcised, slain by the sword; because their terror was once spread in the land of the living; and they have borne their confusion with those that go down to the pit: in the midst of the slain was she placed.

26 There is Meshech, Thubal, and all her multitude; all round about her are her graves: all of them are the uncircumcised, slain by the sword; because they once spread their terror in the land of the living.

27 And those who are fallen of the uncircumcised shall not lie with the mighty, who are gone down to the nether world with their weapons of war, while men laid their swords under their heads, and the [instruments of] their iniquities were upon their bones; for the terror of the mighty was in the land of the living.

28 But thou shalt be broken in the midst of the uncircumcised, and shalt lie with those that are slain by the sword.

29 There are Edom, her kings, and all her princes, who are laid despite their prowess by those that are slain by the sword: they shall lie with the uncircumcised, and with those that go down to the pit.

30 There are the chieftains of the north, all of them, and all the Zidonians, who are gone down with the slain: despite the terror they excited through their prowess are they made ashamed; and they lie uncircumcised with those that are slain by the sword, and bear their confusion with those that go down to the pit.

31 These shall Pharaoh see, and he shall be comforted over all his multitude: slain by the sword are Pharaoh and all his army, saith the Lord Eternal.

32 For I spread my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with those that are slain by the sword,—yea, Pharaoh and all his multitude, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 33

1 And the word of the Lord came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, If there be a land over which I bring the sword, and the people of the land take a man from among themselves, and appoint him unto themselves for a watchman;

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3 And if he see the sword coming over the land, and blow the cornet, and warn the people;

4 And whosoever heareth the sound of the cornet, and taketh no warning; and the sword cometh, and taketh him away: his blood shall be upon his own head.

5 The sound of the cornet hath he heard, and he hath taken no warning; his blood shall be upon him. But had he taken warning he would have delivered his soul.

6 But if the watchman see the sword coming, and blow not the cornet, so that the people be not warned, and the sword cometh, and taketh away from among them some person: this one is taken away for his iniquity; but his blood will I require from the watchman's hand.

7 But as for thee, O son of man, I have appointed thee a watchman unto the house of Israel: so that when thou hearest a word from my mouth, thou shalt warn them from me.

8 When I say unto the wicked, O wicked one, thou shalt surely die; and thou dost not speak to warn the wicked from his way: that wicked one shall die for his iniquity; but his blood will I require from thy hand.

9 Nevertheless, if thou hast indeed warned the wicked of his way to turn away from it, and he do not turn from his way: he shall certainly die for his iniquity; but thou hast delivered thy soul.

10 But thou, O son of man, speak unto the house of Israel, Thus do ye speak, saying, Truly our transgressions and our sins are upon us, and through them do we pine away: how then shall we live?

11 Say unto them, As I live, saith the Lord Eternal, I have no pleasure in the death of the wicked; but in the return of the wicked from his way that he may live: return ye, return ye from your evil ways; for why will ye die, O house of Israel?

12 But thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him on the day of his transgression; and as for the wickedness of the wicked, he shall not stumble through it on the day that he returneth from his wickedness; nor shall the righteous be able to live through the other on the day that he sinneth.

13 When I say of the righteous, that he shall surely live, and he trusteth to his own righteousness, and committeth what is wrong: all his righteous deeds shall not be remembered, and for his wrong that he hath committed,—through this shall he die.

14 Again, when I say unto the wicked, Thou shalt surely die; and he turneth from his sin, and executeth justice and righteousness;

15 If the wicked restore the pledge, make restitution for what he hath robbed, walk in the statutes of life, so as not to do any wrong: he shall surely live, he shall not die.

16 All his sins that he hath committed shall not be remembered unto him: justice and righteousness hath he executed, he shall surely live.

17 Yet say the children of thy people, The way of the Lord is not equitable: while, as to them, their way is not equitable.

18 When the righteous turneth away from his righteousness, and doth what is wrong, he shall even die therefore.

19 And when the wicked returneth from his wickedness, and executeth justice and righteousness, he shall surely live therefore.

20 Yet ye say, The way of the Lord is not equitable. Every one after his own ways will I judge you, O house of Israel.

21 And it came to pass in the twelfth year, in the tenth month, on the fifth day of the month after our exile, that there came unto me one that had escaped out of Jerusalem, saying, The city hath been smitten.

22 Now the inspiration of the Lord was come upon me in the evening, before the coming of the one who had escaped; and he had opened my mouth, before he was come to me in the morning; and my mouth was opened and I was not kept dumb any more.

23 And the word of the Lord came unto me, saying,

24 Son of man, they that dwell in these ruins in the land of Israel say as followeth, But one man was Abraham, and he obtained the land as an inheritance; and as we are many, the land must [surely] be given to us for an inheritance.

25 Therefore say unto them, Thus hath said the Lord Eternal, By the blood do ye eat, and your eyes do you lift up toward your idols, and blood do ye shed: and ye expect to possess the land?

26 Ye depend upon your sword, ye commit abomination, and ye defile every one his neighbor's wife: and ye expect to possess the land?

27 Thus shalt thou say unto them, Thus hath said the Lord Eternal, As I live, surely those that are in the ruined places shall fall by the sword, and him that is in the open field will I give to the beasts that they may devour him, and those that are in the strongholds and in the caves shall die through the pestilence.

28 And I will render the land desolate and wasted, and the pride of her strength shall cease; and the mountains of Israel shall be desolate, with none to pass through them.

29 And they shall experience that I am the Lord, when I render the land desolate and wasted, because of all their abominations which they have committed.

30 And thou, son of man, [there are] the children of thy people, who are talking about thee by the walls and in the entrances of the houses, and speak one to another, every one to his brother, saying, Do come, and hear what the word is which cometh forth from the Lord.

31 And then they come unto thee as the people come, and they sit before thee [as] my people, and they hear thy words, but do not execute them; for as merry songs they carry them in their mouth, while their heart goeth after their unlawful gains.

32 And, lo, thou art unto them as a merry song of one that hath a pleasant voice, and can play well: and [thus] they hear thy words, but execute them not.

33 But when it cometh to pass, [lo, it will come,] then shall they know that a prophet hath been among them.

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EZEKIEL (YEKHEZKEL) CHAPTER 34

1 And the word of the Lord came unto me, saying,

2 Son of man, prophesy concerning the shepherds of Israel; prophesy, and say unto them, unto the shepherds, Thus hath said the Lord Eternal, Woe to the shepherds of Israel who do feed themselves! should not the shepherds feed the flocks?

3 The fat ye eat, and with the wool ye clothe yourselves, those that are well fed ye slaughter; but the flock ye feed not.

4 The diseased have ye not strengthened, and the sick have ye not healed, and that which had a limb broken have ye not bound up, and the strayed have ye not brought back again, and what was lost have ye not sought for; but with force have ye ruled them and with rigor.

5 And they were scattered for want of a shepherd; and they became food unto all the beasts of the field, and they were scattered.

6 My sheep have to wander about on all the mountains, and upon every high hill: yea, over all the face of the land are my flock scattered, and there is none that inquireth and none that seeketh [after them].

7 Therefore, ye shepherds, hear the word of the Lord,

8 As I live, saith the Lord Eternal, surely because my flock became a prey, and my flock became food unto every beast of the field, because there was no shepherd, and my shepherds did not inquire for my flock, but the shepherds fed themselves, and my flock they fed not:

9 Therefore, O ye shepherds, hear the word of the Lord,

10 Thus hath said the Lord Eternal, Behold, I will be against the shepherds, and I will require my flock from their hand, and I will stop them from feeding the flock; neither shall the shepherds feed themselves any more: and I will deliver my flock out of their mouth, that they may not serve them for food.

11 For thus hath said the Lord Eternal, Behold, I am here, and I will both inquire for my flocks, and search for them.

12 As a shepherd searcheth for his flock on the day that he is among his flocks that are scattered: so will I search for my flocks; and I will deliver them out of all places whither they have been scattered on the day of clouds and [tempestuous] darkness.

13 And I will bring them out from the people, and gather them from the countries, and I will bring them to their own land; and I will feed them upon the mountains of Israel, in the ravines, and in all the inhabited places of the country.

14 On a good pasture will I feed them, and upon the high mountains of Israel shall be their fold: there shall they lie in a good fold, and in a fat pasture shall they feed on the mountains of Israel.

15 I myself will feed my flock, and I myself will cause them to lie down, saith the Lord Eternal.

16 That which was lost will I seek for, and that which was gone astray will I bring back again, and that which had a limb broken will I bind up, and the sick will I strengthen: but the fat and the strong will I destroy; I will feed them in justice.

17 And as for you, O my flock, thus hath said the Lord Eternal, Behold, I will judge between lamb and lamb, between the wethers and the he-goats.

18 Is it too little for you that ye can feed on the good pasture, that ye must tread down the residue of your pastures with your feet? and that ye can drink clear waters, that ye must render muddy with your feet what is left?

19 And as for my flock, what ye have trodden with your feet must they eat; and what ye have made muddy with your feet must they drink.

20 Therefore thus hath said the Lord Eternal unto them, Behold, I am here, and I will judge between the fat lamb and the lean lamb.

21 Because ye thrust with side and with shoulder, and push with your horns all the diseased, till ye have scattered them abroad:

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between lamb and lamb.

23 And I will appoint over them one shepherd, and he shall feed them, namely, my servant David: he it is that shall feed them, and he it is that shall be unto them for a shepherd.

24 And I the Lord—I will be unto them for a God, and my servant David shall be a prince in their midst: I the Lord have spoken it.

25 And I will make with them a covenant of peace, and I will cause the wild beasts to cease out of the land: and they shall dwell in the wilderness in safety, and sleep in the forests.

26 And I will make them and the environs of my hill a blessing; and I will cause the rain to come down in its season; rains of blessing shall they be.

27 And the tree of the field shall yield its fruit, and the earth shall yield her products, and they shall be on their land in safety: and they shall know that I am the Lord, when I break the bands of their yoke, and deliver them out of the hand of those that had made them labor for them.

28 And they shall be no more a prey to the nations, and the beasts of the land shall not devour them; but they shall dwell in safety, with none to make them afraid.

29 And I will raise up for them a plantation for a [perpetual] renown, and they shall be no more taken away by hunger in the land, neither bear the shameful reproach of the nations any more.

30 Thus shall they experience that I the Lord their God am with them, and that they, the house of Israel, are my people, saith the Lord Eternal.

31 And ye my flock, the flock of my pasture, are men, [and] I am your God, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 35

1 And the word of the Lord came unto me, saying,

2 Son of man, set thy face against the mountain of Se'ir, and prophecy against it,

3 And say unto it, Thus hath said the Lord Eternal, Behold, I will be against thee, O mountain of Se'ir, and I will stretch out my hand over thee, and I will render thee desolate and wasted.

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4 Thy cities will I lay in ruins, and thou thyself shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had an undying hatred, and didst surrender the children of Israel to the power of the sword, at the time of their calamity, at the time of the iniquity of the end:

6 Therefore, as I live, saith the Lord Eternal, I will surely let thy blood flow, and blood shall pursue thee; since thou didst not hate blood-shedding, so shall blood pursue thee.

7 Thus will I change the mountain of Se'ir into a desolate land and a waste, and I will cut off from it him that travelleth forward and backward.

8 And I will fill his mountains with his slain: as regardeth thy hills, and thy valleys, and all thy ravines, in them shall fall those that are slain by the sword.

9 Into perpetual desolations will I change thee, and thy cities shall not be restored: and ye shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countries shall indeed be mine, and we will take possession thereof; whereas the Lord was there:

11 Therefore, as I live, saith the Lord God, I will even do according to thy anger, and according to thy envy which thou didst use out of thy hatred against them; and I will make myself known among them, when I judge thee.

12 And thou shalt know that I am the Lord: I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given unto us to consume them.

13 And ye boasted greatly against me with your mouth, and have multiplied against me your words: I have indeed heard them.

14 Thus hath said the Lord Eternal, When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice over the inheritance of the house of Israel, because it was made desolate: so will I do unto thee; desolate shalt thou be, O mountain of Se'ir, and all Idumea—altogether; and they shall know that I am the Lord.

EZEKIEL (YEKHEZKEL) CHAPTER 36

1 But thou, son of man, prophesy unto the mountains of Israel, and say, O mountains of Israel, hear ye the word of the Lord.

2 Thus hath said the Lord Eternal, Because the enemy hath said regarding you, Aha, even the ancient high-places are become ours as a possession:

3 Therefore prophesy and say, Thus hath said the Lord Eternal, Because, even because men have made you desolate, and sought to swallow you up on every side, that ye might become a possession unto the residue of the nations, and ye are taken up as a talk for tongues, and an evil report of the people:

4 Therefore, O mountains of Israel, hear ye the word of the Lord Eternal, Thus hath said the Lord Eternal to the mountains, and to the hills, to the ravines, and to the valleys, to the desolate ruins, and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about:

5 Therefore thus hath said the Lord Eternal, Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Idumea, that have appropriated my land unto themselves as a possession with the joy of all their heart, with derision in their soul, in order to drive it out that it may be for a prey.

6 Therefore prophesy concerning the land of Israel, and say unto the mountains, and to the hills, to the ravines, and to the valleys, Thus hath said the Lord Eternal, Behold, In my zealousness and in my fury have I spoken, because ye have borne the reproach of the nations:

7 Therefore thus hath said the Lord Eternal, I have indeed lifted up my hand, that the nations who are round about you— these shall bear their shame.

8 But ye, O mountains of Israel, ye shall send forth your boughs, and your fruit shall ye bear for my people Israel, for they are near at hand to come.

9 For, behold, I will be for you, and I will turn unto you, and ye shall be tilled and ye shall be sown;

10 And I will multiply upon you men, all the house of Israel— altogether; and the cities shall be inhabited again, and the ruins shall be rebuilt;

11 And I will multiply upon you men and beast, and they shall increase and be fruitful; and I will cause you to be inhabited after your old estates, and will do more good unto you than at your beginnings: and ye shall know that I am the Lord.

12 Yea, I will cause to walk upon you men, even my people Israel, and they shall possess thee, and thou shalt be unto them as an inheritance, and thou shalt not any more henceforth cast them out.

13 Thus hath said the Lord Eternal, Because they say unto you, Thou land devourest up men, and hast been one that hath ever cast out thy nations:

14 Therefore shalt thou not devour up men any more, and thy nations shalt thou not cast out any more, saith the Lord Eternal.

15 And I will not let be heard against thee any more the reproach of the nations, and the disgrace of the people shalt thou not bear any more, and thy nations shalt thou not cast out any more, saith the Lord Eternal.

16 And the word of the Lord came unto me, saying,

17 Son of man, the house of Israel, when they dwelt in their own land, defiled it through their way and through their doings: like the uncleanness of a woman in her separation was their way before me.

18 And I poured out my fury over them because of the blood that they had shed in the land, and because through their idols they had polluted it;

19 And I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings did I judge them.

20 And when they were come unto the nations, whither they were gone, they profaned my holy name; because they

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said of them, These are the people of the Lord, and out of his land are they gone forth.

21 But I had pity for my holy name, which the house of Israel had profaned among the nations, whither they were gone.

22 Therefore say unto the house of Israel, Thus hath said the Lord Eternal, Not for your sake do I this, O house of Israel, but for the sake of my holy name, which ye have profaned among the nations, whither ye are gone.

23 And I will sanctify my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Lord, saith the Lord Eternal, when I will be sanctified through you before your eyes.

24 And I will take you from among the nations, and I will gather you out of all the countries, and I will bring you unto your own land.

25 And I will sprinkle upon you clean water, and ye shall be clean: from all your impurities, and from all your idols, will I cleanse you.

26 And I will give you a new heart, and a new spirit will I put within you; and I will remove the heart of stone out of your body, and I will give you a heart of flesh.

27 And my spirit I will put within you, and I will cause that you shall walk in my statutes, and that my ordinances ye shall keep, and do them.

28 And ye shall dwell in the land which I gave to your fathers; and ye shall be unto me for a people, and I truly will be unto you as a God.

29 And I will save you from all kinds of your impurities; and I will call unto the corn, and increase it, and I will not lay famine upon you.

30 And I will multiply the fruit of the trees, and the products of the field: in order that ye may receive no more reproach on account of famine among the nations.

31 Then shall ye remember your ways that they were evil, and your doings that were not good; and ye shall loathe yourselves on account of your iniquities and on account of your abominations.

32 Not for your sake do I this, saith the Lord Eternal, be it known unto you: be ashamed and confounded because of your ways, O house of Israel.

33 Thus hath said the Lord Eternal, On the day of my cleansing you from all your iniquities, when I cause the cities to be inhabited, and when the ruins are built up,

34 And when the desolate land is tilled, instead that it was a waste before the eyes of every passer by:

35 Then shall they say, This land, that was desolate, is become like the garden of 'Eden; and the cities that were ruined, and desolate, and broken down, are become fortified, and inhabited.

36 And the nations that are left round about you shall know that I the Lord have built up the broken-down [places], have planted the desolate [land]: I the Lord have spoken this, and have done it.

37 Thus hath said the Lord Eternal, Also in this will I yet suffer myself to be entreated of by the house of Israel, to do it for them, I will increase them with men like flocks [in multitude].

38 As the flocks of the holy things, as the flocks of Jerusalem on her appointed feasts, so shall the ruined cities be full of flocks of men: and they shall know that I am the Lord.

EZEKIEL (YEKHEZKEL) CHAPTER 37

1 There came over me the inspiration of the Lord, and he carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones;

2 And he caused me to pass by them all round about; and, behold, there were very many of them on the surface of the valley; and, lo, they were very dry.

3 And he said unto me, Son of man, can these bones live! And I said, O Lord Eternal, thou alone knowest this.

4 And he said unto me, Prophesy over these bones, and say unto them, O ye dry bones, hear ye the word of the Lord.

5 Thus hath said the Lord Eternal unto these bones, Behold, I will bring a spirit into you, and ye shall live;

6 And I will lay sinews upon you, and bring up flesh upon you, and draw over you a skin, and put a spirit in you, and ye shall live: and ye shall experience that I am the Lord.

7 And so I prophesied as I had been commanded: and there was a sound, as I prophesied, and behold there was a rustling noise, and the bones came together, bone to its bone.

8 And I looked, and behold, there were sinews upon them, and the flesh came up, and the skin was drawn over them above; but no spirit was in them.

9 Then said he unto me, Prophesy unto the spirit; prophesy, son of man, and say to the spirit, Thus hath said the Lord Eternal, From the four winds come, O spirit, and breathe into these slain ones, that they may live.

10 And I prophesied as he had commanded me, and there came into them the spirit, and they lived, and stood up upon their feet, an exceedingly great army.

11 Then said he unto me, Son of man, these bones are the whole house of Israel: behold, they say, Dried are our bones, and lost is our hope; we are quite cut off.

12 Therefore prophesy and say unto them, Thus hath said the Lord Eternal, Behold, I will open your graves, and I will cause you to come up out of your graves, O my people, and I will bring you into the land of Israel.

13 And ye shall know that I am the Lord, when I open your graves, and when I cause you to come up out of your graves, O my people.

14 And I will put my spirit in you, and ye shall live, and I will place you in your own land: and ye shall acknowledge that I the Lord have spoken it, and done it, saith the Lord.

15 And the word of the Lord came unto me, saying,

16 But thou, son of man, take unto thyself one stick of wood, and write upon it, “For Judah, and for the children of Israel his companions;” then take another stick, and write

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upon it, "For Joseph,—the stick of Ephraim, and for all the house of Israel his companions:"

17 And join them one to the other unto thee as one stick; and they shall become one in thy hand.

18 And if the children of thy people should say unto thee, saying, Wilt thou not tell us what thou meanest by these?

19 [Then] speak unto them, Thus hath said the Lord Eternal, Behold, I will take the stick of Joseph,—which is in the hand of Ephraim,—and the tribes of Israel his companions, and will lay them upon him, even the stick of Judah, and make them into one stick, and they shall be one in my hand.

20 And the sticks whereon thou shalt have written shall be in thy hand before their eyes.

21 And speak unto them, Thus hath said the Lord Eternal, Behold, I will take the children of Israel from among the nations, whither they are gone, and I will gather them from every side, and bring them unto their own land;

22 And I will make them into one nation in the land, on the mountains of Israel; and one king shall be to them all for king; and they shall not be any more two nations, nor shall they at any time be divided into two kingdoms any more:

23 Neither shall they defile themselves any more with their idols, and with their detestable things, and with all their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and I will cleanse them, and they shall be unto me for a people, and I will be to them for a God.

24 And my servant David shall be king over them; and one shepherd shall be for them all: and in my ordinances shall they walk, and my statutes shall they observe, and do them.

25 And they shall dwell in the land that I have given unto my servant, unto Jacob, wherein your fathers have dwelt; and they shall dwell therein, they, and their children, and their children's children for ever: and David my servant shall be prince unto them for ever.

26 And I will make with them a covenant of peace, an everlasting covenant shall it be with them: and I will multiply them, and I will set my sanctuary in the midst of them for evermore.

27 My dwelling also shall be with them, and I will be unto them for a God; and they shall be unto me as a people.

28 And the nations shall know that I am the Lord who sanctify Israel, when my sanctuary will be in the midst of them for evermore.

EZEKIEL (YEKHEZKEL) CHAPTER 38

1 And the word of the Lord came unto me, saying,

2 Son of man, direct thy face against Gog of the land of Magog, the prince of Rosh, Meshech and Thubal, and prophesy against him,

3 And say, Thus hath said the Lord Eternal, Behold, I will be against thee, O Gog, the prince of Rosh, Meshech and Thubal;

4 And I will derange thee, and put hooks into thy jaws, and I will bring thee forth, and all thy army, horses and horsemen, all of them clothed in elegant attire, a great assemblage with bucklers and shields, all of them grasping swords.

5 Persia, Cush, and Put [shall be] with them; all of them with shield and helmet;

6 Gomer and all of its armies; the house of Thogarmah out of the farthest north, and all its armies; many people shall be with thee.

7 Be thou ready, and prepare thyself, thou, and all thy assemblages that are assembled about thee, and be thou a guard unto them.

8 After many days shalt thou be ordered forward; in the end of years shalt thou come into the land that is recovering from the sword, and is gathered together out of many people, against the mountains of Israel, which have been ruined for a very long time: [to a people] that are brought forth out of the nations, and that now dwell in safety, all of them.

9 Thou wilt ascend and come like a tempest, like a cloud to cover the earth wilt thou be, thou, and all thy armies, and the many people with thee.

10 Thus hath said the Lord Eternal, It will also come to pass, at the same time, that things will come into thy mind, and thou wilt entertain an evil device;

11 And thou wilt say, I will go up over the land of open towns; I will come against those that are careless, that dwell in safety, all of whom dwell without walls, and have neither bars nor gates,

12 To snatch up the spoil, and to take away the prey; to turn thy hand against the ruined places now inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the highest part of the land.

13 Sheba, and Dedan, and the traders of Tharshish, with all her young lions, will say unto thee, Art thou come to plunder the spoil? hast thou gathered thy company to carry off the prey? to bear away silver and gold, to take away cattle and goods, to plunder a great spoil?

14 Therefore, prophesy, son of man, and say unto Gog, Thus hath said the Lord Eternal, Behold, on the day when my people of Israel dwelleth in safety, shalt thou know [my power].

15 And thou wilt come from thy place out of the farthest ends of the north, thou, and many people with thee, all of them riding upon horses, a great assemblage, and a mighty army;

16 And thou wilt come up against my people of Israel, like a cloud to cover the land; in the latter days will this be, and I will bring thee over my land, in order that the nations may know me, when I am sanctified on thee, before their eyes, O Gog.

17 Thus hath said the Lord Eternal, Art thou [not] he of whom I have spoken in ancient days through means of my servants the prophets of Israel, who prophesied in those days [many] years, that I would bring thee against them?

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18 And it shall come to pass at the same time, on the day of Gog's coming over the land of Israel, saith the Lord Eternal, that my fury shall be kindled in my nose.

19 And in my zealousness, in the fire of my wrath, have I spoken, Surely on that day there shall be a great earthquake in the country of Israel;

20 And there shall quake at my presence the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and every creeping thing that creepeth upon the earth, and all the men that are upon the face of the earth, and the mountains shall be thrown down, and the cliffs shall fall, and every wall shall fall to the ground.

21 And I will call against him throughout all my mountains for the sword, saith the Lord Eternal: every man's sword shall be against his brother.

22 And I will hold judgment over him with pestilence and with blood [-shedding]; and an overflowing rain, and great hailstones, fire, and sulfur will I let rain over him and his armies, and over the many people that are with him.

23 Thus will I magnify myself, and sanctify myself, and make myself known before the eyes of many nations: and they shall know that I am the Lord.

EZEKIEL (YEKHEZKEL) CHAPTER 39

1 But thou, O son of man, prophesy against Gog, and say, Thus hath said the Lord Eternal, Behold, I will be against thee O Gog, the prince of Rosh, Meshech and Thubal;

2 And I will derange thee, and lead thee astray, and will cause thee to come up from the farthest ends of the north; and I will bring thee upon the mountains of Israel;

3 And I will strike thy bow out of thy left hand, and thy arrows will I cause to fall out of thy right hand.

4 Upon the mountains of Israel shalt thou fall, thou, and all thy armies, and the people that are with thee: unto the ravenous birds, to every thing that hath wings, and to the beasts of the field, do I give thee for food.

5 Upon the open field shalt thou fall; for I have spoken it, saith the Lord Eternal.

6 And I will send a fire against Magog, and against those that dwell in the isles in safety: and they shall know that I am the Lord.

7 And my holy name will I make known in the midst of my people Israel; and I will not permit my holy name to be profaned any more: and the nations shall know that I am the Lord, Holy in Israel.

8 Behold, it cometh, and it taketh place, saith the Lord Eternal; this is the day whereof I have spoken.

9 And the inhabitants of the cities of Israel shall go forth, and shall burn and make fire for heating of the weapons, and shields and bucklers, of bows and of arrows, and of hand-staves, and of spears; and they shall feed with them the fire for seven years;

10 And they shall take no wood out of the field, nor cut down any out of the forests; for with weapons shall they feed the fire: and they shall spoil those that spoiled them, and plunder those that plundered them, saith the Lord Eternal.

11 And it shall come to pass on that day, that I will give unto Gog a place there for a grave in Israel, the valley where people pass over to the east of the sea; and it shall stop the passengers [from passing]: and they shall bury there Gog and all his multitude, and they shall call it The valley of the multitude of Gog.

12 And the house of Israel shall be burying them, in order to cleanse the land, during seven months.

13 Yea, all the people of the land shall bury them; and it shall be to them as a renown on the day that I glorify myself, saith the Lord Eternal.

14 And men constantly devoted to this shall they set apart to pass through the land, to bury with those that pass through those that remain upon the face of the earth, to cleanse it; at the end of seven months shall they make a search.

15 And those that thus travel will pass through the land; and when any one seeth a human bone, then will he set up a sign by it, till the buriers have buried it in the valley of the multitude of Gog.

16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

17 And thou, O son of man, thus hath said the Lord Eternal, Say unto the birds, to every thing that hath wings, and to every beast of the field, Assemble yourselves, and come; gather yourselves from every side to my sacrifice that I do slaughter for you, as a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink,—wethers, lambs, and he-goats, bullocks, fatlings of Bashan are they all of them.

19 And ye shall eat fat till ye be sated, and ye shall drink blood till ye be drunken, from my sacrifice which I have slaughtered for you.

20 And ye shall be sated at my table on horses and chariot-teams, on mighty men, and on all men of war, saith the Lord Eternal.

21 And I will display my glory among the nations: and all the nations shall see my punishment that I execute, and my hand that I lay on them.

22 And the house of Israel shall acknowledge that I am the Lord their God from that day and forward.

23 And the nations shall know that for their iniquity did the house of Israel go into exile; because they had trespassed against me, and I had hidden my face from them; and I gave them up therefore into the hand of their oppressors, and they all fell by the sword.

24 According to their uncleanness, and according to their transgressions did I deal with them, and hid my face from them.

25 Therefore thus hath said the Lord Eternal, Now will I bring back again the captivity of Jacob, and I will have mercy upon the whole house of Israel, and will be zealous for my holy name;

26 And they shall feel their disgrace, and all their trespass whereby they had trespassed against me, when they dwelt in their land in safety, with none to make them afraid:

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27 When I bring them back again from the people, and gather them out of the land of their enemies, and sanctify myself on them before the eyes of the many nations.

28 And they shall know that I am the Lord their God; because I had exiled them among the nations, but gather them now unto their own land, and leave none of them any more there.

29 And I will not hide my face any more from them; for I will have poured out my spirit over the house of Israel, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 40

1 In the five and twentieth year of our exile, in the beginning of the year, on the tenth day of the month, in the fourteenth year after the city had been smitten, on the selfsame day came the inspiration of the Lord upon me, and brought me thither.

2 In the visions of God brought he me unto the land of Israel, and set me down upon a very high mount, on which there was built something like a city on the south.

3 And when he had brought me thither, behold, there was a man, whose appearance was like the appearance of copper, with a line of flax in his hand, and a measuring-rod: and he was standing in the gate.

4 And the man spoke unto me, Son of man, behold with thy eyes, and hear with thy ears, and direct thy heart unto all that I am about to show thee; for in order to show it unto thee art thou brought hither: tell all that thou seest to the house of Israel.

5 And behold there was a wall on the outside of the house all round about, and in the man's hand was a measuring-rod of six cubits long by the cubit which was a hand's breadth longer than usual; and he measured the breadth of the building, one rod, and the height, one rod.

6 Then came he unto the gate which looked in the direction toward the east, and went up its steps, and measured the threshold of the gate, one rod in breadth, and the other threshold one rod in breadth.

7 And every cell was one rod long, and one rod broad; and between the cells were five cubits: and the threshold of the gate near by the porch of the gate within was one rod.

8 He measured also the porch of the gate within, one rod.

9 Then measured he the porch of the gate, eight cubits, and its door-posts, two cubits: and the porch of the gate was inward.

10 And the cells of the gate in the eastern direction were three on this side, and three on that side, one measure was for all the three; and there was one measure for the door-posts on this side and on that side.

11 And he measured the breadth of the entrance of the gate, ten cubits, [and] the length of the gate, thirteen cubits.

12 And there was a space before the cells of one cubit on this side, and one cubit space was there on that side: and every cell was of six cubits on this side, and of six cubits on that side.

13 And he measured the gate from the roof of [one] cell to the roof of [another], in breadth five and twenty cubits, one door being against [the other] door.

14 And he made door-posts of sixty cubits, and around the door-posts the court and the gate all round about.

15 And the height of the gate of the entrance as also the height of the porch of the inner gate was fifty cubits.

16 And there were narrow windows in the cells, and by their door-posts within the gate all round about, and likewise in the porches: and windows were all round about inward; and on each door post were palm-shaped [capitals].

17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court all round about: thirty chambers were upon the pavement.

18 And the pavement by the side of the gates was all along the whole length of the gates: this was the lower pavement.

19 Then measured he the breadth from the front of the lower gate unto the front of the inner court, without, one hundred cubits, eastward and northward.

20 And the gate of the outer court that looked in a northern direction, he measured after its length, and its breadth.

21 And its cells were three on this side and three on that side; and its door-posts and its porches were after the measure of the first gate: fifty cubits was its length, and its breadth five and twenty cubits.

22 And its windows, and its porches, and their palm-shaped capitals, were after the measure of the gate that looked in an eastern direction: and by seven steps did they go up unto it, and to its porches which were before them.

23 And the gates of the inner court were opposite the gates on the north, and on the east: and he measured from gate to gate one hundred cubits.

24 After that he led me forth to the south side, and behold there was a gate on the south side: and he measured its door-posts and its porches after these measures.

25 And there were windows in it and in its porches all round about, like the other windows: it was fifty cubits in length, and in breadth five and twenty cubits.

26 And by seven steps was the ascent to it, and to its porches which were before them; and it had palm-shaped capitals, one on this side, and another on that side, upon its door-posts.

27 And there was a gate in the inner court on the south side: and he measured from gate to gate on the south side one hundred cubits.

28 And he brought me to the inner court by the south gate; and he measured the south gate after these measures;

29 And its cells, and its door-posts, and its porches were after these measures; and there were windows in it and in its porches all round about: it was fifty cubits in length, and in breadth five and twenty cubits.

30 And arched passages were all round about, five and twenty cubits long, and five cubits broad.

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31 And its porches were toward the outer court; and palm-shaped capitals were upon its door-posts: and its ascent was by eight steps.

32 And he brought me into the inner court on the east side; and he measured the gate after these measures;

33 And its cells and its door-posts, and its porches, were according to these measures; and there were windows in it and in its porches all round about: its length was fifty cubits, and its breadth five and twenty cubits.

34 And its porches were toward the outward court; and palm-shaped capitals were upon its door-posts, on this side, and on that side: and by eight steps was the ascent to it.

35 And he brought me to the north gate, and he measured it after these measures;

36 Its cells, its door-posts, and its porches; and the windows in it were all round about: its length was fifty cubits, and its breadth five and twenty cubits.

37 And its door-posts were toward the outer court; and palm-shaped capitals were upon its door-posts, on this side, and on that side: and by eight steps was the ascent to it.

38 And there was a chamber with its door by the door-posts of the gates, where they washed off the burnt-offerings.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slaughter thereon the burnt-offerings and the sin-offerings and the trespass- offerings.

40 And at the side without [the porch], as one went up to the entrance of the north gate, were two tables; and on the other side of the porch of the gate were two tables;

41 Four tables being on this side, and four tables on that side, by the side of the gate, eight tables, whereupon they slaughtered [the sacrifices].

42 And there were four tables of hewn stone for the burnt-offerings, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon they laid the instruments wherewith they slaughtered the burnt-offerings and the sacrifices.

43 And hooks, a hand long, were fastened within all round about: and on the tables was placed the flesh of the offerings.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their front was toward the south side: one was at the side of the east gate having the front toward the north side.

45 And he spoke unto me, This chamber, the front of which is toward the south, is for the priests who have the charge of the house.

46 And the chamber, the front of which is toward the north, is for the priests who have the charge of the altar: these are the sons of Zadok, who come near, from among the sons of Levi, to the Lord to minister unto him.

47 So he measured the court, in length one hundred cubits, and in breadth one hundred cubits, foursquare: and the altar [stood] before the house.

48 And he brought me to the porch of the house, and measured each door-post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits, together with the steps whereby they went up to it: and there were pillars by the door-posts, one on this side, and another on that side.

EZEKIEL (YEKHEZKEL) CHAPTER 41

1 And he brought me to the temple: and he measured the door-posts, six cubits broad on the one side, and six cubits broad on the other side, [as also] the breadth of the tabernacle.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured its length, forty cubits, and the breadth, twenty cubits.

3 Then went he inward, and measured the posts of the door, two cubits; and the door was six cubits high; and the breadth of the door, was seven cubits.

4 And he measured its length, twenty cubits; and the breadth, twenty cubits, fronting on the temple: and he said unto me, This is the most holy place.

5 After this he measured the wall of the house, six cubits; and the breadth of every side-chamber was four cubits, all round about the house on every side.

6 And the side-chambers were one over another, three and thirty times; and they entered into the wall which was on the house for the side-chambers all round about, that they might be fastened on, but they were not fastened on the wall of the house.

7 And as one wound upward it became continually wider for the side-chambers; for the row of chambers about the house went more and more upward round about the house; therefore was the breadth of the house greater upward: and so they ascended from the lowest chambers to the highest through the middle ones.

8 And I saw the height of the house all round about: the foundations of the side- chambers were a full rod of six cubits under ground.

9 The thickness of the wall, which was for the side-chambers without, was five cubits, as also the space which was left open by the row of the side-chambers that were on the house.

10 And between the chambers there was a width of twenty cubits round about the house on every side.

11 And the doors of the side-chambers were on the open space, one door was in a northern direction, and another door on the south; and the breadth of the place that was left open was five cubits all round about.

12 Now the building that was before the main wing on the west side was seventy cubits broad; and the wall of the building was five cubits thick round about, and its length, ninety cubits.

13 So he measured the house, in length one hundred cubits; and the main wing, and the building, with its walls, in length one hundred cubits;

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14 Also the breadth in the front of the house, and of the main wing on the east, was one hundred cubits.

15 And he measured the length of the building on the front side of the main wing which was behind it, and its corner-pillars on the one side and on the other side, one hundred cubits; and this included the inner temple, and the porches of the court;

16 The thresholds, and the narrow windows, and the corner-pillars were round about on their three sides: opposite the threshold there was a wainscoting of wood all round about, and so from the ground up to the windows; and the windows were covered.

17 On the part above the door, and as far as the inner house, and the outer [house], was [a wainscoting], and on all the wall round about within and without, by [the same] measure;

18 And it was ornamented with cherubim and palm-trees, a palm-tree being between two cherubim; and every cherub had two faces;

19 So that a human face was toward the palm-tree on the one side, and a young lion's face toward the palm-tree on the other side: it was so made on all the house round about.

20 From the ground to the part above the door were the cherubim and the palm-trees made, and so on the wall of the temple.

21 The temple had four-cornered door-posts, and the front of the holy of holies had the [same] appearance as the appearance [of the other].

22 The altar was of wood, three cubits high, and its length was two cubits; and its corners, and its top-piece, and its walls, were of wood: and he spoke unto me, This is the table that is before the Lord.

23 And the temple and the holy of holies had two doors.

24 And the doors had two leaves [apiece], two turning leaves, two [leaves] for the one door, and two leaves for the other.

25 And there were made on them, on the doors of the temple, cherubim and palm- trees, as they were made upon the walls; and [a covering of] thick wooden planks was upon the front of the porch without.

26 And there were narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and on the side-chambers of the house, and the [covering of] thick planks.

EZEKIEL (YEKHEZKEL) CHAPTER 42

1 And he led me forth into the outer court, on the way to the north side; and he brought me into the [row of] chambers that was opposite the main wing, and which was opposite the building toward the north;

2 On the front side the length [of which] was a hundred cubits, [up to] the north door, while the breadth was fifty cubits.

3 Opposite the twenty cubits which were for the inner court, and opposite the pavement which was for the outer court, was corner-pillar before corner-pillar in the three stories.

4 And before the chambers was a walk of ten cubits in breadth toward the inner house, a way of one cubit [in width]; and their doors were toward the north.

5 Now the upper chambers were shorter [for the corner-pillar took away part of the space from them] than the lowest and than the middle chambers of the building.

6 For they were in three stories, but had not pillars like the pillars of the courts: therefore was something taken off the lowest and the middle ones [as one ascended] from the ground.

7 And the wall that was without alongside the chambers, toward the outer court in front of the chambers, was in its length fifty cubits.

8 For the length of the chambers that were in the outer court was fifty cubits; and lo, [the whole space] in front of the temple was one hundred cubits.

9 And beneath these chambers was the entrance from the east side, as one goeth into them from the outer court.

10 On the breadth of the wall of the court in an eastern direction before the main wing, and before the building, were chambers.

11 And the way before them was of like appearance as that for the chambers which were on the north side, of the same length and the same breadth; and all their means of egress, and their arrangement, and their doors were of the like manner.

12 And so also were the doors of the chambers that were on the south side, a door being on the head of the way, of the way directly before the wall on the east side, as one entereth into them.

13 And he said unto me, The north chambers and the south chambers which are in front of the main wing,—these are the holy chambers, where the priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, namely, the meat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14 When the priests enter therein, then shall they not go out of the sanctuary into the outer court; but there shall they lay down their garments wherein they may have ministered; for they are holy: and they shall put on other garments, and shall then approach to [the court] which is for the people.

15 Now when he had finished the measurings of the inner house, he led me forth by the way of the gate which looked in an eastern direction, and measured it all round about.

16 He measured the east side with the measuring-rod, five hundred rods, with the measuring-rod round about.

17 He measured the north aide, five hundred rods, with the measuring-rod round about.

18 The south side he measured, five hundred rods, with the measuring-rod.

19 He turned about to the west side, and measured five hundred rods with the measuring-rod.

20 On the four sides did he measure it by the wall that was all round about, five hundred rods in length, and in breadth five hundred, to make a separation between the holy place and the profane.

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EZEKIEL (YEKHEZKEL) CHAPTER 43

1 Then did he lead me to the gate, even the gate that was turned in an eastern direction.

2 And, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth gave light from his glory.

3 And it was like the appearance of the vision which I had seen, yea, like the vision that I had seen when I came to destroy the city; and the visions were like the vision that I had seen by the river Kebar: and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate which was turned in an eastern direction.

5 Then did the Spirit take me up, and bring me into the inner court: and, behold, the glory of the Lord filled the house.

6 And I heard him speaking unto me out of the house; and a man was standing alongside of me.

7 And he said unto me, Son of man, [this] is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever: and the house of Israel shall not defile any more my holy name, neither they, nor their kings, by their lewdness, nor by the carcasses of their kings on their high-places.

8 Inasmuch as they placed their threshold by my threshold, and their door-posts close by my door-posts, and the wall being only between me and them, and they defiled my holy name by their abominations which they committed; so that I made an end of them in my anger.

9 Now will they have to put away their lewdness, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

10 Thou, son of man, tell the house of Israel of the house, that they may be confounded because of their iniquities: and let them measure the outlines.

11 And if they be confounded because of all that they have done: then let them know the form of the house, and its arrangements, and its means of egress, and its entrances, and all its forms, and all its statutes, and all its forms, and all its laws, and write them down before their eyes; that they may observe the whole of its form, and all its statutes, and carry them out.

12 This is the law for the house, Upon the top of the mount shall its whole limit all round about be most holy: behold, this is the law for the house.

13 And these are the measures of the altar in cubits, The cubit is a cubit and a hand- breadth; and the bottom shall be a cubit high, and a cubit broad, and its border on its edge round about shall be a span: and this shall be the outside of the altar.

14 And from the bottom upon the ground up to the lower projection shall be two cubits, and the breadth one cubit; and from the lesser projection up to the greater projection shall be four cubits, and the breadth one cubit.

15 And the upper portion of the altar shall be four cubits; and from the upper surface of the altar and upward shall be the four horns.

16 And the upper surface of the altar shall be twelve cubits long, by twelve broad, square on its four sides.

17 And the projection shall be fourteen cubits in length, by fourteen in breadth on its four sides; and the border round about it shall be half a cubit; and its bottom shall be a cubit round about; and its steps shall look toward the east.

18 And he said unto me, Son of man, thus hath said the Lord Eternal, These are the statutes of the altar on the day when it shall be finished, to offer thereon burnt- offerings, and to sprinkle thereon blood.

19 And thou shalt give to the priests the Levites that are of the seed of Zadok, who approach unto me, saith the Lord Eternal, to minister unto me, a young bullock for a sin-offering.

20 And thou shalt take of his blood, and put it on its four horns, and on the four corners of the projection, and upon the border round about; and thou shalt cleanse it and make an atonement for it.

21 And thou shalt take the bullock of the sin-offering, and some one shall burn him at an appointed place of the house, without the sanctuary.

22 And on the second day shalt thou offer a he-goat without blemish for a sin-offering: and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, shalt thou offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt bring them near before the Lord, and the priests shall throw salt upon them, and they shall offer them up as a burnt-offering unto the Lord.

25 Seven days shalt thou prepare a goat for a sin-offering every day; and a young bullock, and a ram out of the flock, without blemish shall they prepare.

26 Seven days shall they atone for the altar and purify it; and they shall consecrate the same.

27 And when these days are expired, it shall be, that on the eighth day, and thenceforward, the priests shall prepare upon the altar your burnt-offerings, and your peace-offerings: and I will accept you in favor, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 44

1 And he brought me back by the way of the outer gate of the sanctuary which looked toward the east: and it was locked.

2 Then said the Lord unto me, This gate shall remain locked, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore shall it remain locked.

3 As for the prince, being the prince, he shall sit in it to eat bread before the Lord: by the way of the porch of that gate shall he enter, and by the way of the same shall he go out.

4 Then brought he me by the way of the north gate before the house; and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

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5 And the Lord said unto me, Son of man, direct thy mind, and see with thy eyes, and hear with thy ears all that I am speaking with thee concerning all the ordinances of the house of the Lord, and of all its laws; and direct thy mind to the entrance of the house, with every place of egress of the sanctuary.

6 And thou shalt say to the rebellious, to the house of Israel, Thus hath said the Lord Eternal, Ye have done enough with all your abominations, O house of Israel!

7 In your having brought the sons of the stranger, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, while you were offering my food, the fat and the blood: so that they broke my covenant because of all your abominations.

8 And [because] ye have not kept the charge of my holy things; but ye have set [those unworthy ones] as keepers of my charge in my sanctuary at your own pleasure.

9 Thus hath said the Lord Eternal, No son of the stranger, uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary, of all the sons of the stranger that are in the midst of the children of Israel.

10 But as respecteth the Levites that were gone away far from me, when Israel went astray, who went astray away from me, after their idols, they shall surely bear their iniquity;

11 And they shall be in my sanctuary, servants, appointed to watch at the gates of the house, and to be servants for the house: these are they that shall slay the burnt- offerings and the sacrifices for the people, and they shall stand before them to do the service for them.

12 Because that they used to serve them before their idols, and have been unto the house of Israel as a stumbling-block of iniquity; therefore have I lifted up my hand against them, saith the Lord Eternal, and they shall bear their iniquity;

13 And they shall not come near unto me, to officiate as priests unto me, nor to come near to any of my holy things, to the most holy things; but they shall bear their shame, yea, for their abominations which they have committed.

14 And I will appoint them to be keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me,—these are they that shall come near unto me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord Eternal:

16 These are they that shall enter into my sanctuary, and these shall come near to my table, to minister unto me; and they shall keep my charge.

17 And it shall come to pass, that, when they enter in at the gates of the inner court, they shall clothe themselves with linen garments; and there shall no wool come upon them, when they minister in the gates of the inner court, and within the house.

18 Linen bonnets shall be upon their heads, and linen breeches shall be upon their loins: they shall not gird themselves with any thing that causeth sweat.

19 And when they go forth into the outer court, into the outer court to the people: then shall they put off their garments wherein they have ministered, and they shall lay them down in the holy chambers; and they shall put on other garments, and they shall not mingle among the people with their garments.

20 And their heads shall they not shave close, nor suffer their hair to grow long: they shall only crop [the hair of] their heads.

21 And wine shall none of the priests drink when they enter into the inner court.

22 And a widow, or one that is divorced from her husband shall they not take to themselves as wives; but only virgins of the seed of the house of Israel; but whatever widow it may be, the [common] priests may take.

23 And my people shall they teach the difference between the holy and profane, and that between the unclean and the clean shall they make known unto them.

24 And in a controversy shall they stand up to judge, according to my ordinances shall they decide it: and my laws and my statutes at all my festivals shall they observe, and my sabbaths shall they sanctify.

25 And to a dead person shall they not come to defile themselves; but on father, or on mother, or on son, or on daughter, on brother, or on sister that hath had no husband, may they defile themselves.

26 And after he is become clean,—they shall reckon unto him seven days,—

27 Then shall he on the day that he cometh into the sanctuary, into the inner court, to minister in the sanctuary, offer his sin-offering, saith the Lord Eternal.

28 And it shall be unto them as an inheritance, I am their inheritance: and any possession shall you not give them in Israel, I am their possession.

29 The meat-offering, and the sin-offering, and the trespass-offering—these shall they eat; and every devoted thing in Israel shall belong to them.

30 And the first of all kinds of first-fruits of all, and every kind of heave-offering of every thing of all your heave-offerings, shall belong to the priests; and the first of your dough shall you give to the priest, to cause a blessing to rest on thy house.

31 Any thing that hath died of itself, or that is torn, whether it be fowl or beast, shall the priests not eat.

EZEKIEL (YEKHEZKEL) CHAPTER 45

1 And when ye divide the land by lot for an inheritance, shall ye offer an oblation unto the Lord, as a holy portion of the land, five and twenty thousand rods in length, and in breadth ten thousand. This shall be holy in all its extent round about.

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2 Of this there shall be for the sanctuary five hundred [rods] by five hundred, square round about; and fifty cubits as an open space for it round about.

3 And of this measure shalt thou measure, in length five and twenty thousand, and in breadth ten thousand [rods]: and in it shall be the sanctuary [and] the holy of holies.

4 The holy portion of the land shall it be, for the priests the ministers of the sanctuary shall it be, who come near to minister unto the Lord; and it shall be unto them a place for houses, and a holy place for the sanctuary.

5 And five and twenty thousand [rods] in length, and ten thousand in breadth, shall also belong unto the Levites, the servants of the house, for themselves, as a possession, with twenty chambers.

6 And as the possession of the city shall ye assign five thousand rods broad, and five and twenty thousand long, alongside the holy oblation: unto the whole house of Israel shall it belong.

7 And the prince shall have that on the one side and on the other side of the holy oblation, and of the possession of the city, in front of the holy oblation, and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length alongside one of the portions, both on the west border and on the east border.

8 As landed property shall it be his possession in Israel: and my princes shall no more wrong my people; but the land shall they give to the house of Israel according to their tribes.

9 Thus hath said the Lord Eternal, Ye have done enough wrong, O princes of Israel: remove violence and robbery, and execute justice and righteousness; take away your exactions from my people, saith the Lord Eternal.

10 Just balances, and a just ephah, and a just bath shall ye have.

11 The ephah and the bath shall contain the same quantity, that the bath may contain the tenth part of a chomer, and the ephah the tenth part of a chomer: after the chomer shall the measure of contents be.

12 And the shekel shall be twenty gerahs: [in pieces of] twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the heave-offering that ye shall offer; The sixth part of an ephah of a chomer of wheat; and ye shall give the sixth part of an ephah of a chomer of barley;

14 And the fixed portion of oil shall be after the bath of oil, the tenth part of a bath out of the cor, ten baths reckoned to the chomer; for ten baths are a chomer;

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for meat-offerings, and for burnt-offerings, and for peace-offerings, to make an atonement for them, saith the Lord Eternal.

16 All the people of the land shall be held bound for this heave-offering for the prince in Israel.

17 And upon the prince shall be the duty to furnish the burnt-offerings, the meat-offerings, and the drink-offerings, on the feasts, and on the new-moon days, and on the sabbaths, on all the festive seasons of the house of Israel: he himself shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace- offerings, to make an atonement in behalf of the house of Israel.

18 Thus hath said the Lord Eternal, In the first month, on the first of the month, shalt thou take a young bullock without blemish, and make an expiation for the sanctuary.

19 And the priest shall take some of the blood of the sin-offering, and put it upon the door-post of the house, and upon the four corners of the projection of the altar, and upon the door-post of the gate of the inner court.

20 And so shalt thou do on the seventh day of the month for every one that erreth, and for him that hath sinned unawares; so shall ye atone for the house.

21 In the first month, on the fourteenth day of the month, shall ye have the passover: a feast of seven days; unleavened bread shall be eaten.

22 And the prince shall prepare on that day in behalf of himself and in behalf of all the people of the land a bullock for a sin-offering.

23 And on the seven days of the feast shall he prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish on every day of the seven days; and for a sin-offering a he-goat on every day.

24 And as a meat-offering an ephah for a bullock, and an ephah for a ram shall he prepare, and a hin of oil for each ephah.

25 In the seventh month, on the fifteenth day of the month, on the feast, shall he prepare the like during the seven days, both the sin-offering, as also the burnt- offering, and the meat-offering, and the oil.

EZEKIEL (YEKHEZKEL) CHAPTER 46

1 Thus hath said the Lord Eternal, The gate of the inner court that looketh toward the east shall remain locked the six working days; but on the sabbath day shall it be opened, and on the new-moon day shall it be opened.

2 And the prince shall enter by the way of the porch of the gate, from without, and shall stand by the door-post of the gate, and the priests shall prepare his burnt- offering and his peace-offerings, and he shall bow himself down at the threshold of the gate, and he shall then go forth; but the gate shall not be locked until the evening.

3 And the people of the land shall bow themselves down at the door of this same gate on the sabbaths and on the new-moons before the Lord.

4 And the burnt-offering which the prince is to offer unto the Lord, shall be on the sabbath-day six sheep without blemish, and a ram without blemish;

5 And as a meat-offering an ephah for the ram, and for the sheep a meat-offering as his hand may be able to give, and a hin of oil for every ephah.

6 And on the day of the new moon, a young bullock without blemish, and six sheep and a ram; without blemish shall they be.

7 And an ephah for the bullock, and an ephah for the ram, shall he prepare as a meat-offering, and for the sheep

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according as his means may reach, and a hin of oil for every ephah.

8 And when the prince doth enter, he shall go in by the way of the porch of the gate, and by the same way shall he go forth.

9 But when the people of the land come before the Lord on the appointed feasts, he that entereth in by the way of the north gate to bow himself down shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in; but by that opposite to him shall he go out.

10 And as for the prince—in the midst of them, when they go in, shall he go in; and when they go out, shall they go out [together].

11 And on the feasts and on the appointed festivals shall the meat-offering be an ephah for each bullock, and an ephah for each ram, and for the sheep as his hand may be able to give, and a hin of oil for every ephah.

12 And when the prince doth prepare as a voluntary gift a burnt-offering, or a peace-offering, as a voluntary gift unto the Lord: then shall be opened for him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offering, as he usually doth on the sabbath-day; and he shall go out, and the gate shall be locked after his going out.

13 And a sheep of the first year without blemish shalt thou prepare as a burnt- offering every day unto the Lord: morning by morning shalt thou prepare it.

14 And as a meat-offering shalt thou prepare with it, morning by morning, the sixth part of an ephah, and the third of a hin of oil, to mingle with the fine flour—a meat-offering unto the Lord, as ordinances for ever continually.

15 Thus shall they prepare the sheep, and the meat-offering, and the oil, morning by morning, as a continual burnt-offering.

16 Thus hath said the Lord Eternal, If the prince make gift unto any one of his sons, it is his inheritance, it shall belong to his sons: it shall be their possession as their inheritance.

17 But if he make a gift of his inheritance to one of his servants: then shall it remain his to the year of freedom, when it shall return to the prince; but his inheritance shall only remain for his sons.

18 But the prince shall not take any thing from the inheritance of the people, to wrong them out of their possession: out of his own possession can he give an inheritance to his sons; in order that not one of my people be deprived of his possession.

19 And then he brought me through the entry, which was at the side of the gate, into the holy chambers for the priests, which looked toward the north: and, behold, there was a place by the back wall on the west side.

20 And he said unto me, This is the place where the priests shall boil the trespass- offering and the sin-offering, where [also] they shall bake the meat-offering; so as not to carry the same out into the outer court, to mingle with the people.

21 Then did he lead me forth into the outer court, and caused me to pass along the four corners of the court; and, behold, in every corner of the court there was a court.

22 In the four corners of the court there were uncovered courts of forty cubits in length and thirty in breadth: there was one measure for all these four in the corners.

23 And there was a shelf of masonry round about in them, round about all these four, and it was furnished with hearths for boiling under the shelves round about.

24 Then said he unto me, These are the places of those that boil, where the servants of the house shall boil the sacrifice of the people.

EZEKIEL (YEKHEZKEL) CHAPTER 47

1 And he brought me back again unto the door of the house: and, behold, water was issuing out from under the threshold of the house eastward; for the front of the house stood toward the east; and the water came down from under [the threshold], from the right side of the house, to the south of the altar.

2 Then did he bring me out by the way of the gate northwards and led me about the way without unto the outer gate by the way that looked eastward: and, behold, the water was running on the right side.

3 When the man went forth eastward, having the measuring-line in his hand, he measured a thousand cubits, and he led me through the water, the water reaching to the ankles.

4 Again he measured a thousand [cubits], and led me through the water, the water reaching to the knees. Again he measured a thousand [cubits], and led me through, the water reaching to the loins.

5 And he measured again a thousand [cubits], it being a stream that I could not wade through; for the water was increased, being water fit to swim in, a stream that could not be waded through.

6 And he said unto me, Son of man, hast thou seen this: Then did he lead me, and caused me to return to the bank of the stream.

7 Now when I returned, behold, there were at the banks of the stream very many trees, on the one side and on the other.

8 Then said he unto me, These waters issue out toward the eastern district, and go down into the plain, and fall into the sea, [the waters] being carried forth into the sea, so that the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the double-stream shall come, shall live: and the fish shall be [therein] in great abundance; for when this water shall have come thither, [the waters of the sea] shall be healed, and every thing shall live whither the stream cometh.

10 And it shall come to pass, that the fishers shall stand by it; from 'En-gedi even unto 'En-'eglayim, there shall be places for the spreading out of nets: after their various kinds shall the fish thereof be, like the fish of the great sea, exceedingly many.

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11 But its swamps and its lagoons shall not be healed, for [the production of] salt are they destined.

12 And by the stream upon its banks, on this side and on that side, shall grow up all kinds of trees for food, the leaves of which shall not fade, and the fruit of which shall not come to an end, every month shall they bring forth new ripe fruit; because its water is that which issueth out of the sanctuary; and their fruit shall serve for food, and their leaves for remedies.

13 Thus hath said the Lord Eternal, This shall be the boundary, whereby ye shall divide out the land unto the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, every one like the other, [the land] concerning which I lifted up my hand to give it unto your fathers: and this land shall fall unto you for an inheritance.

15 And this shall be the boundary of the land: On the north side, from the great sea, the road to Chethlon, as far as to Zedad;

16 Chamath, Berothah, Sibrayim, which is between the boundary of Damascus and the boundary of Chamath; Chazar-hattichon, which is by the boundary of Chavran.

17 And the boundary shall be from the sea to Chazar-'enon, the boundary of Damascus, and the northern part on the north, and the boundary of Chamath. And this is the north side.

18 And the east side shall ye measure between Chavran and Damascus [on the one side], and between Gil'ad and the land of Israel [on the other side] by the Jordan, from the [north] boundary unto the east sea. And this is the east side.

19 And the south side; on the south, from Thamar even to the waters of contention at Kadesh, toward the brook [flowing] into the Great Sea. And this is the south side on the south.

20 And the west side shall be the great sea from the [southern] boundary, as far as straight up to Chamath. This is the west side.

21 And ye shall divide this land among yourselves according to the tribes of Israel.

22 And it shall come to pass, that ye shall divide it by lot for an inheritance among yourselves, and to the strangers that sojourn in the midst of you, who shall have begotten children in the midst of you; and they shall be unto you as the native born among the children of Israel: with you shall they obtain an inheritance in the midst of the tribes of Israel.

23 And it shall come to pass that in whatever tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord Eternal.

EZEKIEL (YEKHEZKEL) CHAPTER 48

1 Now these are the names of the tribes: At the edge, on the north side, along the road on the way to Chethlon, as far as Chamath, Chazar-'enan, the boundary of Damascus northward, alongside of Chamath, there shall be from the east side to the west for Dan one portion.

2 And by the boundary of Dan, from the east side unto the west side, for Asher one portion.

3 And by the boundary of Asher, from the east side even unto the west side, for Naphtali one portion.

4 And by the boundary of Naphtali, from the east side unto the west side, for Menasseh one portion.

5 And by the boundary of Menasseh, from the east side unto the west side, for Ephraim one portion.

6 And by the boundary of Ephraim, from the east side even unto the west side, for Reuben one portion.

7 And by the boundary of Reuben, from the east side unto the west side, for Judah one portion.

8 And by the boundary of Judah, from the east side unto the west side, shall be the oblation which ye shall set aside of five and twenty thousand rods in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall set aside unto the Lord shall be in length five and twenty thousand [rods], and in breadth ten thousand.

10 And to these shall belong the holy oblation,—namely to the priests, toward the north, five and twenty thousand rods [in length], and on the west ten thousand in breadth, and on the east ten thousand in breadth, and on the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst of it.

11 Unto the priests, that are sanctified, of the sons of Zadok, who have kept my charge, who went not astray when the children of Israel went astray, as the Levites went astray.

12 To them shall thus belong the portion set aside of the oblation of the land as a most holy thing by the boundary of the Levites.

13 And the Levites shall have alongside the boundary of the priests five and twenty thousand rods in length, and in breadth ten thousand; the whole in length five and twenty thousand, and in breadth ten thousand.

14 But they shall not sell aught thereof, or exchange, or alienate this first portion of the land; for it is holy unto the Lord.

15 And the five thousand rods, that are left in the breadth, with a length of five and twenty thousand, shall be an unconsecrated land for the city, for dwelling, and for an open space: and the city shall be in the midst thereof.

16 And these shall be its measures: The north side four thousand and five hundred [rods], and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the open space of the city shall be toward the north two hundred and fifty [rods], and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the produce of the residue in length alongside the holy oblation ten thousand rods eastward, and ten thousand westward, that which is alongside the holy oblation, shall be for food unto the laborers of the city.

19 And the laborers of the city, men taken out of all the tribes of Israel, shall till it.

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20 All the oblation, five and twenty thousand [rods] by five and twenty thousand square, shall ye set apart as the holy oblation, with the possession of the city.
21 And the residue shall belong to the prince, on the one side and on the other of the holy oblation, and of the possession of the city, alongside of the five and twenty thousand of the oblation toward the eastern boundary, and westward alongside the five and twenty thousand toward the western boundary, alongside the portions [of the tribes]; for the prince [shall it be]: and so shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.
22 And both the possession of the Levites, and the possession of the city, shall be in the midst of that which belongeth to the prince: between the boundary of Judah and the boundary of Benjamin, shall be for the prince.
23 As for the rest of the tribes, from the east side unto the west side, shall be for Benjamin one portion.
24 And by the boundary of Benjamin, from the east side unto the west side, for Simeon one portion.
25 And by the boundary of Simeon, from the east side unto the west side, for Issachar one portion.
26 And by the boundary of Issachar, from the east side unto the west side, for Zebulun one portion.
27 And by the boundary of Zebulun, from the east side unto the west side, for Gad one portion.
28 And by the boundary of Gad, on the southern side toward the south, shall be the boundary from Thamar unto the waters of contention of Kadesh, unto the brook by the Great Sea.
29 This is the land which ye shall divide by lot for an inheritance to the tribes of Israel, and these are their allotted divisions, saith the Lord Eternal.
30 And these are the outlines of the city: On the north side, five hundred and four thousand rods, by the measure.
31 And of the gates of the city, being after the names of the tribes of Israel, shall be three gates on the north: the gate of Reuben one, the gate of Judah one, the gate of Levi one.
32 And on the east side, five hundred and four thousand rods, with three gates: namely, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.
33 And the south side, five hundred and four thousand rode by the measure, with three gates: the gate of Simeon one, the gate of Issachar one, the gate of Zebulun one.
34 The west side, five hundred and four thousand rods, with their three gates: the gate of Gad one, the gate of Asher one, the gate of Naphtali one.
35 All around it shall be eighteen thousand rods: and the name of the city shall be from that day “The Lord is there.”.

THE TREI ASAR
(THE BOOK OF THE TWELVE MINOR PROPHETS)

1. THE BOOK OF THE PROPHET HOSEA
Hebrew title: Sefer Hosea
Estimated Range of Dating: c. 760–720 B.C.

(Dated to c. 760–720 BC, The Book of Hosea (Hebrew: Sefer Hosea) is one of the oldest books of the Hebrew Bible, predating most of the Torah (Pentateuch). It is part of The Trei Asar, a book of the Hebrew Bible with 12 chapters or parts. This little biographical collection was probably made in Babylon in the years of the captivity,

Set around the fall of the Northern Kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

A brief outline of the concepts:

• Chapters 1–2; Account of Hosea's marriage with Gomer biographically which is a metaphor for the relationship with Yahweh and Israel.

• Chapter 3; Account of Hosea's marriage autobiographically. This is possibly a marriage to different women

• Chapters 4–14:9 / 14:10; Oracle judging Israel, Ephraim in particular, for not living up to the covenant.)

TREI ASAR 1, HOSEA CHAPTER 1

1 The word of the Lord that came unto Hosea the son of Beeri, in the days of 'Uzziyah, Jotham, Achaz, [and] Hezekiah, the kings of Judah, and in the days of Jerobo'am the son of Joash the king of Israel.
2 The beginning of the word of the Lord by Hosea was, that the Lord said to Hosea, Go, take unto thee a wife of prostitution and children of prostitution; for the [inhabitants of the] land go far astray, departing from the Lord.
3 So he went and took Gomer the daughter of Diblayim, and she conceived and bore him a son.
4 And the Lord said unto him, Call his name Yizre'el; for but yet a little while, when I will visit the blood of Yizre'el

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upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass on that day, that I will break the bow of Israel in the valley of Yizre'el.

6 And she conceived again, and bore a daughter: and he said unto him, Call her name Lo-ruchamah [[Not finding mercy]]; for I will not farther have any more mercy upon the house of Israel; but I will give them their full recompense.

7 But upon the house of Judah will I have mercy, and I will save them through the Lord their God, and I will not save them by the bow, or by the sword, or by battle, by horses, or by horsemen.

8 Now when she had weaned Lo-ruchamah, she conceived, and bore a son.

9 Then said he, Call his name Lo-'ammi [[Not my people]]; for ye are not my people, and I will indeed not be unto you [a God].

10 Yet shall the number of the children of Israel [once] be like the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that instead that people say of them, Ye are not my people [[Lo-'ammi]], shall they call them, The sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and they will appoint for themselves one head, and they shall go up out of the land, for great shall be the day of Yizre'el.

TREI ASAR 1, HOSEA CHAPTER 2

1 Call ye your brothers, 'Ammi [[my people]]; and your sisters, Ruchamah [[That hath obtained mercy]].

2 Contend with your mother, contend; for she is not my wife, and I am not her husband; but let her put away her prostitution from her face, and her adulteries from between her breasts:

3 Lest I strip her naked, and set her, as on the day that she was born, and make her as a wilderness, and render her like a dry land, and let her die with thirst.

4 And upon her children will I not have mercy; for they are children of prostitution;

5 For their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, my oil and my drink.

6 Therefore, behold, I will hedge up thy way with thorns, and I will close it up with a fence, that she shall not find her paths.

7 And she will make pursuit after her lovers, but she shall not overtake them; and she will seek them, but shall not find them: then will she say, I will go and return to my first husband; for it was better with me then than now.

8 But she indeed did not acknowledge, that it was I that had given her the corn, and the wine, and the oil, and multiplied for her silver and gold, which they devoted for Ba'al.

9 Therefore will I turn back, and take away my corn in its time, and my wine in its season, and I will snatch away my wool and my flax, [given] to cover her nakedness.

10 And now will I lay open her disgrace before the eyes of her lovers, and no man shall deliver her out of my hand.

11 And I will cause to cease all her mirth, her festival, her new-moon, and her sabbath, and all her appointed feasts.

12 And I will make desolate her vine and her fig-tree, whereof she hath said, These are my reward which my lovers have given me: and I will change them into a forest, and the beasts of the field shall devour them.

13 And I will visit upon her the days of the Be'alim, to which she used to burn incense, when she decked herself with her earrings and her jewels, and went after her lovers, and me she forgot, saith the Lord.

14 Therefore, behold, will I allure her, and lead her forth into the wilderness, and I will speak comfortingly unto her heart.

15 And I will give her [again] her vineyards from there, and the valley of 'Achor [[sorrow]] as an entrance for hope: and she shall sing there, as in the days of her youth, and as on the day of her coming up out of the land of Egypt.

16 And it shall happen at that day, saith the Lord, that thou shalt call me Ishi [[my husband]], and shalt not call me any more Ba'ali [[my lord]].

17 For I will remove the names of the Be'alim out of her mouth, and they shall no more be mentioned by their name.

18 And I will make for them a covenant on that day with the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground: and bow, and sword, and war I will break away out of the land, and I will cause them to lie down in safety.

19 And I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in justice, and in loving-kindness, and in mercy.

20 And I will betroth thee unto me in faithfulness; and thou shalt know the Lord.

21 And it shall come to pass on that day, that I will answer prayer, saith the Lord, I will answer the heavens, and they shall answer the earth;

22 And the earth shall answer the corn, and the wine, and the oil; and they shall answer Yizre'el.

23 And I will sow her for me in the land; and I will have mercy upon “Her that had not obtained mercy” [[Lo-ruchamah]]; and I will say to those who were “Not my people” [[Lo-'ammi]], Thou art my people: and they shall say, Thou art my God.

TREI ASAR 1, HOSEA CHAPTER 3

1 Then said the Lord unto me, Go once more, love a woman beloved of her husband, yet committing adultery; like the love of the Lord toward the children of Israel, who turn themselves after other gods, and love flagons of wine.

2 So I bought me such a one for fifteen pieces of silver, and for a chomer of barley, and half a chomer of barley.

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3 And I said unto her, Many days shalt thou abide [true] for me: thou shalt not play the harlot, and thou shalt not belong to any man, and so will I also be toward thee.

4 For many days shall the children of Israel abide without a king, and without a prince, and without a sacrifice, and without a standing image, and without an ephod and theraphim.

5 After that will the children of Israel return, and seek for the Lord their God and David their king; and fearing will they hasten to the Lord and to his goodness in the latter days,

TREI ASAR 1, HOSEA CHAPTER 4

1 Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land; because there is no truth, nor kindness, nor knowledge of God in the land.

2 There is false swearing, and lying, and murdering, and stealing, and committing adultery: they break the bounds, and blood toucheth on blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of the heaven; yea, also the fishes of the sea shall perish.

4 Yet let no man strive, let no man reprove another: and thy people are contentious equally with the priest.

5 Therefore shalt thou stumble in the daytime, and the prophet also shall stumble with thee in the night; and I will destroy thy mother.

6 My people are destroyed for lack of knowledge; because thou hast rejected knowledge, so will I also reject thee, that thou shalt not be a priest to me; and as thou hast forgotten the law of thy God, so will I myself also forget thy children.

7 The more they increased, the more did they sin against me: therefore will I change their glory into shame.

8 The sin-offering of my people do they eat, and for their iniquity doth the soul of each one of them long.

9 Therefore shall the same befall both people and priest: and I will punish every one of them for his ways, and recompense every one for his doings.

10 And they will eat, and shall not be satisfied; they will commit lewdness, and they shall not increase; because the Lord have they forsaken [not] keeping [his law].

11 Lewdness and wine and new wine take away the heart.

12 My people ask counsel of their stick of wood, and their staff shall tell them [the future]: for the spirit of lewdness hath caused them to err, and they are gone astray unfaithful to their God.

13 Upon the tops of the mountains do they sacrifice, and upon the hills burn they incense, under oaks and poplars and terebinths, because their shadow is good: therefore will your daughters play the harlot, and your daughter-in-law will commit adultery.

14 I cannot inflict punishment on your daughters when they play the harlot, nor on your daughters-in-law when they commit adultery; for they themselves associate with lewd women, and with harlots do they sacrifice: and so doth the people that doth not understand stumble.

15 Yet though thou play the harlot, O Israel, let not Judah offend: and come not ye unto Gilgal, nor go ye up to Beth-aven, nor swear, As the Lord liveth.

16 For like an untamable cow is Israel disobedient: now would the Lord have fed them as a sheep in a wide pasture.

17 Ephraim is bound to idols: let him alone.

18 Their drinking bout will come to an end: while they are so often guilty of lewdness, their rulers love, prepare themselves but shame.

19 The wind seizeth fast on them with its wings, and they shall be ashamed because of their sacrifices.

TREI ASAR 1, HOSEA CHAPTER 5

1 Hear this, O ye priests; and listen well, O ye house of Israel; and give ye ear, O house of the king; for the punishment threateneth you; because ye have been a snare on Mizpah, and a net spread out upon Thabor.

2 And for murdering they who had rebelled [against God] concealed themselves in deep places; but I will inflict correction on them all.

3 I well know Ephraim, and Israel is not hidden from me; for now, O Ephraim, hast thou played the harlot, [and] Israel is defiled.

4 Their doings will not permit them to return unto their God; for the spirit of lewdness is in their bosom, and the Lord they have not known.

5 Therefore shall the pride of Israel be humbled before his face: and Israel and Ephraim shall stumble in their iniquity; Judah also shall stumble with them.

6 With their flocks and with their herds will they go to seek the Lord; but they shall not find him: he hath withdrawn himself from them.

7 Against the Lord have they dealt treacherously; for strange children have they begotten: now shall one month devour them together with their possessions.

8 Blow ye the cornet in Gib'ah, the trumpet in Ramah: blow the alarm at Beth-aven, [The enemy is] after thee, O Benjamin.

9 Ephraim shall be made desolate on the day of chastisement: among the tribes of Israel had I made known that which is true.

10 The princes of Judah were like those that remove the landmark: my wrath, therefore, will I pour out upon them like water.

11 Oppressed is Ephraim, broken through punishment; because he willingly walked after the commandment [of false prophets].

12 But like the moth became I unto Ephraim, and like rottenness to the house of Judah.

13 Then saw Ephraim his sickness, and Judah his wound, and Ephraim went to Asshur, and [the other] sent to the king that should contend [[Jareb]]; but he will never be able to heal you, nor remove from you your wound.

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14 For I am as a lion unto Ephraim, and as a young lion to the house of Judah: I, even I myself will tear in pieces and go away; I will bear away, and none shall deliver.

15 I will go [from here, and] return to my place, till they acknowledge their guilt, and seek my presence: in their affliction will they seek for me.

TREI ASAR 1, HOSEA CHAPTER 6

1 "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind up our wounds.

2 He will revive us after two days: on the third day he will raise us up, and we shall live in his presence.

3 And let us feel it, that we may strive to know the Lord; bright as the morning- dawn is his rising; and he will come as the rain unto us, as the latter rain that maketh fruitful the earth."

4 What shall I do unto thee, O Ephraim? what shall I do unto thee, O Judah? for your piety is as a morning cloud, and as the early dew that passeth away.

5 Therefore did I hew [them] down by means of the prophets; I slew them by the words of my mouth: and thy punishments go forth like the light.

6 For piety I desired, and not sacrifice; and the knowledge of God, more than burnt- offerings.

7 But they, like an ordinary man, have transgressed the covenant: there have they dealt treacherously against me.

8 Gil'ad is become a city of workers of wickedness, is full of traces of blood.

9 And as troops that lie in wait for a man, so is the band of priests, they murder on the way in unison; for they commit scandalous deeds.

10 On the house of Israel have I seen a horrible thing: there is lewdness in Ephraim, Israel is become defiled.

11 Also for thee, O Judah, will a harvest be prepared, when I bring back the captivity of my people.

TREI ASAR 1, HOSEA CHAPTER 7

1 Should I desire to heal Israel, then would the iniquity of Ephraim and the wickedness of Samaria be laid open; for they commit falsehood; and the thief entereth [secretly], and the troop of robbers is spread abroad without.

2 And they never think in their own heart that I remember all their wickedness: though now their own doings are all round about them; before my face are they present.

3 With their wickedness they make the king glad, and with their lies the princes.

4 They are all adulterers, as an oven well heated by the baker: [when] he that stirreth [the fire] resteth awhile from kneading the dough, until it be leavened.

5 On the day of our king's [entering on his rule] the princes are made sick with the fumes of wine: [the king] joineth his hand with scorners.

6 For they make ready their heart for their tricky deeds, like the oven, the baker whereof sleepeth all the night, while in the morning it gloweth as a flaming fire.

7 They are all hot as an oven, they devour their judges; all their kings are fallen: there is none among them that calleth unto me.

8 Ephraim mixeth himself indeed among the nations: Ephraim is a cake not turned.

9 Strangers devour his strength, and he knoweth it not: yea, gray hairs are sprinkled about on his [head], yet he knoweth not.

10 And humbled was the pride of Israel before his own face; but they did not return to the Lord their God, and sought him not, notwithstanding all this.

11 And Ephraim is become like a silly dove without understanding: Egypt did they call hither, to Assyria did they go.

12 As they go, so will I spread out my net over them; as the fowls of the heaven will I bring them down: I will chastise them, as it hath been announced to their congregation.

13 Woe unto them! for they have fled from me; destruction shall come unto them, because they have transgressed against me: though I desired to redeem them, they yet spoke lies against me.

14 And they cried not unto me with their heart, when they howled upon their beds: for corn and new wine they assemble themselves, and they rebel against me.

15 And I desired to instruct and to strengthen their arms; yet would they devise evil against me.

16 They never return upward: they are like a deceitful bow: by the sword shall their princes fall because of the rage of their tongue; this shall be their derision in the land of Egypt.

TREI ASAR 1, HOSEA CHAPTER 8

1 Set the cornet to thy mouth. [Let the enemy come] like the eagle against the house of the Lord: because they have transgressed my covenant, and against my law have they trespassed.

2 To me will they then cry, My God, we, Israel, know thee.

3 [But] Israel did reject the good; so let the enemy pursue him.

4 They set up kings, but not my advice: they chose princes and I knew it not: of their silver and their gold have they made themselves idols so that they will be cut off.

5 Thy calf, O Samaria, hath caused thy rejection; my anger is kindled against them: how long will it be that they cannot cleanse themselves?

6 For whom Israel did also that [idol] spring; an artisan made it, and no God is it: so then shall it become broken in splinters— that calf of Samaria.

7 For the wind do they sow, and the whirlwind shall they reap: [their seed] bringeth no standing corn; the plant yieldeth no meal; but should it yield it, strangers would swallow it up.

8 Swallowed up is Israel: now are they among the nations as a vessel without any value.

9 For they are needs gone up to Assyria, they who like a wild ass should dwell alone: Ephraim spendeth lovers' gifts.

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10 But even though they should spend gifts among the nations, now will I gather them: and they shall be humbled a little through the burden of the king of princes.

11 Because Ephraim hath multiplied altars to sin, the altars have been unto him the means of sinning.

12 I ever wrote down for him the great things of my law; but as a strange thing are they accounted.

13 My sacrificial offerings they slay as common flesh that they may eat it; the Lord accepteth them not in favor: now will he remember their iniquity, and visit their sins; they shall indeed return to Egypt.

14 For Israel forgot his Maker, and built palaces; and Judah multiplied fortified cities; but I will send a fire among his cities, and it shall devour their fine edifices.

TREI ASAR 1, HOSEA CHAPTER 9

1 Rejoice not, O Israel, for gladness, as other people; for thou art gone astray, unfaithful to thy God: thou hast loved the wages of sin upon every corn-filled threshing-floor.

2 The threshing-floor and the wine-press shall not feed them, and the new wine shall deceive them.

3 They shall not dwell in the land of the Lord; but Ephraim shall return to Egypt, and in Assyria will they eat unclean things.

4 They shall not pour out wine to the Lord, and [their offerings] shall not be pleasing unto him; their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for this their food can only be for themselves, it shall not come into the house of the Lord.

5 What will ye do on the day of the appointed festival, and on the day of the feast of the Lord?

6 For, lo, they are gone forth because of the desolation: Egypt will gather them up, Moph will bury them: the pleasant chambers for their silver,—these shall nettles take possession of; thorns shall [grow] in their tents.

7 Come are the days of the visitation, come are the days of thy recompense; this shall Israel experience: a fool was the prophet, mad the inspired man, because of the greatness of thy iniquity, and the great hatefulness.

8 The watchman of Ephraim with my God, the prophet, was a snare of the fowler on all his ways, a hateful thing in the house of his god.

9 They are deeply corrupt, as in the days of Gib'ah: he will remember their iniquity, he will visit their sins.

10 Like grapes in the wilderness had I found Israel; as the first ripe fruit on the fig-tree in the first of the season had I seen your fathers; but they too went to Ba'al-pe'or: and devoted themselves unto that shameful idol, and became abominations as those they loved.

11 As for Ephraim, their glory shall fly away like a bird: there is no more birth, and no pregnancy, and no conception.

12 But though they were to bring up their children, yet would I bereave them, that there should be no man: yea, woe also to themselves, when I depart from them!

13 Ephraim, as I have seen him like Tyre, planted in a pleasant meadow,—yet this Ephraim shall lead forth to the murderer his children.

14 Give them, O Lord, what thou wilt give! give them a miscarrying womb and dried-up breasts.

15 All their wickedness is in Gilgal; for there I [learnt to] hate them; for the wickedness of their doings will I drive them out of my house: I will love them no farther; all their princes are rebels.

16 Smitten is Ephraim, their root is dried up, they shall bear no fruit; yea, though they should bring forth, yet would I slay the beloved fruit of their body.

17 My God will reject them, because they did not hearken unto him: and they shall be wanderers among the nations.

TREI ASAR 1, HOSEA CHAPTER 10

1 An emptied vine is Israel; how should he bring forth fruit for himself? the more numerous was his fruit the more he increased the altars; the more prosperous was his land, the more they made goodly statues.

2 Their heart is divided; now shall they bear their guilt: this will break down their altars, will devastate their statues.

3 For now will they say, We have no king; because we fear not the Lord: and the king—what can he do for us?

4 They have spoken [vain] words, swearing falsely in making a covenant: therefore springeth up the punishment as poison in the furrows of the field.

5 For the calves of Beth-aven are terrified the inhabitants of Samaria: yea, the people thereof mourn over them, and also its false priests that [before] rejoiced over them, for its glory, because it is departed from it.

6 Also this shall be carried unto Assyria for a present to the contentious king: Ephraim shall receive shame, and Israel shall be ashamed because of his own counsel.

7 As for Samaria, her king shall vanish like the foam upon the surface of the water.

8 And destroyed shall be the high-places of Aven, [the cause of] the sin of Israel; the thorn and the thistle shall grow upon their altars: and they shall say to the mountains, Cover us; and to the hills, Fall upon us.

9 More than in the days of Gib'ah hast thou sinned, O Israel! there they stood; and the battle in Gib'ah against the children of wickedness did not overtake them.

10 [But now] after my desire will I chastise them: and the people shall be gathered against them, when they harness them [for labor] in their two furrows.

11 And Ephraim is as a well-taught heifer that loveth to tread out the corn; and I passed over her fair neck: now will I make Ephraim draw the wagon, Judah shall plough, and Jacob shall harrow the field for the enemy.

12 Sow then for yourselves after righteousness, that you may reap [the fruit] of kindness; cultivate your fallow field; for it is time to seek the Lord, till he come and rain righteousness down for you.

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13 [But] ye have ploughed wickedness, iniquity have ye reaped, ye have eaten the fruit of lies; because thou didst trust in thy own way, in the multitude of thy mighty men:

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be wasted, as Shalman devastated Beth-arbel on the day of battle, [when] the mother was dashed in pieces upon her children.

15 The like of this doth Beth-el procure unto you because of your great wickedness: in the early morning shall utterly pass away the king of Israel.

TREI ASAR 1, HOSEA CHAPTER 11

1 When Israel was yet young, then I loved him, and out of Egypt did I call my son.

2 The [prophets] called them; but the more they went from them: unto the Be'alim would they sacrifice, and to the graven images would they burn incense.

3 Yet I myself appointed a leader for Ephraim, who took them up in his arms; but they would not acknowledge that I healed them.

4 With human cords I ever drew them forward, with leading-strings of love: and I was to them as those that lift off the yoke from their jaws, and I held out unto them food.

5 He should not return unto the land of Egypt: yet [now] is the Assyrian his king; because they refused to repent.

6 And the sword shall fall on his cities, and shall make an end of his boughs, and consume them, because of their [evil] counsels.

7 For my people are only bent on backsliding from me; and though upward they call them, they altogether will not elevate themselves.

8 How shall I give thee up, Ephraim? how shall I surrender thee, Israel? how shall I make thee as Admah? how shall I change thee as Zeboyim? turned is my heart within me, all my compassion is enkindled together.

9 I will not execute the fierceness of my anger, I will not again destroy Ephraim; for God am I, and not man, the Holy One in the midst of thee, and I will not come with an enemy's hatred.

10 They shall follow after the Lord, when he will roar like a lion; for he will roar, and the children shall hasten together from the west;

11 They shall hasten together as birds out of Egypt, and as doves out of the land of Assyria: and I will cause them to dwell in their houses, saith the Lord.

12 With lies hath Ephraim encompassed me about, and with deceit, the house of Israel; but Judah yet ruleth with God, and is faithful to the Holy One.

TREI ASAR 1, HOSEA CHAPTER 12

1 Ephraim feedeth on wind, and pursueth the east wind; the whole day he increaseth deceit and corruption; and a covenant do they make with Assyria, and oil is carried into Egypt.

2 But with Judah also hath the Lord [to hold] a controversy; and to punish Jacob according to his ways, according to his doings will he recompense him.

3 In the womb he took his brother by the heel, and in his strength he strove with an angel.

4 Yea, he strove with an angel, and prevailed; he wept, and made supplication unto him: in Beth-el he should find him, and there he will speak with us.

5 And the Lord God of hosts, the Eternal One is his memorial.

6 Therefore do thou return to thy God: keep goodness and justice, and wait on thy God continually.

7 But like a merchant, who hath the balances of deceit in his hand, loving to overreach,

8 Did Ephraim say, I am certainly become rich, I have acquired substance unto myself: it is all through my labors; they will find no iniquity in me, that could be sin.

9 And I am the Lord thy God from the land of Egypt: I will yet make thee dwell in tents, as in the days of antiquity.

10 And I have spoken through the prophets, and I myself have multiplied visions, and by the means of the prophets have I spoken in similitudes.

11 If in Gil'ad there was misfortune, [it is because] there was naught but idolatry; in Gilgal they sacrificed bullocks [to idols]: their altars also are as stone- heaps on the furrows of the fields.

12 And Jacob fled into the fields of Syria, and Israel served for a wife, and for a wife he kept [the flocks].

13 And by a prophet did the Lord bring Israel out of Egypt, and by a prophet was he guarded.

14 [Yet] Ephraim provoked [him] to anger most bitterly: therefore will his Lord cast his blood-guiltiness upon him, and his reproach will he recompense unto him.

TREI ASAR 1, HOSEA CHAPTER 13

1 When once Ephraim spoke, [all] trembled, so high was he exalted in Israel; but he offended through Ba'al, and he died.

2 And now they yet continue to sin, and have made themselves molten images of their silver, idols according to their own imagining, every one of them the work of the artisan: they say to them, They that sacrifice men may kiss the calves.

3 Therefore shall they be as the morning cloud, and as the dew that early passeth away, as the chaff that is driven by the whirlwind out of the threshing-floor, and as smoke out of a window.

4 Yet I am the Lord thy God from the land of Egypt: and no god but me shalt thou know, and there is no saviour beside me.

5 I myself did provide for thee in the wilderness, in the land of great drought.

6 When they came to their pasture, they became sated; they were sated, and their heart was lifted up: therefore have they forgotten me.

7 And now I will be unto them as a lion: as a leopard will I lie in wait by the way.

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8 I will meet them as a bear bereaved of her whelps, and I will rend their closed-up heart; and I will devour them there like a lioness, the beasts of the field shall rend them.

9 Thou hast destroyed thyself, O Israel; for against me, against thy helper [didst thou rebel.]

10 Where then is now thy king, that he may save thee in all thy cities? and thy judges, since thou saidst, Give me a king, and princes?

11 I give thee a king in my anger, and take him away in my wrath.

12 Bound up is the iniquity of Ephraim, treasured up is his sin.

13 The pains of a travailing woman shall come upon him; he is an unwise son; for he will not remain steadfast at the time of the breaking forth of the child.

14 From the power of the grave would I ransom them, from death would I redeem them; [but now] where are thy plagues, O death, where is thy pestilence, O grave? compassion shall be hidden from my eyes.

15 Though he grow luxuriantly in the green meadows, the east wind shall come, the wind of the Lord, rising up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: the same shall plunder the treasure of all precious vessels.

16 Samaria shall meet her punishment; for she hath rebelled against her God: by the sword shall they fall; their infants shall be dashed in pieces, and their pregnant women shall be ripped up.

TREI ASAR 1, HOSEA CHAPTER 14

1 Return, O Israel, even unto the Lord thy God; for thou hast stumbled through thy iniquity.

2 Take with you swords, and return to the Lord: say unto him, “Pardon all [our] iniquity, and accept [our return to] good; and let us repay the steers [of sacrifice] with [the prayer of] our lips.

3 Asshur shall not help us; upon horses will we not ride: and we will no more say, Ye are our gods, to the work of our hands; for in thee alone the fatherless obtaineth mercy.”

4 I will heal their backsliding, I will love them freely; for my anger is turned away from them.

5 I will be as the dew unto Israel: he shall bloom as the lily; and he shall strike his roots as [the forests of] Lebanon.

6 His suckers shall spread out, and his beauty shall be as that of the olive-tree, and his smell as that of the Lebanon.

7 They shall return that sat under his shade; they shall revive as corn, and bloom as the vine: the scent of which shall be as that of the wine of Lebanon.

8 Ephraim [shall say], What have I to do any more with idols? I have answered, and will observe him; I will be [to him] like a green fir-tree; through me is thy fruit found.

9 Who is wise, that he may understand these things? intelligent, that he may know them? for righteous are the ways of the Lord; and the just shall walk in them; but the transgressors will stumble through them.

2. THE BOOK OF THE PROPHET JOEL

Hebrew title: Sefer Joel
Estimated Range of Dating: c. 520–400 B.C.

(The Book of Joel is part of the Hebrew Bible, one of twelve prophetic books known as the Twelve Minor Prophets. (The term indicates the short length of the text in relation to longer prophetic texts known as the Major Prophets.

The Book of Hosea is one of the books of the Hebrew Bible and of the Christian Old Testament. The book is about a man who was told by God to marry a woman who would not live with him as she should have done. Even though Hosea brought her back to his house and had some children with her, she kept leaving him and going away to other men. Hosea was told that his story was a picture of the way God's people treated God, by going after other gods (idols) even though God wanted them to stay with Him and love Him.)

TREI ASAR 2, JOEL CHAPTER 1

1 The word of the Lord that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Did ever such a thing as this come to pass in your days, or ever in the days of your fathers?

3 Tell ye of it to your children, and let your children tell it to their children, and their children to another generation.

4 What the caterpillar left hath the locust eaten; and what the locust left hath the cankerworm eaten; and that which the cankerworm left hath the cricket eaten.

5 Wake up, ye drunkards, and weep; and wail, all ye drinkers of wine, because of the sweet new wine, that it is taken away from your mouth.

6 For a nation is come up over my land, strong, and without number; its teeth are the teeth of a lion, and it hath the cutting-teeth of the lioness.

7 It hath laid my vine waste, and barked my fig-tree: it hath peeled it clean bare, and cast it down; made white are its light branches.

8 Lament like a virgin girded with sackcloth for the betrothed of her youth.

9 Cut off are the meat-offering and the drink-offering from the house of the Lord: now mourn the priests, the ministers of the Lord.

10 Wasted is the field, the land mourneth; for wasted is the corn: dried up is the new wine, withered is the oil.

11 Be ashamed, O ye husbandmen; wail, O ye vinedressers, for the wheat and for the barley; because lost is the harvest of the field.

12 The vine is made ashamed, and the fig-tree is withered; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are dried up; because joy hath ceased from the children of men.

13 Gird yourselves [with sackcloth], and lament, ye priests; wail, ye ministers of the altar: come, remain all night in

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sackcloth, ye ministers of my God; for there are withholden from the house of your God the meat-offering and the drink-offering.

14 Sanctify ye a fast, proclaim a solemn assembly, gather the elders, all the inhabitants of the land, into the house of the Lord your God, and cry aloud unto the Lord.

15 Alas for the day! for the day of the Lord is at hand, and like destruction from the Almighty will it come.

16 Is not before our eyes the food cut off, from the house of our God joy and gladness?

17 The grains of seed are rotten under their clods, laid desolate are the garners, pulled down are the barns; for the corn is dried up.

18 How do the beasts groan! how do the herds of cattle roam about; because there is no pasture for them: yea, the flocks of sheep are made to perish.

19 To thee O Lord, will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath singed all the trees of the field.

20 Also the beasts of the field cry unto thee panting; for the brooks of waters are dried up, and a fire hath devoured the pastures of the wilderness.

TREI ASAR 2, JOEL CHAPTER 2

1 Blow ye the cornet in Zion, and sound an alarm on my holy mount; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh;

2 It is a day of darkness and of gloom, a day of clouds and of tempestuous obscurity, like the morning-dawn spread out upon the mountains: a people numerous and strong, the like of which hath never been and after it there will be none any more, even to the years of all coming generations.

3 Before it devoureth a fire; and behind it singeth a flame: like the garden of 'Eden was the land before it [came], and after it is a desolate wilderness; yea, and nothing escapeth from it.

4 Like the appearance of horses is its appearance; and like horsemen, so do they run.

5 Like the noise of chariots on the tops of mountains do they leap; they are like the noise of a flame of fire consuming the stubble, as a strong people arrayed for a battle.

6 At its presence the people are much pained: all the faces are covered with blackness.

7 Like mighty men do they run; like men of war they climb up a wall; and they march every one on his own ways, and they turn not aside on their paths.

8 And they do not press one another; every one on his beaten track do they go forward: and they pass through between war-like weapons, and change not their purpose.

9 Into the city they hasten forward; on the wall they run; into the houses they climb up; through the windows they make their entrance like a thief.

10 Before them trembleth the earth; the heavens quake; the sun and the moon are obscured, and the stars withdraw their brightness.

11 And the Lord uttereth his voice before his army; for very numerous is his camp; for strong is he that executeth his word; for great is the day of the Lord and very terrible; and who is able to endure it?

12 But even now also, saith the Lord, return ye fully to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and return unto the Lord your God; for gracious and merciful is he, long suffering, and of great kindness, and he bethinketh himself of the evil.

14 He that is conscious [of guilt], let him return and repent: when [the plague] may leave behind it a blessing; even a meat-offering and a drink-offering unto the Lord your God.

15 Blow the cornet in Zion, sanctify a fast, proclaim a solemn assembly;

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth out of his chamber, and the bride out of her closet.

17 Between the porch and the altar let the priests weep, the ministers of the Lord, and let them say, Spare, O Lord, thy people, and give not up thy heritage to reproach, for nations to make a by-word of them: wherefore should they say among the people, Where is their God?

18 And the Lord was zealous for his land, and he had pity for his people.

19 And the Lord answered and said unto his people, “Behold, I will send you the corn, and the young wine, and the oil, and ye shall be satisfied therewith; and I will not give you up any more to be a reproach among the nations:

20 And the host of the north will I remove far away from you, and I will drive it off into a land barren and desolate, with its advance toward the eastern sea, and its rereward toward the western sea; and its stench shall ascend, and its ill savor shall come up, because it hath done great things.”

21 Fear not, O land; be glad and rejoice; for the Lord hath done great things.

22 Be not afraid, ye beasts of the field; for the pastures of the wilderness have become green; for the tree beareth its fruit, the fig-tree and the vine yield their strength.

23 And ye children of Zion, be glad, and rejoice in the Lord your God; for he hath given you the first rain in beneficence, and he hath caused to come down for you the rain, the first rain, and the latter rain in the first [month].

24 And the threshing-floors are full of corn, and the vats overflow with young wine and oil.

25 And I will repay to you the years [in] which the locust hath eaten [all], with the cankerworm, and the cricket, and the caterpillar, my great army, which I had sent against you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, who hath dealt wondrously with you: and my people shall not be made ashamed unto eternity.

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27 And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall not be made ashamed unto eternity.

28 And it shall come to pass after this, that I will pour out my spirit over all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams: your young men shall see visions:

29 And also over the men-servants and over the maid-servants in those days will I pour out my spirit.

30 And I will display wonderful tokens in the heavens and on the earth, blood, and fire, and pillars of smoke.

31 The sun shall be changed into darkness, and the moon into blood, before the coming of the day of the Lord, the great and the terrible.

32 And it shall come to pass, that whosoever shall call on the name of the Lord shall escape; for on mount Zion and in Jerusalem there shall be deliverance, as the Lord hath said, and among the remnant whom the Lord calleth.

TREI ASAR 2, JOEL CHAPTER 3

1 For, behold, in those days, and in that time, when I will cause to return the captivity of Judah and Jerusalem,

2 Then will I assemble all the nations, and I will bring them down into the valley of Jehoshaphat, and I will hold judgment with them there because of my people and my heritage Israel, whom they have scattered among the nations, and for my land [which] they have divided out.

3 And for my people did they cast lots; and gave a boy for a harlot, and sold a girl for wine, and drank it.

4 And also ye, what have ye to do with me, O Tyre, and Zidon, and all ye districts of Philistia? is this the recompense which ye repay me? or do ye only commence to render me evil?— swiftly and speedily will I bring back your recompense upon your own head;

5 Because my silver and my gold have ye taken, and the handsomest of my precious things have ye carried into your temples;

6 And the children of Judah and the children of Jerusalem have ye sold unto the sons of the Jevanim, in order to remove them far from their borders.

7 Behold, I will awaken them out of the place whither ye have sold them, and I will bring back your recompense upon your own head;

8 And I will deliver your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a nation far off; for the Lord hath spoken it.

9 Proclaim ye this among the nations, Prepare war, wake up the mighty men; let them draw near; let them come up— all the men of war.

10 Beat your plough-shares into swords, and your pruning-knives into spears: let the weak say, I am a hero.

11 Assemble hastily together, and come, all ye nations from every side, and gather yourselves together: there doth the Lord strike down thy mighty ones.

12 Let the nations awake, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations from every side.

13 Put forth the sickle; for the harvest is ripe: come, tread down [the grapes]; for the press is full; the vats overflow; for great is their wickedness.

14 Multitudes, multitudes are in the valley of decision; for near is the day of the Lord in the valley of decision.

15 Sun and moon are obscured, and stars withdraw their brightness.

16 And the Lord will cry aloud out of Zion, and from Jerusalem will he send forth his voice; and the heavens and the earth shall quake; but the Lord will be a refuge for his people, and a stronghold for the children of Israel.

17 So shall ye know that I am the Lord your God, dwelling on Zion, my holy mount: and Jerusalem shall be holy, and strangers shall not pass through her any more.

18 And it came to pass on that day, that the mountains shall drop down sweet new wine, and the hills shall flow with milk, and all the ravines of Judah shall flow with water; and a spring shall come forth out of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall become a desolate land, and Edom shall become a desolate wilderness; because of the violence against the children of Judah, in whose land they have shed innocent blood.

20 But Judah shall be inhabited for ever, and Jerusalem from generation to generation.

21 And I will avenge their blood that I have not yet avenged; for the Lord dwelleth in Zion (Jerusalem).

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3. THE BOOK OF THE PROPHET AMOS

Hebrew title: Sefer Amos
Estimated Range of Dating: c. 790–740 B.C.

(The Book of Amos belongs to the Nevi'im (Hebrew for: "prophets") and of the third of the Twelve Minor Prophets in the Tanakh / Old Testament.

Amos lived during the time of two other prophets,Hosea and Isaiah, around 750 BC while Jeroboam II (785–745 BC) was king of Israel and Uzziah (c. 770–750 BC) was king of Judah. Amos lived in the kingdom of Judah but preached in the northern Kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgement became the main elements of his teachings.

The book of Amos is probably the oldest book of a prophet in the Bible and it has 9 chapters. Its message is harsh, but Amos wrote some of the most poetic parts of the Bible. The author (we do not know with certainty if it was Amos or one of his disciples) was not a simpleton, he was well-educated. In the first chapter, he says that God will punish many of the nations around Israel. Then in the second chapter he uses similar words to say that Judah and Israel will also be punished. The rest of the book tells the reasons for that punishment before ending with a promise that Israel would then be restored. He wrote about social justice, God's power, judgement and eventual restoration.

Structure
Oracles against the nations (1.3–2.6)
Addresses to groups in Israel
• Women of Samaria (4.1–3)
• Rich persons in Samaria (6.1–7)
• Rich persons in Jerusalem (8.4–8)
Five symbolic visions of God's judgement on Israel, interrupted by a confrontation between Amos and his listeners at Bethel (7.10–17):
• Locusts (7.1–3)
• Fire (7.4–6)
• A plumb line (7.7–9)
• A basket of fruit (8.1–3)
• God beside the altar (9.1–8a)
Epilogue 9:8b–15.)

TREI ASAR 3, AMOS CHAPTER 1

1 The words of 'Amos, who was among the herdmen of Tekoa, which he foresaw concerning Israel in the days of 'Uzziyah the king of Judah, and in the days of Jerobo'am the son of Joash the king of Israel, two years before the earthquake.

2 And he said, The Lord will cry aloud out of Zion, and from Jerusalem will he send forth his voice; and then shall mourn the pastures of the shepherds, and then shall dry up the top of Carmel.

3 Thus hath said the Lord, For three transgressions of Damascus, and for four, will I not turn away their punishment; because they have threshed [the inhabitants of] Gil'ad with threshing instruments of iron;

4 And I will send a fire into the house of Chazael, which shall devour the palaces of Ben-hadad.

5 And I will break the bars of Damascus, and cut off the inhabitants from the valley of Aven, and him that holdeth the sceptre from the house of 'Eden: and the people of Syria shall be exiled unto Kir, saith the Lord.

6 Thus hath said the Lord, For three transgressions of Gazzah, and for four, will I not turn away their punishment; because they carried away exiles in full numbers, to deliver them up to Edom;

7 And I will send a fire against the wall of Gazzah, which shall devour her palaces;

8 And I will cut off the inhabitants from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against 'Ekron: and the remnant of the Philistines shall perish, saith the Lord Eternal.

9 Thus hath said the Lord, For three transgressions of Tyre, and for four, will I not turn away their punishment; because they delivered up the exiles in full numbers to Edom, and remembered not the brotherly covenant;

10 And I will send a fire against the walls of Tyre, which shall devour her palaces.

11 Thus hath said the Lord, For three transgressions of Edom, and for four, will I not turn away their punishment; because he pursued with the sword his brother, and disregarded his mercy, and his anger tore in pieces continually, and he kept his wrath for ever:

12 And I will send out a fire against Theman, which shall devour the palaces of Bozrah.

13 Thus hath said the Lord, For three transgressions of the children of 'Ammon, and for four, will I not turn away their punishment; because they have ripped up the pregnant women of Gil'ad, in order to enlarge their own territory;

14 And I will kindle a fire within the walls of Rabbah, which shall devour her palaces, with shouting on the day of battle, with a storm on the day of the tempest;

15 And their king shall go into exile, he and his princes together, saith the Lord.

TREI ASAR 3, AMOS CHAPTER 2

1 Thus hath said the Lord, For three transgressions of Moab, and for four, will I not turn away their punishment; because he burnt the bones of the king of Edom into lime;

2 And I will send a fire against Moab, which shall devour the palaces of Keriyoth: and Moab shall die in the tumult, in the shouting, amidst the sound of the cornet;

3 And I will cut off the judges from her midst, and all her princes will I slay, with him, saith the Lord.

4 Thus hath said the Lord, For three transgressions of Judah, and for four, will I not turn away their punishment; because they have despised the law of the Lord, and did not

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keep his statutes, and their lying idols caused them to err, after which their fathers had walked;

5 And I will send out a fire against Judah, which shall devour the palaces of Jerusalem.

6 Thus hath said the Lord, For three transgressions of Israel, and for four, will I not turn away their punishment; because they sold for silver the righteous, and the needy for a pair of shoes;

7 That are eager after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same young woman, in order to profane my holy name.

8 And upon pledged garments they stretch themselves out by every altar, and the wine of the condemned do they drink in the house of their gods.

9 Yet have I destroyed the Emorite from before them, whose height was like the height of cedars, and who was strong as the oaks; but I destroyed his fruit from above, and his roots from beneath.

10 And it was I who have brought you up from the land of Egypt, and led you forty years through the wilderness, to take possession of the land of the Emorite.

11 And I have raised up of your sons for prophets, and of your young men for nazarites: is it not even thus, O ye children of Israel? saith the Lord.

12 But ye have given the nazarites wine to drink; and concerning the prophets have ye commanded, saying, Ye shall not prophesy.

13 Behold, I press down [the ground] under you, as the wagon presseth [it] down that is full of sheaves.

14 And refuge shall vanish from the swift, and the strong shall not make use of his force, neither shall the mighty man escape with his life.

15 And he that handleth the bow shall not be able to stand; and he that is swift of foot shall not escape: neither shall he that rideth the horse escape with his life.

16 And he that is most courageous hearted among the mighty shall flee away naked on that day, saith the Lord.

TREI ASAR 3, AMOS CHAPTER 3

1 Hear this word which the Lord hath spoken concerning you, O children of Israel, concerning the whole family which I have brought up from the land of Egypt, saying,

2 Only you have I loved out of all the families of the earth: therefore will I visit upon you all your iniquities.

3 Will two walk together, except they had agreed [to do so]?

4 Will a lion roar in the forest, when he hath no prey? will a young lion send forth his voice out of his den, unless he have caught something?

5 Can a bird fall in a snare upon the earth, when there is no gin for him? is ever a snare taken up from the ground, when it hath caught nothing at all?

6 Shall a cornet be blown in a city, and the people not become afraid? shall there be evil in a city, and the Lord have not done it?

7 For the Lord Eternal will do nothing, unless he have revealed his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord Eternal hath spoken, who will not prophesy?

9 Publish at the palaces in Ashdod, and at the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great confusions in her midst, and the oppressions [that are] within her.

10 For they know not how to act rightly, saith the Lord, who treasure up violence and robbery in their palaces.

11 Therefore thus hath said the Lord Eternal, The adversary [is there] and surroundeth the land: and he shall bring down from thee thy strength, and thy palaces shall be plundered.

12 Thus hath said the Lord, As the shepherd snatcheth out of the mouth of the lion [at most] two leg-bones, or a tip of the ear: so shall be delivered the children of Israel that sit in Samaria on the corner of a bed, and on Damascus couches.

13 Hear ye, and give warning in the house of Jacob, saith the Lord Eternal, the God of hosts.

14 For on the day when I visit the transgressions of Israel upon him, will I also inflict punishment on the altars of Beth-el: and then shall be hewn off the horns of the altar, and they shall fall to the ground.

15 And I will smite the winter-house together with the summer-house: and the houses of ivory shall disappear, and the great houses shall be no more, saith the Lord.

TREI ASAR 3, AMOS CHAPTER 4

1 Hear this word, O ye cows of Bashan, that are on the mount of Samaria, who oppress the poor, who crush the needy, who say to their lords, Bring, and let us drink.

2 Sworn hath the Lord Eternal by his holiness, that, lo, days are coming over you, when men will carry you away with hooks, and your posterity with fishhooks.

3 And through breaches in the wall shall ye go out, every one through that before her: and ye shall cast off your proud greatness, saith the Lord.

4 Go then to Beth-el, and transgress; to Gilgal, [and] multiply transgression; and bring in the morning your sacrifices, after three days your tithes:

5 And burn of leaven a sacrifice of thanksgiving, and proclaim and publish freewill- offerings; for so do you love [to do], O ye children of Israel, saith the Lord Eternal.

6 But, I also had indeed given you cleanness of teeth in all your cities, and want of bread in all your places: and yet have ye not returned unto me, saith the Lord.

7 And I also had indeed withholden from you the rain, when it was yet three months to the harvest; and I caused it to rain upon one city, and upon another city I caused it not to rain; one piece of land was rained upon, and another piece whereupon it rained not became dried up;

8 And two or three cities wandered unto one city, to drink water; but they were not satisfied: and yet have ye not returned unto me, saith the Lord.

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9 I had smitten you with blasting and mildew; the multitude of your gardens and your vineyards and your fig-trees and your olive-trees did the caterpillar devour: and yet have ye not returned unto me, saith the Lord.

10 I had sent out against you the pestilence after the manner of Egypt; I slew your young men with the sword, together with your captive horses; and I had caused the stench of your camps to ascend even into your nostrils; and yet ye have not returned unto me, saith the Lord.

11 I had produced an overthrow among you, like the overthrow by God of Sodom and Gomorrah, and ye became like a fire-brand snatched out of the burning: and yet have ye not returned unto me, saith the Lord.

12 Therefore thus will I do unto thee, O Israel: because then I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning-dawn [and] darkness, and treadeth upon the high places of the earth, — The Lord, the God of hosts, is his name.

TREI ASAR 3, AMOS CHAPTER 5

1 Hear ye this word which I take up against you, as a lamentation, O house of Israel.

2 She is fallen, she will not rise again—the virgin of Israel: she is thrown down upon her land; there is none to raise her up.

3 For thus hath said the Lord Eternal, The city that goeth forth with a thousand shall retain but a hundred, and she that goeth forth with a hundred shall retain but ten, [left] to the house of Israel.

4 For thus hath said the Lord unto the house of Israel, Seek ye for me, and ye shall live;

5 But seek not for Beth-el, and into Gilgal enter not, and to Beer-sheba' do not pass over; for Gilgal shall surely go into exile, and Beth-el shall become naught.

6 Seek for the Lord, and ye shall live: so that he come not suddenly like fire over the house of Joseph, and it devour, and there be none to quench it in Beth-el;

7 Ye who change justice into wormwood, and cast down righteousness to the earth!

8 [But] he maketh the seven stars and Orion, and changeth into morning the shadow of death, and maketh the day dark into night; he it is that calleth for the waters of the sea, and poureth them out over the face of the earth: The Lord is his name;

9 That causeth wasting to prevail against the strong, so that wasting shall come against the fortress.

10 They hate him that rebuketh in the gate, and him that speaketh uprightly they abhor.

11 Therefore forasmuch as you tread down upon the poor, and ye take from him onerous contributions of corn: if ye have built houses of hewn stone, ye shall not dwell in them; if ye have planted pleasant vineyards, ye shall not drink their wine.

12 For I know your manifold transgressions and your numerous sins: ye are those that are the adversaries of the just, that take a ransom, and that wrest [the cause of] the needy in the gate.

13 Therefore will the intelligent keep silence in that time; for it is an evil time.

14 Seek for the good, and not the evil, in order that ye may live: and so will the Lord, the God of hosts, be with you, as ye have said.

15 Hate the evil, and love the good, and establish justice firmly in the gate: perhaps the Lord the God of hosts will be gracious unto the remnant of Joseph.

16 Therefore thus hath said the Eternal, the God of hosts, the Lord, On all public places there is lamentation, and in all the streets they cry, Woe! woe! and they call the husbandman to mourning, and to lamentation those skilled in wailing.

17 And in all vineyards there is lamentation; for I will pass through thy midst, saith the Lord.

18 Woe unto you that long for the day of the Lord! for what do you wish the day of the Lord? it is [one of] darkness, and not of light.

19 As if a man were to flee from a lion, and a bear should meet him; and he enter into the house, and lean his hand against the wall, and a serpent should bite him.

20 Behold the day of the Lord is [one of] darkness, and not of light; yea, it is obscure, and hath no brightness.

21 I hate, I despise your feast-days, and I will not smell [the sacrifices] on your festive assemblies.

22 For though ye should offer me burnt-offerings and your meat-offerings, I will not accept them in favor: and the peace-offerings of your fatted cattle will I not look at.

23 Remove thou from around me the noise of thy songs: and the playing of thy psalteries I will not hear.

24 But let justice roll along like water, and righteousness like a mighty stream.

25 Have ye offered unto me sacrifices and meat-offerings in the wilderness [during] forty years, O house of Israel?

26 Bear then the canopy of your chief idol, and the figure of your images, the star of your god, which ye have made for yourselves.

27 And I will cause you to go into exile far beyond Damascus, saith the Lord, The God of hosts is his name.

TREI ASAR 3, AMOS CHAPTER 6

1 Woe to those that are free from care in Zion, and that are in safety on the mount of Samaria, who are named the chief of the nations, to whom the house of Israel come!

2 Pass ye over unto Calneh, and see; and go from there to Chamath-rabbah; then go down to Gath of the Philistines: whether they be better than these kingdoms? or whether their territory be greater than your territory?

3 [Ye] that deem far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and are stretched out upon their couches, and eat lambs out of the flock, and calves out of the midst of the stall;

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5 That chant to the sound of the psaltery, and like David's do they imagine their instrument of music to be;

6 That drink out of wine-bowls, and anoint themselves with the costliest of ointments; but who feel no pain for the wound of Joseph.

7 Therefore now shall they go into exile at the head of exiles, and the noisy banquet of those that were stretched out shall pass away.

8 The Lord Eternal hath sworn by his own existence, saith the Lord the God of hosts, I abhor the pride of Jacob, and his palaces do I hate: therefore will I surrender up [to the enemy] the city with all that filleth it.

9 And it shall come to pass, that if there remain ten men in one house, they shall die.

10 And should a man's uncle or relative carry him forth, to bring out the bones out of the house, and say unto him that is in the recesses of the house, Is there yet any one with thee? he will say, There is no one left. Then will he say, Be silent; for we may not make mention of the name of the Lord.

11 For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Do horses ever run upon the rock? or will one plough there with oxen? that ye have turned justice into poison, and the fruit of righteousness into wormwood;

13 Ye who rejoice for a thing of naught, who say, Have we not through our own strength procured ourselves horns?

14 For, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts, and they shall oppress you from the entrance of Chamath unto the brook of the wilderness.

TREI ASAR 3, AMOS CHAPTER 7

1 Thus did the Lord Eternal show unto me: and, behold, he was forming locusts in the beginning of the sprouting up of the latter groweth; and, lo, it was the latter growth after the king's mowings [was over].

2 And it came to pass, when they had made an end of eating up the herbs of the earth, that I said, O Lord Eternal, forgive, I beseech thee: how should Jacob be able to endure, since he is so small!

3 The Lord bethought himself of this: It shall not be, said the Lord.

4 Thus did the Lord Eternal show unto me: and, behold, the Lord Eternal called forth the punishment by fire, and it devoured the great deep, and consumed the ploughed field.

5 Then said I, O Lord Eternal, forbear, I beseech thee: how should Jacob be able to endure, since he is so small!

6 The Lord bethought himself of this: Also this shall not be, said the Lord Eternal.

7 Thus he showed unto me: and, behold, the Lord was standing upon a wall [made] by a plumbline, and in his hand was a plumbline.

8 And the Lord said unto me, What dost thou see, 'Amos? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel; I will not farther indulge them any more.

9 And the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid in ruins: and I will rise up against the house of Jerobo'am with the sword.

10 Then sent Amazyah, the priest of Beth-el, to Jerobo'am the king of Israel, saying, 'Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus hath 'Amos said, By the sword shall Jerobo'am die, and Israel shall surely be led away into exile out of their own land.

12 And Amazyah said unto 'Amos, Seer, go, flee thee away into the land of Judah, and eat there [thy] bread, and there prophesy;

13 But at Beth-el prophesy not farther any more; for it is the king's sanctuary, and it is a royal residence.

14 Then answered 'Amos, and said to Amazyah, I am no prophet, nor am I a prophet's son; but I am a herdman, and a gatherer of wild figs;

15 But the Lord hath taken me away from behind the flocks, and the Lord said unto me, Go, prophesy unto my people Israel.

16 And now hear thou the word of the Lord, Thou sayest, Prophesy not against Israel, and preach not against the house of Isaac.

17 Therefore thus hath said the Lord, Thy wife will play the harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided out by the line; and thou shalt die in an unclean land; and Israel shall surely be led forth into exile out of their land.

TREI ASAR 3, AMOS CHAPTER 8

1 Thus did the Lord Eternal show unto me: and, behold, there was a basket of summer fruit.

2 And he said, What dost thou see, 'Amos? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come for my people Israel: I will not farther indulge them any more.

3 And the songs of the temple shall become a wailing on that day, saith the Lord Eternal: many shall be the dead bodies; in every place shall men throw them down, [saying,] Be silent.

4 Hear this, O ye that are greedy to swallow the needy, and to ruin the poor of the land,

5 Saying, When will the new moon be gone, that we may sell provision? and the sabbath, that we may open the corn-warehouses, making the ephah small, and increasing the shekel, and cheating with deceitful balances?

6 That we may buy the poor for silver, and the needy for a pair of shoes; and even sell the refuse of the corn?

7 Sworn hath the Lord by the excellency of Jacob, Surely I will not forget to eternity all their works.

8 Shall because of this the land not tremble, and mourn every one that dwelleth therein? and shall it not rise up like a stream wholly, and roll onward and sink again like the stream of Egypt?

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9 And it shall come to pass on that day, saith the Lord Eternal, that I will cause the sun to set at noon, and I will bring darkness over the earth on a bright day;

10 And I will change your feasts into mourning, and all your songs into lamentations; and I will bring upon all loins sackcloth, and upon every head baldness; and I will cause [the land] to mourn as one doth for an only son, and its end to be as a day of bitter [complaint].

11 Behold, days are coming, saith the Lord Eternal, when I will send a famine in the land, not a famine for bread, nor a thirst for water, but to hear the words of the Lord:

12 And they will wander about from sea to sea, and from the north even to the east, they will roam about to seek the word of the Lord; but they shall not find it.

13 On that day shall the fair virgins and the young men faint for thirst;

14 Those that swear by the guilt of Samaria, and say, As thy god liveth, O Dan; and, As liveth the worshipped idol of Beer-sheba',—yea, they shall fall, and never rise up again.

TREI ASAR 3, AMOS CHAPTER 9

1 I saw the Lord standing upon the altar; and he said, Smite the capital, that the sills may quake; and break them in pieces over the head of all of them; and their posterity will I slay with the sword: there shall not flee away from them one that fleeth, and there shall not escape from them one that is saved.

2 Though they were to creep down into the nether world, thence would my hand fetch them; and though they were to climb up to the heavens, thence would I bring them down;

3 And though they were to hide themselves on the top of Carmel, thence would I search and take them out; and though they were to conceal themselves from before my eyes in the bottom of the sea, thence would I command the serpent, that he should bite them;

4 And though they were to go into captivity before their enemies, thence would I command the sword, that it should slay them: and I will set my eye upon them for evil, and not for good.

5 And the Lord Eternal of hosts it is that toucheth the earth, and she melteth away, and all that dwell thereon shall mourn; and she riseth up like a stream wholly; and she sinketh like the stream of Egypt;

6 That buildeth in the heavens his steps, and hath founded his vault over the earth; that calleth for the waters of the sea, and poureth them out over the face of the earth: The Lord is his name.

7 Are ye not like the children of the Ethiopians unto me, O children of Israel? saith the Lord: have I not brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord Eternal are upon the sinful kingdom, and I will destroy it from off the face of the earth; save only that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will give the command, and I will shake about among all the nations the house of Israel, as one shaketh things in a sieve, while not the least piece falleth down upon the earth.

10 By the sword shall die all the sinners of my people, who say, The evil will not come near [us], nor hasten along for our sake.

11 On that day will I raise up the tabernacle of David which is fallen; and I will close up its breaches; and its ruins will I raise up, and I will rebuild it as in days of old:

12 In order that they may take possession of the remnant of Edom, and of all the nations, which are called by my name, saith the Lord that doth this.

13 Behold, days are coming, saith the Lord, when the ploughman shall come close up to the harvester, and the treader of the grapes to the one that scattereth the seed: and the mountains shall drop with sweet new wine, and all the hills shall melt away.

14 And I will bring back the captivity of my people Israel, and they shall build the wasted cities, and dwell therein; and they shall plant vineyards, and drink their wine; and they shall lay out gardens, and eat their fruit.

15 And I will plant them upon their own soil, and they shall not be pulled up any more out of their land which I have given unto them, saith the Lord thy God.

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4. THE BOOK OF THE PROPHET OBADIAH

Hebrew title: Sefer Ovadyah
Estimated Range of Dating: 7th to 6th centuries B.C.

(The book of Obadiah is based on a prophetic vision concerning the fall of Edom, [verse 1,4,18] a mountain dwelling nation [v.8,9,19,21] whose founding father was Esau [v.6][Genesis 36:9]. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. The text of Obadiah is most interesting as it bears witness to the animosities Hebrews and Arabs feel to one another from very early times onwards.

Obadiah describes an encounter with God, who addresses Edom's arrogance and charges them for their violent actions against their brother nation, the House of Jacob (Israel)[v.10]. Edom (also called Idumaea) refers to an Arabic tribe that ruled the region which the Romans knew under the name Arabia Petraea, meaning Arabia whose capital was the City of Petra. The western half of ancient Edom is the Negev desert all the way to Eilat, all part of modern Israel. The eastern half is possessed by the Hashemite kingdom of Jordan.

The historian Tovma (Thomas) Artsruni, who began writing History sometime in the 870s, uses the name "Mecca" or "Makka" for the ancient City of "Petra" (city of rocks) when he writes about Mohammed [who was a Hashemite]: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

Throughout most of the history of Judah, Edom was controlled absolutely from Jerusalem as a vassal state. Among the region's great powers, Edom was held in low regard, probably due to the different Arabic lifestyle which was more adapted to desert and mountains than to life in cities. Obadiah said that the high elevation of their dwelling place in the mountains of Seir had gone to their head, and they had puffed themselves up in pride. "'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down', saith the Lord." (Obadiah 1:4).

In 597 BC, Nebuchadnezzar II sacked Jerusalem, carted away the King of Judah, and installed a puppet ruler. The Edomites helped the Babylonians loot the city. Obadiah, writing this prophecy around 590 BC, suggests the Edomites should have remembered that blood was thicker than water. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them [Obadiah 1:11]." Obadiah said in judgement God would wipe out the house of Esau forever, and not even a remnant would remain. The Edomites' land would be possessed by Egypt and they would cease to exist as a people. But the Day of the Lord was at hand for all nations, and someday the children of Israel would return from their exile and possess the land of Edom.

The following text talks about Israel's relations to the Zoroastrian Persians whose religion also was monotheistic. It goes: "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath [the ancient Phoenician City of Sarepta, now Sarafand, Lebanon]; and the captivity of Jerusalem, which is in Sepharad [the modern Bijar area in northwestern Iran], shall possess the cities of the south."

Both, Zarephath and Sepharad, were part of the Median Empire or Median Dynasty of Persia [Madai] that was in power between c. 678 BC and 549 BC. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi" [from which we got our word 'magician'. A magus was a 'wise or learned man']. Later, during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran. Through the Israelite-Persian relatinships, Zoroastrian philosophy entered also Judaism.

Scriptural parallels: The exact expression "the Day of the Lord", from Obadiah 1:15, has been used by other authors throughout the Old and New Testaments, as follows:

Old Testament: Isaiah 2,13, 34, 58, Jeremiah 46:10, Lamentations 2:22, Ezekiel 13:5, Joel 1, 2, 3, Amos 5:18, 5:20, Zephaniah 1, 2, Zechariah 14:1, Malachi 4:5

New Testament: 1 Thessalonians 5:2, 2 Peter 3:10, Acts 2:20, 1 Corinthians 5:5, 2 Corinthians 1:14

For other parallels, compare Obadiah 1:1–8 with Jeremiah 49:7–16.)

TREI ASAR 4, OBADIAH CHAPTER 1

1 The vision of 'Obadiah: Thus hath said the Lord Eternal concerning Edom, A rumor have we heard from the Lord, and an ambassador is sent among the nations, Arise ye, and let us rise up against her to war.

2 Behold, I make thee small among the nations: thou shalt be greatly despised.

3 The presumption of thy heart hath beguiled thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou wert to rise as high as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

5 How? are thieves come to thee? or night-prowling robbers? how destroyed art thou! would they not have stolen till they had enough? if grape-gatherers had come to thee, would they not have left some gleanings?

6 How are [the treasures] of Esau searched out! how are his hidden things laid open!

7 Up to the border have accompanied thee all the men of thy confederacy; beguiled, overcome thee have the men that were at peace with thee: [they that eat] thy bread have struck thee secretly a wound. There is no understanding in him.

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8 Shall I not on that same day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Theman, shall be dismayed, in order that every one from the mount of Esau may be cut off by slaughter.

10 Because of thy violence against thy brother Jacob shall shame cover thee, and thou shalt be cut off for ever.

11 On the day that thou stoodest on the other side, on the day that strangers carried away captive his army, and foreigners entered into his gates, and cast lots over Jerusalem, also thou wast as any one of them.

12 But thou shouldst not have looked on [pleased] at the day of thy brother, on the day that he was delivered up to strangers; neither shouldst thou have rejoiced over the children of Judah on the day of their destruction; nor should thou have spoken proudly on the day of distress.

13 Thou shouldst not have entered into the gate of my people on the day of their calamity; yea, thou too shouldst not have looked [pleased] on their affliction on the day of their calamity; nor have laid hands on their army on the day of their calamity;

14 Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain on the day of distress.

15 For near is the day of the Lord over all the nations: as thou hast done, shall it be done unto thee; thy deeds shall return upon thy own head.

16 For as ye have drunk upon my holy mount, so shall all the nations drink continually; yea, they shall drink, and they shall reel about, and they shall be as though they had not been.

17 But upon mount Zion shall be deliverance, and it shall be holy: and the house of Jacob shall again possess their inheritances.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau become stubble, and they shall set them on fire, and devour them; and there shall not be any one remaining of the house of Esau; for the Lord hath spoken it.

19 And they of the south shall possess the mount of Esau; and they of the lowlands, the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin [shall possess] Gil'ad.

20 And the exiles of this host of the children of Israel that are [with] the Canaanites, as far as Zarephath, and the exiles of Jerusalem, who are in Sepharad, shall possess the cities of the south.

21 And deliverers shall go up on mount Zion to judge the mount of Esau: and the kingdom shall be the Lord's.

5. THE BOOK OF THE PROPHET JONAH

Hebrew title: Sefer Yonah
Estimated Range of Dating: 5th century B.C.

(The Book of Jonah is a book of the Nevi'im ("Prophets") in the Hebrew Bible. It tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh but tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, some time between the late 5th to early 4th century BC. The story has a long interpretive history and has become well known through popular children's stories. In Judaism, it is the Haftarah portion read during the afternoon of Yom Kippur to instill reflection on God's willingness to forgive those who repent; it remains a popular story among Christians. It is also retold in the Koran.

Unlike the other Prophets, the book of Jonah is almost entirely narrative, with the exception of the poem in chapter 2. The actual prophetic word against Nineveh is given only in passing through the narrative. As with any good narrative, the story of Jonah has a setting, characters, a plot, and themes. It also relies heavily on such literary devices as irony, satire, and allusion as a device of deception. As it deals with the anger and scorn of conquered people, it is also highly political.

Outline:

1. Jonah Flees His Mission (chapters 1–2)
• Jonah's Commission and Flight (1:1–3)
• Endangered 'Sailors' (citizens) Cry to Their gods (1:4–6)
• Jonah's Disobedience Exposed (1:7–10)
• Jonah's punishment and Deliverance (1:11–2:1;2:10)
• His Prayer of Thanksgiving (2:2–9)
2. Jonah Reluctantly fulfills His Mission (chapters 3–4)
• Jonah's Renewed Commission and Obedience (3:1–4)
• Endangered Ninevites Repentant Appeal to God (3:4–9)
• The Ninevites' Repentance Acknowledged (3:10–4:4)
• Jonah's Deliverance and Rebuke (4:5–11)

Jonah is the central character in the Book of Jonah, in which God commands him to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," but Jonah instead attempts to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish. A huge storm arises and the sailors, realising that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction*

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and commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out.

[Tarshish, Phoenician and Hebrew: t-r-s-s, Tarsis, occurs in the Hebrew Bible most frequently as a place name that could be reached by crossing the sea from Phoenicia (modern Lebanon) and the Land of Israel. Titus Flavius Josephus clearly identifies "Tarshush" in his Jewish Antiquities (Antiquitates Iudaicae i. 6, § 1) as the City of Tarsus in southern Asia Minor (modern Turkey), which some have later equated with the Tarsisi mentioned in Assyrian records from the reign of Esarhaddon. It was the hometown of Saul of Tarsos, better known as Paul the Apostle.*

Tarsus is first mentioned as Tarsisi in Neo-Assyrian [911 and 609 BC] records of the campaigns of Esarhaddon, as well as several times in the records of Shalmaneser I and Sennacherib, the latter having the city rebuilt. The city may have been of Semitic origin or was founded by Semites again. Legends seem to confirm that: Japheth (Hebrew: Yepet, Greek: Iapheth; Latin: Iapetus), is one of the three sons of Noah in the Book of Genesis. Through his son Javan, he got his grandson Tarshish. Stephanus of Byzantium quotes Athenodorus of Tarsus as relating another legend: Anchiale, daughter of Iapetus [Japheth] and sister of Javan, founded Anchiale (a city near Tarsus): her son Cydnus gave his name to the River Cydnus (today: River Berdan, sometimes called River Tarsos) at Tarsus. The son of Cydnus was Parthenius, from whom the city was called Parthenia: afterwards the name was changed to Tarshish, after Cydnus' cousin. And today that is Tarsus.]

The question why Jonah took the route to Niniveh via Tarsos becomes clear only at a second glance. It may well have been safer as he did not need to cross the Syrian Desert but could join a caravan from its starting point in Tarsos to the main eastbound trading road that led him through the 'Fertile Crescent' directly to the River Tigris. From there he went south on a river boat directly to Niniveh. This journey would have lasted only a few days.

Generations of Bible readers wondered what the story with the fish mean. The name of the great city itself is the solution to this riddle. The city name "Niniveh" comes from the Akkadian word "Ninua" (or Nina). The cuneiform character for 'Nina' means "fish in a house" or the "Great Fish". In Aramaic, the common language of Israel and Judaea, "Nuna" means "fish" as well. So "Niniveh" is the "Place of Fish" or the "Great City of Fish". We deal here with a marvellous allusion. When Jonah is swallowed by a large fish, in whose belly he spends three days and three nights, it means nothing else but that he enters Niniveh, stays for three days, and is finally thrown out; may be because of the trouble he has made. The author might have been compelled to compose this allusion in order to protect his readers from the Assyrian authorities in Israel and Judah who also could read the story.

The significance of Niniveh cannot be overestimated. The City of Nineveh (Akkadian: Uru Ninua) was an ancient Assyrian city of Upper Mesopotamia, located on the eastern bank of the Tigris River, near the outskirts of modern-day Mosul in northern Iraq. It was the capital of the Neo-Assyrian Empire. In fact, at that time it was the largest city in the world for approximately fifty years until the year 612 BC when, after a bitter period of civil war in Assyria, it was sacked by a coalition of its former subject peoples, the Babylonians, Medes, Chaldeans, Persians, Scythians and Cimmerians. The Israelites might have taken part in that raid as the Kingdom of Israel was destroyed around 720 BC, when it was conquered by the Neo-Assyrian Empire.

At this time, the total area of Nineveh comprised about 7 square kilometres (1,730 acres), and fifteen great gates penetrated its walls. An elaborate system of eighteen canals brought water from the hills to Nineveh, and several sections of a magnificently constructed aqueduct erected by Sennacherib were discovered at Jerwan, about 65 kilometres (40 mi) distant. Archaeologist found the palace which has overall dimensions of about 503 by 242 metres (1,650 ft × 794 ft) and was built on a massive limestone platform 22m (70 ft) high. In total, the foundation is made of roughly 2,680,000 cubic metres (3,505,308 cu yd) of brick (approximately 160 million bricks). The walls on top, made out of mud brick, were an additional 20 metres (66 ft) tall. The enclosed area of the city had between 100,000 and 150,000 inhabitants, about twice as many as Babylon at the time, placing it among the largest settlements worldwide. And Jonah confirms it: "Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 11And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [A score is 20; 6 x 20 = 120; 1,000 x 120 = 120,000 inhabitants.]

The stone carvings found in Niniveh tell the story of the Assyrian conquest in shocking details. In the inscriptions, King Sennacherib boasted of his conquests. He wrote of Babylon: "Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city." A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum. He later wrote about a battle in Lachish: "And Hezekiah of Judah who had not submitted to my yoke ... him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land." No wonder that the Jews were angry and the author of this book casted their anger into a masterpiece of world literature.)

TREI ASAR 5, JONAH CHAPTER 1

1 The word of the Lord also came unto Jonah the son of 'Amitthai, saying,

2 Arise, Go unto Nineveh, the great city, and proclaim against her; for their wickedness is come up before me.

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3 But Jonah rose up to flee unto Tharshish (Tarsos) from the presence of the Lord; and he went down to Joppa, and found a ship going to Tharshish, and paid the fare thereof, and went down into it, to go with them unto Tharshish, from the presence of the Lord.

4 But the Lord excited a great wind upon the sea, and there was a mighty tempest on the sea; and it was thought that the ship would be broken in pieces.

5 And the mariners were afraid, and called every man unto his god; and they cast forth the articles which were in the ship into the sea, to be lightened of them. But Jonah was gone down into the hold of the ship, and lay down, and was fast asleep.

6 So the ship-master came near unto him, and said unto him, Why dost thou sleep? arise, call upon thy God: perhaps it be that God will think of us, that we may not be lost.

7 And they said one to the other, Come, and let us cast lots; that we may know for whose cause this evil hath happened unto us. And they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, thou for whose cause this evil hath happened unto us, What is thy business? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, who hath made the sea and the dry land.

10 Then were the men exceedingly afraid and they said unto him, What is this thou hast done? for the men knew that he was flying from the presence of the Lord; because he had told them.

11 And they said unto him, What shall we do unto thee, that the sea may become calm around us? for the sea grew more and more tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea: so shall the sea be calm around you; for I know well that because of me is this great tempest upon you.

13 Nevertheless the men rowed hard to bring [the ship] back to the land; but they could not; for the sea grew more and more tempestuous around them.

14 And they called unto the Lord, and said, We beseech thee, O Lord, let us not be lost, we pray thee, for the life of this man, and lay not upon us [the guilt of] innocent blood; for thou art the Lord, as it pleaseth thee so dost thou do.

15 And they took up Jonah, and cast him forth into the sea: and the sea ceased from its raging.

16 And the men feared the Lord very greatly; and they offered a sacrifice unto the Lord, and made vows.

17 And the Lord made ready a large fish to swallow up Jonah: and Jonah was in the belly of the fish three days and three nights.

TREI ASAR 5, JONAH CHAPTER 2

1 Then prayed Jonah unto the Lord his God out of the belly of the fish.

2 And he said, I called from the midst of my distress unto the Lord, and he hath answered me: out of the depth of the grave have I cried, and thou hast heard my voice.

3 For thou hast cast me into the deep, in the heart of the seas; and the stream compasseth me about: all thy billows and thy waves have passed over me.

4 And I thought indeed, I am driven out from before thy eyes: yet I again shall look toward thy holy temple.

5 The waters surrounded me, to the peril of my life; the deep compassed me about: sea-weeds were bound about my head.

6 To the bottoms of the mountains did I go down; the earth [closed] her bars about me for ever: when thou broughtest up my life from the pit, O Lord my God!

7 When my soul fainted within me I remembered the Lord: and my prayer came unto thee, unto thy holy temple.

8 They that guard false vanities forsake [the source of] their kindness.

9 But I will sacrifice unto thee with the voice of thanksgiving; that which I have vowed will I pay; [for] help is with the Lord.

10 And the Lord commanded the fish, and it vomited out Jonah upon the dry land.

TREI ASAR 5, JONAH CHAPTER 3

1 And the word of the Lord came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, the great city, and proclaim unto it the proclamation which I shall speak unto thee.

3 And Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was a great city before God, a three days' journey.

4 And Jonah began to go through the city one day's journey, and he called out, and said, Yet forty days more, and Nineveh shall be overthrown.

5 And the men of Nineveh believed in God; and they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.

6 For when the matter was come unto the king of Nineveh, he arose from his throne, and put off his mantle from him, and covered himself with sackcloth, and sat down on ashes.

7 And he caused to be proclaimed and he published through Nineveh, By the decree of the king and his chief men, it is said, Neither man nor beast, neither herds nor flocks, shall taste any thing; they shall not feed, nor drink water;

8 But let man and beast be covered with sackcloth, and let [men] call unto God with might; and let them turn every one from his evil way, and from the violence which is in their hands.

9 Who knoweth, but God may turn and bethink himself, and turn away from the fierceness of his anger, that we perish not?

10 And God saw their works, that they had turned from their evil way: and God bethought himself of the evil, which he had spoken that he would do unto them, and he did it not.

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TREI ASAR 5, JONAH CHAPTER 4

1 But it displeased Jonah exceedingly; and he was wroth.

2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my word, while I was yet in my own country? Therefore made I haste to fly unto Tharshish; for I knew that thou art a gracious God, and merciful, long-suffering, and abundant in kindness, and repentant of the evil.

3 And now, O Lord, take, I pray thee, my soul from me; because it is better for me to die, than to live.

4 And the Lord said, Art thou very wroth?

5 Now Jonah was gone out of the city, and dwelt on the east side of the city; and he had made himself there a booth, and sat under it in the shade, till he should see what would become of the city.

6 And the Lord God made ready a gourd, and it grew up over Jonah, to be a shade over his head, to relieve him from his affliction. And Jonah rejoiced because of the gourd exceedingly.

7 But God made ready a worm when the morning dawned on the morrow, and it smote the gourd that it withered.

8 And it came to pass, when the sun arose, that God made ready a hot east wind; and the sun beat upon the head of Jonah, that he became faint; and he wished for himself to die, and said, It is better for me to die than to live.

9 And God said unto Jonah, Art thou very wroth for the gourd? And he said, I am very wroth, even unto death.

10 And the Lord said, Thou wouldst have spared the gourd, for which thou hadst not labored, neither hadst thou made it grow; which came up in one night, and perished in one night;

11 And shall I not spare Nineveh, that great city, wherein are more than twelve times ten thousand persons, who know not how to discern between their right hand and their left hand, and also much cattle?

6. THE BOOK OF THE PROPHET MICAH

Hebrew title: Sefer Mikayahu
Estimated Range of Dating: early 5th century B.C.

(The Book of Micah is the sixth of the twelve minor prophets in the Hebrew Bible / Old Testament. It records the sayings of Micah, whose real name is Mikayahu, meaning "Who is like Yahweh?". Chapter 1:1 identifies the prophet as "Micah of Moresheth" (a town in southern Judah), and states that he lived during the reigns of Yehotam, Ahaz and Hezekiah, roughly 750–700 BC.

Scholars accept that only chapters 1–3 contain material from the late 8th century prophet Micah. The latest material comes from the post-Exilic period after the Temple was rebuilt in 515 BC, so that the early 5th century BC seems to be the period when the book was completedThe book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders, defends the rights of the poor against the rich and powerful; while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. While the book is relatively short, it includes lament (1.8–16; 7.8–10), theophany (1.3–4), hymnic prayer of petition and confidence (7.14–20), and the "covenant lawsuit" (6.1–8), a distinct genre in which Yahweh (God) sues Israel for breach of contract of the Mosaic covenant.

Just like Jonah, the Book of Micah is very political. After a long period of peace, Israel, Judah, and the other nations of the region came under increasing pressure from the aggressive and rapidly expanding Neo-Assyrian empire. Between 734 and 727 Tiglath-Pileser III of Assyria conducted almost annual campaigns in Palestine, reducing the Kingdom of Israel, the Kingdom of Judah and the Philistine cities to vassalage, receiving tribute from Ammon, Moab and Edom, and absorbing Damascus (the Kingdom of Aram) into the Empire. On Tiglath-Pileser's death Israel rebelled, resulting in an Assyrian counter-attack and the destruction of the capital, Samaria, in 721 after a three-year siege. Micah 1:2–7 draws on this event: Samaria, says the prophet, has been destroyed by God because of its crimes of idolatry, oppression of the poor, and misuse of power. The Assyrian attacks on Israel (the northern kingdom) led to an influx of refugees into Judah, which would have increased social stresses, while at the same time the authorities in Jerusalem had to invest huge amounts in tribute and defense.

Contents:

• The Heading (1:1): As is typical of prophetic books, an anonymous editor has supplied the name of the prophet, an indication of his time of activity, and an identification of his speech as the "word of Yahweh", a generic term carrying a claim to prophetic legitimacy and authority. Samaria and

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Jerusalem are given prominence as the foci of the prophet's attention.

• Judgement against Samaria (1:2–7): Drawing upon ancient traditions for depicting a theophany, the prophet depicts the coming of Yahweh to punish the city, whose sins are idolatry and the abuse of the poor.

• Warnings to the cities of Judah (1:8–16): Samaria has fallen, Judah is next. Micah describes the destruction of the lesser towns of Judah (referring to the invasion of Judah by Sennacherib, 701 BC). For these passages of doom on the various cities, paronomasia is used. Paronomasia is a literary device which 'plays' on the sound of each word for literary effect. For example, the inhabitants of Beth-le-aphrah ("house of dust") are told to "roll yourselves in the dust." 1:14. Though most of the Paronomasia is lost in translation, it is the equivalent of 'Ashdod shall be but ashes,' where the fate of the city matches its name.

• Misuse of power denounced (2:1–5): Denounces those who appropriate the land and houses of others. The context may be simply the amassing wealth for its own sake, or could be connected with the militarisation of the region for the expected Assyrian attack.

• Threats against the prophet (2:6–11): The prophet is warned not to prophesy. He answers that the rulers are harming God's people, and want to listen only to those who advocate the virtues of wine.

• A later promise (2:12–13): These verses assume that judgement has already fallen and Israel is already scattered abroad.

• Judgement on wicked Zion (3:1–4): Israel's rulers are accused of gaining more wealth at the expense of the poor, by any means. The metaphor of flesh being torn illustrates the length to which the ruling classes and socialites would go to further increase their wealth. Prophets are corrupt, seeking personal gain. Jerusalem's rulers believe that God will always be with them, but God will be with his people, and Jerusalem will be destroyed.

• Zion's future hope (4:1–5) This is a later passage, almost identical with Isaiah 2:2–4. Zion (meaning the Temple) will be rebuilt, but by God, and based not on violence and corruption but on the desire to learn God's laws, beat swords to ploughshares and live in peace.

• Further promises to Zion (4:6–7) This is another later passage, promising Zion that she will once more enjoy her former independence and power.

• Deliverance from Distress in Babylon (4:9–5:1) The similarities to Isaiah 41:15–16 and the references to Babylon suggest the period of this material, although it is unclear whether a period during or after the siege of 586 is meant. Despite their trials, God will not desert his people.

• The promised ruler from Bethlehem (5:1–14): This passage is usually dated to the exile. Although chapters 4:9–10 have said that there is "no king in Zion", these chapters predict the coming Messiah will emerge from Bethlehem, the traditional home of the Davidic monarchy, to restore Israel. Assyria will be stricken, and Israel's punishment will lead to the punishment of the nations.

• A Covenant lawsuit (6:1–5): Yahweh accuses Israel (the people of Judah) of breaking the covenant through their lack of justice and honesty, after the pattern of the kings of Israel (northern kingdom).

• Torah Liturgy (6:6–8): Micah speaks on behalf of the community asking what they should do in order to get back on God's good side. Micah then responds by saying that God requires only "to do justice, and to love mercy, and to walk humbly with your God." Thus declaring that the burnt offering of both animals and humans (which may have been practiced in Judah under Kings Ahaz and Manasseh) is not necessary for God.

• The City as a Cheat (6:9–16): The city is reprimanded for its dishonest trade practices.

• Lament (1–7): The first passage in the book in the first person: whether it comes from Micah himself is disputed. Honesty and decency have vanished, families are filled with strife.

• A song of fallen Jerusalem (8–10): The first person voice continues, but now it is the city who speaks. She recognises that her destruction is deserved punishment from God. The recognition gives grounds for hope that God is still with her.

• A prophecy of restoration (11–13): Fallen Jerusalem is promised that she will be rebuilt and that her power will be greater than ever (a contrast with the vision of peace in 4:1–5).

• A prayer for future prosperity (14–17): The mood switches from a request for power to grateful astonishment at God's mercy.)

TREI ASAR 6, MICAH CHAPTER 1

1 The word of the Lord that came to Micah the Morashthite in the days of Jotham, Achaz, [and] Hezekiah, the kings of Judah, which he foresaw concerning Samaria and Jerusalem.

2 Hear, ye people, altogether; listen, O earth, with all that filleth it: and let the Lord Eternal be witness against you, the Lord from his holy temple.

3 For, behold, the Lord cometh forth out of his residence; and he will come down, and will step along upon the high places of the earth.

4 And the mountains shall melt beneath him, and the valleys shall cleave in twain, like wax [melteth] before the fire, like water poured out on a declivity.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. Who caused the transgression of Jacob? is it not Samaria? and who caused the high- places of Judah? is it not Jerusalem?

6 Therefore will I change Samaria into stone-heaps on the field, into vineyard plantations: and I will hurl down into the valley her stones, and her foundations will I lay open.

7 And all her graven images shall he beaten to pieces, and all her wages of sin shall be burnt with the fire, and all her

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idols will I make desolate; for from harlot's wages she gathered them, and for harlot's wages shall they be used again.

8 For this will I lament and wail; I will go confused and naked: I will make a lament like the crocodiles, and mourning like the ostriches.

9 For her wounds arc incurable; for [the evil] is come even unto Judah; [the enemy] hath reached as far as the gate of my people, even up to Jerusalem.

10 Tell it not at Gath, weep ye not loudly [there]: in Bethle'aphrah roll thyself in the dust.

11 Pass ye away, ye inhabitants of Shaphir, having your shame laid bare: the inhabitress of Zaanan cometh not forth [any more]; the mourning of Beth-haezel taketh from you its halting place.

12 For the inhabitress of Maroth is grieved for the [lost] good; because evil came down from the Lord unto the gate of Jerusalem.

13 Bind the chariot to the swift horses, O inhabitress of Lachish: the beginning of sin was she to the daughter of Zion; for in thee were found the transgressions of Israel.

14 Therefore shalt thou have to give presents to Moresheth-gath: the houses of Achzib shall become a deception to the kings of Israel.

15 Yet will I bring an [enemy as] heir unto thee, O inhabitant of Mareshah: as far as 'Adullam shall withdraw the glory of Israel.

16 Make thyself bald, and cut off thy hair for the children of thy delight; enlarge thy baldness like the eagle; because they are gone into exile from thee.

TREI ASAR 6, MICAH CHAPTER 2

1 Woe to those that devise wickedness, and resolve on evil upon their couches! by the first light of the morning they execute it, if they have it in the power of their hand.

2 And they covet fields, and rob them; and houses, and take them away: so they defraud the master and his house, and the man and his heritage.

3 Therefore thus hath said the Lord, Behold, I will devise against this family an evil, from which ye shall not remove your necks; nor shall ye go erect; for it is an evil time.

4 On that day shall one take up a parable against you, and lament with a mournful lamentation, and say, “We are utterly wasted: the portion of my people hath he exchanged; how hath he removed it from me! instead of restoring [them to us] he divideth our fields.”

5 Therefore shalt thou have none that shall draw the [measuring] cord in [his] lot in the congregation of the Lord.

6 “Preach not;” [but] they shall preach: they shall not preach [indeed] to these, that reproach may not overtake them.

7 Shall it be said [in] the house of Jacob, Is the spirit of the Lord straightened? are these his doings? Do not my words do good to him that walketh uprightly?

8 But long since is my people risen up as an enemy: from the garment do you pull off the ornament; of those that pass by securely [ye make] men returned from war.

9 The wives of my people do you drive out of their delightful houses; from their children do ye take away my ornament for ever.

10 Arise ye, and depart; for this is not your resting-place; because it is polluted, it shall destroy [you], even with a grievous destruction.

11 If a man that goeth after wind and lieth with falsehood [should say], “I will preach unto thee of wine and of strong drink:” he would be a preacher for this people.

12 I will [once] surely assemble, O Jacob, all of thee; I will surely gather up the remnant of Israel; I will place them together as flocks in the fold, as droves in the midst of their pen: they shall be crowded with men.

13 The wall-breaker cometh up before them; they break in and pass through the gate, and go out by it: and their king passeth on before them, and the Lord at their head.

TREI ASAR 6, MICAH CHAPTER 3

1 And I said, Hear, I pray you, O ye heads of Jacob, and ye princes of the house of Israel! Is it not for you to know what is justice?

2 [But they are those] who hate the good, and love the evil; who tear their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and who crush their bones, and chop them in pieces, as that to be put in a pot, and as flesh within a caldron.

4 Then will they cry unto the Lord, but he will not hear them; and he will hide his
face from them at that time, as they have committed their evil deeds.

5 Thus hath said the Lord concerning the prophets that mislead my people, who, when they have something to bite with their teeth, cry, Peace; but who prepare war against him who putteth nothing in their mouth:

6 Therefore shall the night be unto you, without a vision; and it shall be dark unto you, without divining; and the sun shall go down around the prophets, and the day shall be obscured around them.

7 Thus shall the seers be made ashamed, and the diviners be put to the blush: yea, they shall all wrap themselves up to the upper lip; for there is no answer of God.

8 But truly I am indeed full of strength by the spirit of the Lord, and [of power] of judging, and of might, to tell unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and ye princes of the house of Israel, that abhor justice, and make crooked all that is straight.

10 They build up Zion with blood-guiltiness, and Jerusalem with wrong.

11 Her heads judge for bribes, and her priests teach for reward, and her prophets divine for money: and yet will they

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lean upon the Lord, and say, Is not the Lord among us? evil cannot come over us.

12 Therefore for your sake shall Zion be ploughed up as a field, and Jerusalem shall become ruinous heaps, and the mount of the house, forest-covered high-places.

TREI ASAR 6, MICAH CHAPTER 4

1 And it shall come to pass in the last days, that the mountain of the Lord's house shall be firmly established on the top of the mountains, and shall be exalted above the hills; and unto it shall people flow.

2 And many nations shall come, and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; that he may teach us of his ways, and we may walk in his paths; for out of Zion shall go forth the law, and the word of the Lord out of Jerusalem.

3 And he shall judge between many people, and decide for strong nations even afar off; and they shall beat their swords into plough-shares, and their spears into pruning-knives: nation shall not lift up sword against nation, and they shall not learn any more war.

4 But they shall sit every man under his vine and under his fig-tree, with none to make them afraid; for the mouth of the Lord of hosts hath spoken it.

5 [But] though all the people should walk every one in the name of his god, yet will we walk in the name of the Lord our God for ever and ever.

6 On that day, saith the Lord, will I assemble her that halteth, and her that is driven out will I gather, and her to whom I have done evil;

7 And I will make of her that halted a remnant, and of her that was cast off far away a strong nation: and the Lord will reign over them on mount Zion, from this time and unto eternity.

8 And thou, O tower of flocks, the strong-hold of the daughter of Zion, unto thee shall go, and shall come, the former dominion, the kingdom belonging to the daughter of Jerusalem.

9 Now why dost thou cry aloud? is there no king in thee? is thy counsellor lost? that pangs have seized on thee as on a woman in travail?

10 Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the town, and thou shalt dwell in the field, and thou shalt go as far as Babylon; there shalt thou be delivered; there will the Lord redeem thee from the grasp of thy enemies.

11 And now many nations are gathered against thee, that say, Let her be defiled, and let our eye look with pleasure on Zion.

12 But they know not the thoughts of the Lord, and they understand not his counsel: that he will [once] gather them as the sheaves into the threshing-floor.

13 Arise and thresh, O daughter of Zion; for I will render thy horn iron, and thy hoofs will I render copper, and thou shalt beat in pieces many people: and I will devote unto the Lord their ill-gotten gain, and their substance unto the Lord of the whole earth.

TREI ASAR 6, MICAH CHAPTER 5

1 Now gather thyself in troops, O daughter of troops; they lay siege against us: with the rod they smite upon the cheek the judge of Israel.

2 But thou, Beth-lechem Ephratah, the least [though] thou be among the thousands of Judah, [yet] out of thee shall he come forth unto me that is to be ruler in Israel, whose origin is from olden times, from most ancient days.

3 Therefore will he give them up, until the time that she who travaileth hath brought forth: then shall the remnant of his brethren return with the children of Israel.

4 And he shall stand forward and feed [Israel] through the strength of the Lord, through the excellency of the name of the Lord his God: and they shall abide [safely]; for now shall he be great even unto the ends of the earth.

5 And in this [manner] shall there be peace: If Asshur should come into our land; and if he should tread in our palaces, then will we raise up against him seven shepherds, and eight anointed men.

6 And they shall lay waste the land of Asshur with the sword, and the land of Nimrod in the gates of its [cities]: thus will he deliver us from Asshur, if he should come into our land, and if he should tread within our borders.

7 And the remnant of Jacob shall be in the midst of many people like dew from the Lord, like showers upon the herbs, that wait not for man, nor hope for the sons of man.

8 And the remnant of Jacob shall be among the nations, in the midst of many people, like a lion among the beasts of the forest, like a young lion among flocks of sheep: who, if he break in, both treadeth down, and teareth in pieces, while none can deliver.

9 High shall thy hand be lifted up above thy adversaries, and all thy enemies shall be cut off.

10 And it shall come to pass on that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

11 And I will cut off the cities of thy land, and I will throw down all thy strongholds;

12 And I will cut off the arts of witchcraft out of thy hand; and soothsayers shalt thou have no more;

13 And I will cut off thy graven images, and thy statues out of the midst of thee; and thou shalt no more prostrate thyself to the work of thy hands;

14 And I will pluck up thy groves out of the midst of thee; and I will destroy thy enemies.

15 And I will in anger and in fury execute vengeance upon the nations, upon those that have not hearkened.

TREI ASAR 6, MICAH CHAPTER 6

1 Do but hear now what the Lord saith, Arise, contend thou before the mountains, and let the hills hear thy voice.

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2 Hear ye, O mountains, the controversy of the Lord, and ye strong foundations of the earth! for the Lord hath a controversy with his people, and with Israel will he plead.

3 O my people, what have I done unto thee? and wherewith have I wearied thee? testify against me.

4 Although I had brought thee up out of the land of Egypt, and redeemed thee out of the house of bond-men; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, do but remember what Balak the king of Moab resolved, and what Bil'am the son of Be'or answered him, from Shittim unto Gilgal, in order that ye may know the gracious benefits of the Lord.

6 Wherewith shall I come before the Lord, bow myself before the God on high? shall I come before him with burnt-offerings, with calves of a year old!

7 Will the Lord be pleased with thousands of rams, or with myriads of streams of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8 He hath told thee, O man, what is good; and what the Lord doth require of thee: [nothing] but to do justice, and to love kindness, and to walk humbly with thy God.

9 The voice of the Lord calleth unto the city,—and [the man of] wisdom shall see thy name:—hear ye the rod [of punishment], and who hath ordained it.

10 Are there yet in the house of the wicked man the treasures of wickedness, and the scant accursed measure?

11 Can I be pure with wicked balances, and with a bag [full] of deceptive weights?

12 For her rich men are full of violence, and her inhabitants have spoken falsehood, and their tongue is deceit [itself] in their mouth.

13 Therefore have I also smitten thee with sore wounds, making [thee] desolate because of thy sins.

14 Thou wilt indeed eat, but not be satisfied; and what thou hast eaten shall bend thee down; and thou wilt overtake [the enemy], but thou shalt not deliver; and that which thou deliverest will I give up to the sword.

15 Thou wilt indeed sow, but thou shalt not reap; thou wilt indeed tread out olives, but thou shalt not anoint thyself with oil; and the juice of the grapes, but thou shalt not drink wine.

16 For there are observed the statutes of 'Omri, and all the works of the house of Achab, and ye walk in their counsels: in order that I should give thee up unto desolation, and thy inhabitants to derision; and ye shall bear the reproach of my people.

TREI ASAR 6, MICAH CHAPTER 7

1 Woe is me! for I am as in the gathering of the summer-fruits, as in the grape- gleanings of the vintage: there is no cluster to eat, no first-ripe fruit for which my soul longeth.

2 The pious hath disappeared out of the land; and the upright among men there is none; all of them lie in wait for blood; they hunt every man his brother with a net.

3 For the evil of your hands you expect good? while the prince demandeth [bribes], and the judge acteth for pay; and the great man is only speaking the wilful pleasure of his soul: and so do they make a network [of wrong].

4 The best of them is like a brier; the most upright is [sharper] than a thorn-hedge: the day of thy watchmen, thy punishment, is come; now shall be perplexity among them.

5 Trust ye not in a friend, put ye not confidence in a confidant: from her that lieth in thy bosom guard the doors of thy mouth.

6 For the son disgraceth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

7 But I—I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

8 Rejoice not, O my enemy, over me: though I am fallen, I rise again: though I should sit in darkness, the Lord will be a light unto me.

9 The indignation of the Lord will I bear, because I have sinned against him; until that he plead my cause, and execute justice for me: [when] he will bring me forth to the light, and I shall behold his righteousness.

10 Then she that is my enemy will see it, and shame shall cover her, who said unto me, Where is the Lord thy God? My eyes shall complacently see her [suffer]: now shall she be trodden down as the mire of the streets.

11 The day that thy fences are to be built—that same day, the ordained, is yet far removed.

12 It is a day when men shall come to thee from Assyria, and the cities of Mazor, and from Mazor even to the river, and from sea to sea, and [from] mountain to mountain.

13 While the land [of the nations] shall be made desolate because of its inhabitants, for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thy heritage, which dwell in solitude in the wood, in the midst of Carmel: let them feed in Bashan and Gil'ad, as in the days of old.

15 As in the days of thy coming out of the land of Egypt will I let them see marvelous things.

16 Nations shall see and be ashamed of all their might: they shall lay their hand upon their mouth, their ears shall be deafened.

17 They shall lick the dust like the serpent; like those that crawl on the earth, shall they come forth trembling out of their close places: unto the Lord our God shall they hasten in dread, and shall be afraid of thee.

18 Who is a god like unto thee, pardoning iniquity, and forgiving transgression to the residue of his heritage? he retaineth not his anger for ever, because he delighteth in kindness.

19 He will again have mercy on us, he will suppress our iniquities; yea, thou wilt cast all their sins into the depths of the sea.

20 Thou wilt show faithfulness unto Jacob, and kindness unto Abraham, which thou hast sworn unto our fathers in the days of old..

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7. THE BOOK OF THE PROPHET NAHUM

Hebrew title: Sefer Nakhum
Estimated Range of Dating: c. 7th century B.C.

(The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum. Not much is known about Nahum. His name means "comforter", and he was from the town of Elkosh or Alqosh (Nahum 1:1), which may have been a town of northern Galilee. The scholarly consensus is that the "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians in 612 BC. This theory is demonstrated by the fact that the oracles must be dated after the Assyrian destruction of Thebes, Egypt in 663 BC, as this event is mentioned in Nahum 3:8.

In his book "Jewish Antiquities" [Books IX–XI.], Titus Flavius Josephus places Nahum during the reign of Jotham, while others place him in the beginning of the reign of Ahaz, Judah's next king, or even the latter half of the reign of Hezekiah, Ahaz's son. All three accounts date the book to the 8th century BC. The book would then have been written in Jerusalem, where Nahum would have witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35).

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Ashurbanipal was at the height of his glory. Nineveh was a city of vast extent, and was then the centre of the civilisation and commerce of the world, according to Nahum a "bloody city all full of lies and robbery" (Nahum 3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

All conquered nations were full of hatred and Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4–15) the destruction of the city.

Nineveh was destroyed apparently by fire around 625 BC, and the Assyrian empire came to an end, an event which changed the face of Asia.

The Babylonian chronicle of the fall of Nineveh tells the story of the end of Nineveh. Nabopolassar of Babylon joined forces with Cyaxares, king of the Medes, and laid siege for three months. Assyria lasted a few more years after the loss of its fortress, but attempts by Egyptian Pharaoh Neco II to rally the Assyrians failed due to opposition from king Josiah of Judah, and it seemed to be all over by 609 BC.)

Archaeological digs have uncovered the splendour of Nineveh in its zenith under Sennacherib (705–681 BC), Esarhaddon (681–669 BC), and Ashurbanipal (669–633 BC). Massive walls were eight miles in circumference. It had a water aqueduct, palaces and a rich library with 20,000 clay tablets, including accounts of a creation in Enuma Elish and a flood in the Epic of Gilgamesh. They served once as blueprint for some of the most exciting narratives of the Tanakh.)

TREI ASAR 7, NAHUM CHAPTER 1

1 The doom of Nineveh, The book of the vision of Nahum the Elkoshite.

2 A God watchful and avenging is the Lord; an avenger is the Lord, and full of fury; the Lord taketh vengeance on his adversaries, and keepeth in mind the deeds of his enemies.

3 The Lord is long-suffering, and great in power, but he will by no means clear the guilty: the Lord—in the whirlwind and in the storm is his way, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and all the rivers he drieth up: Bashan then withereth, with Carmel, and the flowers of Lebanon wither.

5 Mountains quake before him, and the hills melt away; and the earth is lifted up at his presence, yea, the world, and all that dwell therein.

6 Before his indignation who can stand? and who can subsist before the fierceness of his anger? his fury is poured out like fire, and the rocks are broken down by him.

7 The Lord is good, a strong-hold on the day of distress; and he knoweth those that trust in him.

8 But with an overflowing flood will he utterly destroy the place of [Nineveh], and his enemies will he pursue with darkness.

9 What will you devise against the Lord? he is bringing about an utter destruction, the distress shall not rise up twice.

10 For they, like thorns interwoven, and as men made drunken in their drinking bout, shall be entirely consumed as dry stubble.

11 There is gone forth out of thee he that devised evil against the Lord, the counsellor of infamous things.

12 Thus hath said the Lord, Though they be complete, and ever so many, nevertheless shall they be cut down, and it shall be over [with them]: and if even I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and thy bonds will I tear asunder.

14 But against thee hath the Lord decreed, that no heir of thy name shall be any more: out of the house of thy gods will I cut off the graven and the molten image; I will prepare thy grave [there]; for thou art made vile.

15 Behold, upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, Celebrate thy feasts, O Judah, fulfill thy vows; for never more shall the wicked pass again through thee, he is utterly cut off.

TREI ASAR 7, NAHUM CHAPTER 2

1 The destroyer is come up against thee to enclose [thee] with works of siege: look out on the way, make thy loins strong, strengthen [thyself] greatly with power.

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2 For the Lord bringeth back again the excellency of Jacob, as also the excellency of Israel; for the plunderers have plundered them, and have wasted branches of their vines.

3 The shields of his mighty men are made red, the valiant men are [clothed] in scarlet: with the fire of the steel the chariots [glitter] on the day when he prepareth himself [for battle], and the spears are shaken.

4 In the streets the chariots rush madly along, they rattle through the public places: their appearance is like torches, they run along like the lightnings.

5 He will summon his valiant men, they shall stumble in their walk: they hasten to her walls, and the covering for defence is prepared.

6 The gates of the rivers are opened, and the palace is dissolved.

7 And the queen is carried away into exile stripped of her attire, and her maids moan as with the voice of doves, striking their hand upon their breast.

8 And Nineveh was like a pool of water from the days that she existed: yet now they flee. “Stand, stand,” [shall they cry,] but none shall look back.

9 Plunder silver, plunder gold; for without end are the treasures, there is an abundance of all precious vessels.

10 She is void, and emptied out, and wasted; and the heart melteth, and the knees totter, and trembling is in all loins, and the faces of them all are covered with blackness.

11 Where is [now] the dwelling of the lions, and what was the feeding-place of the young lions, where the lion, the lioness, and the lion's whelp walked, and none made them afraid?

12 The lion tore in pieces [prey] enough for his whelps, and strangled for his lionesses, and filled with prey his holes, and his dens with what he had torn.

13 Behold, I will be against thee, saith the Lord of hosts, and I will burn into smoke thy chariots, and thy young lions shall the sword devour: and I will cut off from the earth thy preying, and no more shall be heard the voice of thy messengers.

TREI ASAR 7, NAHUM CHAPTER 3

1 Woe to the city of blood! it is all full of lies and robbery; never ceaseth the preying;

2 The noise of a whip, and the noise of the rattling of wheels, and of prancing horses, and of the skipping chariots.

3 Horsemen mount, and there are the flaming sword and the glittering spear: and there is a multitude of slain, and heaps of carcasses; and without end are the corpses; they stumble on their corpses;

4 Because of the multitude of the lewd deeds of the harlot, that is rich in gracefulness, the mistress of witchcrafts, that selleth nations through her lewd deeds, and families through her witchcrafts.

5 Behold, I will be against thee, saith the Lord of hosts; and I will lay thy skirts open over thy face, and I will let nations see thy nakedness, and kingdoms thy shame.

6 And I will cast abominable filth upon thee, and defile thee, and will render thee a dirt-heap.

7 And it shall come to pass, that all they that see thee shall flee from thee, and say, Laid waste is Nineveh: who will condole with her? whence shall I seek comforters for thee?

8 Art thou better than No-amon, that was situated on the rivers, that had water round about her, the rampart of which was the sea, and the walls of which rose out of the sea?

9 Ethiopia the numerous, and Egypt that was without end, Put and Lubim were thy helpers.

10 Yet also she was exiled, was carried away into captivity; also her young children were dashed in pieces at the corners of all streets: and for her honorable men they cast lots, and all her great ones were bound with chains.

11 Thou also shalt be made drunken, thou shalt be hidden from view: thou also shalt seek refuge because of the enemy.

12 All thy strong-holds shall be like fig-trees with the first ripe figs, which, if they be shaken, will fall into the mouth of the eater.

13 Behold, thy people are become women in the midst of thee: unto thy enemies are the gates of thy land set wide open; the fire hath devoured thy bars.

14 Water for the siege draw for thyself, fortify thy strongholds: go into the clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall devour thee up like the cankerworm: [though] thou make thyself many as the cankerworm; make thyself many as the locusts.

16 [Though] thou hadst multiplied thy merchants more than the stars of heaven: the cankerworm spreadeth itself out, and flieth away.

17 Thy crowned ones are like the locusts, and thy leaders like the swarms of locusts, which camp in the hedges on a cold day, but when the sun ariseth they flee away, and their place is not known where they are.

18 Thy shepherds slumber, O king of Assyria; thy valiant men are at rest: scattered are thy people upon the mountains, and there is none that gathereth them.

19 There is no healing for thy breach; fatal is thy wound: all that hear the report of thee will clap their hands over thee; for over whom did not thy wickedness pass continually?

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8. THE BOOK OF THE PROPHET HABAKKUK

Hebrew title: Sefer Habaquq
Estimated Range of Dating: c. 640–590 B.C.

(The Book of Habakkuk is the eighth book of the 12 minor prophets of the Bible. It is attributed to the prophet Habakkuk, and was probably composed between the 7th and the 6th centuries BC., not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. A copy of these chapters is included in the Habakkuk Commentary, found among the Dead Sea Scrolls. Chapter 3 may be an independent addition, now recognised as a liturgical piece, but was possibly written by the same author as chapters 1 and 2.

Habakkuk identifies himself as a prophet in the opening verse. Due to the liturgical nature of the book of Habakkuk, there have been some scholars who think that the author may have been a temple prophet. Temple prophets are described in 1 Chronicles 25:1 as using lyres, harps and cymbals. Some feel that this is echoed in Habakkuk 3:19b, and that Habakkuk may have been a Levite and singer in the Temple. There is no biographical information on the prophet Habakkuk; in fact less is known about him than any other writer of the Bible. The only canonical information that exists comes from the book that is named for him. His name comes either from the Hebrew word khavak meaning "embrace" or else from an Akkadian word hambakuku for a kind of plant.

Although his name does not appear in any other part of the Jewish Bible, Rabbinic tradition holds Habakkuk to be the Shunammite woman's son, who was restored to life by Elisha in 2 Kings 4:16. The prophet Habakkuk is also mentioned in the narrative of Bel and the Dragon, part of the deuterocanonical additions to Daniel in a late section of that book. In the superscription of the Old Greek version, Habakkuk is called the son of Joshua of the tribe of Levi. In this book Habakkuk is lifted by an angel to Babylon to provide Daniel with some food while he is in the lion's den.

It is unknown when Habakkuk lived and preached, but the reference to the rise and advance of the Chaldeans (New Babylonians) in 1:6–11 places him in the middle to last quarter of the 7th century BC One possible period might be during the reign of Jehoiakim, from 609–598 BC. The reasoning for this date is that it is during his reign that the Neo-Babylonian Empire of the Chaldeans was growing in power. The Babylonians marched against Jerusalem in 598 BC. Jehoiakim died while the Babylonians were marching towards Jerusalem and Jehoiakim's eighteen-year-old son Jehoiachin assumed the throne. Upon the Babylonians' arrival, Jehoiachin and his advisors surrendered Jerusalem after a short time. With the transition of rulers and the young age and inexperience of Jehoiachin, they were not able to stand against Chaldean forces. There is a sense of an intimate knowledge of the Babylonian brutality in 1:12–17.)

TREI ASAR 8, HABAKKUK CHAPTER 1

1 The prophecy which Habakkuk the prophet foresaw.

2 How long, O Lord, have I entreated [thee], and thou wouldst not hear? [how long] shall I cry out unto thee [because of] violence, and thou wilt not save?

3 Why wilt thou let me see wickedness, and wilt look on trouble, and the robbery and violence [that are] before me: while there is strife, and contention lifteth up [its head]?

4 Therefore is the law powerless, and justice cometh not forth victorious; for the wicked encompasseth about the righteous; therefore doth justice come forth perverted.

5 Look ye about among the nations, and behold and be astonished and astounded; for [God] will fulfill a work in your days, ye would not believe it, if it were only told you.

6 For, lo, I will raise up the Chaldeans, that bitter and impetuous nation, that march to the wide spaces of the earth to conquer dwelling-places that are not theirs.

7 Terrible and dreadful are they: from themselves go forth their judicial laws and their dignity.

8 And swifter than leopards are their horses, and fiercer than the evening wolves; and their horsemen spread themselves abroad: and their horsemen will come from afar; they will fly like the eagle hastening to eat.

9 They all will come for violence: the front of their faces is like the east wind, and they gather captives as the sand.

10 And they will make sport with kings, and princes will be a play unto them: at every strong-hold will they laugh, and they will cast up earth-mounds and capture it.

11 Then doth their spirit become arrogant, and they are surpassingly proud, and offend, [imputing] this their power unto their god.

12 Art thou not from everlasting, O Lord my God, my Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O Protector, thou hast appointed them to correct [nations].

13 Thou, who art too pure of eyes to behold evil, and canst not look on trouble, wherefore wilt thou look upon those that deal treacherously, be silent when the wicked swalloweth up him that is more righteous than he?

14 And [why] makest thou men as the fishes of the sea, as the creeping things, that have no ruler over them?

15 All of them he bringeth up with the angle, he draggeth them up in his net, and gathereth them in his drag: therefore he rejoiceth and is glad.

16 Therefore he sacrificeth unto his net, and burneth incense unto his drag; because through them is his portion fat, and his food marrowy.

17 Shall he therefore [always] empty his net, and continually slay nations without sparing?

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TREI ASAR 8, HABAKKUK CHAPTER 2

1 Upon my watch will I stand, and place myself upon the tower, and will watch to see what he will speak with me, and what I shall answer to my reproof.

2 And the Lord answered me, and said, Write down the vision, and make it plain upon the tables, that everyone may read it fluently.

3 For there is yet a vision for the appointed time, and it speaketh of the end, and it will not deceive: though it tarry, wait for it; because it will surely come, it will not be delayed.

4 Behold, disturbed, not at rest is the soul of [the wicked] in him; but the righteous ever liveth in his [trustful] faith.

5 And though the wine-[drunken] traitor, the proud man, whose house will not stand, who enlargeth his desire as the grave, and is like death, which cannot be satisfied,—though he gather unto him all the nations, and assemble unto him all the people:

6 Will not all these take up a parable against him, and a proverb and a satire concerning him? and they will say, Woe to him that increaseth what is not his! for how long? and to him that loadeth himself with a burden of guilt!

7 Behold, suddenly will rise up those that afflict thee, and awake those that plague thee, and thou shalt become a booty unto them.

8 Because thou hast despoiled many nations will all the remnant of the people despoil thee; because of the blood of men, and the violence against the land, the town, and all that dwell therein.

9 Woe to him that obtaineth an evil gain for his house, that he may set his nest on high, that he may be delivered from the grasp of the wicked!

10 Thou hast counselled shame to thy house, by cutting off many people, and sinning [against] thy soul.

11 For the stone will cry out of the wall, and the beam out of the wood [-work] will answer it.

12 Woe to him that buildeth a city with blood-guiltiness, and layeth the foundation of a town by wrong-doing.

13 Behold, is it not from the Lord of hosts that people shall labor for the very fire, and nations shall weary themselves for naught but vanity!

14 For the earth shall be filled with knowledge of the glory of the Lord, as the waters cover the sea.

15 Woe unto him that maketh his neighbors drink, [to thee] that pourest out thy poisonous [wine], and makest them also drunken, in order to look on their nakedness!

16 Thou art filled with shame instead of glory; drink thou also, and let thy nakedness be uncovered: there shall be turned around thee the cup of the Lord's right hand, and filthy spittle shall be on thy glory.

17 For the violence against Lebanon shall cover thee, and the destruction of beasts, which he terrified away; because of the blood of men, and the violence against the land, the town, and all that dwell therein.

18 What profiteth the graven image that its maker hath graven it? the molten image, and a teacher of falsehood? that the maker of his image trusteth therein, while making dumb idols?

19 Woe unto him that saith to the wood, Awake! Rouse up to the dumb stone. Shall this teach? Behold, it is overlaid with gold and silver, and no breath whatever is in its bosom.

20 But the Lord is in his holy temple: be silent before him all the earth.

TREI ASAR 8, HABAKKUK CHAPTER 3

1 A prayer of Habakkuk the prophet upon Shigyonoth.

2 O Lord, I have heard thy fame, [and] was afraid: O Lord, thy work—in the midst of the years [of sorrow] revive thou it, in the midst of the years make it known; in wrath remember mercy.

3 [When] God from Theman came, and the Holy One from mount Paran, Selah: his glory covered the heavens, and of his praise the earth was full.

4 And [his] brightness was like the sunlight; rays streamed forth out of his hand unto them; and there was the hiding of his power.

5 Before him went the pestilence, and burning coals went forth in his steps.

6 He stood forward, and made the earth tremble; he looked and dispersed nations; and there burst asunder the everlasting mountains; there sunk the perpetual hills: the ways of the world are his.

7 In affliction I saw the tents of Cushan: they trembled—the curtains of the land of Midian.

8 Was the Lord wroth against the rivers? yea, was against the rivers thy anger [kindled]? was against the sea thy wrath that thou rodest upon thy horses, thy chariots of victory!

9 Laid quite bare is thy bow, like severe rods of punishment [goeth forth] thy word, Selah: into rivers thou splittest the earth.

10 The mountains saw thee, they trembled; the flowing waters passed along: the deep issued forth its voice, the height lifted up its hands.

11 The sun and moon stood still in their dwelling: at the light of thy arrows they walked along, at the shining of the flaming glitter of thy spear.

12 In indignation thou marchest through the earth, in anger thou treadest down nations.

13 Thou wentest forth to the assistance of thy people, to the assistance of thy anointed: thou didst wound the head out of the house of the wicked, destroy the foundation with the high-towering walls. Selah.

14 Thou didst strike through with his own spears the chiefs of his villages, who rushed out furiously to scatter me; who rejoiced greatly as though they were to devour the poor in secret.

15 [But] thou didst pass along over the sea with thy horses, over the piled up billows of great waters.

16 I heard it, and my inmost parts trembled; at the report my lips quivered; rottenness entered into my bones, and I trembled in my place, that I should rest till the day of distress,

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till the withdrawing of the people that will invade us with its troops.

17 For the fig-tree doth not bud, and no fruit is on the vines; the productiveness of the olive deceiveth, and the fields yield no food; from the fold the flocks are cut off, and there are no herds in the stalls.

18 Yet will I rejoice in the Lord, I will exult in the God of my salvation.

19 The Lord Eternal is my strength, and he maketh my feet fleet as those of the hinds, and he will cause me to tread upon my high places. To the chief musician of my songs.

9. THE BOOK OF THE PROPHET ZEPHANIAH

Hebrew title: Sefer Tsephanyah
Estimated Range of Dating: c. 580–540 B.C.

(The Book of Zephaniah (Hebrew: Tsfanya) is the ninth of the Twelve Minor Prophets, preceded by the Book of Habakkuk and followed by the Book of Haggai. Zephaniah means "Yahweh has hidden / protected," or "Yahweh hides". The book begins with: "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah [King Hezekiah], in the days of Josiah the son of Amon, king of Judah." That is all we know about Zephaniah.

However, the name "Cushi," is interesting. It was the name of Zephaniah's father and it means "Kushite". The text of Zephaniah mentions the sin and restoration of "Ethiopia." There is some confusion when it comes to the name "Ethiopia" in the Bible. Ethiopia here means "Nubia" [which is in today's Sudan] and refers to the ancient kingdom of Kush that had its centres around the 4th and 5th cataracts of the River Nile. Hezekiah's reign was between c. 715 and 686 BC.

The Kingdom of Kush survived longer than that of Egypt, invaded Egypt (under the leadership of King Piye), and controlled Egypt during the 8th century BC as the 25th Dynasty [744–656 BC] of Egypt.

Of the Nubian kings of this era, Taharka is perhaps the best known. A son and the third successor of the founding pharaoh, Piye, he was crowned in Memphis, Egypt c. 690. Taharka ruled over both Nubia and Egypt, restored Egyptian temples at Karnak, and built new temples and pyramids in Nubia before being driven from Lower Egypt by the Assyrians. Napata and Meroë were the capitals of Kush.

As with many of the other prophets, there is no external evidence to directly associate composition of the book with a prophet by the name of Zephaniah. Some scholars consider the words in Zephaniah to reflect a time early in the reign of King Josiah (640–609 BC) before his reforms of 622 BC took full effect, in which case the prophet may have been born during the reign of Manasseh (698/687–642 BC). Others agree that some portion of the book is postmonarchic, that is, dating to later than 586 BC when the Kingdom of Judah fell in the Siege of Jerusalem. Some who consider the book to have largely been written by a historical Zephaniah have suggested that he may have been a disciple of Isaiah because of the two books' similar focus on rampant corruption and injustice in Judah.)

TREI ASAR 9, ZEPHANIAH CHAPTER 1

1 The word of the Lord which came unto Zephanyah the son of Cushi, the son of Gedalyah, the son of Amaryah, the son of Chizkiyah, in the days of Josiah the son of Amon the king of Judah.

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2 I will remove, utterly remove all things from off the face of the earth, saith the Lord.

3 I will remove man and beast; I will remove the fowls of the heaven, and the fishes of the sea, and the stumbling blocks together with the wicked; and I will cut off man from off the face of the earth, saith the Lord.

4 And I will stretch out my hand over Judah, and over all the inhabitants of Jerusalem; and I will cut off the remnant of Ba'al from this place, the name of his ministers with his priests;

5 And those that bow themselves down on the roofs of houses to the host of heaven; and those that bow themselves down that are sworn [to be true] to the Lord and still swear by Malkom;

6 And those that are turned away from following the Lord; and those that have not sought for the Lord, and have not inquired of him.

7 Be silent in the presence of the Lord Eternal; for nigh is the day of the Lord; for the Lord hath prepared a slaughter, he hath bidden his invited guests.

8 And it shall come to pass on the day of the Lord's slaughter, that I will inflict punishment on the princes, and on the king's sons, and on all such as are clothed in garments of a foreign land.

9 And I will inflict punishment on all those that leap over the threshold on that day, who fill the house of their master with violence and deceit.

10 And it shall come to pass on that day, saith the Lord, that there shall be a loud cry of lamentation from the fish-gate, and a wailing from the second, and [that of] a great breach from the hills.

11 Wail, ye inhabitants of the mortar-street, for destroyed are all the trading people; cut off are all that were laden with silver.

12 And it shall come to pass at that time, that I will search Jerusalem through with lights; and I will inflict punishment on the men that are at rest on their lees, that say in their heart, The Lord will not do good, nor will he do evil.

13 And their wealth shall become a booty, and their houses shall be made desolate; and they will build houses, but they shall not inhabit them; and they will plant vineyards, but they shall not drink their wine.

14 Nigh is the great day of the Lord, it is nigh, and hasteneth greatly, [there is] the noise of the day of the Lord: bitterly crieth there the mighty man.

15 A day of wrath is that day, a day of distress and anxiety, a day of wasting and desolation, a day of darkness and obscurity, a day of clouds and tempestuous gloom,

16 A day of the cornet and alarm, against the fenced cities, and against the high battlements.

17 And I will bring distress upon men, that they shall walk about like the blind, because against the Lord have they sinned: and their blood shall be poured out like the dust, and their flesh like the dung.

18 Neither their silver nor their gold shall be able to deliver them on the day of the Lord's wrath; through the fire of whose zeal the whole land shall be devoured; for destruction, yea, quite sudden, will he prepare for all the inhabitants of the land.

TREI ASAR 9, ZEPHANIAH CHAPTER 2

1 Gather yourselves together, yea, gather together, O nation without desire [for repentance];

2 Before the decree is brought forth—like the chaff the day passeth away—before yet there be come over you the fierce anger of the Lord, before yet there be come over you the day of the anger of the Lord.

3 Seek ye the Lord, all ye meek of the earth, who have fulfilled his ordinances; seek righteousness, seek meekness: perhaps ye will be protected on the day of the Lord's anger.

4 For Gazzah shall become forsaken, and Ashkelon a desolate place: Ashdod shall they drive out at the noon of day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the district by the sea, the nation of the Kerethites! the word of the Lord is against you, O Canaan, the land of the Philistines, I will even destroy thee, that no inhabitant shall remain.

6 And the district by the sea shall become places for pens of shepherds, and folds for flocks.

7 And this district shall be for the remnant of the house of Judah; thereupon shall they feed their flocks: in the houses of Ashkelon shall they lie down in the evening; for the Lord their God will think of them, and bring back their captivity.

8 I have heard the reproach of Moab, and the revilings of the children of 'Ammon, wherewith they have reproached my people, and made themselves great against their border.

9 Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall become like Sodom, and the children of 'Ammon like Gomorrah, overgrown with nettles, and [filled with] salt-pits, and a desolation to eternity; the residue of my people shall plunder them, and the remnant of my nation shall possess them.

10 This shall they have in recompense for their pride; because they have reproached and made themselves great against the people of the Lord of hosts.

11 Terrible will the Lord [appear] over them; for he will cause to vanish all the gods of the earth; and then shall prostrate themselves before him, every one from its place, all the isles of the nations.

12 Also ye Ethiopians shall be those slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and he will make Nineveh a desolate place, dry, like the wilderness.

14 And there shall lie down in the midst of her flocks, all the beasts of the nations; both the pelican and the hedgehog shall lodge in the capitals of her columns; singing- birds shall sing in the windows; ruin shall be on the thresholds; for the cedar wainscoting shall be torn away.

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15 This is the joyful city that dwelt in security, that said in her heart, I am, and there is none else beside me: how is she become desolate, a resting-place for beasts! every one that passeth by her will hiss, and shake his hand.

TREI ASAR 9, ZEPHANIAH CHAPTER 3

1 Woe to her that is rebellious and polluted, to the oppressing city!

2 She hearkened not to any voice; she accepted no correction; in the Lord she did not trust; to her God she drew not near.

3 Her princes in her midst are roaring lions: her judges are evening wolves, they leave not a bone for the morning.

4 Her prophets are thoughtless men of treachery: her priests have profaned the sanctuary, they have done violence to the law.

5 The just Lord is in her midst, he will not do wrong; morning after morning doth he bring his justice to the light [of day], it never faileth; but the unjust knoweth no shame.

6 I have cut off nations; destroyed are their battlements; I have laid in ruins their streets, so that none passeth through; their cities are wasted, without a man, without an inhabitant.

7 I said, Surely thou wilt fear me, thou wilt accept correction; so that her dwelling should not be cut off, all that I had decreed to bring over her; but they rose up early, they acted corruptly in all their doings.

8 Therefore wait but for me, saith the Lord, for the day that I rise up to the prey; for my judgment [cometh] to gather the nations, for me to assemble the kingdoms, to pour over them my indignation, all the fierceness of my anger; for through the fire of my jealousy shall all the earth be devoured.

9 Yea then will I change unto the people a pure language, that they may all call on the name of the Lord, to serve him with one accord.

10 From beyond the rivers of Cush shall they bring my suppliants, even the assembly of my dispersed, as an offering unto me.

11 On that day shalt thou not be ashamed because of all thy doings, whereby thou hast transgressed against me; for then will I remove out of the midst of thee those that rejoice in thy pride, and thou shalt never more be haughty again on my holy mount.

12 And I will leave remaining in the midst of thee a humble and poor people, and they shall trust in the name of the Lord.

13 The remnant of Israel shall not do injustice, nor speak lies; and there shall not be found in their mouth a deceitful tongue; for they shall feed and lie down, with none to make them afraid.

14 Sing, O daughter of Zion; shout, O Israel; rejoice and be glad with all thy heart, O daughter of Jerusalem!

15 The Lord hath removed thy punishment, he hath cleared away thy enemy: the king of Israel, the Lord, is in the midst of thee; thou shalt not see evil any more.

16 On that day shall it be said to Jerusalem, Fear thou not: [to] Zion, Let not thy hands become weak.

17 The Lord thy God is in the midst of thee, the mighty one who will save; he will be glad over thee with rejoicing; he will be silent in his love, he will exult over thee with song.

18 Those that mourn far away from the festive assembly do I gather, those that were separated from thee, [that have borne] for thee the burden of reproach.

19 Behold, I will deal [severely] with all that afflict thee at that time: and I will save her that halteth, and her that was driven off will I gather; and I will render them a praise and a famous name on all the earth where they have been put to shame.

20 At that time will I bring you back, even in the time that I gather you; for I will make you for a name and for a praise among all people of the earth, when I bring back again your captives before your eyes, saith the Lord..

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10. THE BOOK OF THE PROPHET HAGGAI

Hebrew title: Sefer Haggay or Khagai
Estimated Range of Dating: c. 520 B.C.

(The Book of Haggai, also known as the Book of Aggeus, is a book of the Hebrew Bible or Tanakh, and has its place as the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The Book of Haggai was written in 520 BC, some 18 years after Cyrus had conquered Babylon and issued a decree in 538 BC, allowing the captive Jews to return to Judea. The Book of Haggai is named after its presumed author, the prophet Haggai. There is no biographical information given about the prophet in the Book of Haggai. Haggai's name is derived from the Hebrew verbal root h-g-g, which means "to make a pilgrimage." Haggai's name might come from his single-minded effort to bring about the reconstruction of that destination of ancient Judean pilgrims, the Temple in Jerusalem.

Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader. [According to the biblical narrative, Zerubbabel was a governor of the Achaemenid Persian Empire's province Yehud Medinata [Judah] and the grandson of Jeconiah, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first regnal year of Cyrus the Great, Kurush II, the king (emperor) of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after.]

The first chapter contains the first address (2–11) and its effects (12–15).

The second chapter contains:

1. The second prophecy (1–9), which was delivered a month after the first

2. The third prophecy (10–19), delivered two months and three days after the second; and

3. The fourth prophecy (20–23), delivered on the same day as the third

These discourses are referred to in Ezra 5:1 and 6:14. (Compare Haggai 2:7, 8 and 22)

Haggai [1:14–15] reports that three weeks after his first prophecy, the rebuilding of the Temple began in c. 521 BC and the Book of Ezra [6:15] indicates that it was finished in 516 BC. "The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.")

TREI ASAR 10, HAGGAI CHAPTER 1

1 In the second year of king Darius, in the sixth month, on the first day of the month, came the word of the Lord through means of Haggai the prophet unto Zerubbabel the son of Shealthiel, the governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying,

2 Thus hath said the Lord of hosts, saying, This people have said, The time is not yet come, the time for the Lord's house to be built.

3 And the word of the Lord came by means of Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your ceiled houses, while this house lieth in ruins?

5 Now therefore, thus hath said the Lord of hosts, Direct your heart unto your ways.

6 Ye have sown much, and bring in little; ye eat, but it doth not satisfy hunger; ye drink, but it doth not appease thirst; ye clothe yourselves, but no one is warm; and he that earneth something earneth it for a bag with holes.

7 Thus hath said the Lord of hosts, Direct your heart to your ways.

8 Go up to the mountain, and bring wood, and build the house: that I may take pleasure in it, and be glorified, saith the Lord.

9 [Till now] ye looked for much, and lo, it came to be little; and when ye brought it home, I blew upon it. For what cause? saith the Lord of hosts. Because of my house that lieth in ruins, while ye run every man unto his own house.

10 Therefore do the heavens for your sake withhold the dew, and the earth withholdeth her products.

11 And I called for a drought over the land, and over the mountains, and over the corn, and over the new wine, and over the oil, and over what the ground bringeth forth, and over men, and over cattle, and over all the labor of the hands.

12 Then hearkened Zerubbabel the son of Shealthiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, unto the voice of the Lord their God, and to the words of Haggai the prophet, as the Lord their God had sent him, and the people were afraid of the Lord.

13 Then said Haggai the messenger of the Lord by the Lord's message unto the people saying, I am with you, saith the Lord.

14 And the Lord stirred up the spirit of Zerubbabel the son of Shealthiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people, and they came and did work on the house of the Lord of hosts, their God.

15 On the four and twentieth day of the sixth month, in the second year of king Darius.

TREI ASAR 10, HAGGAI CHAPTER 2

1 In the seventh [month], on the one and twentieth day of the month, came the word of the Lord by means of Haggai the prophet, saying,

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2 Do say to Zerubbabel the son of Shealthiel, the governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the residue of the people, saying,

3 Who is there yet left among you that hath seen this house in its first glory? and how do ye see it now? is it not in comparison with it as nothing in your eyes?

4 Yet now be strong, O Zerubbabel, saith the Lord, and be strong O Joshua, the son of Jehozadak, the high priest, and be strong, all ye people of the land, saith the Lord, and do; [for I am with you, saith the Lord of hosts,]

5 [In accordance with] the word that I covenanted with you when ye came out of Egypt, so [will] my spirit remain among you: fear nought.

6 For thus hath said the Lord of hosts, Yet one thing more [will I do], it is but little, when I will cause to quake the heavens, and the earth, and the sea, and the dry land;

7 And I will cause to quake all the nations, and the precious things of all the nations shall come [hither]: and I will fill this house with glory, saith the Lord of hosts.

8 Mine is the silver, and mine is the gold, saith the Lord of hosts.

9 Greater shall be the glory of this latter house than that of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

10 On the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by means of Haggai the prophet, saying,

11 Thus hath said the Lord of hosts, Do ask the priests concerning the law, saying,

12 Lo! if one should carry holy flesh in the corner of his garment, and touch with his corner bread, or pottage, or wine, or oil, or any food, shall it become holy? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body shall touch any of these, will it become unclean? And the priests answered and said, It will become unclean. 14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so are all works of their hands; and what they offer there is unclean.

15 And now direct, I pray you, your heart from this day and upward, before the time that a stone was laid upon a stone in the temple of the Lord:

16 Since those days were, when one came to a heap of sheaves of twenty [in number], and there were but ten; when one came to the winepress for to draw off fifty measures out of the vat, and there were but twenty.

17 I smote you with blasting and with mildew and with hail in all the labors of your hands: yet ye [turned] not [back] to me, saith the Lord.

18 Direct, I pray you, your heart from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, direct your heart [to this].

19 Is the seed yet in the barn? yes, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, have not brought forth; [but] from this day will I bless you.

20 And the word of the Lord came the second time unto Haggai on the four and twentieth day of the month, saying,

21 Speak to Zerubbabel the governor of Judah, saying, I will cause to quake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 On that day, saith the Lord of hosts, will I take thee, O Zerubbabel, the son of Shealthiel, my servant, saith the Lord, and I will place thee as a signet; for of thee have I made choice, saith the Lord of hosts.

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11. THE BOOK OF THE PROPHET ZECHARIAH

Hebrew title: Sefer Zekharyah
Estimated Range of Dating: c. 520–518 BC

(The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is included in the Twelve Minor Prophets in the Hebrew Bible. The name "Zechariah" means "God remembered." Not much is known about Zechariah's life other than what may be inferred from the book. It has been speculated that his grandfather Iddo was the head of a priestly family who returned with Zerubbabel, and that Zechariah may himself have been a priest as well as a prophet. This is supported by Zechariah's interest in the Temple and the priesthood, and from Iddo's preaching in the Books of Chronicles.

The Book of Zechariah was written by at least two different people. Zechariah 1–8, sometimes referred to as First Zechariah, was written in the 6th century BC. Zechariah 9–14, often called Second Zechariah, contains within the text no datable references to specific events or individuals but most scholars give the text a date in the fifth century BC.

Second Zechariah, probably written by a disciple of Zechariah, appears to make use of the books of Isaiah, Jeremiah, and Ezekiel, the Deuteronomistic History, and the themes from First Zechariah.

Contents and Structure:

Chapters 1 to 6

The book begins with a preface, which recalls the nation's history, for the purpose of presenting a solemn warning to the present generation. Then follows a series of eight visions, succeeding one another in one night, which may be regarded as a symbolical history of Israel, intended to furnish consolation to the returned exiles and stir up hope in their minds. The symbolic action, the crowning of Joshua, describes how the kingdoms of the world become the kingdom of God's Messiah.

Chapters 7 and 8

Chapters Zechariah 7 and Zechariah 8, written two years later, are an answer to the question whether the days of mourning for the destruction of the city should be kept any longer, and an encouraging address to the people, assuring them of God's presence and blessing.

Chapters 9 to 11 [sometimes called 'The First Oracle] tell of a future time when the nations around them would be destroyed by an army, but Jerusalem would be kept from destruction. The coming of a Messiah is mentioned here [a Jewish teaching that craves for firm leadership].

Chapters 12 to 14 [sometimes called 'The Second Oracle] tell about the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom.)

TREI ASAR 11, ZECHARIAH CHAPTER 1

1 In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechyah, the son of 'Iddo the prophet, saying,

2 The Lord hath been greatly angry with your fathers.

3 And [now] say thou unto them, Thus hath said the Lord of hosts, Return ye unto me, saith the Lord of hosts, and I will return unto you: so hath said the Lord of hosts.

4 Be ye not like your fathers, unto whom the former prophets proclaimed, saying, Thus hath said the Lord of hosts, Do return from your evil ways, and your evil doings; but they did not hear, nor listen unto me, saith the Lord.

5 Your fathers,—where are they! and the prophets,—could they live for ever!

6 But my words and my decrees, which I commanded my servants the prophets, behold, they did overtake your fathers: and [then] they returned and said, Just as the Lord of hosts had purposed to do unto us, in accordance with our ways, and in accordance with our doings, so hath he dealt with us.

7 On the four and twentieth day of the eleventh month, which is the month of Shebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechyahu, the son of 'Iddo the prophet, saying,

8 I saw this night, and behold there was a man riding upon a red horse, and he was standing among the myrtle-trees that were in the deep valley; and behind him were red, pale, and white horses.

9 And I said, What are these, O my lord? Then said unto me the angel that spoke with me, I will show thee what these are.

10 And the man that stood among the myrtle-trees answered and said, These are those whom the Lord hath sent to traverse the earth.

11 And they answered the angel of the Lord that stood among the myrtle-trees, and said, We have traversed the earth, and, behold, all the earth is inhabited quietly, and is at rest.

12 Then commenced the angel of the Lord, and said, O Lord of hosts, how long yet wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast been indignant these seventy years?

13 And the Lord answered the angel that spoke with me with good words and comforting words.

14 And the angel that spoke with me said unto me, Proclaim thou, saying, Thus hath said the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy.

15 And with a great anger will I be angry with the nations that are at ease; for I was but a little angry [with Zion], and they helped forward the mischief.

16 Therefore thus hath said the Lord, I am returned to Jerusalem in mercy: my house shall be rebuilt in it, saith the Lord of hosts, and the measuring-line shall be stretched forth over Jerusalem.

17 Proclaim yet [farther], saying, Thus hath said the Lord of hosts, My cities shall again overflow with prosperity: and the Lord will again comfort Zion, and make choice again of Jerusalem.

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18 And I lifted up my eyes, and saw, and behold, there were four horns.

19 And I said unto the angel who spoke with me, What are these? And he said unto me, These are the horns that have dispersed Judah, Israel, and Jerusalem.

20 And the Lord showed me four carpenters.

21 Then said I, What are these coming to do? And he said as followeth, These are the horns that have dispersed Judah, to the extent that no man could lift up his head; but these are come to terrify them, to cast off the horns of the nations, that have been lifting up their horn over the land of Judah to disperse it.

TREI ASAR 11, ZECHARIAH CHAPTER 2

1 And I lifted up my eyes, and looked, and behold, there was a man with a measure-cord in his hand.

2 Then said I, Whither art thou going? And he said unto me, To measure Jerusalem, to see what is her breadth, and what is her length.

3 And, behold, the angel that spoke with me went out, and another angel came out to meet him;

4 And he said unto him, Run, speak to this young man, saying, Without walls shall Jerusalem be inhabited because of the multitude of men and cattle in her midst.

5 But I—I will be unto her, saith the Lord, a wall of fire round about, and for glory will I be in the midst of her.

6 Up! up! and flee away from the land of the north saith the Lord; for as the four winds of the heaven have I spread you abroad, saith the Lord.

7 Up, Zion, escape, thou that dwellest with the daughter of Babylon.

8 For thus hath said the Lord of hosts, For the sake of [your] glory hath he sent me unto the nations that have despoiled you; for whoever toucheth you, toucheth the apple of his eye.

9 For, behold, I will swing my hand over them, and they shall be a spoil to those that served them: and ye shall acknowledge that the Lord of hosts hath sent me.

10 Sing, and rejoice, O daughter of Zion; for, lo, I am coming, and I will dwell in the midst of thee, saith the Lord.

11 And many nations will join themselves to the Lord on that day, and they shall be unto me for a people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

12 And the Lord will take Judah as his inheritance upon the holy land; and he will again make choice of Jerusalem.

13 Be silent, all flesh! before the Lord; for he is waked up out of his holy habitation.

TREI ASAR 11, ZECHARIAH CHAPTER 3

1 And he showed me Joshua the high priest standing before the angel of the Lord, and the accuser standing at his right hand to accuse him.

2 And the Lord said unto the accuser, The Lord rebuke thee, O Accuser; yea, the Lord rebuke thee that hath chosen Jerusalem: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and was standing before the angel.

4 And he commenced and said unto those that stood before him, saying; Take away the filthy garments from him. And he said unto him, Behold, I have caused thy iniquity to pass from off thee, and I clothe thee with festive garments.

5 And I said, Let them place a clean mitre upon his head. So they placed the clean mitre upon his head, and clothed him with garments; rind the angel of the Lord stood by.

6 And the angel of the Lord forewarned Joshua, saying,

7 Thus hath said the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then shalt thou also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 Do but hear, O Joshua the high priest, thou, and thy fellows that sit before thee; for distinguished men are they; for, behold, I will bring my servant Zemach [[the Sprout]].

9 For behold [here is] the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave thereon its inscription, saith the Lord of hosts, And I will remove the iniquity of that land in one day.

10 On that day, saith the Lord of hosts, shall ye call every man to his neighbor under the vine and under the fig-tree.

TREI ASAR 11, ZECHARIAH CHAPTER 4

1 And the angel that spoke with me came back again, and waked me up, as a man that is wakened up out of his sleep;

2 And he said unto me, What art thou seeing? And I said, I have looked, and behold, there is a candlestick all of gold, with a bowl upon its top, and its seven lamps are thereupon, and seven pipes to the seven lamps, which are upon its top:

3 And two olive-trees are by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 And I commenced and said unto the angel that spoke with me, saying, What are these, my lord?

5 Then the angel that spoke with me answered and said unto me, Knowest thou not what these are? And I said, No, my lord.

6 Then answered he and spoke unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou wilt become a plain: and he shall bring forth the headstone with shoutings of, Grace, grace unto it.

8 And the word of the Lord came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house, and his hands shall complete it: and thou shalt know that the Lord of hosts hath sent me unto you.

10 For whoever even despised the day of [its] small beginning: yet will they rejoice when they see the plummet in the hand of Zerubbabel, with those seven; they are the eyes of the Lord, which hold a survey through all the earth.

11 And I began, and said unto him, What are these two olive-trees upon the right side of the candle-stick and upon its left?

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12 And I began a second time, and said unto him, What are these two olive-branches, which are close by the two golden pipes which empty out of themselves the gold- colored oil?

13 And he said to me as followeth, Knowest thou not what these things are? And I said, No, my lord.

14 Then said he, These are the two sons of the clear oil, that stand by the Lord of the whole earth.

TREI ASAR 11, ZECHARIAH CHAPTER 5

1 And I again lifted up my eyes, and looked, and behold there was a flying roll[-book].

2 And he said unto me, What seest thou? And I answered, I see a flying roll, its length is twenty cubits, and its breadth ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of all the earth; for every one that stealeth as it is on this side shall be in an equal degree entirely destroyed, as also every one that sweareth [falsely] as it is on that side shall be likewise entirely destroyed.

4 I bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with its timber and its stones.

5 Then went forth the angel that spoke with me, and said unto me, Do but lift up thy eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their appearance through all the earth.

7 And, behold, there was lifted up a heavy [cover] of lead: and there was a certain woman sitting in the midst of the ephah.

8 And he said, This is the wickedness. And he cast her into the midst of the ephah; and he cast the weighty lead cover upon the mouth thereof.

9 Then did I lift up my eyes, and looked, and, behold, there came out two women, having the wind in their wings, and they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that spoke with me, Whither are these bearing away the ephah?

11 And he said unto me, To build for it a house in the land of Shin'ar: and when this is erected, then will the other be set there upon its own base.

TREI ASAR 11, ZECHARIAH CHAPTER 6

1 And I again lifted up my eyes, and looked, and behold, there came out four chariots from between two mountains; and the mountains were mountains of copper.

2 In the first chariot were red horses; and in the second chariot, black horses:

3 And in the third chariot, white horses; and in the fourth chariot, grizzled, ash- colored horses.

4 And I began and said unto the angel that spoke with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth after having stood before the Lord of all the earth.

6 The [chariot] on which are black horses—these go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country.

7 And the red-colored were gone forth, and sought to traverse the earth: and he said, Go, traverse the earth. So they traversed the earth.

8 Then cried he loudly unto me, and spoke unto me, saying, Behold, these that are going toward the north country, have quieted [the indignation of] my spirit in the north country.

9 And the word of the Lord came unto me, saying,

10 Take from the exiles, from Cheldai, from Tobiyahu, and from Yeda'yah, and thou shalt come on the same day, and go into the house of Josiah the son of Zephanyah, whither they have arrived from Babylon;

11 Take also silver and gold, and make crowns, and set them upon the head of Joshua, the son of Jehozadak the high priest;

12 And thou shalt say unto him as followeth, Thus hath said the Lord of hosts, saying, Behold a man, Sprout is his name; since out of his own place shall he sprout up, even he shall build the temple of the Lord:

13 Yea, he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and a priest shall be upon his own throne; and the counsel of peace shall be between both of them.

14 And the crowns shall be for Chelem, and for Tobiyah, and for Yeda'yah, and for Chen the son of Zephanyah, as a memorial in the temple of the Lord.

15 And distant ones shall come and build on the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently hearken to the voice of the Lord your God.

TREI ASAR 11, ZECHARIAH CHAPTER 7

1 And it came to pass in the fourth year of king Darius that the word of the Lord came unto Zechariah on the fourth day of the ninth month, in Kislev;

2 When they had sent unto Beth-el Sherezer and Regem-melech, and his men, to make entreaty before the Lord.

3 [And] to say unto the priests who were in the house of the Lord of hosts, and to the prophets, saying, Shall I weep in the fifth month with abstinence, as I have done already these many years?

4 Then came the word of the Lord of hosts unto me, saying,

5 Say unto all the people of the land, and to the priests, as followeth, When ye fasted and mourned in the fifth and in the seventh [month], already these seventy years, did ye in anywise fast for me, yea, for me?

6 And if ye do eat, and if ye do drink, are ye not yourselves those that eat, and yourselves those that drink?

7 Are not these the words which the Lord hath proclaimed by means of the former prophets, when Jerusalem was

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inhabited and in prosperity, with her cities round about her, when [men] inhabited the south, and the lowlands?

8 And the word of the Lord came unto Zechariah, saying,

9 Thus hath said the Lord of hosts, saying, Execute true justice, and show kindness and mercy every man to his brother;

10 And defraud not the widow, or the fatherless, the stranger, or the poor; and imagine not evil in your heart one against the other.

11 But they refused to listen, and turned away rebelliously the shoulder, and stopped their ears, so as not to hear;

12 And their heart they rendered as an adamant, so as not to hear the law, and the words which the Lord of hosts had sent through his spirit, by means of the former prophets: wherefore came a great anger from the Lord of hosts.

13 And it is come to pass, that as he proclaimed, and they would not hear: so had they to call, and I would not hear, saith the Lord of hosts;

14 And I resolved to scatter them with a storm-wind among all the nations that they had not known; and the land was left desolate after them, without any one to pass through it forward or backward; and the pleasant land have they changed into a desert.

TREI ASAR 11, ZECHARIAH CHAPTER 8

1 And the word of the Lord of hosts came, saying,

2 Thus hath said the Lord of hosts, I am jealous for Zion with a great jealousy, and with great fury am I jealous for her.

3 Thus hath said the Lord, I return unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, The city of truth; and the mount of the Lord of hosts, The holy mount.

4 Thus hath said the Lord of hosts, Again shall there sit old men and old women in the streets of Jerusalem, and every one with his staff in his hand because of their multitude of years.

5 And the streets of the city shall be full of boys and girls playing in her streets.

6 Thus hath said the Lord of hosts, If it should be marvelous in the eyes of the remnant of this people in those days, should it also be marvelous in my eyes? saith the Lord of hosts.

7 Thus hath said the Lord of hosts, Behold, I will save my people from the east country and from the country of the setting of the sun;

8 And I will bring them [back], that they may dwell in the midst of Jerusalem: and they shall be unto me for a people, and I will be unto them for a God, in truth and in righteousness.

9 Thus hath said the Lord of hosts, Let your hands be strong, ye that hear in these days these words out of the mouth of the prophets, who [spoke] on the day that the foundation of the house of the Lord of hosts was laid, when the temple was to be built.

10 For before those days there was no reward for man, nor any reward for beast; and for him that went out or came in there was no peace, because of the oppressor: and I let loose all men, every one against his neighbor.

11 But now I am no more as in the former days unto the residue of this people, saith the Lord of hosts.

12 For the seed shall be undisturbed; the vine shall give its fruit, and the ground shall give her production, and the heavens shall give their dew: and I will bestow on the remnant of this people all these things.

13 And it shall come to pass, that, in the same degree as ye have been a curse among the nations, O house of Judah, and house of Israel, so will I save you and ye shall be a blessing: fear not; let your hands be strong.

14 For thus hath said the Lord of hosts, As I had purposed to do you evil, when your fathers incensed me, saith the Lord of hosts, and I bethought myself not:

15 So do I again purpose in these days to do well unto Jerusalem and to the house of Judah; fear ye not.

16 These are the things that ye shall do, Speak ye the truth every man to his neighbor; [with] truth and the judgment of peace judge ye in your gates;

17 And let none of you think evil in your hearts against his neighbor; and love not a false oath, for all these are what I hate, saith the Lord.

18 And the word of the Lord of hosts came unto me, saying,

19 Thus hath said the Lord of hosts, The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth [month], shall become to the house of Judah gladness and joy, and merry festivals: only love ye the truth and peace.

20 Thus hath said the Lord of hosts, [A time] shall yet be !!when there shall come people, and the inhabitants of many cities;

21 And the inhabitants of one [city] shall go to another, saying, Let us only go to pray before the Lord, and to seek the Lord of hosts: I too will likewise go.

22 And many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

23 Thus hath said the Lord of hosts, In those days [it shall happen], that ten men out of all the languages of the nations shall take hold—yea, they shall take hold of the skirt of him that is a Jew, saying, Let us go with you; for we have heard that God is with you.

TREI ASAR 11, ZECHARIAH CHAPTER 9

1 The prophecy of the word of the Lord concerning the land of Chadrach, and Damascus his resting-place; for unto the Lord [will look] the eye of men, and [that of] all the tribes of Israel;

2 And also concerning Chamath that is bordering thereon, Tyre, and Zidon, though it be very wise.

3 And though Tyre have built herself a strong-hold, and heaped up silver as the dust, and fine gold as the mire of the streets:

4 Behold, the Lord will drive her out, and he will strike down her power into the sea; and she herself shall be devoured with fire.

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5 Ashkelon shall see it, and fear; Gazzah also, and tremble greatly: and 'Ekron, for her trust will be made ashamed: and the king shall vanish from Gazzah, and Ashkelon shall not be inhabited.

6 And aliens shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will remove their bloody [-sacrifices] out of their mouth, and their abominations from between their teeth; and their land also shall be left for our God, and it shall be as a prince's [dwelling] in Judah, and 'Ekron shall be like Jebusi.

8 And I will encamp about my house against armies, against those that pass to and fro, and there shall not pass over them any more an oppressor; for now do I look [on them] with my eyes.

9 Be greatly glad, O daughter of Zion; shout, O daughter of Jerusalem! behold, thy King will come unto thee, righteous and victorious is he, lowly, and riding upon an ass, and upon a colt the foal of a she-ass.

10 And I will cut off chariots from Ephraim, and horses from Jerusalem, and there shall be cut off the battle-bow, and he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth.

11 As for thee also, because of the blood of thy covenant, do I send forth thy prisoners out of the pit wherein there is no water.

12 Return you to the strong-hold, ye hopeful prisoners: even today do I declare, that I will recompense twofold [good] unto thee.

13 For I do bend Judah for me, grasp Ephraim [as] a bow; and I will stir up thy sons, O Zion, against thy sons, O Javan, and I will render thee as the sword of a mighty man.

14 And the Lord will appear over them, and then will go forth like the lightning his arrow: and the Lord Eternal will blow on the cornet, and he will go along in the tempests of the south.

15 The Lord of hosts will be a shield over them; and they shall devour [the prey], and subdue the sling-stones; and they shall drink, make a noise as one [drunken with] wine; and they shall be filled like the offering-bowls, like the corners of the altar.

16 And the Lord their God will save them on that day as the flock of his people; for [like] the stones of a crown, will they elevate themselves over his land.

17 For how great will be [that generation's] happiness, and how great its beauty! corn shall make the young men sing joyfully, and new wine the virgins.

TREI ASAR 11, ZECHARIAH CHAPTER 10

1 Ask from the Lord rain at the time of the latter rain, [from] the Lord who maketh lightning-clouds: and he will give unto them showers of rain, to every herb in the field.

2 For the Theraphim speak vanity, and the diviners foresee a lie, and those that have dreams speak what is false, with nought do they comfort: therefore do they move about like a flock, they bleat, because [they have] no shepherd.

3 Against the shepherds is my anger kindled, and on the he-goats will I inflict punishment; for the Lord of hosts thinketh of his flock, the house of Judah, and maketh them as his elegant horse in the battle.

4 Out of him cometh forth the corner [-stone], out of him the tent-nail, out of him the battle-bow, out of him every ruler [of others] together.

5 And they shall be like mighty men, treading down [their enemies] in the mire of the streets in the battle, and they shall fight, because the Lord is with them: and the riders on horses shall be made ashamed.

6 And I will strengthen the house of Judah, and the house of Joseph will I save, and I will bring them again to their own homes; for I have mercy upon them, and they shall be as though I had never cast them off; for I am the Lord their God, and I will answer their prayer.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as though from wine: and their children shall see it, and be rejoiced; their heart shall be glad in the Lord.

8 I will call for them, and gather them; for I have redeemed them: and they shall increase as they have increased [formerly].

9 And when I shall have scattered them among the people, they will remember me in the far-off countries: therefore shall they live with their children, and return again. 10 And I will bring them back again out of the land of Egypt, and out of Assyria will I gather them; and into the land of Gil'ad and Lebanon will I bring them, and it shall not be sufficient for them.

11 And he will pass through the sea [with] distress, and he will smite in the sea the waves, and there shall dry up all the deeps of the stream: and there shall be brought down the pride of Assyria, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the Lord, and in his name shall they ever walk, saith the Lord.

TREI ASAR 11, ZECHARIAH CHAPTER 11

1 Open thy doors, O Lebanon, and the fire shall eat on thy cedars.

2 Wail, fir-tree; for fallen is the cedar; those that were mighty are despoiled: wail, O ye oaks of Bashan; for the impervious forest is come down.

3 [There is] the noise of the wailing of the shepherds; for wasted is their glory: [there is] the noise of the roaring of young lions; for wasted is the pride of the Jordan.

4 Thus hath said the Lord my God, Feed the flocks [that are destined for] the slaughter;

5 Whom their buyers slay, and hold themselves guiltless; and whose sellers say, Blessed be the Lord, for I am rich: and none of whose shepherds have pity on them.

6 For I will no more have pity on the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into the hand of his neighbor, and into the hand of his king: and they shall beat down the land, and I will not deliver out of their hand.

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7 And I had fed the flocks [that were destined for] the slaughter,—indeed, the poorest of the flocks; and I had taken unto me two staves; the one I called Mildness [[No'am]], and the other I called Concord [[Choblim]]: and I fed the flocks.

8 And I removed the three shepherds in one month; and my soul was tired of them, and also their soul abhorred me.

9 Then said I, I will not feed you: what is dying may die; and what is to be lost may be lost; and those that are left may eat every one the flesh of the other.

10 And I took my staff, namely, Mildness, and cut it to pieces, to annul my covenant which I had made with all the tribes.

11 And when it was annulled on that day, then knew they well, truly the poorest of the flocks that waited for me, that it was the word of the Lord.

12 And I said unto them, If it be good in your eyes, give me my reward; and if not, forbear. So they weighed out as my reward thirty pieces of silver.

13 And the Lord said unto me, Cast it unto the treasurer, the precious price which I am prized at by them. And I took the thirty pieces of silver, and cast them in the house of the Lord unto the treasurer.

14 Then I cut in pieces my second staff, namely, Concord, to annul the brotherhood between Judah and Israel.

15 And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I raise up a shepherd in the land, who will not think of those that are lost, nor seek for that which is gone astray, nor heal that which hath [a limb] broken; who will not care for that which hath stood still; but who will eat the flesh of the fat, and devour all even to their claws.

17 Woe to the worthless shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall utterly wither, and his right eye shall be completely blinded.

TREI ASAR 11, ZECHARIAH CHAPTER 12

1 The prophecy of the word of the Lord concerning Israel, Saith the Lord, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him:

2 Behold, I will make Jerusalem a cup of confusion unto all the people round about; and also against Judah, who will have to be at the siege against Jerusalem.

3 And it shall come to pass on that day that I will make Jerusalem a burdensome stone for all the people; all that burden themselves with it shall be severely cut: yet then will be gathered together against it all the nations of the earth.

4 On that day, saith the Lord, will I smite every horse with dizziness, and his rider with madness; but over the house of Judah will I open my eyes, while I will smite every horse of the people with blindness.

5 And the chiefs of Judah will say in their heart, A strong support for me are the inhabitants of Jerusalem through the Lord of hosts their God.

6 On that day will I make the chiefs of Judah like a fire-hearth among the wood, and like a torch of fire among sheaves; and they shall devour on the right hand and on the left all the people round about; and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The Lord also will save the tents of Judah first: in order that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become boastful over Judah.

8 On that day will the Lord be a shield around the inhabitants of Jerusalem: and the feeblest among them shall be on that day like David; and the house of David shall be like divine beings, like an angel of the Lord before them.

9 And it shall come to pass on that day, that I will seek to destroy all the nations that are come against Jerusalem.

10 But I will pour out over the house of David, and over the inhabitants of Jerusalem, the spirit of grace and of supplications: and they will look up toward me [for every one] whom they have thrust through, and they will lament for him, as one lamenteth for an only son, and weep bitterly for him, as one weepeth bitterly for the first-born.

11 On that day will the lamentation be great in Jerusalem, like the lamentation at Hadadrimmon in the valley of Megiddon.

12 And the land will mourn, every family apart by itself: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shim'i apart, and their wives apart;

14 All the families that remain, every family apart by itself, and their wives apart.

TREI ASAR 11, ZECHARIAH CHAPTER 13

1 On that day shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem, for cleansing from sin and for purification.

2 And it shall come to pass on that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall not be remembered any more: and also the prophets and the unclean spirit will I remove out of the land.

3 And it shall come to pass, if any one should yet prophesy, that his father and his mother who have begotten him shall say unto him, Thou shalt not live; for falsely hast thou spoken in the name of the Lord: and his father and his mother who have begotten him shall thrust him through when he prophesieth.

4 And it shall come to pass on that day, that the prophets shall be ashamed every one because of his vision, when he prophesieth; and they shall not clothe themselves with a hairy cloak in order to deceive.

5 But he will say, I am no prophet, a man that tilleth the ground am I; for some one hath taught me to keep cattle from my youth.

6 And should some one say unto him, What are these wounds between thy hands? Then will he say, Those with

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which I have been wounded in the house of my [vicious] friends.

7 Awake, O sword, against my shepherd, and against the man whom I have associated with me, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; but I will turn my hand toward the feeble ones.

8 And it shall come to pass, that in all the land, saith the Lord, two parts [of those] therein shall be cut off, shall perish; but the third part shall be left therein.

9 And I will bring the third part into the fire, and I will refine them as one refineth silver, and will probe them as gold is probed: they will call on my name, and I will answer their prayer; I will say, They arc my people; and they will say, The Lord is my God.

TREI ASAR 11, ZECHARIAH CHAPTER 14

1 Behold, a day is coming unto the Lord, when thy spoil shall be divided in the midst of thee.

2 And I will assemble all the nations against Jerusalem to battle; and the city shall be captured, and the houses plundered, and the women ravished; and half of the city shall go forth into exile, and the residue of the people shall not be cut off from the city.

3 Then will the Lord go forth, and fight against these nations, as on the day when he fought on the day of battle.

4 And his feet will stand on that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall be split in twain in its middle eastward and westward, making a very great valley; and half of the mount shall remove northward, and half of it southward.

5 And ye shall flee [from] the valley of my mountains; for the valley of the mountains shall reach unto Azal; and ye shall flee, just as ye fled from before the earthquake in the days of 'Uzziyah the king of Judah: and then will come the Lord my God, and all the saints with thee.

6 And it shall come to pass on that day, that there shall be no light, but fleeting light and thick darkness;

7 But it shall be one particular day which shall indeed be known as the Lord's, neither day nor night; but it shall come to pass, that at evening-time there shall be light.

8 And it shall happen on that day, that living waters shall go out from Jerusalem, the half of them toward the eastern sea, and the other half of them toward the western sea: in summer and in winter shall it be so.

9 And the Lord will be king over all the earth: on that day shall the Lord be [acknowledged] one, and his name be one.

10 All the land shall be changed as it were into a plain from Geba' to Rimmon to the south of Jerusalem; and she herself shall be elevated, and be inhabited on her former site, from the gate of Benjamin unto the place of the first gate, up to the corner gate, and from the tower of Chananel unto the king's wine-presses.

11 And men shall dwell in it, and no destruction shall any more take place; but Jerusalem shall be inhabited in safety.

12 And this shall be the plague wherewith the Lord will afflict all the people that shall have come to battle against Jerusalem: The flesh of every one shall consume away while he standeth upon his feet, and his eyes shall consume away in their holes, and the tongue of every one shall consume away in his mouth.

13 And it shall come to pass on that day, that a great confusion from the Lord shall be among them: and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.

14 And also Judah will have to fight against Jerusalem: and there shall be gathered together the wealth of all the nations round about, gold, and silver, and garments, in great abundance.

15 And thus shall be the plague of the horses, of the mules, of the camels, and of the asses, and of all the beasts that will be in these camps, just like this plague.

16 And it shall come to pass, that every one that is left out of all the nations who will have come against Jerusalem, yea, these shall go up year by year to bow down before the King, the Lord of hosts, and to celebrate the feast of tabernacles.

17 And it shall happen, that whoso will not come up out of the families of the earth unto Jerusalem to bow down before the King, the Lord of hosts,—even upon these there shall be no rain.

18 And if the family of Egypt go not up, and come not, then shall not [any rain fall] upon them also: this shall be the plague, wherewith the Lord will afflict the nations that will not come up to celebrate the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that will not come up to celebrate the feast of tabernacles.

20 On that day shall [every thing], even to the bells of the horses, be holy unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar.

21 And every pot in Jerusalem and in Judah shall be holy unto the Lord of hosts; and all those that sacrifice will come and take some of them, and seethe therein: and on that day there shall be no more any trader in the house of the Lord of host.

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12. THE BOOK OF THE PROPHET MALACHI

Hebrew title: Sefer Malakhiyah
Author: Azaryahu, known as Ezra (Greek: Esdras)
Estimated Range of Dating: mid-5th century B.C.

(Malachi [or Malachias; Malahi, Malakhi] is the last book of the Neviim contained in the Tanakh, canonically the last of the Twelve Minor Prophets. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before The New Testament.

This gives Christian Bible readers the false impression that after Malachi was a 500-years long gap called the "Intertestamental Period", with no writing activites at all, and the New Testament would then be continueing the once dropped writing traditions. This believe was desired by Christian Bible compilers [designated by Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea Maritima].

This is the reason why the Christian Old Testament differs from arrangement in the Hebrew Bible, although both have almost the same contents. Christian Church authorities wanted to point out by this arrangement, that the Jews [once the Christians' greatest rivals] were abandoned by God and the 'baton of faithfulness' had been passed over to the Christians. The silent removal of the Hebrew Deuterocanon from Protestant Bibles in 1885 had pretty much the same reasons as background.

The word "Malachi," is a title meaning "My Messenger" or simply "The Messenger". The title has been chosen because there is no author attributed to this book and it occurs in the superscription at 1:1. It is quite common that Semites use in their book titles the most significant-looking word from the first verse or line of the first chapter. One of the Targums identifies Ezra (or Esdras) as the author of Malachi.

[The word Targum is Hebrew for interpretation, translation, version. Targums or Targumim were originally spoken translations of the Jewish scriptures that a professional interpreter would give in the common language of the listeners. This procedure had become necessary as Aramaic became the common language of the Jewish people in the centuries BC. Hebrew was only used for lithurgy and worship and it was not understood anymore.]

The book of Malachi is divided into three chapters in the Hebrew Bible and the Greek Septuagint and four chapters in the Latin Vulgate. The fourth chapter in the Vulgate consists of the remainder of the third chapter starting at verse 3:19.

There are very few historical details in the Book of Malachi. The greatest clue as to its dating may lie in the fact that the Persian-era term for governor (peha) is used in 1:8 of the Hebrew original. This points to a composition date after the Babylonian Exile (1st) because of the use of the Persian period term 'peha' and (2nd) because Judah had a king before the exile, not a governor. Since, in Malachi, the temple has already been rebuilt, the book must be composed later than 515 BC. Malachi was apparently known to the author of Ecclesiasticus early in the 2nd century BC. Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time when Ezra and Nehemiah came to Jerusalem in 445 BC.

The Book of Malachi was written to correct the lax religious and social behaviour of the Israelites – particularly the priests – in post-exilic Jerusalem. In 1:2, Malachi has the people of Israel question God's love for them. This introduction to the book illustrates the severity of the situation which Malachi addresses. The graveness of the situation is also indicated by the dialectical style with which Malachi confronts his audience. Malachi proceeds to accuse his audience of failing to respect God as God deserves.

In 2:1, Malachi states Yahweh Sabaoth is sending a curse on the priests who have not honored him with appropriate animal sacrifices: "Now, watch how I am going to paralyze your arm and throw dung in your face--the dung from your very solemnities--and sweep you away with it. Then you shall learn that it is I who have given you this warning of my intention to abolish my covenant with Levi, says Yahweh Sabaoth."

In 2:10, Malachi addresses the issue of divorce. On this topic, Malachi deals with divorce both as a social problem ("Why then are we faithless to one another ... ?" 2:10) and as a religious problem ("Judah ... has married the daughter of a foreign god" 2:11). In contrast to the book of Ezra, Malachi urges each to remain steadfast to the wife of his youth.

Malachi also criticises his audience for questioning God's justice. He reminds them that God is just, exhorting them to be faithful as they await that justice. Malachi quickly goes on to point out that the people have not been faithful. In fact, the people are not giving God all that God deserves. Just as the priests have been offering unacceptable sacrifices, so the people have been neglecting to offer their full tithe to God. The result of these shortcomings is that the people come to believe that no good comes out of serving God.

Malachi assures the faithful among his audience that in the eschaton, the differences between those who served God faithfully and those who did not will become clear. The book concludes by calling upon the teachings of Moses and by promising that Elijah will return prior to the Day of Yahweh. [The Last Judgement or The Day of the Lord (Hebrew: 'Day of Resurrection' or Arabic: 'Day of Judgement') is part of the eschatological world view of the Abrahamic religions and in the Frashokereti of Zoroastrianism.]

Primarily because of the following quote (3:1), the Book of Malachi is frequently referred to in the Christian New Testament: ""Behold, I am going to send My messenger, and he will clear the way for Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." Christians believe that the messianic

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prophecies of the Book of Malachi have been fulfilled in the life, ministry, transfiguration, death and resurrection of Jesus. Most Jews and Muslims continue to await the coming of the prophet Elijah who will prepare the way for the Lord.)

TREI ASAR 12, MALACHI CHAPTER 1

1 The prophecy of the word of the Lord to Israel by means of Malachi.

2 I have loved you, so hath said the Lord: yet ye say, Wherein hast thou loved us? Is not Esau brother to Jacob? saith the Lord: yet I loved Jacob;

3 And Esau I hated; and I rendered his mountains a desert, and his heritage a dwelling for the monsters of the wilderness.

4 Should Edom even say, We are impoverished; but we will return and build the ruined places: thus hath said the Lord of hosts, They may indeed build, but I will surely throw down; and men shall call them, The territory of wickedness, and, The people against whom the Lord hath indignation to eternity.

5 And your eyes shall see it; and ye shall then say, The Lord will be magnified beyond the territory of Israel.

6 A son honoreth his father, and a servant his master: if then I be a father, where is my honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name; and ye say, wherein have we despised thy name?

7 Ye offer upon my altar polluted bread; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

8 And if ye bring near the blind to sacrifice it, is this not evil? and if ye bring near the lame and the sick, is this not evil? do but present it unto thy governor, will he be pleased with thee, or receive thee with favor? saith the Lord of hosts.

9 And now, I pray you, beseech the presence of God that he may be gracious unto us; from your hand hath this thing come: will he receive one of you with favor? saith the Lord of hosts.

10 Oh that there were some one among you that would lock up the doors [of the sanctuary], that ye might not light up my altar for nought: I have no pleasure in you, saith the Lord of hosts, neither will I accept in favor an offering from your hand.

11 For from the rising of the sun even unto his going down my name is great among the nations; and in every place incense is burnt and there is offered unto my name, even a pure offering; for great is my name among the nations, saith the Lord of hosts.

12 But ye profane it, in that ye say, The table of the Lord is polluted, and by the assertion, Its food is contemptible.

13 And ye have said, Behold, what a wearisome task is it! and ye have left it to famish, saith the Lord of hosts; and ye have brought what was robbed, and the lame, and the sick, and thus ye have brought an offering: should I accept this in favor from your hand? saith the Lord.

14 But cursed be the deceiver, who hath in his flock a male, and voweth, and sacrificeth a corrupt thing unto the Lord; for I am a great king, saith the Lord of hosts, and my name is feared among the nations.

TREI ASAR 12, MALACHI CHAPTER 2

1 And now, this commandment is for you, O ye priests.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts: I will even send out against you a curse, and I will curse your blessings; yea, I will curse the same, because ye do not lay it to heart.

3 Behold, I will destroy unto you the seed, and spread dung upon your faces, even the dung of your festive offerings; and one shall take you away with it.

4 And ye shall thereby know that I have sent out unto you this commandment, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him life and peace; and I gave them to him for the fear wherewith he feared me, and because of my name he had dread.

6 The law of truth was in his mouth, and falsehood was not found on his lips: in peace and equity he walked with me, and many did he turn away from iniquity.

7 For the priest's lips are ever to keep knowledge, and the law are they to seek from his mouth; for he is the messenger of the Lord of hosts.

8 But ye are indeed departed out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of the Levite, saith the Lord of hosts.

9 Therefore have I also made you contemptible and low before all the people, in the same measure as ye do not keep my ways, but act with partiality in the law.

10 Have we not all one father? hath not one God created us? [then] why shall we deal treacherously every man against his brother, to profane the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination hath been committed in Israel and in Jerusalem; for Judah hath profaned the sanctuary of the Lord which he loveth, and hath married the daughter of a strange god.

12 The Lord will cut off unto the man that doth this, son and grandson, out of the tents of Jacob, and him that bringeth near an offering unto the Lord of hosts.

13 And this do ye secondly, covering the altar of the Lord with tears, with weeping and with loud complaint, so that he turneth not any more his regard to the offerings, nor receiveth it with favor at your hand.

14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast indeed dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And not one doth so who hath a remnant of a [good] spirit; for what desireth such a one? he seeketh [to possess] a godly posterity: therefore take heed to your spirit, and let none of you deal treacherously against the wife of his youth.

16 For he hateth putting away [the wife], so hath said the Lord the God of Israel, and him who covereth his garment

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with violence, so hath said the Lord of hosts: therefore take heed to your spirit, and deal not treacherously.

17 Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? By your saying, Every one that doth evil is good in the eyes of the Lord, and in them he findeth delight; or else, Where is the God of justice!

TREI ASAR 12, MALACHI CHAPTER 3

1 Behold, I will send my messenger, and he shall clear out the way before me: and suddenly will come to his temple the Lord, whom ye seek; and the messenger of the covenant, whom ye desire for, behold, he is coming, saith the Lord of hosts.

2 But who can sustain the day of his coming? and who can stand when he appeareth? for he is like the fire of the melter, and like the lye of the washers:

3 And he will sit as a melter and purifier of silver; and he will purify the sons of Levi, and refine them as gold and silver, that they may offer unto the Lord an offering in righteousness

4 And then shall be pleasant unto the Lord the offerings of Judah and Jerusalem, as in the days of old, and as in former years.

5 And I will come near unto you to [hold] judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against those that swear falsely, and against those that withhold the wages of the hired laborer, [oppress] the widow, and the fatherless, and that do injustice to the stranger, and fear me not, saith the Lord of hosts.

6 For I the Lord,—I have not changed: and ye sons of Jacob—ye have not ceased to be.

7 From the days of your fathers did ye depart from my statutes, and did not keep them; return unto me, and I will return unto you, saith the Lord of hosts; but ye say, Wherein shall we return?

8 Can a man rob God, that ye will rob me? But ye say, Wherein have we robbed thee? In tithes and in heave-offerings.

9 With the curse are ye cursed, and yet me do ye rob, O ye entire nation!

10 Bring ye all the tithes into the store-house, that there may be provision in my house, and prove me but herewith, saith the Lord of hosts, if I will not open for you the windows of heaven, and pour out for you a blessing, until it be more than enough.

11 And I will rebuke for you the devourer, and he shall not destroy for you the fruit of the ground: and the vine shall not cast its fruit for you before the time in the field, saith the Lord of hosts.

12 And all the nations shall call you blessed; for ye shall be a land of delight, saith the Lord of hosts.

13 Your words have been strong against me, saith the Lord; but ye say, What have we spoken among us against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his charge, and that we have walked contritely before the Lord of hosts?

15 And now we call the presumptuous happy: yea, built up are those that practise wickedness; yea, they have even tempted God and are [yet] suffered to escape.

16 Then conversed they that fear the Lord one with the other: and the Lord listened and heard it, and there was written a book of remembrance before him for those who fear the Lord, and for those who respect his name.

17 And they shall be mine, saith the Lord of hosts, on that day which I create as a special treasure: and I will spare them, as a man spareth his son that serveth him.

18 And ye shall return, and see the difference between the righteous and the wicked, between him that serveth God and him that hath not served him.

TREI ASAR 12, MALACHI CHAPTER 4

1 For, behold, the day is coming, which shall burn as an oven; and all the presumptuous, yea, and all who practise wickedness shall be stubble: and the day that is coming shall set them on fire, saith the Lord of hosts, who will not leave them root or bough.

2 But there shall rise unto you that fear my name the sun of righteousness with healing in his wings: and ye will go forth, and grow fat as calves of the stall.

3 And ye will tread down the wicked; for they shall be ashes under the soles of your feet, on the day that I create, saith the Lord of hosts.

4 Remember ye the law of Moses my servant, whom I commanded on Horeb for all Israel, statutes and ordinances.

5 Behold, I send unto you Elijah the prophet before the coming of the day of the Lord, the great and the dreadful.

6 And he shall turn back the heart of the fathers to the children, and the heart of the children to their fathers: lest I come and smite the earth with a curse..

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THE WRITINGS

Hebrew: THE KETUVIM; THE HAGIOGRAPHA
(Christian Bibles call this part 'Wisdom & Poetry')

THE BOOK OF PSALMS

Hebrew title: Tehillim (& 151-155)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

(The Book of Psalms (Tehillim, "praises"), commonly referred to simply as Psalms, the Psalter or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and thus a book of the Christian Old Testament. The title is derived from the Greek translation, psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music". The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many are linked to the name of David, but his authorship is not accepted by modern scholars.

The Psalter is poetry, though it has many prayers and not all Old Testament prayers were poetic. In fact, not all praise was poetic either. The Psalms are full of images, comparisons and metaphor. The Hebrew text often plays with words and repeats the same words, adding synonyms (words with the same meaning) to fill out the description. Important words show the main themes in the prayer or song.

The Psalms were written not merely as poems, but as songs for singing. More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to singing at the sheminit or octave (Pss. 6, 12). And others preserve the name for ancient eastern modes, like mut la-ben (Death of the son; Ps. 9), ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim (Lilies; Ps. 45); or alamoth (Maidens?; Ps. 46).

USE IN JEWISH RITUAL

The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favour. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal, is in fact the reflexive form of palal, to judge. Thus, "to pray" conveys the notion of "judging oneself": ultimately, the purpose of prayer—tefilah—is to transform ourselves.)

Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.

Some of the titles given to the Psalms have descriptions which suggest their use in worship:

• Some bear the Hebrew description shir (Greek: 'ode', 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.

• Fifty-eight Psalms bear the description mizmor, a lyric ode, or a song set to music; a sacred song accompanied with a musical instrument.

• Psalm 145 alone has the designation tehillah, meaning a song of praise; a song the prominent thought of which is the praise of God.

• Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.

• Six Psalms (16, 56–60) have the title michtam ('gold'). Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.

• Psalm 7 (along with Habakkuk chapter 3) bears the title shigayon. There are three interpretations: (1st) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"—David committed some sin and is singing in the form of a prayer to redeem himself from it; (2nd) shigayon was a type of musical instrument; (3rd) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19 tishge tamid.

USE IN CHRISTIAN RITUAL:

New Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Roman Catholic, Eastern Orthodox, Oriental Orthodox, Eastern Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.

Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the

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Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland.

• Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.

• Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;

• Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;

• Psalm 82 is found in the Book of Common Prayer as a funeral recitation.

• Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.

New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter.

Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.

The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches in the Middle East) include Psalms 152–155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.)

THE PSALMS
PSALMS - BOOK FIRST:

(The Psalms are prayers and poetry for singing. Most of the following chapters have a brief introduction giving advice to the chief musician. The little chapter beginnings in quote marks [in italic] are very old musical notes and belong to the original Bible text. The numbering of the psalm verses is somewhat inconsistent; this appears to be the case in most Bibles.)

PSALMS CHAPTER 1

1 Happy is the man who walketh not in the council of the wicked, and standeth not in the way of sinners, and sitteth not in the seat of scorners;

2 But whose delight is in the law of the Lord, and who doth meditate in his law by day and night.

3 And he shall be like a tree planted by rivulets of water, that yieldeth its fruit in its season, and the leaf of which doth not wither; and all that he may do shall prosper.

4 Not so the wicked; but they are like the chaff which the wind driveth away.

5 Therefore shall the wicked not be able to stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord regardeth the way of the righteous; but the way of the wicked leadeth to perdition.

PSALMS CHAPTER 2

1 Wherefore do nations rage, and people meditate a vain thing?

2 The kings of the earth raise themselves up, and rulers take counsel together, against the Lord, and against his anointed:

3 “Let us break asunder their bands, and cast away from us their cords.”

4 He who dwelleth in the heavens will laugh: the Lord will hold them in derision.

5 Then will he speak unto them in his anger, and in his displeasure will he terrify them.

6 [Saying,] Yet have I appointed my king upon Zion my holy mount.

7 I will announce the decree, the Lord hath said unto me, “My son art thou: I have indeed this day begotten thee.

8 Ask it of me, and I will give thee nations for an inheritance, and for thy possession the uttermost ends of the earth.

9 Thou shalt break them with a rod of iron; like a potter's vessel shalt thou dash them in pieces.”

10 And now, O ye kings, be wise: take warning, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Do homage to the son, lest he be angry, and ye be lost on the way; for his wrath is so speedily kindled. Happy are all they that put their trust in him.

PSALMS CHAPTER 3

“A psalm of David, when he fled from before Abshalom his son.”

1 Lord, how numerous are my assailants! how many, that rise up against me!

2 Many say of my soul, There is no help for him with God. Selah.

3 But thou, O Lord, art a shield around me, my glory, and he that lifteth up my head.

4 With my voice I call unto the Lord, and he answereth me out of his holy mountain. Selah.

5 I laid myself down and slept: I awoke; for the Lord sustaineth me.

6 I will not be afraid of ten thousands of people, that have placed themselves round about against me.

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7 Arise, O Lord, help me, O my God; for thou smitest all my enemies upon the cheek bone: the teeth of the wicked dost thou break.

8 Salvation belongeth unto the Lord: thy blessing be upon thy people. Selah.

PSALMS CHAPTER 4

"To the chief musician on Neginoth, a psalm of David."

1 When I call, answer me, O God of my righteousness: amidst distress thou hast [ever] granted me enlargement; be gracious unto me, and hear my prayer.

2 O ye sons of men, how long shall my glory be put to shame? [how long] will ye love vanity, will ye seek for lies? Selah.

3 But know that the Lord hath set apart the pious for himself: the Lord will hear when I call on him.

4 Tremble, and sin not: commune with your heart upon your bed, and be still Selah.

5 Offer the sacrifices of righteousness, and put your trust in the Lord.

6 Many say, "Who will show us happiness? Let shine brightly over us the light of thy countenance, O Lord."

7 [But] thou hast placed more joy in my heart than at the time when their corn and their wine were increased.

8 In peace, altogether, will I lay me down and sleep; for thou, Lord, alone, causest me to dwell in safety.

PSALMS CHAPTER 5

"To the chief musician upon Nechiloth, a psalm of David."

1 To my words give ear, O Lord, have regard to my mediation.

2 Listen unto the voice of my loud cry, my King, and my God, when unto thee I pray.

3 O Lord! in the morning do thou hear my voice: in the morning will I set in order [my prayer] before thee, and look up with hope.

4 For thou art not a God that hath pleasure in wickedness: evil cannot abide with thee.

5 The arrogant cannot stand up before thy eyes: thou hatest all workers of wickedness.

6 Thou wilt destroy those that speak lies: the man of blood and deceit the Lord abhorreth.

7 But as for me—in the abundance of thy kindness will I enter thy house: I will bow myself down before thy holy temple in the fear of thee.

8 O Lord, lead me in thy righteousness because of those that regard me enviously; make straight before me thy way.

9 For there is not in their mouth any sincerity; their inward part is full of deception; an open sepulchre is their throat: they flatter with their tongue.

10 Condemn them, O God: let them fall through their own counsels; for the multitude of their transgressions cast them down; for they have rebelled against thee.

11 Then will rejoice all those that put their trust in thee; for ever will they shout for joy, when thou protectest them: and then will exult in thee those that love thy name.

12 For thou wilt bless the righteous, O Lord; as with a shield wilt thou encompass him with favor.

PSALMS CHAPTER 6

"To the chief musician on Neginoth upon Sheminith, a psalm of David."

1 O Lord, correct me not in thy anger, and chastise me not in thy wrath.

2 Be gracious unto me, O Lord; for I am withering away; heal me, O Lord; for my bones are terrified.

3 And my soul is greatly terrified; but thou, O Lord, how long yet—?

4 Return, O Lord, deliver my soul: help me for the sake of thy kindness.

5 For in death men do not remember thee: in the nether world, who shall give thee thanks?

6 I am weary with my sighing; I flood every night my bed; With my tears I moisten my couch.

7 My eye is consumed because of grief; it waxeth old because of all my assailants.

8 Depart from me, all ye workers of wickedness; for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication; the Lord will accept my prayer.

10 Ashamed and greatly terrified shall become all my enemies; they will turn round, and be made ashamed in a moment.

PSALMS CHAPTER 7

"A Shiggayon of David, which he sang unto the Lord, concerning the affairs of Cush the Benjamite."

1 O Lord my God, in thee do I put my trust; save me from every one of my persecutors, and deliver me:

2 Lest he tear like a lion my soul, rending it in pieces, with none to deliver.

3 O Lord my God, if I have done this; if there be injustice in my hands;

4 If I have recompensed him that was at peace with me with evil; If I have taken aught from my assailants without cause:

5 May the enemy hotly pursue my soul, and overtake it; and tread down upon the earth my life, and cause my honor to be in the dust. Selah.

6 Arise, O Lord, in thy anger, lift up thyself because of the rage of my enemies: and awake for me [to] the judgment that thou hast commanded.

7 So shall the congregation of nations compass thee about: and for their sakes return thou to the height.

8 The Lord will judge the people: judge me, O Lord, according to my righteousness, and according to my integrity [grant] me [recompense].

9 Oh let the evil of the wicked come to an end; but establish the just, O thou, who triest the hearts and reins, O righteous God.

10 My protection is by God, who saveth the upright in heath.

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11 God is a righteous judge, and a God who is indignant [with the wicked] every day.
12 If he turn not, He will whet his sword, he bendeth his bow, and maketh it ready.
13 Also for him he prepareth the instruments of death; he fashioneth his arrows against the persecutors.
14 Behold, he travaileth with wrong doing; but he hath conceived mischief, and bringeth forth falsehood.
15 He hath hollowed out a pit, and dug it, and is fallen into the ditch which he hath wrought.
16 His mischief will return upon his own head, and upon his own skull will his violence come down.
17 I will thank the Lord according to his righteousness; and I will sing praises to the name of the Lord the Most High.

PSALMS CHAPTER 8

"To the chief musician upon Gittith, a psalm of David."

1 O Eternal One our Lord, how excellent is thy name on all the earth! thou who hast set thy majesty above the heavens.
2 Out of the mouth of babes and sucklings hast thou founded [thy] might, because of thy opponents, that thou mightest bring to silence the enemy and him that seeketh vengeance.
3 When I behold thy heavens, the work of thy fingers, the moon and the stars, which thou hast established:—
4 What is the mortal, that thou rememberest him? and the son of man, that thou thinkest of him:
5 Yet thou hast made him but a little less than angels, and hast crowned him with honor and glory.
6 Thou hast given him dominion over the works of thy hands; every thing hast thou placed beneath his feet:
7 Flocks and herds altogether, and also the beasts of the field;
8 The birds of heaven, and the fishes of the sea, whatsoever passeth through the paths of the seas.
9 O Eternal One our Lord, how excellent is thy name on all the earth!

PSALMS CHAPTER 9

"To the chief musician upon Muthlabben, a psalm of David."

1 I will thank the Lord with all my heart: I will relate all thy marvelous deeds.
2 I will rejoice and exult in thee: I will sing praise to thy name, O thou Most High:
3 When my enemies are turned backward, [when] they fall and perish at thy presence.
4 For thou hast conducted my dispute and my cause; thou hast sat on the throne as a righteous judge.
5 Thou hast rebuked nations, thou hast caused the wicked to perish, their name hast thou blotted out for ever and ever.
6 O thou enemy, the ruins are passed away for ever, and the cities which thou hast destroyed,—lost is their memorial, yea, theirs.
7 But the Lord will sit enthroned for ever: he hath established for giving judgment his throne.
8 And he will judge the world with righteousness, he shall decide for the people, with equity.
9 The Lord also will be a strong-hold for the oppressed, a strong-hold in times of distress.
10 And they that know thy name will put their trust in thee; for thou hast not forsaken those that seek thee, O Lord.
11 Sing praises to the Lord, who dwelleth in Zion: announce among the people his deeds.
12 For he, that inquireth after acts of blood, hath remembered them: he hath not forgotten the cry of the afflicted.
13 Be gracious unto me, O Lord; have regard to my affliction [coming] from those that hate me, thou who liftest me up from the gates of death:
14 In order that I may relate all thy praises in the gates of the daughters of Zion: I will be glad in thy salvation.
15 Sunk are nations in the ditch that they have prepared: in this net which they had laid in secret is their own foot caught.
16 The Lord is made known: he executed justice: through the doing of his own hands is the wicked ensnared. Higgayon, Selah.
17 The wicked shall return into hell, all the nations that are forgetful of God.
18 For not everlastingly shall the needy be forgotten: the expectation of the poor shall not perish for ever.
19 Arise, O Lord; let not the mortal boast of his strength; let nations be judged before thy face.
20 Place, O Lord, fear over them: let nations know, that they are but mortals. Selah.

PSALMS CHAPTER 10

1 Wherefore, O Lord, standest thou afar off? hidest thyself in times of distress?
2 In the pride of the wicked doth he hotly pursue the poor: they are seized through the plans that those have devised.
3 For the wicked boasteth of the longing of his soul, and the robber blesseth himself when he hath despised the Lord.
4 The wicked, according to the pride of his wrathfulness, [saith,] He will not require, There is no God [in] all his plans.
5 Prosperous are his ways at all times; far in the height [remain] thy punishments away from him: all his assailants—he puffeth at them.
6 He saith in his heart, I shall not be moved; I shall be for many generations, and without adversity.
7 Of the false oaths is his mouth full, and deceit and fraud: under his tongue is mischief and wickedness.
8 He sitteth in the lurking-places of the villages; in the secret places doth he murder the innocent: his eyes search for the unfortunate.
9 He lieth in wait in a secret place like a lion in his den; he lieth in wait to snatch up the poor: he snatcheth up the poor, as they draweth him into his net.
10 He croucheth, he bendeth himself, and the unfortunate fall through his might.
11 He saith in his heart, God hath forgotten; he hath hidden his face; he will never see it.

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12 Arise, O Lord; O God, lift up thy hand: forget not the afflicted.
13 For what doth the wicked despise God? [why] doth he say in his heart, Thou wilt not require it?
14 Thou hast seen it: for thou beholdest mischief and despiteful acts, to requite it with thy hand: unto thee the unfortunate committeth himself; unto the fatherless hast thou [ever] been a helper.
15 Break thou the arm of the wicked; and of the bad man—thou wilt inquire for his wickedness [till] thou find none.
16 The Lord is King for ever and ever: nations are perished out of his land.
17 The longing of the afflicted dost thou hear, O Lord! thou wilt strengthen their heart, thou wilt cause thy ear to listen:
18 To judge the fatherless and the oppressed, that not farther more shall be arrogant the mortal from the earth.

PSALMS CHAPTER 11
"To the chief musician, by David."
1 In the Lord have I put my trust: how can ye say to my soul, Flee to your mountain as a bird?
2 For lo, the wicked bend their bow, they arrange their arrow upon the string, to shoot in the dark at the upright in heart.
3 For [if] the foundations be torn down, what can the righteous do?
4 The Lord is in his holy temple, the Lord hath his throne in the heavens, his eyes behold, his eyelids prove, the children of men.
5 The Lord proveth the righteous; but the wicked and him that loveth violence his soul hateth.
6 He letteth rain upon the wicked burning coals, fire and brimstone; and a glowing wind is the portion of their cup.
7 For righteous is the Lord, he loveth righteousness: his countenance doth behold the upright.

PSALMS CHAPTER 12
"To the chief musician upon Sheminith, a psalm of David."
1 Help, O Lord; for the pious have ceased to be; for the truthful have failed from among the children of men.
2 Deceptively do they speak every one with his neighbor, with flattering lips, with a double heart do they speak.
3 May the Lord cut off all flattering lips, the tongue that speaketh boastful things:
4 Who have said, With our tongue will we be mighty; our lips are with us; who is Lord over us!
5 Because of the oppression of the poor, because of the sighing of the needy, now will I arise, saith the Lord: I will grant safety to him for whom the other layeth a snare.
6 The words of the Lord are pure words, as silver refined in the crucible of earth, purified seven times.
7 Thou, O Lord, wilt preserve them; thou wilt guard them from this generation for ever.
8 On every side do the wicked walk about, when the vile are exalted over the sons of man.

PSALMS CHAPTER 13
"To the chief musician, a psalm of David."
1 How long, O Lord, wilt thou forget me continually! how long wilt thou hide thy face from me?
2 How long shall I have to devise resolves in my soul, with grief in my heart daily? how long shall my enemy exalt himself over me?
3 Look down, answer me, O Lord my God! enlighten my eyes, that I may not sleep the sleep of death;
4 That my enemy may not say, I have overcome him; that my assailants may not be glad when I am moved.
5 But I trust in thy kindness, let my heart be glad because of thy salvation:
6 I will sing unto the Lord, because he hath dealt bountifully with me.

PSALMS CHAPTER 14
"To the chief musician, by David."
1 The worthless fool saith in his heart, There is no God. They are corrupt, they are abominable [in their] doings, there is none that doth good.
2 The Lord looketh down from heaven upon the children of men, to see if there be one intelligent, one who seeketh for God.
3 They are all gone aside, they are altogether become corrupt: there is none that doth good, no, not even one.
4 Is there no knowledge in all the workers of wickedness? who eat up my people as they eat bread; [while] they do not call on the Lord.
5 There are they terrified in terror; for God is with the righteous generation:
6 The counsel of the poor [though] you put to shame; because the Lord is his protection.
7 Oh that some one might bring the salvation of Israel out of Zion! When the Lord bringeth back the captivity of his people, then will Jacob be glad, and Israel will rejoice.

PSALMS CHAPTER 15
"A psalm of David."
1 Lord, who may sojourn in thy tent? who may dwell on thy holy mount?
2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart;
3 That uttereth no calumny with his tongue, that doth no evil to his neighbor, and bringeth no reproach on his fellow-man;
4 In whose eyes the despicable is despised; but that honoreth those who fear the Lord; that sweareth to his own injury, and changeth not;
5 That putteth not out his money for interest, and taketh no bribe against the innocent. He that doth these things shall not be moved to eternity.

PSALMS CHAPTER 16
"A Michtham of David."
1 Preserve me, O God; for I have placed my trust in thee.

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2 [O my soul], thou hast said unto the Lord, Thou art my Lord: my happiness is not without thee;

3 [But] in the saints who are on the earth, and in the excellent—in them is all my delight.

4 Multiplied shall be the sorrows of those who give presents to another god: I will not pour out their drink-offerings of blood, nor bear their names upon my lips.

5 Thou, O Lord, art the portion of my inheritance, and my cup; thou hast drawn my lot.

6 My possessions are fallen in agreeable places: yea, my heritage is pleasant to me.

7 I will bless the Lord, who hath given me counsel: also in the night seasons my reins admonish me.

8 I have always set the Lord before me, that, being at my right hand, I might not be moved.

9 Therefore is rejoiced my heart, and my spirit is glad: also my flesh shall rest in safety.

10 For thou wilt not abandon my soul to the grave: thou wilt not suffer thy pious [servant] to see corruption.

11 Thou wilt let me know the path of life: fulness of joy is in thy presence; pleasures are at thy right hand for evermore.

PSALMS CHAPTER 17

"A prayer of David."

1 Hear, O Lord, [the cause of] righteousness, attend unto my entreaty, give ear unto my prayer, coming from lips without deceit.

2 Let from thy presence my sentence come forth; let thy eyes behold what is right.

3 Thou hast proved my heart; thou hast thought of me in the night; thou hast refined me—thou couldst find nothing: my purpose doth not pass beyond [the words of] my mouth.

4 Among the deeds of men did I observe, by the word of thy lips, the paths of the dissolute.

5 My steps held firmly to thy tracks, [and] my footsteps did not slip.

6 I call on thee, for thou wilt answer me, O God: incline thy ear unto me, hear my speech.

7 Show marvelously thy loving-kindnesses, O thou that savest those who put their trust [in thee] from those that rise up [against them] by thy right hand.

8 Keep me as the apple of the eye; conceal me under the shadow of thy wings,

9 From the wicked that despoil me, my enemies, who, to take my life, compass me about.

10 They are enclosed in their own fat: with their mouth they speak proudly.

11 On our steps they now encompass us: they direct their eyes to turn aside in the land.

12 Every man is just like a lion that is greedy to tear his prey, and like a young lion lurking in a covert.

13 Arise, O Lord, prevent him, cast him down; deliver my soul from the wicked, who is thy sword,—

14 From these men—thy hand—O Lord, from the men of this world, whose portion is in this life, and whose belly thou fillest with thy hidden treasure: they have children in plenty, and leave the rest of their substance to their babes.

15 As for me, in righteousness shall I behold thy face: I shall be satisfied, when I awake, with contemplating thy likeness.

PSALMS CHAPTER 18

"To the chief musician, by the servant of the Lord, by David, who spoke unto the Lord the words of this song on the day that the Lord had delivered him out of the power of all his enemies, and from the hand of Saul; And he said,"

1 I ever love thee, O Lord, my strength.

2 The Lord is my rock, and my fortress, and my deliverer; my God, my rock, in whom I trust; my shield, and the horn of my salvation, and my high tower.

3 Praised, I cried, be the Lord, and from my enemies was I saved.

4 The bonds of death encompassed me, and the floods of destruction made me afraid.

5 The bonds of hell encircled me: the snares of death seized on me.

6 [When] in my distress I called upon the Lord, and unto my God I cried: he heard from his temple my voice, and my complaint came before him, even into his ears.

7 Then shook and trembled the earth; and the foundations of the mountains were moved; and they were shaken, because he was wroth.

8 Smoke went up in his anger and consuming fire out of his mouth: coals flamed forth from him.

9 And he bent the heavens, and came down: and thick darkness was under his feet:

10 And he rode upon a cherub, and flew along, and he flitted by upon the wings of the wind.

11 He made darkness his hiding-place, round about him as his pavilion, dark waters, thick clouds of the skies.

12 From the brightness before him his thick clouds passed away, [with] hail- stones and coals of fire.

13 And the Lord thundered in the heavens, and the Most High uttered forth his voice, [with] hail-stones and coals of fire.

14 And he sent out his arrows, and scattered them; and he shot forth lightnings, and discomfited them.

15 And then were seen the channels of the waters, and there were laid open the foundations of the world, through thy rebuke, O Lord, through the blast of the breath of thy nostrils.

16 He stretched out from above [his hand], he took me; he drew me out from mighty waters.

17 He delivered me from my enemy, the strong, and from those that hated me, when they were too mighty for me.

18 They overcame me on the day of my calamity; but the Lord became my stay.

19 And he brought me forth into a large space; he delivered me, because he had delight in me.

20 The Lord rewarded me according to my righteousness; according to the purity of my hands did he recompense me.

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21 For I have kept the ways of the Lord, and have not wickedly departed from my God.
22 For all his ordinances were before me, and his statutes had I not put away from me.
23 I was also upright with him, and I guarded myself against my iniquity.
24 Therefore did the Lord recompense me according to my righteousness, according to the purity of my hands before his eyes.
25 With the kind thou wilt show thyself kind; with the upright man thou wilt show thyself upright;
26 With the pure thou wilt show thyself pure; and with the perverse thou wilt wage a contest.
27 For thou wilt indeed save the afflicted people; but haughty eyes wilt thou bring down.
28 For thou wilt cause my light to shine: the Lord my God will enlighten my darkness.
29 For [aided] by thee I run through a troop; and [helped] by my God I leap over a wall.
30 As for God,—his way is perfect; the word of the Lord is tried: he is a shield to all those that trust in him.
31 For who is God save the Lord? or who is a rock beside our God?
32 He is the God that girdeth me with strength, and rendereth my way unobstructed.
33 He maketh my feet like those of the hinds, and upon my high-places he causeth me to stand.
34 He teacheth my hands for the war, so that a brazen bow is bent by my arms.
35 And thou gavest me the shield of thy salvation, and thy right hand supported me: and thy meekness hath made me great.
36 Thou enlargest my steps under me, so that my joints do not slip.
37 I pursue my enemies, and overtake them; and I return not again till I have made an end of them.
38 I crush them that they are not able to rise: they fall under my feet.
39 For thou hast girded me with strength for the war: thou subduest my opponents under me.
40 And my enemies thou causest to turn their back to me; and those that hate me,—that I may destroy them.
41 They cry, but there is none to help; unto the Lord,—but he answereth them not.
42 And I beat them small as the dust before the wind: like the dirt in the streets do I cast them out.
43 Thou deliverest me from the contests of the people; thou appointest me to be the head of nations: a people that I know not shall serve me.
44 As soon as their ear heareth they shall be obedient to me: the children of the stranger shall utter flattery unto me.
45 The children of the stranger shall fade away, and come forth trembling out of their close places.
46 The Lord liveth, and blessed be my Rock; and exalted be the God of my salvation;
47 The God that granteth me vengeance, and subdueth nations under me;
48 That delivereth me from my enemies: also above my opponents thou liftest me up; thou deliverest me from the man of violence.
49 Therefore will I give thanks unto thee among the nations, O Lord, and unto thy name will I sing praises,—
50 [To him] that maketh great the salvation of his king, and who sheweth kindness to his anointed, to David, and to his seed for ever.

PSALMS CHAPTER 19

"To the chief musician, a psalm of David."

1 The heavens relate the glory of God; and the expanse telleth of the works of his hands.
2 Day unto day uttereth speech, and night unto night showeth knowledge.
3 There is no speech, there are no words, their voice is not heard.
4 [But] their melody extendeth through all the earth, and to the end of the world their words. For the sun hath he set a tabernacle among them;
5 And he goeth out as a bridegroom from his chamber, he is glad like a strong man to run his course;
6 From the end of the heavens is his going forth, and his circuit is unto their ends: and there is nothing hidden from his heat.
7 The law of the Lord is perfect, quieting the soul: the testimony of the Lord is sure, making wise the simple.
8 The precepts of the Lord are upright, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes.
9 The fear of the Lord is pure, enduring for ever: the ordinances of the Lord are the truth, they are just altogether.
10 They are those which are to be desired more than gold, and much fine gold; and they are sweeter than honey and the dropping of honeycomb.
11 Moreover thy servant is admonished by them: in keeping them there is great reward.
12 Who can guard against errors? from secret [faults] do thou cleanse me.
13 Also from presumptuous [sins] withhold thy servant; let them not have dominion over me: then shall I be blameless, and I shall be clear from any great transgression.
14 May the words of my mouth, and the meditation of my heart, be acceptable before thee, O Lord, my Rock, and my Redeemer.

PSALMS CHAPTER 20

"To the chief musician, a psalm of David."

1 May the Lord answer thee on the day of distress; may the name of the God of Jacob protect thee;
2 May he send thee help from the sanctuary, and support thee from Zion;
3 May he remember all thy meat-offerings, and accept in favor thy burnt- sacrifice. Selah.

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4 May he grant thee according to thy own heart, and fulfill all thy resolves.

5 We will rejoice in thy salvation, and in the name of our God will we upraise our banners: may the Lord fulfill all thy petitions.

6 Now I know that the Lord saveth his anointed: he will answer him from his holy heavens, with the saving strength of his right hand.

7 Some [trust] in chariots, and some in horses; but we will invoke the name of the Lord our God.

8 They are prostrate and fallen; but we are risen up and stand erect.

9 O Lord, save [us]: may the king answer us on the day when we call [on him].

PSALMS CHAPTER 21

"To the chief musician, a psalm of David."

1 O Lord, because of thy strength will the king rejoice; and through thy salvation how greatly will he be glad!

2 The longing of his heart hast thou given him, and the request of his lips hast thou not withholden. Selah.

3 For thou meetest him unasked with the blessings of happiness: thou settest on his head a crown of pure gold.

4 Life hath he asked of thee, thou gavest it to him, length of days for ever and ever.

5 Great is his honor through thy help: glory and majesty thou layest upon him.

6 For thou appointest him to be a blessing for ever: thou makest him glad with joy from thy presence.

7 For the king trusteth in the Lord; and through the kindness of the Most High shall he not be moved.

8 Thy hand will reach all thy enemies: thy right hand will reach those that hate thee.

9 Thou wilt render them as a fiery oven at the time of thy anger: the Lord in his wrath will destroy them, and a fire will devour them.

10 Their fruit wilt thou cause to perish from the earth, and their seed from among the children of men.

11 For they directed against thee evil: they devised a mischievous purpose, which they were not able to perform.

12 For thou wilt make them turn their back; upon thy bow-strings thou wilt make ready [thy arrows] against their face.

13 Exalt thyself, O Lord, in thy strength; [and] we will sing and praise thy power.

PSALMS CHAPTER 22

"To the chief musician upon Ayeleth-hashachar, a psalm of David."

1 My God, my God, why hast thou forsaken me? why art thou so far from saving me, and from the words of my loud complaint?

2 O my God! I call in the day-time, but thou answerest not; and in the night I find no rest.

3 But thou art holy, O thou that dwellest amidst the praises of Israel.

4 In thee did our fathers trust: they trusted, and thou didst deliver them.

5 Unto thee they cried, and were delivered: in thee they trusted, and were not put to shame.

6 But I am a worm, and not a man, a reproach of men, and despised of people.

7 All those who see me laugh me to scorn: they draw open their lips, they shake their head, [saying,]

8 "Let him throw himself on the Lord, that he may deliver him: he will save him, for he delighteth in him."

9 Yea, thou art he that took me from the womb: thou hast been my trust when I hung on my mother's breasts.

10 Upon thee was I cast from my birth: from my mother's womb art thou my God.

11 Oh be not far from me [now]; for distress is near; for there is none to help.

12 Many steers have encompassed me: the strong bulls of Bashan have beset me round.

13 They have opened wide against me their mouth, [as] a ravenous and roaring lion.

14 Like water am I poured out, and all my bones are disjointed: my heart is become like wax, it is melted in the midst of my entrails.

15 Like a potsherd is my strength dried up; and my tongue cleaveth to my palate; and into the dust of death hast thou laid me down.

16 For dogs have encompassed me; the assembly of the wicked have enclosed me: like lions [they threaten] my hands and my feet.

17 I may number all my bones: [while] they stare and look upon me.

18 They divide my clothes among themselves, and for my garment do they cast lots.

19 But thou, O Lord, be not far from me: O [thou who art] my strength, hasten to my aid.

20 Deliver from the sword my life, from the power of the dog my solitary soul.

21 Save me from the lion's mouth; as thou hast answered me from the horns of the reem.

22 I will relate thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and be in dread of him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the poor; neither hath he hidden his face from him; but when he cried unto him, he heard.

25 Of thee shall be my praise in a great assembly: my vows will I pay in the presence of those who fear him.

26 The meek shall eat and be satisfied; they who seek him shall praise the Lord: may your heart live for ever.

27 All the ends of the world shall remember and return unto the Lord: and all the families of the nations shall bow themselves down before thee.

28 For the kingdom is the Lord's, and he governeth the nations.

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29 All they that eat the fat of the earth shall bow themselves down; before him shall bend the knee all that are going down into the dust; for none can keep alive his own soul.

30 Distant ages shall serve him; there shall be related of the Lord unto future generations.

31 They will come, and will tell his righteousness unto a people yet unborn, that he hath done this.

PSALMS CHAPTER 23

"A psalm of David."

1 The Lord is my shepherd, I shall not want.

2 In pastures of tender grass he causeth me to lie down: beside still waters he leadeth me.

3 My soul he refresheth: he guideth me in the tracks of righteousness for the sake of his name.

4 Yea, though I walk through the valley of the shadow of death, I will not fear evil; for thou art with me: thy rod and thy staff—they indeed comfort me.

5 Thou preparest before me a table in the presence of my assailants; thou anointest with oil my head: my cup overfloweth.

6 Surely, only goodness and kindness shall follow me all the days of my life: and I shall dwell in the house of the Lord to the utmost length of days.

PSALMS CHAPTER 24

"Of David a psalm."

1 Unto the Lord belongeth the earth with what filleth it, the world and they that dwell therein;

2 For upon seas hath he founded it, and upon rivers hath he established it.

3 Who shall ascend into the mountain of the Lord? and who shall be able to stand in his holy place?

4 He that is of clean hands, and pure of heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully:

5 He shall bear away blessing from the Lord, and [the reward of] righteousness from the God of his salvation.

6 This is the generation of those that adore him, that seek thy presence, [the sons of] Jacob. Selah.

7 Raise your heads, O ye gates; and be raised wide, ye everlasting doors: and let the King of glory enter!

8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Raise your heads, O ye gates; and raise [them] up, ye everlasting doors: and let the King of glory enter!

10 Who is then this King of glory? The Lord of hosts, he is the King of glory. Selah.

PSALMS CHAPTER 25

"Of David."

1 Unto thee, O Lord, do I lift up my soul.

2 O my God, in thee do I trust, let me not be ashamed, let not my enemies triumph over me.

3 Yea, none that wait on thee will be put to shame: let those be put to shame who deal treacherously without cause.

4 Show me, O Lord, thy ways; teach me thy paths.

5 Lead me in thy truth, and teach me; for thou art the God of my salvation: on thee do I wait all the day.

6 Remember thy mercies, O Lord, and thy kindnesses; for they are from everlasting.

7 The sins of my youth and my transgressions do not remember: according to thy kindness bear thou me in remembrance, for the sake of thy goodness, O Lord.

8 Good and upright is the Lord: therefore he pointeth out to sinners the right way.

9 He guideth the meek in justice, and he teacheth the meek his way.

10 All the paths of the Lord are kindness and truth unto such as keep his covenant and his testimonies.

11 For the sake of thy name, O Lord, pardon my iniquity: although it is great.

12 Who is that man that feareth the Lord? to him will he point out the way which he is to choose?

13 His soul shall abide in happiness: and his seed shall inherit the land.

14 The secret counsel of the Lord is for those that fear him, and his covenant—to make it known to them.

15 My eyes are ever [directed] toward the Lord; for he will draw out of the net my feet.

16 Turn unto me, and be gracious unto me; for I am solitary and afflicted.

17 The distresses of my heart are enlarged: O bring thou me out of my afflictions.

18 Look on my misery and my trouble; and forgive all my sins.

19 Look at my enemies; for they are many; and they hate me with the hatred of violence.

20 Oh, guard my soul; and deliver me: let me not be put to shame; for I put my trust in thee.

21 Let integrity and uprightness guard me; for I wait on thee.

22 Redeem, O God, Israel out of all his distresses.

PSALMS CHAPTER 26

"Of David."

1 Judge me, O Lord; for I have indeed walked in my integrity: and in the Lord have I trusted; I shall not slip.

2 Try me, O Lord, and prove me; purify my reins and my heart.

3 For thy kindness is before my eyes; and I have walked in thy truth.

4 I have not sat with men of falsehood, and with dissemblers will I not enter [in communion].

5 I have hated the assemblage of evil-doers; and with the wicked will I not sit.

6 I will wash in innocency my hands, and I will compass thy altar, O Lord:

7 That I may publish with a loud voice [my] thanksgiving, and relate all thy wondrous deeds.

8 Lord, I love the site of thy house, and the place where thy glory dwelleth.

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9 Take not away with sinners my soul, nor with men of blood my life;

10 In whose hands are wicked devices, and whose right hand is full of bribes.

11 But as for me, I will walk in my integrity: redeem me, and be gracious unto me.

12 My foot standeth on an even place: in assemblies will I bless the Lord.

PSALMS CHAPTER 27

"Of David."

1 The Lord is my light and my salvation; of whom shall I be afraid? the Lord is the fortress of my life; of whom shall I have dread?

2 When evil-doers come near against me to eat up my flesh, my assailants and my enemies at me: then do they stumble and fall.

3 If an army should encamp against me, my heart shall not fear: if war should arise against me, even then will I have trust.

4 One thing have I asked of the Lord, that I will seek for: that I may dwell in the house of the Lord all the days of my life, to behold the loveliness of the Lord, and to be every morning early in his temple.

5 For he will hide me in his pavilion on the day of evil; he will conceal me in the secret of his tabernacle; upon a rock will he place me high.

6 And now will my head be lifted up above my enemies all round about me; and I will sacrifice in his tabernacle sacrifices of joy: I will sing, and I will triumphantly play unto the Lord.

7 Hear, O Lord, my voice, [when] I call, and be gracious unto me, and answer me.

8 Of thee, said my heart, "Seek ye my presence": thy presence, Lord, will I seek.

9 Hide [then] not thy face from me; reject not in anger thy servant, thou [who] hast been my help: cast me not off, nor forsake me, O God of my salvation.

10 For my father and my mother have forsaken me; but the Lord will take me up.

11 Point me out thy way, O Lord! and guide me on a level path, because of those that regard me enviously.

12 Give me not up to the [revengeful] desire of my assailants; for there are risen up against me false witnesses, and such as utter violence.

13 Unless I had believed to see the goodness of the Lord in the land of life—

14 Wait on the Lord; be strong, and let thy heart be of good courage; and only wait on the Lord.

PSALMS CHAPTER 28

"Of David."

1 Unto thee, O Lord, will I call; O my rock, turn not unheeding from me: lest thou turn away silent from me, and I become like those that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward the most holy place of thy sanctuary.

3 Snatch me not away with the wicked, and with the workers of injustice, who speak peace with their neighbors, with mischief in their heart.

4 Give unto them according to their doing, and according to the evil of their deeds; according to the work of their hands do thou give unto them: bestow their [just] recompense on them.

5 Because they have no regard for the doings of the Lord, nor the works of his hands: may he pull them down, and not build them up.

6 Blessed be the Lord, because he hath heard the voice of my supplications.

7 The Lord is my strength and my shield; in him hath my heart trusted, and I am helped, and my heart exulteth; and with my song will I thank him.

8 The Lord is strength unto them, and he is the fortress of victory of his anointed.

9 Help thy people, and bless thy heritage: and feed them, and exalt them unto all eternity.

PSALMS CHAPTER 29

"A psalm of David."

1 Ascribe unto the Lord, O ye sons of the mighty, ascribe unto the Lord glory and strength.

2 Ascribe unto the Lord the glory of his name; bow down to the Lord in the beauty of holiness.

3 The voice of the Lord is upon the waters; the God of glory thundereth, the Lord—upon mighty waters.

4 The voice of the Lord [resoundeth] with power; the voice of the Lord [resoundeth] with majesty.

5 The voice of the Lord breaketh in pieces the cedars; yea, the Lord shivereth the cedars of Lebanon;

6 And he maketh them skip like a calf; Lebanon and Siryon like young reems.

7 The voice of the Lord heweth out flames of fire.

8 The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

9 The voice of the Lord causeth the hinds to start, and maketh bare forests: and in his temple every thing speaketh [of his] glory.

10 The Lord sat [enthroned] at the flood: and the Lord will sit as King for ever.

11 The Lord will give strength unto his people: the Lord will bless his people with peace.

PSALMS CHAPTER 30

"A psalm, a song at the dedication of the temple, of David."

1 I will extol thee, O Lord; for thou hast lifted me up, and hast not suffered my enemies to rejoice over me.

2 O Lord my God, I cried loudly unto thee, and thou hast healed me.

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3 O Lord, thou hast brought up from the nether world my soul: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the Lord, O ye his pious ones, and give thanks to the memorial of his holiness.

5 For his anger is momentary, [but] life is in his favor: in the evening [cometh] weeping to stay for a night, but in the morning, there is joyful song.

6 And I had said indeed in my prosperity, I shall never be moved.

7 Lord, by thy favor hadst thou caused my mountain to stand in strength: thou didst hide thy face, [and] I was terrified.

8 Unto thee, O Lord, will I call; and unto the Lord will I make supplication.

9 What profit is there in my blood, when I go down to the grave? Shall the dust thank thee? shall it announce thy truth?

10 Hear, O Lord, and be gracious unto me: Lord, be thou a helper unto me.

11 Thou hast changed my mourning into dancing for me; thou hast loosened my sack-cloth, and girded me with joy.

12 To the end that my glorious soul may sing praise to thee, and never be silent. O Lord my God, for ever will I give thanks unto thee.

PSALMS CHAPTER 31

"To the chief musician, a psalm of David."

1 In thee, O Lord, do I put my trust; Oh that I may never be put to shame: through thy righteousness do thou release me.

2 Bend unto me thy ear; speedily deliver me: be thou unto me as a rock of protection, as a mountain strong-hold to save me.

3 For my rock and my stronghold art thou; and for the sake of thy name lead me, and guide me.

4 Draw me out of the net which they have laid secretly for me; for thou art my protection.

5 Into thy hand do I commit my spirit: thou redeemest me, O Lord, the God of truth.

6 I hate those that depend on lying vanities; but I trust indeed in the Lord.

7 I will be glad and rejoice in thy kindness; because thou hast seen my misery; thou hast taken cognizance of the distresses of my soul;

8 And thou hast not surrendered me into the hand of the enemy: thou hast caused my feet to stand on an ample space.

9 Be gracious unto me, O Lord, for I am in distress; my eye is consumed through vexation—my soul [too] and my body.

10 For my life is spent with sorrow, and my years with sighing, my strength faileth because of my iniquity, and my bones are consumed.

11 Because of all my assailants am I become a reproach, and unto my neighbors greatly so, and a terror to my acquaintance, those that see me abroad flee away from me.

12 I am forgotten as a dead man out of the heart: I am become like a perishable vessel.

13 For I have heard the slandering of many; terror was on every side, while they took counsel together against me: to take away my life did they purpose.

14 But I trusted well in thee, O Lord: I said, Thou art my God.

15 In thy hand are my destinies: deliver me from the hand of my enemies, and from my persecutors.

16 Let thy face shine upon thy servant: save me through thy kindness.

17 O Lord, let me not be put to shame; for I have called on thee: let the wicked be put to shame, let them be silent, [passing] to the nether world.

18 Let the lying lips be made dumb, which speak hard things against the righteous, with pride and contempt.

19 Oh how great is thy goodness, which thou hast treasured up for those that fear thee; which thou hast wrought for those that trust in thee before the sons of men!

20 Thou wilt conceal them in the secret of thy presence from the conspiracy of men: thou wilt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the Lord: for he hath shown me his kindness wonderfully in a beleaguered city.

22 And yet had I said in my despondency, I am cut off from before thy eyes: nevertheless thou didst hear the voice of my supplications when I cried loudly unto thee.

23 Oh love the Lord, all ye his pious ones: the Lord preserveth the faithful, and recompenses the presumption of him that acteth proudly.

24 Be strong, and let your heart be of good courage, all ye that hope in the Lord.

PSALMS CHAPTER 32

"Of David: a Maskil."

1 Happy is he whose transgression is forgiven, whose sin is covered.

2 Happy is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones wasted away through my crying all the day.

4 For by day and night lay thy hand heavily upon me: my [life's] moisture hath been changed through the droughts of summer. Selah.

5 My sin do I ever acknowledge unto thee, and my iniquity have I not covered up. I said, I will make confession because of my transgressions unto the Lord: and thou truly forgavest the iniquity of my sin. Selah.

6 For this shall every pious one pray unto thee in a time when thou mayest be found: surely [then] when great waters overflow, they shall never reach unto him.

7 Thou art my hiding-place; from distress wilt thou preserve me; with songs of deliverance wilt thou encompass me. Selah.

8 I will instruct thee and I will teach thee concerning the way which thou oughtest to go: I will counsel thee with my eye.

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9 Be ye not like the horse, or like the mule, who hath no understanding; who must be held in with bit and bridle, his ornament, lest he come near unto thee.

10 Many are the pains of the wicked; but him that trusteth in the Lord will he encompass with kindness.

11 Rejoice in the Lord, and be glad, ye righteous: and shout for joy, all ye that are upright in heart.

PSALMS CHAPTER 33

1 Be joyful, O ye righteous, in the Lord; [for] unto the righteous praise is comely.

2 Give thanks unto the Lord with the harp: with the ten-stringed psaltery do ye sing [praises] unto him.

3 Sing unto him a new song; play beautifully amidst a triumphant shout.

4 For the word of the Lord is upright; and all his works [are done] in truth.

5 He loveth righteousness and justice: the earth is full of the kindness of the Lord.

6 By the word of the Lord were the heavens made; and by the breath of his mouth all their host.

7 He gathereth together like heaps the waters of the sea: he layeth up in store-houses the depths [of the sea].

8 Let all the earth fear the Lord: of him stand in awe all the inhabitants of the world.

9 For he spoke, and it came into being: he commanded, and it stood fast.

10 The Lord frustrateth the resolves of the nations: he bringeth to nought the thoughts of the people.

11 The counsel of the Lord will stand for ever, the thoughts of his heart from generation to generation.

12 Happy is the nation whose God is the Lord, the people whom he hath chosen for himself as a heritage.

13 The Lord looketh from heaven; he seeth all the sons of men.

14 From the place of his habitation he directeth his view upon all the inhabitants of the earth;

15 He fashioneth their hearts altogether; he hath regard to all their works.

16 The king is not saved by the multitude of an army: a mighty man is not delivered by much strength.

17 Vain is the horse for victory: nor shall he deliver any by the greatness of his strength.

18 Behold, the eye of the Lord is upon those that fear him, upon those that hope for his kindness.

19 To deliver from death their soul, and to keep them alive in famine.

20 Our soul waiteth for the Lord: our help and our shield is he.

21 For in him shall our heart rejoice: because in his holy name have we trusted.

22 Let thy kindness, O Lord, be upon us, even as we hope in thee.

PSALMS CHAPTER 34

"By David, when he disguised his reason before Abimelech, who drove him away, and he departed."

1 I will bless the Lord at all times: continually shall his praise be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear it, and be rejoiced.

3 Oh magnify the Lord with me, and let us exalt his name together.

4 I sought the Lord, and he answered me, and from all that I dreaded did he deliver me.

5 They [who] looked unto him, were indeed enlightened, and their faces were not put to the blush.

6 This poor man cried, and the Lord heard him, and out of all his distresses did he save him.

7 The angel of the Lord encampeth round about those who fear him, and delivereth them.

8 Experience and see that the Lord is good: happy is the man that trusteth in him.

9 Oh fear the Lord, ye his saints: for there is no want to those who fear him.

10 The young lions do lack, and suffer hunger; but those who seek the Lord shall not want any good.

11 Come, ye children, hearken unto me: the fear of the Lord will I teach you.

12 Who is the man that desireth life, loveth [many] days, that he may see happiness?

13 Guard thy tongue from evil, and thy lips from speaking deceit.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the Lord are directed unto the righteous, and his ears unto their cry.

16 [But] the anger of the Lord is against those that do evil, to cut off from the earth their remembrance.

17 Those cry, and the Lord heareth, and from all their distresses he delivereth them.

18 The Lord is nigh unto those that are broken-hearted: and he saveth those that are of a contrite spirit.

19 Many are the afflictions of the righteous; but out of them all the Lord ever delivereth him.

20 He watcheth all his bones: not one of them is broken.

21 The evil will slay the wicked: and they who hate the righteous shall incur guiltiness.

22 The Lord redeemeth the soul of his servants: and all that trust in him shall not incur guiltiness.

PSALMS CHAPTER 35

"Of David."

1 Contend, O Lord, with those that contend with me: fight against those that fight against me.

2 Take hold of shield and buckler, and rise up for my help.

3 And draw out the spear, and step in against my pursuers; say unto my soul, I am thy salvation.

4 Let those be put to shame and be confounded that seek after my life: let those be turned backward and be made to blush, that devise unhappiness for me.

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5 Let them be as chaff before the wind; and may the angel of the Lord cast them forth.

6 May their way be dark and slippery: and may the angel of the Lord pursue them.

7 For without cause have they hidden for me their net in a pit, without cause have they dug [pit-falls] against my life.

8 May then destruction come upon each of them at unawares; and may his net that he hath hidden catch himself: in [utter] destruction let him fall therein.

9 But my soul shall exult in the Lord: she shall be glad through his salvation.

10 All my bones will say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that robbeth him?

11 There rise up witnesses of violence; concerning what I know not they question me.

12 They recompense me with evil in place of good, [bringing] bereavement on my soul.

13 But as for me, when they were sick, my clothing was sackcloth: I afflicted with fasting my soul, and my prayer returned into my own bosom.

14 As though he had been to me a friend or a brother did I walk about: as one that mourneth for a mother did I sorrowfully bend down my head.

15 But in my downfall they rejoiced, and gathered themselves together; there gathered themselves together against me abject wretches, whom I knew not; they did tear me, and ceased not:

16 With hypocritical babbling mockers, they gnashed upon me with their teeth.

17 O Lord, how long wilt thou look on? rescue my soul from their destructions, from the young lions my solitary spirit.

18 I will thank thee in the great assembly: among a mighty people will I praise thee.

19 Let not rejoice over me those that are my enemies wrongfully: [nor] let those who hate me without cause wink with the eye.

20 For they speak not peace; but against the quiet in the land they devise deceitful words.

21 Yea, they opened wide against me their mouth; they said, Aha, aha, our eye hath seen it.

22 Thou hast seen it, O Lord! remain not silent: O Lord, be not far from me.

23 Arouse thyself, and awake to do me justice, my God and my Lord, unto my cause.

24 Judge me according to thy righteousness, O Lord my God; and let them not rejoice over me.

25 Let them not say in their heart, Aha, [this is the wish of] our soul: let them not say, We have swallowed him up.

26 Let those be made ashamed and put to the blush together that rejoice at my mishap; let them be clothed with shame and confusion that magnify themselves above me.

27 Let those shout, and rejoice, that desire my righteousness: yea, let them say continually, Great is the Lord, who desireth the welfare of his servant.

28 And my tongue shall speak of thy righteousness, all the day of thy praise.

PSALMS CHAPTER 36

"To the chief musician, by the servant of the Lord, by David."

1 Saith vice itself to the wicked—so I feel it within my heart— that he should have no dread of God before his eyes.

2 For he flattereth himself in his own eyes [too much] to find out his iniquity to hate it.

3 The words of his mouth are wickedness and deceit: he hath left off to be wise, to do good.

4 He deviseth wickedness upon his couch; he placeth himself on a way that is not good; evil he despiseth not.

5 O Lord, into the heavens reacheth thy kindness, thy faithfulness even into the skies.

6 Thy righteousness is like the mountains of God; thy acts of justice like the great deep: man and beast dost thou ever help, O Lord.

7 How precious is thy kindness, O God! And the children of men that seek shelter under the shadow of thy wings,—

8 These will be abundantly satisfied with the fatness of thy house; and of the stream of thy delights wilt thou give them to drink.

9 For with thee is the source of life: in thy light shall we see light.

10 Draw down continuously thy kindness unto those that acknowledge thee; and thy righteousness to the upright in heart.

11 Let not come against me the foot of pride, and let not the hand of the wicked chase me off.

12 There are fallen the workers of wickedness: they are thrust down, and shall not be able to rise.

PSALMS CHAPTER 37

"Of David."

1 Do not fret thyself because of the evil-doers, neither be thou envious against the workers of iniquity.

2 For like the grass they shall soon be mowed down, and like the green herb shall they wither.

3 Trust in the Lord, and do good; dwell in the land, and feed [thyself] with truthfulness.

4 And delight thyself in the Lord, and he will give thee the wishes of thy heart.

5 Commit thy way unto the Lord, and trust in him: and he will accomplish it.

6 And he will bring forth as the light thy righteousness, and the justice of thy [cause] as the noonday.

7 Be silent before the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who practices wicked devices.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off; but those that wait upon the Lord, these—shall truly inherit the land.

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10 For yet but for a little while, and the wicked shall be no more: yea, thou wilt look carefully at his place, and he shall not be there.

11 But the meek shall inherit the land, and shall delight themselves because of the abundance of peace.

12 The wicked purposeth evil against the just, and gnasheth against him with his teeth.

13 The Lord will laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cause the poor and needy to fall, and to slaughter such as are of an upright course [of life].

15 [But] their sword shall enter into their own heart, and their bows shall be broken.

16 Better is the little that the righteous hath, than the great riches of many wicked.

17 For the arms of the wicked shall be broken: but the upholder of the righteous is the Lord.

18 The Lord regardeth the days of the upright: and their inheritance shall endure for ever.

19 They shall not be made ashamed in the time of unhappiness; and in the days of famine shall they be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the beauty of the meadow: they pass away; in smoke they pass away.

21 The wicked borroweth, and repayeth not; but the righteous is beneficent, and giveth.

22 For those blessed of him shall inherit the land; and those cursed of him shall be cut off.

23 By the Lord are the steps of the righteous man established; and he findeth pleasure in his course [of life].

24 Though he fall, he shall not be utterly cast down; for the Lord upholdeth his hand.

25 I have been young, and I am also grown old: yet have I never seen the righteous forsaken, nor his seed seeking for bread.

26 He is all the time beneficent, and lendeth: and his seed will be for a blessing.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth justice, and never forsaketh his pious servants: they are for ever preserved; but the seed of the wicked will be cut off.

29 The righteous shall inherit the land, and dwell for ever therein.

30 The mouth of the righteous uttereth wisdom, and his tongue speaketh what is just.

31 The law of his God is in his heart: none of his steps shall slip.

32 The wicked looketh out for the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, and will not condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he will exalt thee to inherit the land: when the wicked are cut off, shalt thou look on.

35 I have seen the wicked terrible in power, and striking root like a green tree in its native soil.

36 Yet he passed away, and, lo, he was no more: and I sought him, but he could not be found.

37 Observe the perfect man, and behold the upright; for there is a [happy] future for the man of peace.

38 But the transgressors are destroyed together: the future of the wicked is cut off.

39 And the salvation of the righteous is from the Lord: he is their strong-hold in the time of distress.

40 And the Lord helpeth them, and delivereth them; he will deliver them from the wicked, and save them; because they have put their trust in him.

PSALMS CHAPTER 38

"A psalm of David, to bring to remembrance."

1 O Lord, correct me not in thy wrath, nor chastise me in thy fury.

2 For thy arrows have penetrated into me, and thy hand presseth down upon me.

3 There is no soundness in my flesh because of thy indignation: there is no peace in my bones because of my sin.

4 For my iniquities are passed over my head, as a heavy burden are they too heavy for me.

5 Foul, corrupt are my bruises because of my folly.

6 I am bent double; I am bowed down to the utmost; all the day long I go about full of grief.

7 For my loins are filled with a burning disease, and there is no soundness in my flesh.

8 I am made faint and crushed to the utmost; I cry aloud because of the groaning of my heart.

9 Lord, before thee is all my longing; and my sighing is from thee not hidden.

10 My heart is restless, my strength hath left me; and the light of my eyes— that also is no more with me.

11 My lovers and my friends stand aloof from my plague; and my kinsmen stand afar off.

12 They also that seek after my life lay snares; and they that wish for my mishap speak wicked falsehoods; and deceits do they devise all the day long.

13 But I, as a deaf man, hear not; and I am as a dumb man that cannot open his mouth.

14 Thus am I as a man that heareth not, and in whose mouth are no words of defence.

15 For in thee, O Lord, do I hope: thou wilt answer, O Lord my God.

16 For I said, Perhaps they might rejoice over me: when my foot slippeth, they might magnify themselves over me.

17 For I am prepared for [my] downfall, and my pain is continually before me.

18 For I will tell of my iniquity; I will be grieved because of my sin.

19 But my enemies are strong in life; and numerous are those that hate me wrongfully;

20 They also that repay [me] evil in lieu of good; they hate me bitterly because I pursue what is good.

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21 Forsake me not, O Lord: O my God, be not far from me.
22 Make haste to help me, O Lord, my salvation.

PSALMS CHAPTER 39

"To the chief musician, to Jeduthun, a psalm of David."

1 I said, I will guard my ways, that I sin not with my tongue: I will guard my mouth with a muzzle, while the wicked is before me.
2 I was dumb in deep silence, I was quite still, even from [speaking] good; but my pain was greatly excited;
3 My heart was hot within me, in my self-communing there burnt a fire: [then] spoke I with my tongue,
4 Let me know, O Lord, my end, and the measure of my days, what it is: I wish to know when I shall cease to be.
5 Behold, measured out with the span hast thou made my days; and my whole duration is nothing before thee: yea, as nothing but vanity doth every man stand here. Selah.
6 As nothing but a shadowy image doth man walk about, yea, for vanity only do all make a noise: he heapeth up his gains, and knoweth not who shall gather them.
7 And now, what shall I wait for, O Lord? my hope is in thee.
8 From all my transgressions deliver thou me: render me not the object of reproach of the worthless.
9 I was dumb, I opened not my mouth; because thou hadst done it.
10 Remove thou thy plague away from me: from the blows of thy hand am I consumed.
11 When thou with corrections chastisest man for iniquity, thou causest his excellence to melt away as [if eaten by] the moth: yea, nothing but vanity is every man. Selah.
12 Hear my prayer, O Lord, and give ear unto my cry; be not silent at my tears; for a stranger am I with thee, a sojourner, like all my fathers.
13 Leave off from me, that I may recover strength, before I go hence, and am no more.

PSALMS CHAPTER 40

"To the chief musician, a psalm of David."

1 I had waited patiently for the Lord, when he inclined himself unto me, and heard my cry.
2 And he brought me up out of the noiseful deep, out of the miry clay, and he set up my feet upon a rock, making firm my steps.
3 And he placed in my mouth a new song, a praise unto our God: many will see it, and fear; and they will trust in the Lord.
4 Happy is the man that maketh the Lord his trust, and turneth not unto the proud, nor such as stray aside unto lies.
5 Many things hast thou done, O Lord my God; thy wonderful deeds and thy thoughts toward us—there is none to be compared unto thee—will I tell and speak of, [though] they are too numerous to be counted.
6 Sacrifice and meat-offering thou desirest not—ears hast thou hollowed out unto me—burnt-offering and sin-offering thou demandest not.
7 Then said I, Lo, I come: in the roll of the book it is written down for me;
8 To fulfill thy will, O my God, do I desire; and thy law is within my heart.
9 I announce [thy] righteousness in the great assembly: lo, I will not refrain my lips, O Lord, thou well knowest it.
10 Thy righteousness have I never hidden within my heart; thy faithfulness and thy salvation have I spoken of openly: I have not concealed thy kindness and thy truth before the great assembly.
11 Do thou, O Lord, not withhold thy mercies from me: let thy kindness and thy truth continually watch over me.
12 For evils without number have compassed me about; my iniquities have overtaken me, so that I am not able to see: they are more numerous than the hairs of my head; and my courage hath forsaken me.
13 Be pleased, O Lord, to deliver me; O Lord, hasten to my help.
14 May those be made ashamed and put to the blush together that seek after my soul to take her away: let them be driven backward and be confounded, that wish for my mishap.
15 May they be astonished in consequence of their shame that say unto me, Aha, aha!
16 [But] may all those that seek thee be glad and rejoice in thee: may they say continually, The Lord be magnified,—those that love thy salvation.
17 But though I be poor and needy, the Lord will think of me: my help and my deliverer art thou: O my God, delay not.

PSALMS CHAPTER 41

"To the chief musician, a psalm of David."

1 Happy is he that careth for the poor: on the day of evil will the Lord deliver him.
2 The Lord will preserve him, and keep him alive; he shall be made happy on the earth: and thou wilt not deliver him unto the revengeful desire of his enemies.
3 The Lord will sustain him upon the bed of painful disease: thou changest all his couch in his sickness.
4 I said, Lord, be gracious unto me: heal my soul; for I have sinned against thee.
5 My enemies speak evil of me, When will he die, and his name perish?
6 And if he come to see [me], he speaketh falsely: his heart gathereth wickedness to itself; he goeth abroad [and] speaketh it.
7 Altogether whisper against me all that hate me: against me do they devise my injury.
8 "His godless deed [say they] is poured out over him: as he lieth there he will never more rise up again."
9 Yea, even the man that should have sought my welfare, in whom I trusted, who eateth my bread, hath lifted up his heel against me.
10 But thou, O Lord, be gracious unto me, and raise me up, that I may requite it unto them.

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11 By this do I know that thou art pleased with me, that my enemy doth not triumph over me.
12 But as for me, thou upholdest me in my integrity, and placest me before thy presence for ever.
13 Blessed be the Lord the God of Israel from everlasting, and to everlasting. Amen, and Amen. BEGIM

PSALMS - BOOK SECOND:

PSALMS CHAPTER 42

"To the chief musician, a Maskil, for the sons of Korach."

1 As a hart panteth after brooks of water, so panteth my soul after thee, O God.
2 My soul thirsteth for God, for the living God: when shall I go [again] and be seen in the presence of God?
3 My tears have been my food day and night; because men say unto me all the day, Where is thy God?
4 These things will I remember, and pour out my soul in me: how I was wont to pass along amidst the multitude, journeying with them as a pilgrim to the house of God, with the voice of joyful song and thanksgiving, among the festive throng.
5 Why art thou cast down, O my soul, and disquieted in me? Hope thou in God; for I shall yet thank him, because of the salvation of his countenance.
6 O my God, my soul is cast down within me: therefore will I remember thee from the land of the Jordan, and from the peaks of Chermon, from the low mount.
7 Deep calleth unto deep at the noise of thy waterfalls: all thy waves and thy billows have passed over me.
8 In the daytime the Lord will command his kindness, and in the night his song shall be with me, as a prayer unto the God of my life.
9 I will say unto God, my rock, why hast thou forgotten me? why must I walk grieved, under the oppression of the enemy?
10 It is as death in my bones, when my assailants reproach me; when they say unto me all the day, Where is thy God?
11 Why art thou cast down, O my soul? and why art thou disquieted within met? Hope thou in God; for I shall yet thank him, the salvation of my countenance, and my God.

PSALMS CHAPTER 43

1 Judge me, O God, and plead my cause against an ungodly nation: from the deceitful and unjust man do thou deliver me.
2 For thou art the God of my fortress: why hast thou abandoned me? why must I walk about grieved, under the oppression of the enemy?
3 Send thou thy light and thy truth, these shall guide me; they shall bring me unto thy holy mountain, and to thy dwellings:
4 That I may go unto the altar of God, unto God the joy of my gladness; and that I may thank thee upon the harp, O God, my God.
5 Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet thank him, the salvation of my countenance, and my God.

PSALMS CHAPTER 44

"To the chief musician, for the sons of Korach, a Maskil."

1 O God, with our ears have we heard, our fathers have told us, deeds which thou hadst done in their days, in times of old.
2 Thou, with thy hand, didst indeed drive out nations, and plant them; thou didst ill-treat people, and cause them to spread out.
3 For not by their sword did they obtain possession of the land, and their own arm brought them no victory; but thy right hand, and thy arm, and the light of thy countenance, because thou hadst given them thy favor.
4 Thou art my King, O God: ordain salvation for Jacob.
5 Through thee will we butt down our assailants: through thy name will we tread under foot our opponents.
6 For not in my bow will I trust, and my sword shall not help me.
7 But thou helpest us against our assailants, and those that hate us thou puttest to shame.
8 Of God we boast all the day, and to thy name will we give thanks for ever. Selah.
9 But [now] thou hast cast off, and put us to the blush, and goest not forth with our armies.
10 Thou causest us to turn back from before our assailant: and they who hate us take spoil for themselves.
11 Thou givest us up like sheep for food, and among the nations hast thou dispersed us.
12 Thou sellest thy people for no value, and acquirest no gain by their price.
13 Thou renderest us a reproach to our neighbors, a scorn and a derision to those that are round about us.
14 Thou renderest us a by-word among the nations, a shaking of the head among the people.
15 All the day is my disgrace before me, and the shame of my face covereth me;
16 Because of the voice of him that reproacheth and blasphemeth; by reason of the enemy and him that seeketh vengeance.
17 All this is come over us, yet have we not forgotten thee; nor have we dealt falsely by thy covenant;
18 Our heart is not moved backward, nor hath our step turned aside from thy path:
19 Even when thou didst crush us in the abode of monsters, and cover us with the shadow of death.
20 If we had forgotten the name of our God, or spread forth our hands to a strange God:
21 Would not God search out this? for he knoweth the secrets of the heart.
22 But for thy sake are we slain all the day; we are counted as flocks [destined] for slaughter.
23 Awake, wherefore wilt thou sleep, O Lord? arise, abandon us not for ever.

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24 Wherefore wilt thou hide thy face, wilt thou forget our misery, and our oppression?

25 For our soul is bowed down to the dust; our body cleaveth unto the earth.

26 Arise unto our help, and redeem us for the sake of thy kindness.

PSALMS CHAPTER 45

"To the chief musician upon Shoshannim, by the sons of Korach, a Maskil, a song of love."

1 My heart swelleth with a good speech; I say, "My works shall be for the king:" my tongue is the pen of a ready writer.

2 Thou art more fair than the children of men; grace is poured out over thy lips: therefore hath God blessed thee for ever.

3 Gird thy sword upon the thigh, O mighty one, [it is] thy glory and thy majesty;

4 Yea, it is thy majesty: be prosperous, ride along for the cause of truth and meekness and righteousness; and fearful things shall thy right hand teach thee.

5 Thy sharpened arrows—people will fall down beneath thee—[will enter] into the heart of the king's enemies.

6 Thy throne, given of God, endureth for ever and ever: the sceptre of equity is the sceptre of thy kingdom.

7 Thou lovest righteousness, and hatest wickedness: therefore hath God, thy God, anointed thee with the oil of gladness above thy associates.

8 Of myrrh, and aloes, and cassia are [fragrant] all thy garments: out of palaces of ivory have they made thee joyful with the sound of music.

9 Kings' daughters are among those dear to thee: the queen standeth on thy right hand in fine gold of Ophir.

10 Hearken, O daughter, and look, and incline thy ear, and forget thy own people, and thy father's house:

11 Then will the king long for thy beauty; for he is thy Lord; and bow thyself to him.

12 And the daughter of Tyre shall be there with a gift: the rich among the people shall entreat thy favor.

13 All gloriously attired awaiteth the king's daughter in the inner chamber: of wrought gold is her garment.

14 In embroidered clothes will she be brought unto the king: virgins that follow her, her companions, are brought unto thee.

15 They are led forth with rejoicings and gladness, they enter into the palace of the king.

16 Instead of thy fathers shall be thy children: thou wilt appoint them as princes in all the land.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALMS CHAPTER 46

"To the chief musician: by the sons of Korach, upon 'Alamoth, a song."

1 God is our protection and strength, a help in distresses, very readily found.

2 Therefore will we not fear, even when the earth is transformed, and when mountains are moved into the heart of the seas;

3 [When] the waters thereof roar and foam, when mountains quake before his majesty. Selah.

4 [There] is a river, its rivulets cause to rejoice the city of God, the sanctuary of the dwellings of the Most High.

5 God is in her midst; she shall not be moved: God will ever help her, at the dawning of [her] morning.

6 Nations rage, kingdoms are moved: he letteth his voice be heard, the earth melteth away.

7 The Lord of hosts is with us; a defense unto us is the God of Jacob. Selah.

8 Come, look at the deeds of the Lord, who hath made desolations on the earth.

9 He causeth wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in pieces; he burneth wagons in the fire.

10 Leave off, and know that I am God: I will be exalted among the nations, I will be exalted on the earth.

11 The Lord of hosts is with us; a defence unto us is the God of Jacob. Selah.

PSALMS CHAPTER 47

"To the chief musician, a psalm for the sons of Korach."

1 All ye people, clap your hands; shout unto God with the voice of triumph.

2 For the Lord is most high, fear-inspiring; he is a great king over all the earth.

3 He will subdue people under us, and nations under our feet.

4 He will choose for us our inheritance, the excellency of Jacob which he loveth. Selah.

5 God ascendeth amid a triumphal shout, the Lord, amid the sound of the cornet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is King of all the earth: sing ye praises with understanding.

8 God reigneth over the nations; God sitteth upon his holy throne.

9 The nobles of the people are gathered together, [to be with] the people of the God of Abraham; for unto God belong the shields of the earth: he is greatly exalted.

PSALMS CHAPTER 48

"A song and psalm by the sons of Korach."

1 Great is the Lord, and highly praised in the city of our God, [in] his holy mountain.

2 A beautiful district, the joy of the whole earth, is mount Zion, the farthest north, the city of the great King.

3 God is become known in her palaces as a defence.

4 For, lo, the kings were assembled, they are passed away together.

5 They indeed saw—[and] so they were astonished; they were terrified, they were confounded.

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6 Trembling seized on them there, pain, as on a woman in travail.

7 With the east wind thou breakest the ships of Tharshish.

8 As we have heard, so have we seen [it] in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have reflected on thy kindness, O God, in the midst of thy temple.

10 As thy name is, O God, so is thy praise over the ends of the earth: of righteousness is thy right hand full.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Compass Zion about, and walk round about her; number her towers.

13 Direct your mind to her outer wall, mark carefully her palaces: in order that ye may tell it to the latest generation.

14 For this One is God, our God for ever and ever: he will be our guide even unto death.

PSALMS CHAPTER 49

"To the chief musician, by the sons of Korach, a psalm."

1 Hear this, all ye people; give ear, all ye inhabitants of the perishable world:

2 Both the sons of the low and the sons of the high, rich and needy, altogether.

3 My mouth shall speak wisdom; and the meditation of my heart shall be of understanding.

4 I will incline my ear to a parable: I will open with the harp my riddle.

5 Wherefore should I fear in the days of evil, when the iniquity of my oppressors encompasseth me?—

6 Of those that trust in their wealth, and boast themselves of the multitude of their riches?

7 No one can in any wise redeem his brother, nor can he give to God redemption money for himself;

8 For the ransom of their soul is too costly, and it is omitted for ever.

9 And should he still live for ever? not see the pit?

10 For he must see that wise men die, that together the fool and the brutish person perish and leave to others their wealth.

11 Their inward thought is, that their houses are to be for ever, their dwelling- places, from generation to generation; they call them by their own names in [various] countries.

12 Nevertheless man in [his] splendor endureth not: he is like the beasts [that] perish.

13 This is their way, their folly: yet their posterity will take pleasure in their sayings. Selah.

14 Like flocks are they thrust into the nether world; death will feed them; but the upright shall have dominion over them in that morning, and their form wasteth away in the nether world, [taken away] from their own dwelling.

15 But God will redeem my soul from the power of the nether world; for he will take me away. Selah.

16 Be not thou afraid when a man becometh rich, when the glory of his house is increased;

17 For when he dieth he can take nothing away; his glory will not descend after him.

18 For though he bless his soul during his life, and men praise thee, when thou doest well to thyself:

19 She shall go to the generation of his fathers, unto eternity will these never see light.

20 Man, though in splendor, who understandeth not, is like the beasts that perish. °

PSALMS CHAPTER 50

"A psalm of Assaph."

1 The God of gods, the Lord, speaketh, and calleth the earth, from the rising of the sun unto his setting.

2 Out of Zion, the perfection of beauty, God shineth forth.

3 Our God is coming, and will not keep silence: a fire devoureth before him, and round him there rageth a mighty storm.

4 He will call to the heavens above, and to the earth, to judge his people.

5 "Gather together unto me my pious servants, who make a covenant with me by sacrifice."

6 And the heavens tell of his righteousness; for God is judge himself. Selah.

7 "Hear, O my people, and I will speak; O Israel, and I will testify against thee: God, thy God, am I.

8 Not because of thy sacrifices will I reprove thee; and thy burnt-offerings are continually before me.

9 I will not take a bullock out of thy house, nor he-goats out of thy folds.

10 For mine are all the beasts of the forest, the cattle upon a thousand mountains.

11 I know all the fowls of the mountains: whatever moveth on the fields is with me.

12 If I were hungry, I would not say it to thee; for mine is the world, and what filleth it.

13 Do I eat the flesh of fatted bulls, or drink the blood of he-goats?

14 Offer unto God thanksgiving; and pay unto the Most High thy vows;

15 And call on me on the day of distress: I will deliver thee,— and so wilt thou glorify me."

16 But unto the wicked God saith, "What hast thou to do to relate my statutes, and why bearest thou my covenant upon thy mouth?

17 And yet thou hatest instruction, and castest my words behind thee.

18 When thou seest a thief, then art thou pleased with him, and with adulterers hast thou thy portion.

19 Thou lettest loose thy mouth with evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; against thy own mother's son thou utterest slander.

21 These things hast thou done, and I kept silence: thou didst ween that I am like thyself; [but] I will reprove thee, and set it in order before thy eyes."

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22 Do but reflect on this, ye that forget God, lest I tear [you] in pieces, with none to deliver.

23 Whoso offereth thanksgiving glorifieth me: and to him that ordereth his course aright, will I show the salvation of God.

PSALMS CHAPTER 51

"To the chief musician, a psalm of David,

1 When Nathan the prophet came unto him, after he had gone in unto Bath-sheba'." (51:3) Be gracious unto me, O God, according to thy kindness: according to the greatness of thy mercies blot out my transgressions.

2 Wash me thoroughly from my iniquity, and cleanse me from my sin.

3 For of my transgressions I have full knowledge; and my sin is before me continually.

4 To thee, thee only, have I sinned, and what is evil in thy eyes have I done:— in order that thou mightest be righteous when thou speakest, be justified when thou judgest.

5 Behold, in iniquity was I brought forth; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: therefore do thou cause me to know wisdom in the recesses [of the heart].

7 Cleanse me from sin with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Cause me to hear gladness and joy; that the bones which thou hast crushed may rejoice.

9 Hide thy face from my sins, and all my iniquities do thou blot out.

10 Create unto me a clean heart, O God; and a firm spirit renew thou within me.

11 Cast me not away from thy presence; and thy holy spirit do not take from me.

12 Restore unto me the gladness of thy salvation; and with a liberal spirit do thou support me.—

13 I will teach transgressors thy ways, and sinners shall return unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation; [that] my tongue may sing aloud of thy righteousness.

15 O Lord, open thou my lips, and my mouth shall declare thy praise.

16 For thou desirest not sacrifice; else would I give it: in burnt-offering hast thou no delight.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, wilt thou not despise.

18 Do good in thy favor unto Zion; build thou the walls of Jerusalem.

19 Then wilt thou be pleased with the sacrifices of righteousness, with burnt- offering and entire offering: then shall bullocks be offered upon thy altar.

PSALMS CHAPTER 52

"To the chief musician, a Maskil of David, When Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Achimelech."

1 What vauntest thou thyself of wickedness, O mighty man? the kindness of God endureth all the time.

2 Thy tongue deviseth mischiefs, like a sharpened razor, thou worker of deceit.

3 Thou lovest evil more than good; falsehood more than speaking righteous- ness. Selah.

4 Thou lovest all words of destruction, the tongue of deceit.

5 [Therefore] God will also destroy thee for ever: he will take thee away, and pluck thee out of his tent, and root thee out of the land of life. Selah.—

6 And the righteous shall see it, and they will be afraid, and laugh concerning him:

7 "Lo, this is the man that made not God his fortress; but trusted in the abundance of his riches, relied proudly on his mischievous wickedness."

8 But I am like a green olive-tree in the house of God: I trust in the kindness of God for ever and ever.

9 I will thank thee for ever, because thou hast done it: and I will wait on thy name, for [it is] good, before thy pious ones.

PSALMS CHAPTER 53

"To the chief musician upon Machalath, a Maskil of David."

1 The worthless fool saith in his heart, There is no God. They are corrupt, and they are abominable [in their] injustice: there is none that doth good.

2 God looketh down from heaven upon the children of men, to see if there be one intelligent, one who seeketh for God.

3 Every one [of them] hath departed [from righteousness]; altogether are they become corrupt: there is none that doth good, no, not one.

4 Is there no knowledge in the workers of wickedness? who eat up my people as they eat bread: [while] they do not call on God.

5 There were they terrified with terror where there was no terror; for God had scattered the bones of those that encamped against thee: thou didst put them to shame, because God had rejected them.

6 Oh that some one might bring the salvation of Israel out of Zion! When God bringeth back the captivity of his people, [then] will Jacob be glad, [and] Israel will rejoice.

PSALMS CHAPTER 54

"To the chief musician on Neginoth, a Maskil of David, When the Ziphim came and said to Saul, Behold, David is hiding himself with us."

1 O God, by thy name save me, and by thy strength grant me justice.

2 O God, hear my prayer; give ear to the words of my mouth.

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3 For strangers [to goodness] are risen up against me, and powerful oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God is a helper unto me: the Lord is among those that uphold my soul.

5 He will cause the evil to return upon those that regard me with envy: in thy truth cut them off.

6 I will liberally sacrifice unto thee: I will give thanks unto thy name, O Lord; for it is good.

7 For out of all distress hath he delivered me: and my eye hath seen [its desire] on my enemies.

PSALMS CHAPTER 55

"To the chief musician on Neginoth, a Maskil of David."

1 Give ear, O God, to my prayer, and hide not thyself from my supplication.

2 Listen unto me, and answer me: I mourn in my grief, and moan;

3 Because of the voice of the enemy, because of the oppression of the wicked; for they cast wrong upon me, and in wrath they attack me.

4 My heart is sorely pained within me, and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and shuddering hath covered me.

6 And I said, Oh that some one would give me wings like a dove! I would fly away and dwell [quietly].

7 Lo, I would flee far away, I would spend my night in the wilderness. Selah.

8 I would prepare hastily a refuge for me from the sweeping wind [and] from storm.

9 Destroy, O Lord, divide their tongue; for I have seen violence and strife in the city;

10 Day and night do these encompass it upon her walls: and wrong and trouble are in her midst.

11 Mischief is in her midst: guile and deceit depart not from her streets.

12 For it is not an enemy that reproached me; then I could bear it: not he that hateth me hath magnified himself against me; then I would have hidden myself from him;

13 But it is thou, a man my equal, my guide, and my acquaintance;

14 So that we took sweet secret counsel together, and walked unto the house of God in tumultuous company.

15 Let him dispense death over them; let them go down alive into the nether world; for evil is in their dwelling, in the midst of them.

16 I, however, will call on God: and the Lord will save me.

17 At evening and morning and noon will I make my complaint and moan: and he heareth my voice.—

18 He delivereth my soul in peace from the battle against me; for in multitudes are they [contending] with me.

19 God will hear, and humble them—yea, he that sitteth enthroned from the oldest time Selah—those who dread no changes, and fear not God.

20 He stretcheth out his hands against those at peace with him: he violateth his covenant.

21 The creamy words of his mouth are smooth, yet there is war [in] his heart; his words are softer than oil, yet are they drawn swords.

22 Cast thy burden upon the Lord, and he will sustain thee: he will never suffer the righteous to be moved.

23 But thou, O God, thou wilt bring them down into the pit of destruction: let not the men of blood and deceit live out half their days; but I will indeed trust in thee.

PSALMS CHAPTER 56

"To the chief musician upon Jonath-elem-rechokim, by David, a Michtham, when the Philistines seized him in Gath."

1 Be gracious unto me, O God; for man longeth to swallow me up; all the time he oppresseth me fighting.

2 Those that regard me with envy long to swallow [me] up all the time; for many are they that fight against me, O thou Most High.

3 The day [when] I am afraid, I will still trust in thee.

4 In God will I praise his word, in God I have put my trust; I will not be afraid: what can flesh do unto me?

5 All the day they wrest my words: against me are all their thoughts for evil.

6 They come together in troops, they hide themselves, they are those that watch my heels, as though they hoped [to take] my soul.

7 Because of their wrong-doing let me escape from them: in anger cast down the people, O God.

8 My wanderings hast thou well numbered: put thou my tears into thy bottle; behold, they are numbered by thee.

9 Then shall my enemies retire backward on the day when I call [on thee]: this I know—that God is for me.

10 In God will I praise the word: in the Lord will I praise the word.

11 In God have I put my trust; I will not be afraid: what can man do unto me?

12 Upon me, O God, [rest] thy vows: I will pay thanksgiving offerings unto thee.

13 For thou hast delivered my soul from death—yea, behold, my feet from slipping, that I may walk before God in the light of the life.

PSALMS CHAPTER 57

"To the chief musician, Al-tashcheth, by David, a Michtham, when he fled from Saul, in the cave."

1 Be gracious unto me, O God, be gracious unto me; for in thee my soul seeketh protection, and under the shadow of thy wings will I seek protection, until the mischief be passed away.

2 I will call unto God, the Most High; unto God that accomplisheth [his kindness] on me.

3 He will send from heaven, and save me, though he that longeth to swallow me up utter reproach. Selah. God will send forth his kindness and his truth.

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4 My soul is in the midst of lions; I lie down [in the midst of] those that send out flames, [those] sons of men, whose teeth are spears and arrows, and whose tongue is a sharpened sword.

5 Be thou exalted above the heavens, O God: above all the earth let thy glory be.

6 A net have they prepared for my steps; my soul hath been bent down; they have dug before me a pit; they are fallen into the midst thereof. Selah.

7 Firm is my heart, O God, firm is my heart: I will sing and play.

8 Awake, my spirit; awake, psaltery and harp: I will wake up the morning- dawn.

9 I will thank thee among the people, O Lord: I will sing praises unto thee among the nations.

10 For great, even unto the heavens, is thy kindness, and even unto the skies [extendeth] thy truth.

11 Be thou exalted above the heavens, O God: above all the earth let thy glory be.

PSALMS CHAPTER 58

"To the chief musician Al-tashcheth, by David, a Michtham."

1 Do you indeed, who are dumb, speak righteously? do ye judge in uprightness, O ye sons of men?

2 Even in [your] heart ye work injustice: on the earth do ye weigh out the violence of your hands.

3 The wicked are estranged [from goodness] from the womb: those who speak lies go astray from their very birth.

4 They have poison like the poison of a serpent: [they are] like the deaf adder that stoppeth her ear;

5 Which will not hearken to the voice of conjurers, yea, that of the wisest of all charmers.

6 O God, break out their teeth in their mouth: the jaw-teeth of the young lions tear thou out, O Lord.

7 Let them melt away as water [which] runneth off: when each one bendeth [his bow to shoot] his arrows, let them be as if cut in pieces.

8 As a snail which melteth, let him pass away; like the untimely birth of a woman which hath not seen the sun.

9 Before your pots can feel the thorns, will he take them away with a whirlwind, both the green and the burning.

10 The righteous will rejoice when he seeth the vengeance: he will bathe his steps in the blood of the wicked.

11 So that a man shall say, Verily fruit will come for the righteous: verily there is a God that judgeth on the earth.

PSALMS CHAPTER 59

"To the chief musician, Al-tashcheth, by David, a Michtham, when Saul sent, and they watched the house to put him to death."

1 Deliver me from my enemies, O my God: defend me from them that rise up against me.

2 Deliver me from the workers of wickedness, and from men of blood do thou save me.

3 For, lo, they lie in wait for my soul, the mighty are gathered in troops against me: not for my transgression, nor for my sin, O Lord.

4 Without guilt [in me] they run and make themselves ready: awake, [come] toward me, and behold.

5 And thou, O Lord God of hosts, the God of Israel, awake to punish all the nations: be not gracious to any treacherous wicked one. Selah.

6 They will return at evening; they will howl like dogs, and go round about the city.

7 Behold, they sputter with their mouth: swords are in their lips; for who, [say they,] doth hear?

8 But thou, O Lord, wilt laugh at theme: thou wilt hold in derision all the nations.

9 Because of [the enemy's] strength will I wait upon thee; for God is my defence.

10 The God who showeth me kindness will go before me: God will let me see [my desire] upon those who regard me with envy.

11 Slay them not, that my people may not forget: drive them about by thy power; and bring them down, thou our shield, O Lord.

12 The sin of their mouth is the word of their lips: let them be caught through their pride, because of the cursing and lying which they relate.

13 Make an end in fury, make an end [of them], that they my be no more, and let them know that God ruleth in Jacob, as far as the ends of the earth. Selah.

14 And they will return in the evening; they will howl like dogs, and go round about the city.

15 They will indeed roam about after something to eat, if they be not satisfied, so that they can be at rest.

16 But I will truly sing of thy strength; yea, I will sing joyfully in the morning of thy kindness; for thou hast been a defence unto me and a refuge on the day when I was distressed.

17 Unto thee, O my strength, will I sing; for God is my defence, the God of my kindness.

PSALMS CHAPTER 60

"To the chief musician upon Shushan'eduth, a Michtham of David, to teach, When he fought with Aram-naharayim, and with Aram-zobah, and Joab returned, and smote of Edom in the Salt Valley twelve thousand [men]."

1 O God, thou hast cast us off, thou hast made a breach in us, thou hast been displeased: restore now unto us [thy favor].

2 Thou hast caused the earth to quake; thou hast split it: heal her breaches; for she is moved.

3 Thou hast caused thy people to see hard things: thou hast made us to drink the wine of confusion.

4 Thou hast given to those that fear thee a banner, to elevate themselves, because of the truth. Selah.

5 In order that thy beloved may be delivered: help with thy right hand, and answer me.

6 God hath spoken in his holiness: I will exult, I will divide Shechem, and the valley of Succoth will I measure out.

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7 Mine is Gil'ad, and mine is Menasseh; Ephraim also is the strong-hold of my head; of Judah are my chiefs;
8 Moab is my washpot; upon Edom will I cast my shoe: Philistia, triumph thou but over me.
9 Who will bring me into the fortified city? who will lead me as far as Edom?
10 Behold, it is thou, O God, who hast cast us off; and thou, O God, goest not forth with our armies.
11 Give us help against the assailant; for vain is the help of man.
12 Through God shall we do valiantly: and he it is that will tread down our assailants.

PSALMS CHAPTER 61
"To the chief musician upon Neginah, by David."
1 Hear, O God, my entreaty; listen to my prayer.
2 From the end of the earth will I call unto thee, when my heart is overwhelmed: lead me to the rock that is too high for me.
3 For thou hast been a shelter unto me, a strong tower against the enemy.
4 Let me sojourn in thy tent to all eternity; let me be sheltered under the covert of thy wings. Selah.
5 For thou, O God, hast truly listened to my vows: thou hast given back the heritage of those that fear thy name.
6 Oh, add days unto the king's days: may his years be as of many generations.
7 May he abide for ever before God: ordain that kindness and truth may guard him.
8 So will I sing praise unto thy name for ever, that I may pay my vows day by day.

PSALMS CHAPTER 62
"To the chief musician, upon Jeduthun, a psalm of David."
1 Only in God my soul trusted in silence: from him cometh my salvation.
2 Only he is my rock and my salvation; [he is] my defense: I shall not be greatly moved.
3 How long will ye devise mischief against a man? will ye all assault him murderously, as though he were a falling wall, a tottering fence?
4 Yea, from his height do they take counsel to cast [him] down; they delight in lies: with their mouth do they bless, but inwardly do they curse. Selah.
5 Yea, in God hope in silence, my soul; for from him is my expectation.
6 Only he is my rock and my salvation; [he is] my defence: I shall not be moved.
7 With God are my salvation and my glory: the rock of my strength [and] my protection are in God.
8 Trust in him at all times, O ye people; pour out before him your heart: God is a protection for us. Selah.
9 Verily nought are the sons of common men, a lie the sons of the great; they must rise in the balance; they are altogether [lighter] than nought.
10 Do not put your trust in defrauding, and be not rendered vain through robbery: if riches flourish, set not your heart [upon them].
11 Once hath God spoken; [yea,] twice [what] I have heard: that strength belongeth unto God.
12 And unto thee, O Lord, belongeth kindness; for thou wilt recompense every man according to his works.

PSALMS CHAPTER 63
"A psalm of David, when he was in the wilderness of Judah."
1 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry land, and it is faint without water.
2 As I have beheld thee in the sanctuary, seeing thy strength and thy glory;
3 Because thy kindness is better than life, my lips shall praise thee:
4 Thus will I bless thee while I live; in thy name will I lift up my hands.
5 As with fat and marrow will my soul be satisfied; and with tuneful lips shall my mouth praise thee.
6 When I remember thee upon my couch, I meditate on thee in the night- watches.
7 Because thou hast been a help unto me; and in the shadow of thy wings will I sing rejoicingly.
8 My soul cleaveth unto following thee: me thy right hand upholdeth.
9 But those that seek my soul, to destroy it, shall go down into the lowest deeps of the earth.
10 They shall be delivered up to the power of the sword: they shall become a prey for jackals.
11 But the king shall rejoice in God: every one that sweareth by him shall glorify himself; for the mouth of those that speak falsehood shall be stopped.

PSALMS CHAPTER 64
"To the chief musician, a psalm of David."
1 Hear my voice, O God, in my complaint: preserve my life from the dread of the enemy.
2 Hide me from the secret counsel of evil-doers, from the tumultuous assault of the workers of wickedness;
3 Who whet their tongue like a sword, who aim with their arrow, the bitter word:
4 To shoot in secret at the innocent; suddenly do they shoot at him, and fear not.
5 They encourage themselves in an evil plan; they tell secretly of laying snares: they say, Who will see them?
6 They search out iniquities; "We are ready with the carefully searched out device:" and the inward thought and heart of each is deeply [hidden].
7 But God shooteth at them suddenly [his] arrow;—[thence] are come their wounds.
8 And their own tongues will stumble over themselves: all that look on them will shake their head.

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9 All men shall fear, and shall declare the deeds of God, and understand his works.

10 The righteous shall rejoice in the Lord, and shall trust in him; and all the upright in heart shall glorify themselves.

PSALMS CHAPTER 65

"To the chief musician, a psalm [and] song of David."

1 For thee praise is waiting, O God, in Zion: and unto thee shall vows be paid.

2 O thou that hearest prayer, unto thee all flesh shall come.

3 The iniquitous things have become too mighty for me: our transgressions— these wilt thou wipe away.

4 Happy is he whom thou choosest, and causest to approach, that he may dwell in thy courts: let us be satisfied with the happiness of thy house, the holiness of thy temple.

5 With terrific deeds in righteousness wilt thou answer us, O God of our salvation, who art the confidence of all the ends of the earth, and of the sea, that are far away;

6 Who setteth firmly the mountains by his power, who is girded with might;

7 Who assuageth the roaring of the seas, the roaring of their waves, and the tumult of nations.

8 And they that dwell in the uttermost parts are afraid of thy wondrous signs: the outgoings of the morning and evening thou causest to rejoice.

9 Thou hast thought of the earth, and waterest her abundantly; thou greatly enrichest her; the brook of God is full of water: thou preparest their corn, when thou hast thus prepared her.

10 Watering her furrows abundantly, smoothing down her ridges, thou softenest her with showers; thou blessest her growth.

11 Thou hast crowned the year of thy goodness; and thy tracks drop fatness:

12 The pastures of the wilderness are dropping [with plenty]: and the hills are girt with gladness.

13 The meadows are clothed with flocks, and the valleys are enveloped with corn: men shout for joy, [yea,] they also sing.

PSALMS CHAPTER 66

"To the chief musician, a song or psalm."

1 Shout joyfully unto God, all ye lands:

2 Sing forth the glory of his name; make glorious his praise.

3 Say unto God, How fear-inspiring is every one of thy works! through the greatness of thy strength will thy enemies yield feigned obedience unto thee.

4 All the lands shall bow themselves down unto thee, and shall sing praises unto thee; they shall sing praises to thy name. Selah.

5 Come and see the deeds of God: fear-inspiring is his doing toward the children of men.

6 He changed the sea into dry land: through the river they went on foot: there did we rejoice in him.

7 He ruleth by his might for ever; his eyes look upon the nations: the rebellious—these shall not be exalted. Selah.

8 Bless, O ye people, our God, and cause the voice of his praise to be heard:

9 Who hath appointed our soul to life, and hath not suffered our foot to slip.

10 For thou hast proved us, O God: thou hast refined us, as silver is refined.

11 Thou hast brought us into the net; thou hast placed fetters upon our loins.

12 Thou hast caused men to ride on our head: we entered into fire and into water; but thou broughtest us out to [the enjoyment] of overflowing plenty. a

13 I will enter thy house with burnt-offerings: I will pay unto thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in distress.

15 Burnt-offerings of fatlings will I offer up unto thee, with the incense of rams; I will prepare steers with he-goats. Selah.

16 Come, hear, and I will relate, all ye that fear God, what he hath done for my soul.

17 Unto him I cried with my mouth, and a song of extolling was on my tongue.

18 If I had looked on wickedness with my heart, the Lord would not have heard;

19 But verily God hath heard; he hath listened to the voice of my prayer.

20 Blessed be God, who hath not removed my prayer [from him], nor his kindness from me.

PSALMS CHAPTER 67

"To the chief musician on Neginoth, a psalm or song."

1 May God be gracious unto us, and bless us; may he cause his face to shine upon us. Selah.

2 That upon earth men may know thy way, among all nations thy salvation.

3 The people will thank thee, O God; the people, all of them together, will thank thee.

4 Nations will rejoice and sing for joy: when thou judgest the people righteously, and guidest the nations upon earth. Selah.

5 The people will thank thee, O God; the people, all of them together, will thank thee.

6 The earth yieldeth her products: [yea,] God, our own God, bless us.

7 God will bless us: and all the ends of the earth shall fear him.

PSALMS CHAPTER 68

"To the chief musician, by David, a Psalm or song."

1 Oh that God would arise, that his enemies might be scattered, and those that hate him might flee before him.

2 As smoke is driven off, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But the righteous shall rejoice; they shall exult before God: yea, they shall be exceedingly joyful.

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4 Sing unto God, sing praises to his name; extol him who rideth upon the heavens: the Everlasting is his name, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God places those who are solitary in the midst of their families: he bringeth out those who are bound unto happiness; but the rebellious dwell in a dry land.

7 O God, when thou didst go forth before thy people, when thou didst tread along through the wilderness—Selah—

8 The earth quaked, also the heavens dropped at the presence of God, yea, this Sinai, at the presence of God, the God of Israel.

9 Rain of beneficence didst thou pour down, O God, whereby thou didst truly strengthen thy heritage, when it was weary.

10 Thy assembly dwelt therein: thou didst prepare it with thy goodness for the afflicted [people]. O God,

11 The Lord gave [happy] tidings; they are published by the female messengers, a numerous host.

12 The kings of the armies flee away—flee away: yet she that tarried at home divideth the spoil.

13 When ye lie still between the folds [of your cattle], [ye will be like] the wings of the dove covered with sliver, and her pinions shining with flaming gold.

14 When the Almighty scattered kings in the midst of her, then even in darkness shone light [as pure] as snow.

15 A mountain of God is the mount of Bashan; many peaks hath the mount of Bashan.

16 Why watch ye enviously, ye many-peaked mountains, yonder mountain which God hath chosen for his residence? yea, the Lord will also dwell [there] for ever.

17 The chariots of God are two myriads; thousands of angels [follow him]: the Lord is among them: so is Sinai holy [among mountains].

18 Thou didst ascend on high, lead away captives, receive gifts among men, yea, even the rebellious, to dwell among them. O Lord God.

19 Blessed be the Lord; day by day he loadeth us [with benefits]; our God is our salvation. Selah.

20 Our God is to us the God of salvation: and by the Eternal the Lord are the escapes from death.

21 But God will crush the head of his enemies, the hairy skull of him who walketh in his guiltiness.

22 The Lord hath said, From Bashan will I bring back, I will bring back from the depths of the sea:

23 In order that thou mayest wade with thy feet in blood, feeding the tongue of thy dogs from the enemies' blood.

24 Men see thy goings forth, O God! the goings forth of my God, my King, into the sanctuary.

25 First come singers, then follow players on instruments, in the midst of maidens playing on timbrels.

26 In assemblies bless ye God, [praise] the Lord, ye sprung from Israel's fountain.

27 There Benjamin the youngest leadeth them on, the princes of Judah in purple robes, the princes of Zebulun, the princes of Naphtali.

28 Thy God hath ordained the rule to thee: strengthen, O God, what thou hast wrought for us.

29 Because of thy temple over Jerusalem shall kings bring presents unto thee.

30 Rebuke the wild beasts hiding among the reeds, the troops of steers among the calves of nations, that hasten along with presents of silver. He scattereth nations that are eager for the fight.

31 Nobles will come out of Egypt: Ethiopia will stretch forth eagerly her hands unto God.

32 Kingdoms of the earth, sing unto God; sing praises unto the Lord: Selah;

33 To him who rideth over the highest heavens, of ancient days: hear! he sendeth forth his voice, the voice of might.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the skies.

35 Thou art tremendous, O God, from thy holy residences: O God of Israel, [thou art] he that givest strength and power unto [thy] people. Blessed be God.

PSALMS CHAPTER 69

"To the chief musician upon Shoshannim, by David."

1 Save me, O God; for the waters are come even to threaten my life.

2 I am sunk in the mire of the deep, where there is no standing; I am come into the depths of the waters, and the flood overfloweth me.

3 I am weary of my calling; my throat is hoarse; my eyes fail, while I hope for my God.

4 More than the hairs of my head are those that hate me without a cause; numerous are those that would destroy me, that are my enemies wrongfully: what I have not robbed shall I now restore.

5 O God, thou art well aware of my folly, and my guilty deeds are from thee not hidden.

6 Let not those that wait on thee, O Lord Eternal of hosts, be made ashamed through me: let not those that seek thee be confounded through me, O God of Israel. 7 (69:8) Because for thy sake have I borne reproach, hath confusion covered my face.

8 A stranger am I become unto my brothers, and an alien unto my mother's children.

9 Because the zeal for thy house hath devoured me; and the reproaches of those that reproached thee are fallen upon me.

10 When I wept at the fasting of my soul, it became a reproach to me.

11 And when I made sackcloth my garment, I became a proverb to them.

12 Those that sit in the gate talk against me; and [about me make] songs the drinkers of strong drink.

13 But as for me, I direct my prayer unto thee, O Lord, in a time of favor; O God, in the multitude of thy kindness: answer me in the truth of thy salvation.

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14 Deliver me out of the mire, that I may not sink: let me be delivered from those that hate me, and out of the depths of the waters.

15 Let not the flood of waters overflow me, and let not the deep swallow me up, and let not the pit close its mouth upon me.

16 Answer me, O Lord; for thy kindness is good: according to the multitude of thy mercies turn thou unto me.

17 And hide not thy face from thy servant; for I am in distress: make haste and answer me.

18 Draw nigh unto my soul, and redeem it: because of my enemies do thou ransom me.

19 Thou well knowest my reproach, and my shame, and my confusion: before thee are all my assailants.

20 Reproach hath broken my heart; and I am sick; and I waited for pity, but there was none; and for comforters, but I found none.

21 And they put into my food gall; and in my thirst they give me vinegar to drink.

22 May [then] their table become a snare before them: and to those that are at peace, a trap.

23 May their eyes become dark, that they cannot see; and make their loins continually to waver.

24 Pour out over them thy indignation, and let the heat of thy anger overtake them.

25 May their palace become desolate: in their tents let no one dwell.

26 For whom thou hast smitten they persecute; and of the pain of those whom thou but wounded do they converse.

27 Lay guilt upon their guilt; and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living; and with the righteous let them not be written down.

29 But I am poor and suffering: let thy salvation, O God, set me up on high.

30 I will praise the name of God with song, and will magnify him with thanksgiving.

31 And this will please the Lord better than an ox or bullock having horns and cloven hoofs.

32 The meek will see this, and be rejoiced: ye that seek God, and your heart shall revive.

33 For the Lord listeneth unto the needy, and his prisoners he despiseth not.

34 Let heaven and earth praise him, the seas, and every thing that moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may abide there, and have it in possession:

36 And the seed of his servants shall inherit it; and they that love his name shall dwell therein.

PSALMS CHAPTER 70

"To the chief musician, by David, to bring to remembrance."

1 O God, [arise] to deliver me; O Lord, make haste to help me.

2 Let those that seek after my life be made ashamed and put to the blush: let those that desire my unhappiness be turned backward and put to confusion.

3 Let them be turned backward in consequence of their shame, that say, Aha, aha.

4 Let all those that seek thee be glad and rejoice in thee: and let such as love thy salvation say continually, God is great.

5 But I am poor and needy, O God: come hastily unto me; my help and my deliverer art thou: O Lord, do not delay.

PSALMS CHAPTER 71

1 In thee, O Lord, do I put my trust; let me never be made ashamed.

2 In thy righteousness do thou deliver me and release me: incline thy ear unto me, and save me.

3 Be thou unto me a rocky habitation, whereunto I may continually resort, which thou hast ordained to save me; for my rock and my strong-hold art thou.

4 O my God, release me out of the hand of the wicked, out of the grasp of the unrighteous and violent man.

5 For thou art my hope, O Lord Eternal: thou art my trust from my youth.

6 By thee have I been supported from my birth: thou art he that took me out of my mother's womb: of thee is my praise continually.

7 As a wonderful token have I been unto many; but thou art my strong refuge.

8 My mouth shall be filled with thy praise, and with thy glory all the day.

9 Cast me not off in the time of old age: when my strength faileth, forsake me not.

10 For my enemies speak of me; and they that watch for my soul take counsel together,

11 Saying, "God hath forsaken him: pursue and seize him: for there is none to deliver."

12 O God, be not far from me: O my God, hasten to my help.

13 Let those be made ashamed, let them perish, that are adversaries to my soul: let those be covered with reproach and dishonor that seek my unhappiness.

14 But I will continually hope, and will add yet more to all thy praise.

15 My mouth shall relate thy righteousness, all the day thy salvation; for I know not their numbers.

16 I will come to praise the mighty deeds of the Lord Eternal: I will make mention of thy righteousness, yea, thine only.

17 O God, thou hast taught me from my youth: and hitherto I ever tell of thy wondrous deeds.

18 Therefore also even in old age, and when I am grayheaded, O God, forsake me not: until I have told of thy strength unto [this] generation, to every one that may come of thy might.

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19 And thy righteousness, O God, reacheth even to the height, thou, who hast done great things: O God, who is like thee!

20 Thou, who hast shown me great distresses and misfortunes, wilt again revive me; and from the depths of the earth wilt thou bring me up again.

21 Thou wilt increase my greatness, and wilt turn round and comfort me.

22 Also I, I will thank thee with the psaltery, [for] thy truth, O my God: I will sing unto thee with the harp, O thou Holy One of Israel.

23 My lips shall shout joyfully when I sing unto thee; and my soul [too], which thou hast redeemed.

24 Also my tongue shall speak all the day of thy righteousness; for ashamed, for put to the blush are those that seek my unhappiness.

PSALMS CHAPTER 72

"By Solomon."

1 O God, give unto the king thy decisions, and thy righteousness unto the king's son.

2 He shall decide for thy people with righteousness, and for thy afflicted with justice.

3 The mountains shall bear peace for the people, and the hills [the same], through righteousness.

4 He shall judge the afflicted of the people, he shall give help to the children of the needy; but he shall crush the oppressor.

5 They shall fear thee as long as the sun shineth, and in the presence of the moon, throughout all generations.

6 He shall come down like rain upon the mown grass, as showers which are dropping on the earth.

7 In his days shall the righteous flourish; and abundance of peace [shall be] till the moon shall be no more.

8 And he shall have dominion from sea to sea, and from the river unto the ends of the earth.

9 Before him shall bend down those that dwell in the wilderness; and his enemies shall lick the dust.

10 The kings of Tharshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, there shall bow down before him all kings: all nations shall serve him.

12 For he will deliver the needy when he crieth; the afflicted also, who hath no helper.

13 He will spare the poor and needy; and the souls of the needy will he assist.

14 From wrong and violence will he deliver their soul; and precious shall their blood be in his eyes.

15 And he shall live; and he will give him of the gold of Sheba: and he will pray in his behalf continually; all the time will he bless him.

16 There shall be an abundance of corn in the land; upon the top of the mountains its fruit shall shake like [the trees of] Lebanon; and [men] shall blossom out of the city like herbs of the earth.

17 His name will endure for ever; in the presence of the sun his name shall flourish: and men shall bless themselves with him: all nations shall call him happy.

18 Blessed be the Lord the God, the God of Israel, who alone doth wondrous things.

19 And blessed he his glorious name for ever; and with his glory may the whole earth be filled: Amen, and Amen.

20 Here are ended the prayers of David the son of Jesse.

PSALMS - BOOK THIRD:

PSALMS CHAPTER 73

"A Psalm of Assaph."

1 Truly God is good to Israel, to such as are pure of heart.

2 But as for me, it lacked but little that my feet had been moved: almost nothing was needed that my steps had slipped.

3 For I was envious at the arrogant, when I saw the prosperity of the wicked.

4 For there are no deadly fetters for them, but their strength is firm.

5 They share not in the trouble of mortals, and with men are they not afflicted.

6 Therefore is pride their neck-chain: violence envelopeth them as a garment.

7 Their eyes start out from fatness: they have exceeded their heart's imaginings.

8 They scorn, and speak wickedly of oppression: loftily do they speak.

9 They set their mouth in the heavens, and their tongue walketh busily on the earth.

10 Therefore do his people turn away hither: and waters of a full cup are drained by them.

11 And they say, How should God know? and is there knowledge in the Most High?

12 Behold, these are the wicked; and yet prospering continually they increase in wealth.

13 Verily in vain have I thus cleansed my heart, and have washed in innocency my hands:

14 While I was afflicted all the day, and my chastisement [came] every morning.

15 But if I were to say, I will speak thus: behold, I would be treacherous against the generation of thy children.

16 And when I should think to know this, it would be trouble in my eyes;

17 Until I enter into the sanctuary of God; and understand what their future will be.

18 Surely thou placest them on slippery spots: thou lettest them fall down into destruction.

19 How are they brought into desolation, as in a moment! they perish, they come to their end with terrific events.

20 As a dream after awaking, O Lord, reject thou in wrath their image.

21 For it fermented in my heart, and in my reins I felt sharp thrusts;

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22 But I was indeed foolish, and I knew it not: I was as a [thoughtless] beast with thee.
23 Nevertheless I am continually with thee: thou hast seized hold of me by my right hand.
24 With thy counsel wilt thou guide me, and afterward take me on to glory.
25 Whom have I in heaven? and beside thee I desire nothing upon earth.
26 Though my flesh and my heart should fall; yet the rock of my heart, and my portion will be God for ever.
27 For, lo, those that are far from thee shall perish: thou destroyest every one that strayeth away from thee.
28 But as regardeth me, to draw near to God is good for me: I have put in the Lord Eternal my trust, that I may relate all thy works.

PSALMS CHAPTER 74

"A Maskil of Assaph."

1 Why, O God, hast thou cast us off for ever? why will thy anger smoke against the flock of thy pasture?
2 Remember thy congregation, which thou didst acquire of old; which thou didst redeem as the tribe of thy inheritance: this mount Zion, whereon thou hast dwelt.
3 Lift up thy steps unto the perpetual heaps of ruins: the enemy hath ill-used every thing in the sanctuary.
4 Thy adversaries have roared in the midst of thy places of assembly: they have set up their signs for signs.
5 [The enemy] is known as one that lifteth up high axes against the thickets of a forest.
6 And now they hew in pieces the carved work thereof altogether with hatchets and hammers.
7 They have set on fire thy sanctuary; to the ground have they profaned the dwelling-place of thy name.
8 They have said in their heart, We will oppress them altogether: they have burnt up all the places of assembly of God in the land.
9 Our signs do we not see: there is no more any prophet: and there is no one among us that knoweth how long.
10 How long, O God, shall the adversary utter defiance? shall the enemy blaspheme thy name for ever?
11 Why withdrawest thou thy hand, and thy right hand? [draw it] out of thy bosom— exterminate [them];
12 Since [thou] God art my King from olden days, working salvation in the midst of the earth.
13 It was thou that didst divide by thy strength the sea: thou brokest in pieces the heads of the crocodiles on the waters.
14 Thou didst crush the heads of leviathan, and gavest them as food to the people inhabiting the wilderness.
15 Thou didst cleave fountain and stream: thou didst dry up ever-flowing rivers.
16 Thine is the day and thine is the night: it is thou who hast prepared the luminary and the sun.
17 It is thou who hast set up all the boundaries of the earth: summer and winter— thou thyself hast formed them.
18 Remember this, that the enemy hath defied the Lord, and that a worthless foolish people have blasphemed thy name.
19 Oh give not up unto the multitude of enemies the soul of thy turtle-dove: the congregation of thy afflicted do not thou forget for ever.
20 Look unto the covenant; for the dark places of the earth are full of habitations of violence.
21 Oh let not the oppressed return confounded: let the poor and needy praise thy name.
22 Arise, O God, plead thy own cause: remember thy defiance from the worthless fool all the day.
23 Forget not the voice of thy adversaries: the tumult of those that rise up against thee ascendeth continually.

PSALMS CHAPTER 75

"To the chief musician, Al-tashcheth, a psalm or song of Asaph."

1 We give thanks unto thee, O God, we give thanks, and nigh is thy name: men relate thy wondrous deeds.
2 "For I will take up a fixed time when I will judge uprightly.
3 The earth and all her inhabitants are melting away: I myself establish firmly her pillars." Selah.
4 I said unto the arrogant, Deal not arrogantly: and to the wicked, Lift not up the horn.
5 Lift not up on high your horn, speak not with a stiffly erect neck.
6 For neither from the rising [of the sun], nor from [his] setting, nor from the wilderness of mountains [cometh this];
7 But God is the judge: he lowereth one, and lifteth up another,
8 For there is a cup in the hand of the Lord, and the wine foameth, it is full of mixture: and he poureth out of the same; but its lees they drain, they drink—all the wicked of the earth.
9 But I will declare for ever, I will sing praises to the God of Jacob.
10 And all the horns of the wicked will I hew off; but the horns of the righteous shall be exalted.

PSALMS CHAPTER 76

"To the chief musician on Neginoth, a psalm or song of Assaph."

1 In Judah hath God been made known: in Israel is his name great.
2 And in Salem was his tabernacle made, and his dwelling-place in Zion.
3 There broke he the shining arrows of the bow, shield, and sword, and battle. Selah.
4 Thou art more brilliant, more excellent than the mountains [full] of prey.
5 Bereft of reason are the stouthearted, they slumber their sleep: and none of the men of might have found [the use of] their hands.

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6 From thy rebuke, O God of Jacob, lie in deep sleep both chariot and horse.
7 Thou—thou art to be feared: and who may stand in thy sight when once thy anger [is kindled]?
8 From heaven hast thou caused [thy] sentence to be heard: the earth feared, and became still,
9 When God rose to judgment, to save all the lowly of the earth. Selah.
10 For the fury of man shall praise thee: the remainder of the fury wilt thou gird about thee.
11 Make vows, and pay [them] unto the Lord your God, all ye that are round about him: let men bring presents unto him that exciteth fear.
12 He will cut down the spirit of the powerful: he is terrible to the kings of the earth.

PSALMS CHAPTER 77
"To the chief musician on Jeduthun, by Assaph a psalm."
1 [I lift up] my voice unto God, and I cry; [I lilt up] my voice unto God: do then give ear unto me.
2 On the day of my distress I sought the Lord; in the night my hand was stretched out, and did not cease: my soul refused to be comforted.
3 I think of God, and moan: I reflect, and my spirit is overwhelmed. Selah.
4 Thou holdest my eyes awake: I am troubled and I cannot speak.
5 I think over the days of old, the years of ancient times.
6 I call to remembrance my song in the night; with my own heart I reflect: and my spirit maketh diligent search.
7 Will the Lord cast me off for ever? and will he never more give his favor again?
8 Is his kindness spent for ever? is his promise come to an end for all generations?
9 Hath God forgotten to be gracious? or hath he shut up in anger his mercies? Selah.
10 And I said, This shall be my entreaty, [for] the years of the right hand of the Most High.
11 I will remember the deeds of the Lord; for I will remember out of ancient times thy wonders.
12 I will meditate also of all thy work, and on thy deeds will I reflect.
13 O God, in holiness is thy way: where is there a god so great as God?
14 Thou art the God that dost wonders: thou hast made known among the people thy strength.
15 Thou hast redeemed with [a mighty] arm thy people, the sons of Jacob and Joseph. Selah.
16 The waters saw thee, O God, the waters saw thee; they shook: also the depths trembled.
17 The clouds poured out water; the skies sent forth thunder: also thy arrows sped along.
18 The voice of thy thunder was in the whirlwind; lightnings gave light to the world; the earth trembled and quaked,
19 Through the sea led thy way, and thy path was through mighty waters, and thy footsteps could not be known.
20 Thou didst lead like a flock thy people by means of Moses and Aaron.

PSALMS CHAPTER 78
"A Maskil of Assaph."
1 Give ear, O my people, to my instruction: incline thy ear to the words of my mouth.
2 I will open with a parable my mouth: I will utter riddles out of ancient times;
3 Which we have heard and know, and which our fathers have related unto us.
4 We will not conceal them from their children, relating to the latest generation the praises of the Lord, and his strength, and his wonderful deeds which he hath done.
5 Yea, he established a testimony in Jacob, and instituted a law in Israel, which he commanded our fathers, that they should make them known to their children:
6 In order that the latest generation might know them, even the children that are to be born; that they may arise and relate them to their children;
7 That they may place in God their hope, and not forget the doings of God, but observe his commandments;
8 And that they may not be like their fathers, a stubborn and rebellious generation; a generation that had not directed their heart firmly, and whose spirit was not faithful to God.
9 The children of Ephraim, like well-armed archers, that turn round on the day of battle,
10 Kept not the covenant of God, and in his law they refused to walk;
11 And they forgot his deeds, as also his wonders, which he had permitted them to see.
12 In the presence of their fathers did he do wonders, in the land of Egypt, in the fields of Zo'an.
13 He divided the sea, and caused them to pass through; and he made the waters stand upright as a wall.
14 And he led them with the cloud by day, and all the night with a light of fire.
15 He split rocks in the wilderness, and gave them drink as out of the mighty deep.
16 And he brought forth running streams out of the rock, and caused water to run down like rivers.
17 But they repeated to sin yet more against him, rebelling against the Most High in the desert.
18 And they tempted God in their heart, by asking food for their desire.
19 Yea, they spoke against God: they said, Will God be able to set in order a table in the wilderness?
20 Behold, he smote the rock, so that waters gushed out, and streams overflowed: shall he also be able to give bread? or can he provide flesh for his people?
21 Therefore, when the Lord heard this, he became wroth: and a fire was kindled against Jacob, and anger also ascended against Israel,

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22 Because they had not believed in God, and had not trusted in his salvation.
23 Then he ordained the skies from above, and the doors of heaven he opened;
24 And he let rain down upon them manna to eat, and the corn of heaven gave he unto them.
25 Angels' bread did man eat: he sent them provision to satisfaction.
26 He caused an east wind to pass along the heavens; and he led forth by his strength the south wind.
27 And he let rain upon them flesh [as plentiful] as the dust, and winged birds like the sand of the sea;
28 And he let them fall in the midst of their camp, round about their habitations.
29 And they ate, and were greatly satisfied, and what they longed for he brought unto them.
30 They were not estranged from their longing, yet was their food in their mouth:
31 When the wrath of God ascended against them, and he slew some of the fattest of them, and the young men of Israel did he strike down.
32 With all this they sinned again, and believed not in his wonders.
33 Therefore he caused their days to come to an end in nought, and their years in dread.
34 When he slew them, then did they seek him, and they returned and inquired earnestly after God.
35 And they remembered that God was their rock, and the most high God their redeemer.
36 Nevertheless they prayed insincerely to him with their mouth, and with their tongue they lied unto him.
37 For their heart was not firm with him, and they were not faithful in his covenant.
38 But he, being merciful, forgave the iniquity, and destroyed [them] not: yea, many a time turned he his anger away, and did not awaken all his fury.
39 And he remembered that they are but flesh, a spirit that passeth away, and returneth not again.
40 How oft did they rebel against him in the wilderness, grieve him in the desert!
41 Yea, they once more tempted God, and set limits to the Holy One of Israel.
42 They remembered not his hand, the day when he ransomed them from the adversary;
43 When he displayed in Egypt his signs, and his wonderful tokens in the fields of Zo'an.
44 And he changed their rivers into blood; and their running streams, that they could not drink [of them].
45 He sent out among them various wild beasts, which devoured them; and frogs, which destroyed them.
46 And he gave unto the cricket their products, and their labor unto the locust.
47 He slew with hail their vines, and their sycamore-trees with ice-bolts.
48 And he surrendered to the hail their cattle, and their herds to the lightning's flashes.
49 He let loose against them the fierceness of his anger, wrath and indignation, and distress, a host of angels of misfortune.
50 He leveled a path for his anger; he withheld not from death their soul, and their life he surrendered to the pestilence;
51 And he smote all the first-born in Egypt; the first of their strength in the tents of Ham;
52 But he caused his own people to depart like flocks, and guided them like a drove in the wilderness.
53 And he led them in safety, so that they felt no dread; but the sea covered over their enemies.
54 And he brought them to his holy territory, even to this mount, which his right hand had acquired.
55 And he drove out from before them nations, and divided them by the measuring- line as an inheritance, and he caused to dwell in their tents the tribes of Israel.
56 Yet they tempted and rebelled against the most high God, and his testimonies they kept not;
57 But swerved aside, and dealt unfaithfully like their fathers; they turned about like a deceitful bow.
58 And they provoked him to anger with their high-places, and with their graven images they moved him to jealousy.
59 God heard this, and he became wroth, and felt greatly disgusted with Israel;
60 And he cast off the dwelling at Shiloh, the tabernacle where he had dwelt among men;
61 And he gave up his strength unto captivity, and his glory into the adversary's hand.
62 And he surrendered his people unto the sword; and with his inheritance was he wroth.
63 His young men the fire devoured; and his virgins were not demanded in marriage.
64 His priests fell by the sword; and his widows did not weep.
65 Then awoke the Lord as one that sleepeth, like a mighty man that shouteth by reason of wine.
66 And he smote his enemies backward: a perpetual disgrace on them.
67 Yet was he disgusted with the tent of Joseph, and of the tribe of Ephraim he made not choice;
68 But he chose the tribe of Judah, the mount Zion which he loved.
69 And he built like high [mountains] his sanctuary, like the earth which he hath founded for ever.
70 And he made choice of David his servant, and took him from the sheep-folds:
71 From following the ewes with young he brought him, to feed Jacob his people, and Israel his inheritance.
72 And he fed them according to the integrity of his heart; and by the skilfulness of his hands did he lead them.

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PSALMS CHAPTER 79

"A psalm of Assaph."

1 O God! nations have entered into thy heritage; they have profaned thy holy temple; they have rendered Jerusalem heaps of ruins.

2 They have given the dead bodies of thy servants as food unto the fowls of the heaven, the flesh of thy pious ones unto the beasts of the earth.

3 They have shed their blood like water all round about Jerusalem: and there is no one to bury them.

4 We are become a reproach to our neighbors, a scorn and derision to those that are round about us.

5 How long, Lord? wilt thou be indignant for ever? shall thy jealousy burn like fire?

6 Pour out thy fury over the nations that acknowledge thee not, and over the kingdoms that have not called on thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 Oh remember not against us the iniquities of our fathers: make haste, let thy mercies come to our aid; for we are very miserable.

9 Help us, O God of our salvation, because of the glory of thy name; and deliver us, and atone for our sins, for the sake of thy name.

10 Wherefore shall the nations say, Where is their God? let there be made known among the nations before our eyes, the vengeance for the blood of thy servants which hath been shed.

11 Let the sighing of the prisoner come before thee: according to the greatness of thy almighty power preserve thou those that are doomed to death;

12 And recompense unto our neighbors sevenfold into their bosom their defiance wherewith they have defied thee, O Lord.

13 But we thy people and the flock of thy pasture will give thanks unto thee for ever: from generation to generation will we relate thy praise.

PSALMS CHAPTER 80

"To the chief musician upon Shoshannim; an 'Eduth by Assaph; a psalm."

1 O Shepherd of Israel, give ear, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

2 Before Ephraim and Benjamin and Menasseh awaken thy might, and come to our help.

3 O God, cause us to return, and let thy countenance shine, that we may be saved.

4 O Lord of hosts, how long shall thy anger smoke against the prayer of thy people?

5 Thou feedest them with the bread of tears, and givest them tears to drink in great measure.

6 Thou renderest us a contest unto our neighbors: and our enemies hold derision among themselves.

7 O God of hosts, cause us to return, and let thy countenance shine, that we may be saved.

8 A vine didst thou remove out of Egypt: thou drovest out nations, and plantedst it.

9 Thou didst clear out a place before it, and it struck its root deeply, and it filled the land.

10 Mountains were covered with its shadow, and with its boughs the cedars of God.

11 It sent out its tendrils as far as the sea, and unto the river its suckers.

12 Wherefore hast thou now broken down its fences, so that all who pass by the way pluck the fruit from it?

13 The boar out of the forest doth gnaw at it, and what moveth on the field feedeth on it.

14 O God of hosts, return; I pray thee, look down from heaven, and behold, and think of this vine;

15 And of the sprout which thy right hand hath planted, and of the branch that thou hast made strong for thyself.

16 It is burnt with fire, it is hewn down; because of the rebuke of thy countenance do they perish.

17 Let thy hand be over the man of thy right hand, over the son of man whom thou hast made strong for thyself.

18 Then will we not swerve from thee: revive us again, and we will call on thy name.

19 O Lord God of hosts, cause us to return: let thy countenance shine, that we may be saved.

PSALMS CHAPTER 81

"To the chief musician upon Gittith; by Assaph."

1 Sing aloud unto God our strength: shout joyfully unto the God of Jacob.

2 Lift up psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow on the new moon the cornet, at the time appointed, on the day of our feast.

4 For this is a statute for Israel, an ordinance by the God of Jacob.

5 As a testimony in Joseph did he ordain it, when he went out over the land of Egypt. The language of one I had not known did I hear.

6 I removed from the burden his shoulder: his hands left behind the burden- basket.

7 In distress thou didst call, and I delivered thee; I answered thee in the secret of the thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will give warning unto thee; O Israel, if thou wouldst but hearken unto me!

9 There shall not be among thee a foreign God; nor shalt thou bow thyself down to any strange God.

10 I am the Lord thy God, who have brought thee up out of the land of Egypt: open wide thy mouth, and I will fill it.

11 But my people did not hearken to my voice; and Israel was not willing [to follow] me.

12 So I let them go in the stubbornness of their own hearts: and they walked in their own counsels.

13 Oh that my people would hearken unto me, that Israel would walk in my ways!

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14 In a little while would I subdue their enemies, and against their adversaries would I turn my hand.

15 The haters of the Lord should offer flattery unto him; but their time should endure for ever.

16 And he would feed him with the best of wheat: and out of the rock would I satisfy thee with honey.

PSALMS CHAPTER 82

"A psalm of Assaph."

1 God standeth in the congregation of God, in the midst of judges doth he judge.

2 How long will ye judge unjustly, and treat with favor the face of the wicked? Selah.

3 Judge uprightly the poor and fatherless: do justice to the afflicted and indigent.

4 Release the poor and needy: deliver them out of the power of the wicked.

5 They know not, nor will they understand; in darkness do they walk on: all the foundations of the earth are moved.

6 I have indeed said, Ye are gods; and children of the most High are all of you.

7 But verily like men shall ye die, and like one of the princes shall ye fall.

8 Arise, O God, judge the earth; for thou wilt possess all the nations.

PSALMS CHAPTER 83

"A song or psalm of Assaph."

1 O God, take no rest for thyself: be not silent and keep not still, O God!

2 For, lo, thy enemies make a tumult, and they that hate thee have lifted up their head.

3 Against thy people they take crafty secret device, and they consult against those whom thou protectest.

4 They have said, Come, and let us cut them off from being a nation; and the name of Israel shall be remembered no more.

5 For they have consulted cordially together; against thee they make a covenant:

6 The tents of Edom, and the Ishmaelites: Moab, and the Hagarenes;

7 Gebal, and 'Ammon, and 'Amalek; the Philistines with the inhabitants of Tyre;

8 Also Asshur is joined with them; they have become an arm unto the children of Lot. Selah.

9 Do unto them as [unto] Midian; as to Sissera, as to Jabin, at the brook Kishon:

10 Who were annihilated at 'En-dor; they became as dung for the ground.

11 Render them, their nobles, like 'Oreb, and like Zeeb; yea, like Zebach and like Zalmunna' all their princes;

12 Who said, Let us conquer for ourselves the dwellings of God,

13 O my God, render them like the thistle-down, like stubble before the wind.

14 As the fire burneth up a forest, and as the flame setteth the mountains on fire:

15 So pursue them with thy storm, and with thy whirlwind do thou terrify them.

16 Fill their faces with shame, that they may seek thy name, O Lord!

17 Let them be made ashamed and terrified for ever and aye; yea, let them be put to the blush and perish:

18 That they may know that thou, whose name is the Eternal, art by thyself alone, the Most High over all the earth.

PSALMS CHAPTER 84

"To the chief musician upon Gittith, by the sons of Korach, a psalm."

1 How lovely are thy dwelling-places, O Lord of hosts!

2 My soul desired, yea, it also longed for the courts of the Lord: my heart and my flesh shout with joy unto the living God.

3 Even as the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young:—[have I found] thy altars, O Lord of hosts, my King, and my God.

4 Happy are they who dwell in thy house: they will be continually praising thee. Selah.

5 Happy is the man whose strong confidence is in thee, [all] whose heart reflecteth on the paths [of righteousness].

6 Passing through the valley of weeping, they will change it into a spring: also the early rain covereth it with blessings.

7 They go from strength to strength, each of them appeareth before God in Zion.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 [Thou,] our shield, behold, O God, and look upon the face of thy anointed.

10 For better is a day in thy courts than a thousand [elsewhere]: I would rather choose to wait at the threshold of the house of my God, than to dwell in the tents of wickedness.

11 For a sun and shield is the Lord God; grace and glory will the Lord give; he will not withhold any good from those that walk with integrity.

12 O Lord of hosts, happy is the man that trusteth in thee.

PSALMS CHAPTER 85

"To the chief musician, by the sons of Korach, a psalm."

1 Thou hast been favorable, O Lord, unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people: thou hast covered over all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast relinquished the fierceness of thy anger.

4 Return to us, O God of our salvation, and cause thy ill-will toward us to cease.

5 Wilt thou be wroth with us for ever? wilt thou extend thy anger from generation to generation?

6 Wilt thou not [now] revive us again, that thy people may rejoice in thee?

7 Show us thy kindness, O Lord, and grant us thy salvation.

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8 I will hear what God the Lord will speak; for he will speak peace unto his people, and to his pious ones: only let them not turn again to folly.

9 Surely, nigh is his salvation unto those that fear him: that glory may dwell in our land.

10 Kindness and truth are met together: righteousness and peace kiss each other.

11 Truth will grow up out of the earth, and righteousness will look down from heaven.

12 Yea, the Lord will also give the good, and our land will yield its products.

13 Righteousness will walk firmly before him, and will make [level] the way by its steps.

PSALMS CHAPTER 86

"A prayer of David."

1 Incline, O Lord, thy ear, answer me; for poor and needy am I.

2 Preserve my soul; for I am pious: help thy servant, O thou my God, that trusteth in thee.

3 Be gracious unto me, O Lord; for unto thee I call all the time.

4 Cause to rejoice the soul of thy servant; for unto thee, O Lord, do I lift my soul.

5 For thou, O Lord, art good and forgiving, and abundant in kindness unto all that call on thee.

6 Give ear, O Lord, unto my prayer, and attend to the voice of my supplications.

7 On the day of my distress will I call on thee; for thou wilt answer me.

8 There is none like unto thee among the Gods, O Lord; and there is nothing like thy works.

9 All the nations whom thou hast made shall come and bow themselves down before thee, O Lord; and they shall ascribe honor unto thy name.

10 For great art thou, and doing wondrous things: thou art God by thyself alone.

11 Teach me, O Lord, thy way; I will walk firmly in thy truth: unite my heart to fear thy name.

12 I will thank thee, O Lord my God, with all my heart, and I will honor thy name for evermore.

13 For thy kindness is great toward me: and thou hast delivered my soul from the grave of the lower world.

14 O God, the presumptuous are risen up against me, and the assembly of the powerful wicked have sought after my life, and have not set thee before them.

15 But thou, O Lord, art God, full of mercy, and gracious, longsuffering, and abundant in kindness and truth.

16 Oh turn unto me, and be gracious unto me: give thy strength unto thy servant, and save the son of thy handmaid.

17 Display on me a sign for good, that those who hate me may see it, and be ashamed; because thou, Lord, hast helped me, and comforted me.

PSALMS CHAPTER 87

"By the sons of Korach; a psalm or song."

1 It is founded by him on holy mountains.

2 The Lord loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon as those that know me; behold, here is Philistia, and Tyre, with Ethiopia: "This man was born there."

5 But of Zion will it be said, "This and that man were born in her:" and the Most High himself doth establish her.

6 The Lord will number when he writeth down nations. "This man was born there." Selah.

7 And the singers as well as the players on instruments shall be there: all my springs [of joy] are in thee.

PSALMS CHAPTER 88

"A song or psalm of the sons of Korach, to the chief musician upon Machalath-le'annoth, a Maskil of Heman the Ezrachite."

1 O Lord the God of my salvation, by day do I cry, [and] at night I am before thee.

2 Let my prayer come unto thy presence; incline thy ear unto my entreaty.

3 For my soul is sated with troubles; and my life draweth nigh unto the nether world.

4 I am counted with those that descend into the pit; I am become as a man without vigor:

5 Free among the dead, like the slain that dwell in the grave, whom thou rememberest no more; and those that are cut off by thy hand.

6 Thou hast laid me in the pit of the lower world, in darkness, in the depths.

7 Upon me lieth heavily thy fury, and with all thy billows hast thou afflicted me. Selah.

8 Thou hast removed my acquaintances far from me; thou hast rendered me an abomination unto them: I am imprisoned, and I cannot go forth.

9 My eye languisheth by reason of affliction: I call on thee, O Lord, every day, I stretch out unto thee my hands.

10 Wilt thou display wonders to the dead? shall the departed arise [and] thank thee? Selah.

11 Shall thy kindness be related in the grave? thy faithfulness in the place of corruption?

12 Shall thy wonders be acknowledged in the darkness? and thy righteousness in the land of forgetfulness?

13 Yet I cry indeed aloud unto thee, O Lord; and in the morning shall my prayer come before thee.

14 Why, O Lord, wilt thou cast off my soul? [why] wilt thou hide thy face from me?

15 I am afflicted and perishing from my youth up: I bear thy terrors, I am distracted.

16 Over me have the fires of thy wrath passed; thy terrors have destroyed me;

17 They encompass me like water all the time; they have closed in round about me together.

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18 Thou hast removed far from me lover and friend, my acquaintances [are in] darkness.

PSALMS CHAPTER 89

"A Maskil of Ethan the Ezrachite."

1 The kindnesses of the Lord will I for ever sing: from generation to generation will I make known thy faithfulness with my mouth.

2 For I have said, To eternity will kindness be built up: the heavens—yea, in these wilt thou establish thy faithfulness.

3 "I have made a covenant with my elect, I have sworn unto David my servant,

4 Unto eternity will I establish thy seed, and I will build up thy throne, from generation to generation." Selah.

5 And the heavens praise thy wonder, O Lord: also thy faithfulness in the assembly of holy ones.

6 For who in the sky can be compared unto the Lord? who can be likened unto the Lord among the sons of the mighty?

7 God is greatly terrific in the secret council of the holy ones and fear-inspiring over all that are about him.

8 O Lord God of hosts, who is powerful, like thee, Eternal! and thy faithfulness is round about thee.

9 Thou rulest over the pride of the sea: when its waves are lifted up, thou assuagest them.

10 Thou didst crush Rahab as one that is slain: with thy strong arm didst thou scatter thy enemies.

11 Thine are the heavens, also thine is the earth: as for the world and what filleth it, thou hast founded them.

12 The north and the south—these hast thou created: Tabor and Chermon shall rejoice in thy name.

13 Thine is the powerful arm, with might: strong is thy hand, and exalted is thy right hand.

14 Righteousness and justice are the prop of thy throne: kindness and truth precede thy presence.

15 Happy is the people that know the cornet's sound: O Lord, in the light of thy countenance will they ever walk firmly.

16 In thy name will they be glad all the day, and in thy righteousness will they be exalted.

17 For thou art the glory of their strength; and through thy favor will our horn be exalted.

18 For of the Lord is our shield; and of the Holy One of Israel is our king.

19 Then spokest thou in a vision to thy pious [servant], and saidst, "I have bestowed help to one that is mighty; I have exalted a youth out of the people;

20 I have found David my servant; with my holy oil have I anointed him;

21 With whom my hand shall be firmly established; also my arm shall strengthen him;

22 The enemy shall not exact from him like a lender: and the son of injustice shall not afflict him:

23 And I will beat down before his face his assailants, and those that hate him will I plague.

24 But my faithfulness and my kindness shall be with him: and through my name shall his horn be exalted.

25 And I will place on the sea his hand, and on the rivers his right hand.

26 He will call unto me, Thou art my father, my God, and the rock of my salvation.

27 Also I will appoint my first-born, the highest among the kings of the earth.

28 For evermore will I keep for him my kindness, and my covenant shall stand faithfully with him.

29 And I appoint for ever his seed, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my ordinances;

31 If they profane my statutes, and keep not my commandments:

32 Then will I visit with the rod their transgressions, and with plagues their iniquity.

33 Nevertheless my kindness will I not make utterly void from him, and I will not act falsely against my faithfulness.

34 I will not profane my covenant, and what is gone out of my lips will I not alter.

35 One thing have I sworn by my holiness, that I will not lie unto David.

36 His seed shall endure for ever, and his throne shall be like the sun before me.

37 Like the moon shall it be firmly established for ever, and as this faithful witness in the sky." Selah.

38 And yet thou hast east off and despised, thou hast become wroth with thy anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned, down to the ground, his crown.

40 Thou hast broken down all his fences: thou hast brought his strong-holds to terror.

41 All that pass by the way plunder him: he is become a reproach to his neighbors.

42 Thou hast raised up the right hand of his assailants: thou hast caused all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not let him stand erect in the battle.

44 Thou hast made his brilliancy cease; and his throne hast thou thrown down to the ground.

45 Thou hast shortened the days of his youth: thou hast enshrouded him with shame. Selah.

46 How long, Lord, wilt thou hide thyself, continually? how long shall thy fury burn like fire?

47 Remember [what] I am, what my duration is [here], for what nothingness thou hast created all sons of men!

48 What man is there that can live, and shall not see death? that can deliver his soul from the power of the nether word? Selah.

49 Where are thy former kindnesses, O Lord, which thou hast sworn unto David by thy truth?

50 Remember, Lord, the disgrace of thy servants; that I bear in my bosom the [burden] of all the many nations;

51 That thy enemies have defied, O Lord; that they have defied the footsteps of thy anointed.

52 Blessed be the Lord for evermore. Amen, and Amen.

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PSALMS - BOOK FOURTH:

PSALMS CHAPTER 90

"A prayer of Moses the man of God."

1 Lord, a place of refuge hast thou been unto us in all generations.

2 Before yet the mountains were brought forth, or thou hadst ever produced the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to contrition, and sayest, Return ye children of men.

4 For a thousand years are in thy eyes but as the yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning [they grow] like the grass which changeth.

6 In the morning it blossometh, and is changed: in the evening it is mowed off, and withereth.

7 For [thus] are we consumed by thy anger, and by thy fury are we terrified.

8 Thou hast set our iniquities before thee, our concealed sins before the light of thy countenance.

9 For all our days are passed away in thy wrath: we consume our years like a word that is spoken.

10 The days of our years in this life are seventy years; and if by uncommon vigor they be eighty, yet is their greatness trouble and mishap; for it soon hasteneth off, and we fly away.

11 Who knoweth the strength of thy anger, and thy wrath which is like the fear of thee?

12 Let us then know how to number our days, that we may obtain a heart endowed with wisdom.

13 Return, O Lord, how long yet? and bethink thee concerning thy servants.

14 O satisfy us in the morning with thy kindness, that we may be glad and rejoice throughout all our days.

15 Cause us to rejoice as many days as those wherein thou hast afflicted us, the years wherein we have seen unhappiness.

16 Let thy act be visible on thy servants, and thy majesty over their children.

17 And may the beauty of the Lord our God be upon us; and the work of our hands do thou firmly establish upon us: yea, the work of our hands—firmly establish thou it.

PSALMS CHAPTER 91

1 He who sitteth under the secret protection of the Most High, shall rest under the shadow of the Almighty.

2 I will say of the Lord, who is my refuge and my stronghold, my God, in whom I ever trust,

3 That he will surely deliver thee from the snare of the fowler, and from the pestilence of destruction.

4 With his pinions will he cover thee, and under his wings shalt thou find shelter: shield and buckler is his truth.

5 Thou shalt not be afraid of the terror of the night; nor of the arrow that flieth by day;

6 Nor of the pestilence that stalketh in darkness; nor of the deadly disease that wasteth at noonday.

7 There shall fall at thy side a thousand, and ten thousand at thy right hand; unto thee [however] shall it not come nigh.

8 Only with thy eyes shalt thou behold it, and see the recompense of the wicked.

9 Because thou hast [said], The Lord is my protection, the Most High hast thou made thy refuge:

10 No evil shall befall thee, nor shall any plague come nigh unto thy tent.

11 For his angels will he give charge concerning thee, to guard thee on all thy ways.

12 Upon [their] hands shall they bear thee, that thou mayest not dash against a stone thy foot.

13 Upon the fierce lion and asp shalt thou tread: thou shalt trample under foot the young lion and serpent.

14 Because he hath fixed his desire upon me, therefore will I release him: I will set him on high, because he knoweth my name.

15 He will call on me, and I will answer him: with him will I be in distress; I will deliver him, and grant him honor.

16 With length of days will I satisfy him, and I will let him see my salvation.

PSALMS CHAPTER 92

"A psalm or song for the sabbath day."

1 It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High:

2 To tell in the morning of thy kindness, and of thy faithfulness in the nights.

3 Upon a ten-stringed instrument, and upon the psaltery; and with the sweet sound of the harp.

4 For thou hast caused me to rejoice, O Lord, through thy doing: because of the works of thy hands will I triumph.

5 How great are thy works, O Lord! exceedingly profound are thy thoughts.

6 A brutish man knoweth it not, and a fool cannot understand this.

7 When the wicked spring up like herbs, and when all the workers of wickedness do flourish; it is that they may be destroyed evermore.

8 But thou art exalted to eternity, O Lord!

9 For, lo, thy enemies, O Lord, for, lo, thy enemies shall perish: all the workers of wickedness shall be scattered.

10 But thou exaltest my horn like that of a reem: I am anointed with fresh oil.

11 And my eye looketh on [the punishment of] those that regard me with envy: of the evildoers that rise up against me my ears shall bear it.

12 The righteous shall spring up like the palm-tree: like a cedar in Lebanon shall he grow high.

13 Planted in the house of the Lord, in the courts of our God shall they spring up.

14 They shall still flourish in high old age; they shall be vigorous and covered with foliage;

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15 To declare that the Lord is upright: he is my rock, and there is no faultiness in him.

PSALMS CHAPTER 93

1 The Lord reigneth, he is clothed with excellency; the Lord is clothed, he hath girded himself with strength: [therefore] also the world is firmly established, that it cannot be moved.

2 Firmly established is thy throne from the beginning: from everlasting art thou [God].

3 The rivers have lifted up, O Lord, the rivers have lifted up their voice; the rivers lift up their waves.

4 [But] more than the noise of great waters, than the mighty billows of the sea, is the Lord excellent on high.

5 Thy testimonies are exceedingly steadfast: in thy house abideth holiness, O Lord! to the utmost length of days.

PSALMS CHAPTER 94

1 O God, of vengeance, Lord! O God of vengeance, shine forth.

2 Lift up thyself, O judge of the Earth! bring a recompense upon the proud.

3 How long shall the wicked, O Lord—how long shall the wicked exult?

4 They sputter, they speak hard things: all the workers of wickedness boast themselves.

5 Thy people, O Lord! they crush, and thy heritage they afflict.

6 The widow and the stranger they slay, and the fatherless they murder.

7 And they say, The Lord will not see, and the God of Jacob will not take notice of it.

8 Understand, ye brutish among the people: and ye fools, when will ye become intelligent!

9 He that hath planted the ear, shall he not hear? or he that hath formed the eye, shall he not see?

10 He that admonisheth nations, shall he not correct? is it not he that teacheth man knowledge!

11 The Lord knoweth the thoughts of man, that they are nought.

12 Happy is the man whom thou admonisheth, O Lord, and teachest him out of thy law:

13 That thou mayest grant him repose from the days of evil, until the pot be dug for the wicked.

14 For the Lord will not cast off his people, and his inheritance will he not forsake.

15 For unto righteousness will justice return; and it shall be followed by all the upright in heart.

16 Who will rise up for me against evil-doers? or who will stand forward for me against the workers of wickedness?

17 Unless the Lord had been a help unto me, but a little would have been wanting that my soul had dwelt in the silence of death.

18 When I said, My foot hath slipped: thy kindness, O Lord, sustained me.

19 In the multitude of my [painful] thoughts within me, thy consolations delight my soul.

20 Can there be associated with thee the throne of destructive wickedness, which frameth mischief as a law?

21 They band themselves together against the soul of the righteous, and innocent blood do they condemn.

22 But the Lord is become my defence, and my God, the rock of my refuge.

23 And he will bring back upon them their own injustice, and in their own wickedness will he destroy them: [yea], he will destroy them—the Lord our God.

PSALMS CHAPTER 95

1 O come, let us sing unto the Lord: let us shout joyfully to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and shout joyfully unto him with psalms.

3 For a great God is the Lord, and a great King above all Gods;

4 In whose hand are the deep places of the earth; and whose are the heights of mountains;

5 Whose is the sea, and who hath made it; and whose hands have formed the dry land.

6 Oh come, let us prostrate ourselves and bow down: let us kneel before the Lord our Maker.

7 For he is our God; and we are the people of his pasture, and the flock of his hand: yea, this day, if ye will hearken to his voice,

8 Harden not your heart, as at Meribah, as on the day of the temptation in the wilderness:

9 When your fathers tempted me, proved me, although they had seen my doing.

10 Forty years long did I feel loathing on that generation, and I said, It is a people of an erring heart; and they truly acknowledged not my ways:

11 So that I swore in my wrath, that they should not enter into my rest.

PSALMS CHAPTER 96

1 Oh sing unto the Lord a new song: sing unto the Lord, all the lands.

2 Sing unto the Lord, bless his name: announce from day to day his salvation.

3 Relate among the nations his honor, among all the people his wonders.

4 For the Lord is great, and greatly praised: he is to be feared above all gods.

5 For all the gods of the nations are idols; but the Lord hath made the heavens.

6 Glory and majesty are before him: strength and beauty are in his sanctuary.

7 Ascribe unto the Lord, O ye families of the people, ascribe unto the Lord honor and strength.

8 Ascribe unto the Lord the honor [due unto] his name: bear hither a present, and come unto his courts.

9 Bow down unto the Lord in the beauty of holiness: tremble before him, all ye lands.

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10 Say among the nations, "The Lord reigneth;" [therefore] also the world is ever firmly established that it shall hot be moved: he will judge the people in equity.

11 Let the heavens rejoice, and let the earth be glad: let the sea roar, with all that filleth it.

12 Let the field exult, and all that is therein: then shall all the trees of the forest sing for joy,

13 Before the Lord; for he cometh, for he cometh to judge the earth: he will judge the world with righteousness, and people in his truth.

PSALMS CHAPTER 97

1 The Lord reigneth: let the earth be glad; let the multitude of isles rejoice.

2 Clouds and thick darkness are round about him: righteousness and justice are the support of his throne.

3 A fire goeth before him, and burneth up round about his adversaries.

4 His lightnings give light to the world: the earth seeth it, and trembleth.

5 The mountains melt away like wax at the presence of the Lord, at the presence of the Lord of all the earth.

6 The heavens tell of his righteousness, and all the people his glory.

7 Made ashamed shall be all that serve graven images, that boast themselves of idols: unto him bow down all the gods.

8 Zion heareth it, and rejoiceth; and glad are the daughters of Judah, because of thy decrees, O Lord.

9 For thou, O Lord, art the most high above all the earth: thou art greatly exalted above all gods.

10 Ye that love the Lord, hate ye the evil: he preserveth the souls of his pious ones; out of the hand of the wicked he ever delivereth them.

11 Light is sown for the righteous, and joy for the upright in heart.

12 Rejoice, ye righteous, in the Lord, and give thanks to his holy memorial.

PSALMS CHAPTER 98

"A psalm."

1 Oh sing unto the Lord a new song; for he hath done wonderful things: his right hand and his holy arm have gotten him the victory.

2 The Lord hath made known his salvation: before the eyes of the nations hath he revealed his righteousness.

3 He hath remembered his kindness and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Shout joyfully unto the Lord, all the lands: break forth, and rejoice, and sing praises.

5 Sing praises unto the Lord with the harp,—with the harp, and the voice of psalmody.

6 With trumpets and the sound of cornet shout joyfully before the King, the Lord.

7 Let the sea roar, with all that filleth it; the world, with those that dwell therein.

8 Let the rivers clap their hands; let the mountains be joyful together,

9 Before the Lord; for he cometh to judge the earth: he will judge the world with righteousness, and people with equity.

PSALMS CHAPTER 99

1 The Lord reigneth; people tremble: he sitteth enthroned over the cherubim; the earth is moved.

2 The Lord is great in Zion; and he is exalted above all the people.

3 They will give thanks to thy name, great, and terrible, [and] holy it is.

4 And to the power of the king who loveth justice and righteousness hast thou truly executed in Jacob.

5 Exalt ye the Lord our God, and bow yourselves down before his footstool: he is holy.—

6 Moses and Aaron were among his priests, and Samuel among those that call on his name; they called on the Lord, and he answered them.

7 In the pillar of cloud he used to speak unto them: they kept his testimonies, and the statutes which he had given unto them.

8 O Lord, our God, thou didst answer them: thou wast a forgiving God unto them, yet also an avenger for their wrong doings.

9 Exalt the Lord our God, and bow yourselves down before his holy mount; for holy is the Lord our God.

PSALMS CHAPTER 100

"A psalm of thanksgiving."

1 Shout joyfully unto the Lord, all ye lands.

2 Serve the Lord with joy; come before his presence with triumphal song.

3 Know, that the Lord is God indeed: it is he that hath made us, and his are we—his people and the flock of his pasture.

4 Enter his gates with thanksgiving, his courts with praise: give thanks unto him, bless his name.

5 For the Lord is good; to eternity endureth his kindness; and unto the latest generation his truth.

PSALMS CHAPTER 101

"By David, a psalm."

1 Of kindness and justice will I sing: unto thee, O Lord, will I sing praises.

2 I will carefully regard the way of the perfect: oh when will thou come unto me? I will walk in the integrity of my heart in the midst of my house.

3 I will not set before my eyes a godless thing; to commit a departure [from righteousness] do I hate; it shall not cleave to me.

4 A perverse heart shall depart from me: evil will I not know.

5 Whoso slandereth in secret his neighbor, him will I destroy: whoso hath proud eyes and a haughty heart, him will I not suffer.

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6 My eyes shall be upon the faithful of the land, that they may abide with me: he that walketh in the way of the perfect, he it is that shall serve me.

7 He that practiseth deceit shall not dwell within my house: he that speaketh falsehoods shall not succeed before my eyes.

8 Every morning will I destroy all the wicked of the land, cutting off from the city of the Lord all the wrong-doers.

PSALMS CHAPTER 102

"A prayer of the afflicted, when he is overwhelmed, and poureth out before the Lord his complaint."

1 O Lord, hear my prayer, and let my cry come unto thee.

2 Hide not thy face from me on the day when I am distressed; incline unto me thy ear; on the day when I call, answer me speedily.

3 For my days vanish in smoke, and my bones are burning like a hearth.

4 Struck [by heat] like the herb and dried up is my heart; for I forget to eat my bread.

5 Because of the voice of my groaning my bones cleave to my flesh.

6 I am like the pelican of the wilderness: I am become like the owl amid ruins.

7 I watch, and I am become like a [night-]bird sitting alone upon the housetop.

8 All the day my enemies reproach me: they that mock me swear by me.

9 For ashes do I eat like bread, and my drink I mingle with weeping;

10 Because of thy indignation and thy wrath; for thou hadst lifted me up, and hast cast me down.

11 My days are like a shadow that declineth; and like the herb I wither.

12 But thou, O Lord, wilt sit enthroned for ever; and thy memorial is unto all generations.

13 Thou wilt indeed arise; thou wilt have mercy upon Zion; for it is time to favor her, for the appointed time is coming.

14 For thy servants hold dear her stones, and her very dust they cherish.

15 Then shall nations fear the name of the Lord, and all the kings of the earth thy glory:

16 When the Lord shalt have built up Zion, he appeareth in his glory;

17 [When] he hath regarded the prayer of the forsaken, and doth not despise their prayer.

18 This shall be written down for the latest generation; and the people which shall be created shall praise the Lord.

19 For he hath looked down from the height of his sanctuary; the Lord hath cast from heaven his view to the earth:

20 To hear the sighing of the prisoner; to loosen those that are doomed to death:

21 That men may proclaim in Zion the name of the Lord, and his praise in Jerusalem;

22 When people are gathered together, and kingdoms, to serve the Lord.—

23 He hath weakened on the way my strength; he hath shortened my days.

24 I will say, O my God! take me not away in the midst of my days: throughout all generations are thy years.

25 In olden times didst thou lay the foundations of the earth; and the heavens are the work of thy hands.

26 These will indeed perish, but thou wilt ever exist: yea, all of them will wear out like a garment; as a vesture wilt thou change them, and they will be changed;

27 But thou art ever the same, and thy years will have no end.

28 The children of thy servants will dwell [securely], and their seed will be firmly established before thee.

PSALMS CHAPTER 103

"Of David."

1 Bless, O my soul, the Lord, and all that is within me, his holy name.

2 Bless, O my soul, the Lord, and forget not all his benefits:

3 Who forgiveth all thy iniquities; who healeth all thy diseases;

4 Who redeemeth from the pit thy life; who crowneth thee with kindness and mercies;

5 Who satisfieth with happiness thy spirit, so that thy youth is renewed like the eagle's [plumage].

6 The Lord executeth righteousness, and justice for all that are oppressed.

7 He made known his ways unto Moses, unto the children of Israel his acts.

8 Merciful and gracious is the Lord, long-suffering and abundant in kindness.

9 Not for all eternity will he contend; nor will he for ever retain his anger.

10 Not in accordance with our sins hath he dealt with us; nor according to our iniquities hath he requited us.

11 For as high as heaven is above the earth, so mighty is his kindness toward those that fear him.

12 As far as the east is from the west, so far hath he removed from us our transgressions.

13 As a father hath mercy on his children, so hath the Lord mercy on those that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, like the grass are his days: as the blossom of the field, so doth he bloom.

16 When a wind but passeth over it, it is gone, and its place will recognize it no more.

17 But the kindness of the Lord is from everlasting to everlasting over those that fear him, and his righteousness unto children's children,

18 To such as keep his covenant, and to those who remember his precepts to execute them.

19 The Lord hath established in the heavens his throne; and his kingdom ruleth over all.

20 Bless the Lord, ye his angels, mighty in strength, that execute his word, hearkening unto the voice of his word.

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21 Bless ye the Lord, all his hosts, ye his ministers, that execute his will.

22 Bless the Lord, all his works, in all the places of his dominion; bless, O my soul, the Lord.

PSALMS CHAPTER 104

1 Bless, O my soul, the Lord. O Lord my God, thou art very great; with glory and majesty art thou clothed.

2 [Thou art he] who wrappeth himself in light as with a garment; who stretcheth out the heavens like a curtain;

3 Who frameth of the waters the beams of his upper-chambers; who maketh the clouds his chariot; who walketh along upon the wings of the wind:

4 Who maketh the winds his messengers; the flaming fire his ministers;

5 Who hath founded the earth upon her bases, that she should not be moved to all eternity.

6 Thou hadst covered the deep as with a garment: above the mountains stood the waters.

7 At thy rebuke they fled, at the voice of thy thunder they hastened away.

8 They ascended mountains; they went down valleys, unto the place which thou hadst founded for them.

9 Bounds hast thou set which they cannot pass over, that they return not again to cover the earth.

10 [Thou art he] who sendeth springs into the valleys, between mountains they run along.

11 They give drink to all the beasts of the field: the wild asses quench [thereon] their thirst.

12 By them have the fowls of the heaven ever their habitation, from between the branches they send forth their voice.

13 Who watereth the mountains from his upper-chambers: from the fruit of thy works is the earth satisfied.

14 [Thou art he] who causeth grass to grow for the cattle, and herbs by the service
of man, that he may bring forth bread out of the earth;

15 And wine that maketh joyful the heart of man, [and] oil to brighten his face, and bread which strengtheneth the heart of man.

16 Full of sap are the trees of the Lord, the cedars of Lebanon which he hath planted;

17 Where the birds make their nests: the stork—fir-trees are her house.

18 The high mountains are for the wild goats: the rocks are a shelter for the conies.

19 He hath made the moon for seasons: the sun knoweth his going down.

20 Thou causest darkness, and it becometh night, wherein creep forth all the beasts of the forest.

21 The young lions roar after their prey, and ask from God their food.

22 The sun ariseth, they withdraw [to their lairs], and lie down in their dens.

23 Man goeth [then] forth unto his work, and to his labor until the evening.

24 How manifold are thy works, O Lord! in wisdom hast thou made them all: the earth is full of thy riches.

25 Here is this great and wide-extended sea; therein are moving things without number, living creatures both small and great.

26 There the ships make their way: [there also] is the leviathan, whom thou hast made to sport therein.

27 All of these wait upon thee, to give them their food in its due season.

28 What thou givest them they gather: thou openest thy hand, they are satisfied with good.

29 Thou hidest thy face, they suddenly vanish: thou takest away their spirit, they perish, and to their dust they return.

30 Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.

31 The glory of the Lord will endure for ever; the Lord will rejoice in his works:

32 He who looketh down on the earth, and she trembleth; who toucheth the mountains, and they smoke.

33 I will sing unto the Lord while I live: I will sing praises to my God while I exist.

34 May my speech be agreeable to him: I will indeed rejoice in the Lord.

35 May the sinners cease from off the earth, and the wicked be no more. Bless, O my soul, the Lord. Hallelujah.

PSALMS CHAPTER 105

1 O give thanks unto the Lord; call on his name: make known among the people his deeds.

2 Sing unto, him, sing praises unto him: speak of all his wonderful works.

3 Glorify yourselves in his holy name: let the heart of those rejoice that seek the Lord.

4 Inquire after the Lord and his strength: seek his presence evermore.

5 Remember his wonderful works which he hath done; his tokens, and the decrees of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob, his elect.

7 He is the Lord our God: over all the earth are his decrees.

8 He remembereth his covenant for ever, the word which he hath commanded, to the thousandth generation.

9 Which he covenanted with Abraham; and his oath unto Isaac;

10 And which he established unto Jacob as a statute, unto Israel as an everlasting covenant:

11 Saying, “Unto thee will I give the land of Canaan, as the portion of your inheritance.”

12 When they were but a few men in number; yea, very few, and strangers in it;

13 And when they wandered from one nation to another, from one kingdom to another people:

14 He suffered no man to oppress them; yea, he reproved kings for their sake;

15 [Saying,] “Touch not my anointed, and do my prophets no harm,”—

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16 And he called for a famine over the land; every staff of bread he broke.
17 He sent a man before them; for a servant was Joseph sold;
18 They forced into fetters his feet; in iron was his body put:
19 Until the time that his word came to pass, [when] the saying of the Lord had purified him.
20 The king sent and unfettered him; the ruler of people, and let him go free.
21 He appointed him lord of his house, and ruler of all his possession:
22 That he might bind his princes at his pleasure; and teach his ancients wisdom.
23 Then came Israel into Egypt, and Jacob sojourned in the land of Ham.
24 And he increased his people greatly, and made them stronger than their adversaries.
25 He turned their heart to hate his people, to deal subtilely with his servants.
26 He sent Moses his servant, Aaron also whom he had made choice of.
27 They displayed among them his effective signs, and wonders in the land of Ham.
28 He sent darkness, and made it dark; and they rebelled not against his word.
29 He changed their waters into blood, and slew their fish.
30 Their land brought forth frogs in abundance, in the very chambers of their kings.
31 He spoke, and there came various wild beasts, lice also within all their boundary.
32 He gave them as their rain hail, and flames of fire in their land.
33 And he smote their vines and their fig-trees, and broke the trees within their boundary.
34 He spoke, and the locusts came, and crickets, and that without number;
35 And they ate up all the herbs in their land, and ate up the fruit of their ground.
36 And he smote all the first-born in their land, the first of all their strength.
37 And he brought them forth with silver and gold: and there was not one that stumbled among his tribes.
38 Egypt rejoiced when they departed; for the dread of them was fallen upon them.
39 He spread out a cloud for a covering, and fire to give light in the night.
40 The people asked, and he brought quails, and with heavenly bread he satisfied them.
41 He opened the rock, and the waters gushed out: they ran in the dry places like a river.
42 For he remembered his holy word given to Abraham his servant.
43 And he brought forth his people with gladness, with joyful song his elect.
44 And he gave them the lands of nations; and the labor of people they obtained as an inheritance:
45 So that they might observe his statutes, and keep his laws. Hallelujah.

PSALMS CHAPTER 106

1 Hallelujah. Oh give thanks unto the Lord; for he is good: for to eternity endureth his kindness.
2 Who can utter the mighty acts of the Lord? who can publish all his praise?
3 Happy are those that observe justice, that execute righteousness at all times.
4 Remember me, O Lord, when thou favorest thy people: oh visit me with thy salvation;
5 That I may look on the happiness of thy elect, that I may rejoice in the joy of thy nation, that I may glorify myself with thy inheritance.
6 We have sinned together with our fathers, we have committed iniquity, we have done wickedly.
7 Our fathers did not reflect on thy wonders in Egypt: they remembered not the multitude of thy kindnesses; but rebelled at the sea, even at the Red Sea.
8 Nevertheless he saved them for the sake of his name, to make known his might.
9 He rebuked the Red Sea also, and it was dried up; and he led them through the depths, as through the wilderness.
10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.
11 And the waters covered their adversaries: not one of them was left.
12 Then believed they in his words, they sang his praise.
13 Speedily they forgot his works, they waited not for his counsel;
14 And they felt a lustful longing in the wilderness, and tempted God in the desert.
15 And he gave them what they had asked; but sent dryness into their soul.
16 Moreover they envied Moses in the camp, and Aaron the holy one of the Lord.
17 The earth opened and swallowed up Dathan, and covered over the company of Abiram.
18 And a fire was kindled in their company: the flame burnt up the wicked.
19 They made a calf in Horeb, and bowed themselves down to a molten image.
20 And they exchanged their glory for the similitude of an ox that eateth herbs.
21 They forgot God their saviour, who had done great things in Egypt,
22 Wonders in the land of Ham, terrible things by the Red Sea.
23 He therefore spoke of destroying them: had not Moses his elect stood in the breach before him, to turn away his fury, that he might not destroy.
24 And they despised the pleasant land, they believed not in his word;
25 But they murmured in their tents, they hearkened not unto the voice of the Lord.

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26 He therefore lifted up his hand against them, to cause them to fall in the wilderness;
27 And to let their seed fall among the nations, and to scatter them in the lands.
28 And they joined themselves unto Ba'al-pe'or, and ate the sacrifices of the dead.
29 And they provoked him to anger with their deeds: and there broke in among them the plague.
30 Then stood up Phinehas, and executed judgment: and the plague was stayed.
31 And it was accounted unto him for righteousness, unto all generations for evermore.
32 They angered him also at the waters of Meribah, and evil happened to Moses for their sake;
33 Because they had embittered his spirit, and so he spoke thoughtlessly with his lips.
34 They did not exterminate the nations, that the Lord had indicated to them;
35 But they mingled themselves among the nations, and learned their doings.
36 And they served their idols, and these became unto them a snare.
37 Yea, they sacrificed their sons and their daughters unto the evil spirits;
38 And they shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood- guiltiness.
39 Thus were they made unclean through their own doings, and went astray with their own deeds.
40 therefore was the wrath of the Lord kindled against his people, and be felt disgust for his own inheritance.
41 And he gave them up into the hand of the nations: and there ruled over them those that hated them.
42 And their enemies also oppressed them: and they were subdued under their hand.
43 Many times did he deliver them; but they rebelled with their counsel, and they were brought low through their iniquity.
44 Nevertheless he looked on when they were in distress, when he heard their entreaty.
45 And he remembered unto them his covenant, and he bethought himself according to the abundance of his kindnesses;
46 And be caused them to find mercy before all those that had carried them away captive.
47 Save us, O Lord our God, and gather us from among the nations, to give thanks unto thy holy name, to triumph in thy praise.
48 Blessed be the Lord the God of Israel from everlasting even to everlasting: and let all the people say, Amen, Hallelujah.

PSALMS - BOOK FIFTH:

PSALMS CHAPTER 107
1 Oh give thanks unto the Lord; for he is good; for unto eternity endureth his kindness.
2 Thus let the Lord's redeemed say, even those whom he hath redeemed from the hand of the adversary;
3 And whom he hath gathered out of the [various] lands, from the east, and from the west, from the north, and from the sea.
4 They wandered about in the wilderness, in the desert path; they could not find an inhabited city:
5 Hungry and thirsty, their soul within them fainted.
6 Then they cried unto the Lord when they were in distress, [and] out of their afflictions he delivered them.
7 And he led them forth on the right way, that they might go to an inhabited city.
8 They [therefore] shall give thanks unto the Lord for his kindness, and [proclaim] his wonders to the children of men!
9 For he satisfied the longing soul, and the hungry soul he filled with good.—
10 Such as sit in darkness and in the shadow of death, bound in misery and [fetters of] iron;—
11 Because they have rebelled against the words of God, and have contemned the counsel of the Most High;
12 And he humbled with trouble their heart; they stumbled, and there was none to help;
13 But when they cry unto the Lord when they are in distress, he saveth them out of their afflictions;
14 He bringeth them out of darkness and the shadow of death, and teareth their bands asunder.
15 They [therefore] shall give thanks unto the Lord for his kindness, and [proclaim] his wonders to the children of men!
16 For he hath broken the doors of copper, and the bolts of iron hath he hewn asunder.—
17 Fools, because of their transgression, and because of their iniquities, are afflicted.
18 All manner of food their soul abhorreth; and they draw near unto the gates of death;
19 But when they cry unto the Lord when they are in distress, he saveth them out of their afflictions.
20 He sendeth his word and healeth them, and delivereth them from their graves.
21 They [therefore] shall give thanks unto the Lord for his kindness, and [proclaim] his wonders to the children of men!
22 They shall also sacrifice the sacrifices of thanksgiving, and relate his deeds with joyful song.—
23 They who go down to the sea in ships, who do business on great waters;—
24 These have seen the works of the Lord, and his wonders on the deep.
25 For he spoke, and he raised the stormy wind, which lifteth up its waves.
26 They would mount up to heaven, they would go down to the depths: their soul was melted because of their danger.

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27 They would reel to and fro, and stagger like a drunken man, and all their wisdom was exhausted.

28 And they cried unto the Lord when they were in distress, and he brought them out of their afflictions.

29 He calmed the storm into a whisper, and stilled were the waves of the sea.

30 And they were rejoiced because they were silent: and then he guided them unto their desired haven.

31 They [therefore] shall give thanks unto the Lord for his kindness, and [proclaim] his wonders to the children of men!

32 And they must exalt him in the congregation of the people, and in the assembly of the elders must they praise him.—

33 He changeth rivers into a wilderness, and water-springs into parched ground;

34 A fruitful land into a salty waste, for the wickedness of those that dwell therein.

35 He changeth the wilderness into a pool of water, and desert land into water- springs.

36 And there he causeth to dwell the hungry, that they may found an inhabited city;

37 And they sow fields, and plant vineyards, that they may yield the fruits of the [annual] product.

38 He also blesseth them, and they multiply greatly, and he suffereth not their cattle to diminish.

39 They were also diminished and bowed low through oppression, misfortune, and sorrow:

40 He [then] poureth contempt upon princes, and causeth them to wander in a pathless wilderness.

41 And he exalteth the needy from misery, and maketh [his] families like flocks.

42 The righteous shall see it, and rejoice; but all wickedness shall stop her mouth.

43 Whoever is wise, let him observe these things, and let [all] understand the kindness of the Lord.

PSALMS CHAPTER 108

"A song or psalm of David."

1 My heart is firm, O God; I will sing and give praise, even with my spirit.

2 Awake, psaltery and harp: I will wake up the morning-dawn.

3 I will give thee thanks among the people, O Lord: and I will sing praises unto thee among the nations.

4 For great above the heavens is thy kindness, and thy truth reacheth even unto the skies.

5 Exalt thyself above the heavens, O God; and above all the earth thy glory.

6 In order that thy beloved may be delivered: help with thy right hand, and answer me.

7 God hath spoken in his holiness: I will exult, I will divide Shechem, and the valley of Succoth will I measure out.

8 Mine is Gil'ad, and mine is Menasseh; Ephraim also is the strong-hold of my head; of Judah are my chiefs.

9 Moab is my washpot; upon Edom will I cast my shoe; over Philistia will I triumph.

10 Who will bring me into the fortified city? who will lead me as far as Edom?

11 Behold, it is thou, O God, who hast cast us off; and thou, O God, goest not forth with our armies.

12 Give us help against the assailant; for vain is the help of man.

13 Through God shall we do valiantly; for he it is that will tread down our adversaries.

PSALMS CHAPTER 109

"To the chief musician, by David, a psalm."

1 O God of my praise, do not keep silence.

2 For the mouth of the wicked and the mouth of deceit are opened against me: they have spoken with me with the tongue of falsehood.

3 Also with words of hatred have they encompassed me, and they fight against me without a cause.

4 In recompense for my love are they my accusers, while I have nothing but prayer.

5 And they impose evil on me in recompense for good, and hatred in lieu of my love.

6 Appoint thou a wicked man over him: and let an accuser stand at his right hand.

7 When he is to be judged, let him go forth guilty, and let his prayer become sin.

8 Let his days be few, and let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually moving about, and beg, and let them seek [their bread] out of their ruined places.

11 Let the creditor lay snares after all that he hath, and let strangers plunder his labor.

12 Let him have none that extendeth kindness, and let there be none that is gracious to his fatherless children.

13 Let his posterity be cut off: in another generation let their name be blotted out.

14 Let the iniquity of his fathers be remembered by the Lord, and let the sin of his mother not be blotted out.

15 Let them be before the Lord continually, that he may cut off from the earth their memory.

16 For the reason that he remembered not to show kindness; but persecuted the poor and needy man, and the grieved in heart to put him to death.

17 As he loved cursing, so let it come over him: and as he delighted not in blessing, so let it be far from him.

18 And he clothed himself with cursing as with his garment, and it cometh like water within him, and like oil into his bones.

19 Let it be unto him as a garment in which he wrappeth himself, and for a girdle let him be continually girded with it.

20 Let this be the reward of my accusers from the Lord, and of those that speak evil against my soul.

21 But thou, O Eternal Lord, deal with me for the sake of thy name: because thy kindness is good, deliver thou me.

22 For poor and needy am I, and my heart is deeply wounded within me.

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23 Like the shadow when it declineth do I hasten away: I am driven suddenly off like the locusts.

24 My knees stumble through fasting, and my flesh faileth of fatness.

25 And I am become a reproach unto them: when they see me, they shake their head.

26 Help me, O Lord my God: O save me according to thy kindness:

27 That they may know that this is thy hand: that thou, Lord, hast truly done it.

28 Let them then curse, but do thou bless: when they arise, let them be made ashamed; but let thy servant rejoice.

29 Let my accusers be clothed with confusion, and let them wrap themselves, as with a mantle, in their own shame.

30 I will thank the Lord greatly with my mouth, and in the midst of many will I praise him.

31 For he ever standeth at the right hand of the needy, to save him from those that judge his soul.

PSALMS CHAPTER 110

"By David, a psalm."

1 The Eternal saith unto my Lord, Sit thou at my right hand, until I place thy enemies as a stool for thy feet.

2 The staff of thy strength will the Eternal stretch forth out of Zion: rule thou in the midst of thy enemies.

3 Thy people will bring freewill-gifts on the day of thy power, in the ornaments of holiness: as out of the bosom of the morning-dawn so is thine the dew of thy youth. 4 The Lord hath sworn, and will not repent of it, Thou shalt be a priest for ever after the order of Malki-zedek.

5 The Lord at thy right hand crusheth kings on the day of his wrath.

6 He will judge among the nations—there shall be a fulness of corpses—he crusheth heads on a wide-spread land.

7 From the brook will he drink on the way: therefore will he lift up the head.

PSALMS CHAPTER 111

1 Hallelujah. I will thank the Lord with all [my] heart, in the council of the upright, and in the congregation.

2 Great are the works of the Lord, they are sought for [by them] in all their desires.

3 Glorious and majestic is his doing, and his righteousness endureth for ever.

4 He hath made a memorial for his wonderful works: gracious and merciful is the Lord.

5 He hath given sustenance unto those that fear him: he will for ever be mindful of his covenant.

6 The power of his works hath he told unto his people, that he might give them the heritage of nations.

7 The works of his hands are truth and justice: faultless are all his precepts.

8 They are well supported for ever and eternally: they are framed in truth and uprightness.

9 Redemption hath he sent unto his people: he hath commanded his covenant for ever: holy and to be feared is his name.

10 The beginning of wisdom is the fear of the Lord; a good understanding have all that fulfill [his commandments]: his praise endureth for ever.

PSALMS CHAPTER 112

1 Hallelujah. Happy is the man that feareth the Lord, that greatly delighteth in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Plenty and riches shall be in his house, and his righteousness shall endure for ever.

4 There ariseth in the darkness a light to the upright: he is gracious, and merciful, and righteous.

5 Well will it be with the man who is kind, and lendeth: he will guide his affairs with justice.

6 Surely unto eternity shall he not be moved: in everlasting remembrance shall the righteous be held.

7 Of an evil report shall he not be afraid: his heart is firm, trusting in the Lord.

8 Well supported is his heart, he shall not be afraid, until he looketh on [the punishment of] his assailants.

9 He distributeth, he giveth to the needy: his righteousness endureth for ever; his horn shall be exalted in honor.

10 The wicked shall see it, and be vexed; he will gnash with his teeth, and melt away: the longing of the wicked shall perish.

PSALMS CHAPTER 113

1 Hallelujah. Praise, O ye servants of the Lord, praise ye the name of the Lord.

2 Let the name of the Lord be blessed from this time forth and for evermore.

3 From the rising of the sun unto his going down the name of the Lord is praised.

4 High above all nations is the Lord, above the heavens is his glory.

5 Who is like the Lord our God, who dwelleth on high?

6 Who condescendeth to view what is done in the heavens, and on the earth?

7 He raiseth up out of the dust the poor, from the dunghill he lifteth up the needy:

8 That he may set him with princes, even with the princes of his people.

9 He causeth the barren woman to dwell in the midst of [her] household, the joyful mother of children. Hallelujah.

PSALMS CHAPTER 114

1 When Israel went forth out of Egypt, the house of Jacob from a people of a strange language:

2 Judah became his sanctuary, [and] Israel his dominion.

3 The sea beheld it, and fled: the Jordan was driven backward.

4 The mountains skipped like wethers, the hills like lambs.

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5 What aileth thee, O sea, that thou fleest? thou, O Jordan, that thou art driven backward?
6 Ye mountains, that ye skip like wethers? ye hills, like lambs?
7 At the presence of the Lord tremble, O earth, at the presence of the God of Jacob;
8 Who changeth the rock into a pool of water, the flint into a fountain of water.

PSALMS CHAPTER 115

1 Not for our sake, O Lord, not for our sake, but unto thy name give glory, for the sake of thy kindness, for the sake of thy truth.
2 Wherefore should the nations say, Where now is their God?
3 Whereas our God is in the heavens: whatsoever he desireth hath he done.
4 Their idols are sliver and gold, the work of the hands of man.
5 A mouth they have, but speak not; eyes they have, but see not;
6 Ears they have, but hear not; a nose they have, but smell not.
7 They have hands, but they touch not; they have feet, but they walk not: nor do they give any utterance by their throat.
8 Like them are those that make them, every one that trusteth in them.
9 O Israel, trust thou in the Lord—he is their help and their shield.
10 O house of Aaron, trust ye in the Lord—he is their help and their shield.
11 Ye that fear the Lord, trust ye in the Lord—he is their help and their shield.
12 The Lord hath even been mindful of us, he will bless [us]; he will bless the house of Israel; he will bless the house of Aaron;
13 He will bless those that fear the Lord, the small together with the great.
14 May the Lord increase you more and more, you and your children.
15 Blessed are ye of the Lord, who made heaven and earth.
16 The heavens are the heavens of the Lord; but the earth hath he given to the children of men.
17 Not the dead can praise the Lord, nor all those that go down into the silence [of death].
18 But as for us, we will bless the Lord from this time forth and for evermore. Hallelujah.

PSALMS CHAPTER 116

1 It is lovely to me that the Lord heareth my voice, my supplications.
2 For he hath inclined his ear unto me: therefore throughout all my days will I call on him.
3 The bands of death had compassed me, and the pangs of the nether world had overtaken me; I had met with distress and sorrow:
4 I then called on the name of the Lord, I beseech thee, O Lord, release my soul.
5 Gracious is the Lord, and righteous; and our God is merciful.
6 The Lord preserveth the simple: I was in misery, and he helped me.
7 Return, O my soul, unto thy rest; for the Lord hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, my eyes from tears, my feet from falling.
9 I will walk before the Lord in the land of life.
10 I believe, therefore will I speak: I was greatly afflicted;
11 I indeed said in my despondency, Every man is a liar.
12 What shall I give in return unto the Lord for all his bounties toward me?
13 The cup of salvation will I lift up, and on the name of the Lord will I call.
14 My vows will I pay unto the Lord, yea, in the presence of all his people.
15 Grievous in the eyes of the Lord is the death of his pious ones.
16 O Lord, truly am I thy servant, I am thy servant,—the son of thy handmaid: thou hast loosened my fetters.
17 Unto thee will I offer the sacrifice of thanksgiving, and on the name of the Lord will I call.
18 My vows will I pay unto the Lord, yea, in the presence of all his people,
19 In the courts of the house of the Lord, in thy midst, O Jerusalem. Hallelujah.

PSALMS CHAPTER 117

1 Praise the Lord, all ye nations: praise him, all ye people.
2 For mighty is his kindness over us: and the truth of the Lord endureth for ever. Hallelujah.

PSALMS CHAPTER 118

1 O give thanks unto the Lord; for he is good; because unto eternity endureth his kindness.
2 Let Israel then say so; because to eternity endureth his kindness.
3 Let the house of Aaron then say so; because to eternity endureth his kindness.
4 Let those who fear the Lord then say so; because to eternity endureth his kindness.
5 From the midst of distress I called on the Lord; the Lord answered me with enlargement.
6 The Lord is for me; I will not fear: what can a man do unto me?
7 The Lord is for me, among those that help me: therefore shall I indeed look on [the punishment of] those that hate me.
8 It is better to seek shelter with the Lord than to trust in man.
9 It is better to seek shelter with the Lord than to trust in princes.
10 All nations encompassed me about; but in the name of the Lord I will surely cut them off.

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11 They encompassed me about: yea, they compassed about, but in the name of the Lord I will surely cut them off.
12 They encompassed me about like bees; they blazed up like the fire of thorns; but in the name of the Lord I will surely cut them off.
13 Thou hast thrust violently at me that I might fall; but the Lord assisted me.
14 My strength and song is the Lord, and he is become my salvation.
15 The voice of rejoicing and salvation is in the tents of the righteous: the right hand of the Lord doth valiantly.
16 The right hand of the Lord is exalted: the right hand of the Lord doth valiantly.
17 I shall not die, but I shall live, and relate the works of the Lord.
18 Severely hath the Lord chastised me; but unto death hath he not given me up.
19 Open to me the gates of righteousness: I will enter into them. I will give thanks unto the Lord.
20 This is the gate which belongeth unto the Lord, the righteous shall enter thereby.
21 I will thank thee: for thou but answered me, and art become my salvation.
22 The stone which the builders rejected is become the chief corner-stone.
23 From the Lord is this come to pass, it is marvelous in our eyes.
24 This is the day which the Lord hath made, we will be glad and rejoice thereon.
25 We beseech thee, O Lord, save [us] now: we beseech thee, O Lord, send [us] now prosperity.
26 Blessed be he that cometh in the name of the Lord: we bless you out of the house of the Lord.
27 God is the Lord, and he giveth us light: bind the festive sacrifice with cords, [leading it] up to the horns of the altar.
28 Thou art my God, and I will thank thee: my God, I will exalt thee.
29 Oh give thanks unto the Lord; for he is good; because to eternity endureth his kindness.

PSALMS CHAPTER 119

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They headline or number the paragraphs of this chapter; each chapter consists of exactly 8 verses. Letter names and their meaning, see detailed information at the end of Appendix B.)

ALEPH.

1 Happy are they whose way is perfect, who walk in the law of the Lord.
2 Happy are they who keep his testimonies, that seek him with all their heart.
3 They also commit no injustice; in his ways do they walk.
4 Thou thyself hast commanded us thy precepts, that we might keep [them] diligently.
5 Oh that my ways were firmly directed to observe thy statutes!
6 Then would I not be made ashamed, while I look at all thy commandments.
7 I will thank thee with uprightness of heart, when I learn thy righteous ordinances.
8 Thy statutes will I observe: oh forsake me not too greatly.

BETH.

9 Wherewithal shall a youth keep his way pure? by guarding it according to thy word.
10 With all my heart have I sought thee: oh let me not wander astray from thy commandments.
11 In my heart have I treasured up thy saying, in order that I may not sin against thee.
12 Blessed art thou, O Lord: teach me thy statutes.
13 With my lips have I related all the ordinances of thy mouth.
14 On the way of thy testimonies have I been glad, as over all wealth.
15 On thy precepts will I meditate, and direct my look unto thy paths.
16 In thy statutes will I seek my delight: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant: let me live, that I may observe thy word.
18 Open thou my eyes, that I may behold wondrous things out of thy law.
19 A stranger am I on the earth: hide not from me thy commandments.
20 My soul is broken from longing for thy ordinances at all times.
21 Thou hast rebuked the accursed proud, who go erringly astray from thy commandments.
22 Roll away from me reproach and contempt; for thy testimonies have I kept.
23 Although even princes should sit and speak against me, thy servant would still meditate on thy statutes.
24 Also thy testimonies are my delight, my counsellors.

DALETH.

25 My soul cleaveth unto the dust: revive thou me according to thy word.
26 My ways do I relate [to thee], and thou answerest me: teach me thy statutes.
27 Cause me to understand the way of thy precepts, that I may meditate on thy wonders.
28 My soul droppeth away from grief: sustain me according to thy word.
29 The way of falsehood do thou remove from me, and grant me graciously thy law.
30 The way of truth have I chosen: thy ordinances have I set [before me].

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31 I have adhered unto thy testimonies: O Lord, put me not to shame.
32 The way of thy commandments will I run; for thou wilt enlarge my heart.

HE.
33 Teach me, O Lord, the way of thy statutes, and I shall keep it in all its windings.
34 Give me understanding, that I may keep thy law, and I will observe it with all [my] heart.
35 Guide me on the path of thy commandments; for therein do I find my delight.
36 Incline my heart unto thy testimonies, and not to desire for gain.
37 Turn away my eyes from beholding vanity: on thy way do thou give me life.
38 Fulfill unto thy servant thy promise for those who are devoted to thy fear.
39 Cause to pass away my disgrace of which I have dread; for thy ordinances are good.
40 Behold, I have longed after thy precepts: through thy righteousness do thou give my life.

VAV.
41 And let thy kindness come unto me, O Lord, thy salvation, according to thy promise.
42 Then shall I have a word to answer the one that reproacheth me; for I trust in thy word.
43 And snatch not the word of truth out of my mouth too greatly; for I wait for thy ordinances.
44 So shall I observe thy law continually for ever and ever.
45 And I will walk in an open space; for thy precepts have I sought.
46 And I will speak of thy testimonies before kings, and will not be ashamed.
47 And I will delight myself in thy commandments, which I love.
48 And so will I lift up my hands unto thy commandments, which I love, and I will meditate on thy statutes.

ZAYIN.
49 Remember thy word unto thy servant, upon which thou hast caused me to wait.
50 This is my comfort in my affliction, that thy promise hath revived me.
51 The presumptuous have held me too greatly in derision: yet have I not departed away from thy law.
52 I remembered thy decrees [which were] from olden times, O Lord, and thus comforted myself.
53 Horror seized on me because of the wicked that forsake thy law.
54 Songs have thy statutes been unto me in the house of my pilgrimage.
55 I remembered in the night thy name, O Lord, and observed thy law.
56 This came to pass unto me, because I had kept thy precepts.

CHETH.
57 My portion is the Lord, have I said, that I might observe thy words.
58 I make entreaty before thee with all my heart: be gracious unto me according to thy promise.
59 I have thought over my ways, and made my feet return unto thy testimonies.
60 I hastened, and delayed not to observe thy commandments.
61 Companies of wicked men have surrounded me; but I have not forgotten thy law.
62 At midnights do I constantly rise to give thanks unto thee, because of thy righteous decrees.
63 An associate am I unto all that fear thee, and unto those that keep thy precepts.
64 Of thy kindness, O Lord, is the earth full: teach me thy statutes.

TETH.
65 Thou hast shown goodness on thy servant, O Lord, according to thy word.
66 The best of discernment and knowledge do thou teach me; for in thy commandments do I believe.
67 Before I was afflicted I was in error; but now I observe thy saying.
68 Thou art good, and doing good: teach me thy statutes.
69 The presumptuous have invented falsehoods against me; but I will with all my heart indeed keep thy precepts.
70 Gross as fat is their heart; but I take truly delight in thy law.
71 It is well for me that I have been afflicted, in order that I might learn thy statutes.
72 Better is unto me the law of thy mouth than thousands of gold and silver.

YOD.
73 Thy hands have made me and established me: give me understanding, that I may learn thy commandments.
74 Those that fear thee will see me and be rejoiced; because I have waited for thy word.
75 I know, O Lord, that thy decrees are righteous, and that in faithfulness thou hast afflicted me.
76 Let, I pray thee, thy kindness come to comfort me, according to thy promise unto thy servant.
77 Let thy mercies come unto me, that I may live; for thy law is my delight.
78 Let the presumptuous be made ashamed; because they have without a cause dealt perversely with me; but I will indeed meditate on thy precepts.
79 Let those that fear thee return unto me, and those that know thy testimonies.
80 Let my heart be entire in thy statutes, in order that I may not be put to shame.

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CAPH.

81 My soul ardently desireth for thy salvation: for thy word do I wait.

82 My eyes look eagerly for thy promise, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke: [yet] do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute justice on my persecutors?

85 The presumptuous have dug pits for me, which is not in accordance with thy law.

86 All thy commandments are founded on truth: without cause they persecute me; help thou me.

87 But little was wanting that they had consumed me upon earth; but I have truly not forsaken thy precepts.

88 According to thy kindness give me life, that I may observe the testimony of thy mouth.

LAMED.

89 To eternity, O Lord, standeth firm thy word with the heavens.

90 Unto all generations endureth thy faithfulness: thou hast established the earth, and she standeth.

91 According to thy ordinances they exist this day: for all are thy servants.

92 Unless thy law had been my delights, I should long since have been lost in my affliction.

93 Never will I forget thy precepts; for with them thou hast kept me alive.

94 Thine am I, save me; for thy precepts have I sought.

95 Wicked men have waited for me to destroy me; [but] I will reflect on thy testimonies.

96 Of all perfection have I seen the end; [but] thy commandment is exceedingly extended.

MEM.

97 Oh how do I love thy law! all the day is it my meditation.

98 Wiser than my enemy doth thy commandment make me; for it is perpetually with me.

99 Above all my teachers have I obtained intelligence; for thy testimonies are my meditation.

100 More than the elders do I possess understanding; because thy precepts do I keep.

101 From every evil path have I withholden my feet, in order that I might observe thy word.

102 From thy ordinances have I not departed; for thou hast instructed me.

103 How much sweeter are to my palate thy sayings than honey to my mouth!

104 Through thy precepts shall I obtain understanding: therefore do I hate every path of falsehood.

NUN.

105 A lamp unto my feet is thy word, and a light unto my path.

106 I have sworn, and I will perform it, to observe thy righteous ordinances.

107 I am afflicted exceedingly much: O Lord, revive me, according to thy word.

108 Receive in favor the freewill-offerings of my mouth, I beseech thee, O Lord, and teach me thy ordinances.

109 My life is in my hand continually: yet thy law do I not forget.

110 The wicked have laid a snare for me: yet have I not erred from thy precepts.

111 I have taken thy testimonies as a heritage to eternity; for they are the joy of my heart.

112 I have inclined my heart to perform thy statutes always, in all their ways.

SAMECH.

113 Those of divided thoughts I hate; but thy law do I love.

114 My shelter and my shield art thou: for thy word do I wait.

115 Depart from me, ye evildoers, that I may keep the commandments of God.

116 Uphold me according to thy promise, that I may live, and let me not be made ashamed of my hope.

117 Support me that I may be placed in safety, and I will direct my regard unto thy statutes continually.

118 Thou hast trodden down all that erringly stray from thy statutes; for falsehood is their deceit.

119 Like dross dost thou put away all the wicked of the earth: therefore do I love thy testimonies.

120 My flesh trembleth shudderingly from dread of thee, and of thy decrees am I afraid.

'AYIN.

121 I have executed justice and righteousness: leave me not to those who oppress me.

122 Protect thy servant for good: let not the presumptuous oppress me.

123 My eyes look eagerly for thy salvation, and for thy righteous promise.

124 Deal with thy servant according to thy kindness, and thy statutes do thou teach me.

125 I am thy servant: give me understanding, that I may know thy testimonies.

126 It is time to act for the Lord: they have broken thy law.

127 Therefore do I love thy commandments more than gold, and more than fine gold.

128 Therefore do I esteem all thy precepts in all things as right: every path of falsehood do I hate.

PE.

129 Wonderful are thy testimonies: therefore doth my soul keep them.

130 The opening of thy words giveth light, it giveth understanding unto the simple.

131 I opened my mouth, and panted for breath; because for thy commandments did I long.

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132 Turn thou unto me, and be gracious unto me, as is thy wont unto those that love thy name.
133 My steps establish thou through thy promise, and suffer not any wrong to have dominion over me.
134 Deliver me from the oppression of man, and I will observe thy precepts.
135 Let thy face shine upon thy servant, and teach me thy statutes.
136 Streams of water have run down my eyes; because they had not observed thy law.

TZADDE.
137 Righteous art thou, O Lord, and upright are thy decrees.
138 Thou hast commanded thy testimonies, as righteous and faithful exceedingly.
139 My zeal destroyeth me; because my assailants have forgotten thy words.
140 Thy promise is greatly refined, and thy servant loveth it.
141 I am little and despised: yet thy precepts have I not forgotten.
142 Thy righteousness is an everlasting righteousness, and thy law is the truth.
143 Distress and trouble have overtaken me: [yet] are thy commandments my delights.
144 Righteous are thy testimonies for everlasting: give me understanding, that I may live.

KOPH.
145 I have called with all my heart: answer me, O Lord: thy statutes will I keep.
146 I have called on thee, save me, and I will observe thy testimonies.
147 I come before thee in the dawn of morning, and cry: for thy word do I wait.
148 My eyes are awake before the night-watches, that I may meditate in thy saying.
149 Hear my voice according to thy kindness: O Lord, according to thy decree do thou grant me life.
150 They that pursue mischievous devices draw nigh: from thy law are they far.
151 Near art thou, O Lord; and all thy commandments are the truth.
152 Of old already I knew of thy testimonies; because for eternity hast thou founded them.

RESH.
153 Look on my affliction, and release me; for thy law have I not forgotten.
154 Plead my cause, and deliver me: according to thy promise do thou revive me.
155 Far from the wicked is salvation; because thy statutes have they not sought for.
156 Thy mercies are abundant, O Lord; according to thy decrees do thou revive me.
157 Many are my persecutors and my assailants: yet from thy testimonies do I not turn away.
158 I beheld the treacherous, and felt disgust; because they observed not thy saying.
159 Behold that I love thy precepts: O Lord, according to thy kindness do thou revive me.
160 The summit of thy word is truth: and the whole of thy righteous judgment endureth for ever.

SHIN.
161 Princes have persecuted me without a cause; but of thy word standeth my heart in dread.
162 I am rejoiced over thy promise, as one that findeth great spoil.
163 Falsehood I hate and abhor: but thy law do I love.
164 Seven times in the day do I praise thee because of thy righteous decrees.
165 Abundant peace have they who love thy law; and thee is nothing that causeth them to stumble.
166 I have hoped for thy salvation, O Lord, and thy commandments have I fulfilled.
167 My soul hath observed thy testimonies, and I love them exceedingly.
168 I have observed thy precepts and thy testimonies; because all my ways are before thee.

TAV.
169 Let my entreaty come near before thee, O Lord: according to thy word grant me understanding.
170 Let my supplication come before thee: according to thy promise do thou deliver me.
171 My lips shall utter praise; because thou wilt teach me thy statutes.
172 My tongue shall speak loudly of thy promise; for all thy commandments are righteous.
173 Let thy hand be [ready] to help me; for thy precepts have I chosen.
174 I have longed for thy salvation, O Lord; and thy law is my delights.
175 Let my soul live, and it shall praise thee: and let thy decrees help me.
176 I have gone erringly astray like a lost sheep: seek thy servant; for thy commandments have I not forgotten.

PSALMS CHAPTER 120
"A song of the degrees."
1 Unto the Lord, when I was in distress, did I call, and he hath answered me.
2 O Lord, deliver my soul from lips of falsehood, and from a tongue of deceit.
3 What will [God] give unto thee? or what will he add unto thee, thou tongue of deceit?
4 Sharpened arrows of the mighty, with coals of the broom-bush.
5 Woe is me, that I sojourn in Meshech, that I dwell in the tents of Kedar!

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6 Too long for herself hath my soul dwelt with him that hateth peace.
7 I am for peace; but when I speak, they are for war.

PSALMS CHAPTER 121
"A song for the degrees."
1 I lift up my eyes unto the mountains: whence shall come my help?
2 My help is from the Lord, the maker of heaven and earth.
3 He will not suffer thy foot to slip: thy keeper doth not slumber.
4 Behold, he slumbereth not, and he sleepeth not—the keeper of Israel.
5 The Lord is thy keeper: the Lord is thy shade, he is on thy right hand.
6 By day the sun shall not strike thee, nor the moon by night.
7 The Lord will guard thee against all evil: he will guard thy soul.
8 The Lord will guard thy going out and thy coming in from this time forth and for evermore.

PSALMS CHAPTER 122
"A song of the degrees by David."
1 I was rejoiced when they said unto me, Unto the house of the Lord let us go.
2 Our feet are now standing within thy gates, O Jerusalem!
3 Jerusalem, which art built as a city wherein all associate together.
4 For thither go up the tribes of the Lord, as a testimony for Israel, to give thanks unto the name of the Lord.
5 For there are placed chairs for [giving] judgment, the chairs for the house of David.—
6 Pray ye for the peace of Jerusalem; may those that love thee prosper.
7 May there be peace within thy walls, prosperity within thy palaces,
8 For the sake of my brethren and my friends, let me now speak, Peace be within thee.
9 For the sake of the house of the Lord our God, will I seek thy good.

PSALMS CHAPTER 123
"A song of the degrees."
1 Unto thee do I lift up my eyes, O thou that dwellest in the heavens.
2 Behold, as the eyes of servants are directed unto the hand of their masters, as the eyes of a maiden unto the hand of her mistress: thus are our eyes directed unto the Lord our God, until he be gracious unto us.
3 Be gracious unto us, O Lord! be gracious unto us; for we are overburdened with contempt.
4 Our soul is overburdened with the scorn of those who are at ease, with the contempt of the proud oppressors.

PSALMS CHAPTER 124
"A song of the degrees by David."
1 If it had not been the Lord who was for us, so should Israel say;
2 If it had not been the Lord who was for us, when men rose up against us:
3 Then would they have swallowed us up alive, when their wrath was kindled against us;
4 Then would the waters have overwhelmed us, the stream would have passed over our soul;
5 Then would have passed over our soul the presumptuous waters.
6 Blessed be the Lord, who hath not given us up as a prey to their teeth.
7 Our soul is escaped like a bird out of the snare of the fowlers: the snare is broken, and we are escaped.
8 Our help is in the name of the Lord, the maker of heaven and earth.

PSALMS CHAPTER 125
"A song of the degrees."
1 Those who trust in the Lord are like mount Zion, which will not he moved, which endureth for ever.
2 Jerusalem hath mountains round about her: and [so] is the Lord round about his people, from this time forth and for evermore.
3 For the sceptre of wickedness shall not rest upon the lot of the righteous: in order that the righteous may not stretch forth their hands unto wrong-doing.
4 Do good, O Lord, unto the good, and to those that are upright in their hearts.
5 But as for those who turn aside unto their crooked ways, them will the Lord drive away with the workers of wickedness; but peace shall be upon Israel.

PSALMS CHAPTER 126
"A song of the degrees."
1 When the Lord bringeth back again the captivity of Zion, then shall we be like dreamers.
2 Then shall our mouth be filled with laughter, and our tongue with singing: then shall they say among the nations, Great things hath the Lord done for these.
3 Great things would the Lord have done for us, [whereat] we should be joyful.
4 Bring back again, O Lord, our captivity, like rivulets in arid land.
5 Those that sow in tears shall reap with joyful song.
6 He goeth forth indeed and weepeth, that beareth the seed for sowing; but he will surely come with joyful song when he beareth [home] his sheaves.

PSALMS CHAPTER 127
"A song of the degrees for Solomon."
1 Unless the Lord do build the house, in vain labor they that build on it: unless the Lord guard the city, in vain is the watchman wakeful.

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2 It is in vain for you to be early in rising, to be late in sitting up, eating the bread of painful toils; [for] so doth he give unto his beloved during sleep.

3 Lo, children are an inheritance from the Lord: a reward is the fruit of the body.

4 Like arrows in the hand of a mighty man, so are the children of youth.

5 Happy is the man that hath his quiver filled with them: they shall not be put to shame, when they do speak with the enemies in the gate.

PSALMS CHAPTER 128

"A song of the degrees."

1 Happy is every one that feareth the Lord, that walketh in his ways.

2 When thou eatest the labor of thy hands: [then] wilt thou be happy, and it shall be well with thee.

3 Thy wife is [then] as a fruitful vine in the recesses of thy house: thy children, like olive-plants round about thy table.

4 Behold, truly thus shall be blessed the man that feareth the Lord.

5 May the Lord bless thee out of Zion: and see thou the happiness of Jerusalem all the days of thy life.

6 And see thou thy children's children: may there be peace upon Israel.

PSALMS CHAPTER 129

"A song of the degrees."

1 Many a time have they assailed me from my youth, so should Israel say;

2 Many a time have they assailed me from my youth: yet have they not prevailed against me.

3 Upon my back have ploughmen ploughed; they have drawn long their furrows:

4 [Yet] the Lord is righteous; he hath cut asunder the cords of the wicked.

5 May all be put to shame and turned backward that hate Zion;

6 May they become like the grass of the roofs, which withereth before it is pulled up;

7 Wherewith the mower filleth not his hand; nor his arm he that bindeth sheaves.

8 Nor do they who pass by say, The blessing of the Lord be with you: we bless you in the name of the Lord.

PSALMS CHAPTER 130

"A song of the degrees."

1 Out of the depths have I called thee, O Lord.

2 Lord, listen to my voice: let thy ears be attentive to the voice of my supplications.

3 If thou, Lord, shouldst treasure up iniquities, O Lord, who would be able to stand?

4 But with thee there is forgiveness, in order that thou mayest be feared.

5 I hope for the Lord, my soul doth hope, and for his word do I wait.

6 My soul [waiteth] for the Lord, more than they that watch for the morning expect the morning.

7 Let Israel wait for the Lord; for with the Lord there is kindness, and with him is redemption in abundance;

8 And he wilt surely redeem Israel from all his iniquities.

PSALMS CHAPTER 131

"A song of the degrees by David."

1 O Lord, my heart was not haughty, nor were my eyes lofty: neither have I walked after matters too great, or those too wonderful for me.

2 Surely I have pacified and stilled my soul, like the suckling on its mother's breast: like a suckling is in me my soul.

3 Let Israel wait for the Lord from this time forth and for ever more.

PSALMS CHAPTER 132

"A song of the degrees."

1 Remember, O Lord, unto David all his afflictions;

2 How he swore unto the Lord; how he vowed unto the mighty One of Jacob:

3 Surely, I will not enter into the tent of my house, nor ascend the couch of my repose;

4 I will not grant any sleep to my eyes, nor to my eyelids any slumber:

5 Until I shall have found out a place for the Lord, a dwelling-place for the mighty One of Jacob.

6 "Lo, we heard of it at Ephratah: we met with it in the fields of the forest:

7 let us then go into his dwelling: let us prostrate ourselves before his footstool."

8 Arise, O Lord, unto thy resting-place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy pious servants shout for joy.

10 For the sake of David thy servant turn not away the face of thy anointed.

11 The Lord hath sworn unto David in truth; he will not turn from it: "From the fruit of thy body will I set [some one] on the throne to succeed thee.

12 If thy children will observe my covenant and this my testimony which I teach them: then also shall their children sit for evermore upon the throne to succeed thee."

13 For the Lord hath made choice of Zion: he hath desired it as a habitation for himself.

14 This is my resting-place for evermore: here will I dwell; for I have desired it.

15 Her provision will I bless abundantly: her needy ones will I satisfy with bread.

16 And her priests will I clothe with salvation: and her pious ones shall shout aloud for joy.

17 There will I cause to grow a horn unto David: I arrange a lamp for my anointed.

18 His enemies will I clothe with shame; but upon himself shall his crown shine brilliantly.

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PSALMS CHAPTER 133

"A song of the degrees by David."

1 Behold, how good and how pleasant it is !!when brethren dwell closely together [in union]!

2 [It is] like the precious oil upon the head, running down upon the beard, yea, Aaron's beard, which runneth down upon the upper border of his garments;

3 Like the dew of Chermon, running down upon the mountains of Zion; for there hath the Lord commanded the blessing, even life for evermore.

PSALMS CHAPTER 134

"A song of the degrees."

1 Arise! bless ye the Lord, all ye servants of the Lord that stand in the house of the Lord in the nights.

2 Lift up your hands toward the sanctuary, and bless the Lord.

3 May the Lord bless thee out of Zion, he that is the maker of heaven and earth.

PSALMS CHAPTER 135

1 Hallelujah. Praise ye the name of the Lord; praise him, O ye servants of the Lord;

2 Ye that stand in the house of the Lord, in the courts of the house of our God.

3 Hallelujah; for the Lord is good: sing praises unto his name; for it is lovely.

4 For Jacob hath the Lord chosen unto himself, Israel, as his peculiar treasure.

5 For I well know that the Lord is great, and that our Lord is above all gods.

6 Whatsoever the Lord willeth, hath he done in the heavens, and on the earth, in the seas, and in all the deeps.

7 He causeth clouds to ascend from the ends of the earth; he maketh lightnings with the rain; he bringeth forth the wind out of his treasuries.

8 [He it is] who smote the first-born of Egypt, both of man and of cattle;

9 Who sent signs and wonderful tokens into the midst of thee, O Egypt, against Pharaoh, and against all his servants;

10 Who smote many nations, and slew mighty kings;

11 Sichon the king of the Emorites, and 'Og the king of Bashan, and all the kingdoms of Canaan;

12 And gave their land as an inheritance, an inheritance unto Israel his people.

13 O Lord, thy name [endureth] for ever: O Lord, thy memorial is throughout all generations.

14 For the Lord will espouse the cause of his people, and concerning his servants will he bethink himself.

15 The idols of the nations are silver and gold, the work of the hands of men.

16 Mouths they have, but they speak not; eyes they have, but they see not;

17 Ears they have, but they hear not; neither is there any breath in their mouth.

18 Like them are those that make them, every one that trusteth in them.

19 O house of Israel, bless ye the Lord; O house of Aaron, bless ye the Lord.

20 O house of Levi, bless ye the Lord; ye that fear the Lord, bless the Lord.

21 Blessed be the Lord out of Zion, even he that resideth at Jerusalem. Hallelujah.

PSALMS CHAPTER 136

1 O give thanks unto the Lord; for he is good; for to eternity endureth his kindness.

2 O give thanks unto the God of gods; for to eternity endureth his kindness.

3 O give thanks to the Lord of lords; for to eternity endureth his kindness.

4 To him who doth great wonders alone; for to eternity endureth his kindness.

5 To him that made the heavens with understanding; for to eternity endureth his kindness.

6 To him that stretched out the earth above the waters; for to eternity endureth his kindness.

7 To him that made great lights; for to eternity endureth his kindness;

8 The sun for the rule by day; for to eternity endureth his kindness;

9 The moon and stars for the rule by night; for to eternity endureth his kindness.

10 To him that smote Egypt in their first-born; for to eternity endureth his kindness;

11 And brought out Israel from the midst of them; for to eternity endureth his kindness;

12 With a strong hand, and with an outstretched arm; for to eternity endureth his kindness.

13 To him who divided the Red Sea into parts; for to eternity endureth his kindness;

14 And caused Israel to pass through the midst of it; for to eternity endureth his kindness;

15 But overthrew Pharaoh and his host in the Red Sea; for to eternity endureth his kindness.

16 To him who led his people through the wilderness; for to eternity endureth his kindness.

17 To him who smote great kings; for to eternity endureth his kindness;

18 And slew mighty kings; for to eternity endureth his kindness.

19 Even Sichon the king of the Emorites; for to eternity endureth his kindness;

20 And 'Og the king of Bashan; for to eternity endureth his kindness;

21 And gave their land as an inheritance; for to eternity endureth his kindness;

22 As an inheritance unto Israel his servant; for to eternity endureth his kindness;

23 Who hath in our low estate remembered us; for to eternity endureth his kindness;

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24 And hath freed us from our assailants; for to eternity endureth his kindness;
25 Who giveth food unto all flesh; for to eternity endureth his kindness.
26 O give thanks unto the God of the heavens; for to eternity endureth his kindness.

PSALMS CHAPTER 137

1 By the rivers of Babylon, there we sat, and we also wept when we remembered Zion.
2 Upon the willows in her midst had we hung up our harps.
3 For there our captors demanded of us the words of song; and those that mocked us, joy, [saying,] Sing for us one of the songs of Zion.
4 How should we sing the song of the Lord on the soil of the stranger?
5 If I forget thee, O Jerusalem, may my right hand forget—.
6 May my tongue cleave to my palate if I do not remember thee: if I recall not Jerusalem at the head of my joy.
7 Remember, O Lord, unto the children of Edom the day of Jerusalem; who said, Raze it, raze it, even to her very foundation.
8 O daughter of Babylon, who art wasted: happy he, that repayeth thee thy recompense for what thou hast done to us.
9 Happy he, that seizeth and dasheth thy babes against the rock.

PSALMS CHAPTER 138

"By David."

1 I will praise thee with my whole heart: before [thee], O God, will I sing praise unto thee.
2 I will bow myself down before thy holy temple, and I will thank thy name for thy kindness and for thy truth; for thou hast magnified above all thy name thy promise.
3 On the day when I called didst thou answer me, and raise me up with strength in my soul.
4 All the kings of the earth will give thanks unto thee, O Lord, when they hear the promises of thy mouth.
5 And they will sing on the ways of the Lord; for great is the glory of the Lord.
6 For exalted is the Lord, yet doth he regard the lowly; but the proud he punisheth from afar.
7 If I should walk in the midst of distress, thou wilt revive me: against the wrath of my enemies wilt thou stretch forth thy hand, and thy right hand will save me.
8 The Lord will accomplish [all] in my behalf; O Lord, thy kindness endureth for ever: the works of thy own hands do not abandon.

PSALMS CHAPTER 139

"To the chief musician, by David, a psalm."

1 O Lord! thou hast searched me through, and thou knowest [me].
2 Thou indeed knowest my sitting down and my rising up, thou understandest my thinking while yet afar off.
3 My walking and my lying down hast thou limited, and with all my ways art thou acquainted.
4 For, while there is not a word on my tongue, lo, thou, O Lord, knowest it entirely.
5 Behind and before hast thou hedged me in, and thou placest upon me thy hand.
6 Too wonderful is such knowledge for me: it is too exalted, I cannot attain unto it.
7 Whither shall I go from thy spirit? or whither shall I flee away from thy presence?
8 If I should ascend into heaven, thou art there; and if I should make my bed in the nether world, behold, thou art there.
9 If I should lift up the wings of the morning-dawn, if I should dwell in the uttermost parts of the sea:
10 Even there would thy hand lead me, and thy right hand would seize hold of me.
11 If I said, Surely darkness shall enshroud me, and into night [be turned] the light about me:
12 Yet even darkness can obscure nothing from thee; but the night will shine like the day; both the darkness and the light are alike [to thee].
13 For thou possessest my reins: thou hast covered me in my mother's womb.
14 I will thank thee therefore, that I am [so] fearfully [and] wonderfully made: wonderful are thy works; and that my soul knoweth right well.
15 My being was not concealed from thee, when I was made in secret, when I was [so to say] embroidered in the lowest parts of the earth.
16 My undeveloped substance did thy eyes see; and in thy book were all of them written down—the days which have been formed, while yet not one of them was here.
17 And how precious are unto me thy thoughts, O God! how mightily great is their sum!
18 Should I count them, they would be more numerous than the sand: I awake, and I am still with thee.
19 If thou wouldst but slay the wicked, O God! and ye men of blood, depart from me.
20 Who speak of thee for a wicked end, thy enemies, that bear [thy name] for a vain purpose.
21 Behold, those that hate thee I ever hate, O Lord; and for those that rise up against thee do I feel loathing.
22 With the utmost hatred do I hate them: enemies are they become unto me.
23 Search me through, O God, and know my heart; probe me, and know my thoughts:
24 And see if there be a way of perverseness in me, and lead me on the way of eternity.

PSALMS CHAPTER 140

"To the chief musician, a psalm of David."

1 Deliver me, O Lord, from an evil man; from a man of violence do thou keep me;
2 Who think over evil [resolves] in their heart, [who] every day are gathered together for war.

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3 They have sharpened their tongues like a serpent: the poison of the adder is under their lips. Selah.

4 Preserve me, O Lord, from the hands of the wicked, from the man of violence do thou keep me, who think of overthrowing my steps.

5 The proud have hidden a snare for me, and cords; they have spread a net by the side of [my] track; traps have they set for me. Selah.

6 I have said unto the Lord, Thou art my God: give ear, O Lord, to the voice of my supplications.

7 O thou Eternal Lord, the strength of my salvation, thou hast covered my head on the day of battle.

8 Grant not, O Lord, the longings of the wicked; suffer not his wicked device to succeed: lest they exalt themselves. Selah.

9 [As for] the heads of those that encompass me about, let the mischief of their own lips cover them.

10 Let burning coals be cast upon them: let them be thrown into the fire; into deep pits, that they rise not up again.

11 Let not the man of an [evil] tongue be established on the earth: may evil hunt down the violent man to his downfall.

12 I know that the Lord will procure right for the afflicted, [and] justice for the needy.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell before thy presence.

PSALMS CHAPTER 141

"A psalm of David."

1 O Lord, I call thee, hasten unto me: give ear unto my voice, when I call unto thee.

2 May my prayer be valued as incense before thee, the lifting up of my hands, as the evening offering.

3 Set, O Lord, a watch unto my mouth: keep a guard at the door of my lips.

4 Permit not my heart to incline after any evil thing, to practise deeds in wickedness with men that are doers of wrong: and let me not eat of their dainties.

5 If the righteous strike me, it is a kindness; and if he reprove me, it is [as] oil poured on the head, my head shall not refuse it; for yet my prayer also [is offered] in their sufferings.

6 Are their judges fallen down through means of a rock: then will they listen to my words; for they are pleasant.

7 As when one cutteth in and splitteth open the earth: so are our bones scattered for the mouth of the grave.

8 For unto thee, O Eternal Lord, are my eyes directed; in thee do I trust: pour not out my life.

9 Guard me from the power of the snare which they have laid for me, and the traps of the wrong-doers.

10 Let the wicked fall into their own nets, altogether—while I pass safely by.

PSALMS CHAPTER 142

"A Maskil of David, when he was in the cave. A prayer."

1 With my voice I cry unto the Lord: with my voice I make supplication unto the Lord.

2 I pour out before him my grief: my distress I recite before him.

3 When my spirit was overwhelmed within me—and thou knowest well my path—on the way whereon I desired to walk they had secretly laid a snare for me.

4 Look to the right, and behold, yea, there is no man that recognizeth me: [every] refuge is lost to me; there is no one that careth for my soul.

5 I cried unto thee, O Lord: I said, Thou art my refuge, my portion in the land of life.

6 Listen unto my entreaty; for I am very miserable: deliver me from my pursuers; for they are too mighty for me.

7 Bring forth out of prison my soul, that I may thank thy name: with me shall the righteous crown themselves, when thou wilt deal bountifully with me.

PSALMS CHAPTER 143

"A psalm of David."

1 O Lord, hear my prayer, give ear to my supplications: in thy faithfulness answer me, in thy righteousness.

2 And enter not into judgment with thy servant; for no living man can be regarded righteous before thee.

3 For the enemy hath pursued my soul; he hath crushed to the ground my life; he hath made me dwell in darkness, as those that are dead eternally.

4 And my spirit within me is overwhelmed: in my bosom is my heart astounded.

5 I remember the days of olden times: I meditate on all thy doings: on the work of thy hands do I reflect.

6 I spread forth my hands unto thee: my soul [longeth] for thee, as a thirsty land. Selah.

7 Hasten, answer me, O Lord, my spirit falleth: hide not thy face from me, that I may not become like those that go down into the pit.

8 Cause me to hear in the morning thy kindness; for in thee do I trust: cause me to know the way whereon I should walk; for unto thee do I lift up my soul.

9 Deliver me, O Lord, from my enemies: by thee do I seek shelter.

10 Teach me to do thy will; for thou art my God: thy spirit is good; guide me on a level land.

11 For thy sake, O Lord, revive me: in thy righteousness bring forth out of distress my soul.

12 And in thy kindness destroy my enemies, and annihilate all the adversaries of my soul; far I am thy servant.

PSALMS CHAPTER 144

"By David."

1 Blessed be the Lord my Rock, who exerciseth my hands for the battle, my fingers for the war:

2 My kindness, and my strong-hold; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 Lord, what is man, that thou takest cognizance of him: the son of a mortal, that thou regardest him!

4 Man is like the breath: his days are like a passing shadow.

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5 O Lord, bend thy heavens, and come down: touch the mountains, that they may smoke.

6 Cast forth lightning, and scatter them: send out thy arrows, and confound them.

7 Stretch out thy hands from above; rid me, and deliver me out of great waters, from the hand of the children of the stranger.

8 Whose mouth speaketh vanity, and whose right hand is the right hand of falsehood.

9 O God, a new song will I sing unto thee: upon the ten-stringed psaltery will I sing praises unto thee.

10 [Thou art he] that giveth victory unto kings: who riddeth David his servant from the evil-bringing sword.

11 Rid me, and deliver me from the hand of the children of the stranger, whose mouth speaketh vanity, and whose right hand is the right hand of falsehood.

12 So that our sons may be like plants, grown up in their youth: our daughters, like corner-pillars, sculptured in the model of a palace.

13 May our garners be full, furnishing all manner of store: our sheep bringing forth thousands and ten thousands in our open pastures.

14 May our oxen be strong to labor: may there be no breach, nor migration, nor loud complaint in our streets.

15 Happy the people, that fare thus: happy the people, whose God is the Lord.

PSALMS CHAPTER 145

"A hymn of praise by David."

1 I will extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee, and I will praise thy name for ever and ever.

3 Great is the Lord, and greatly praised, and his greatness is unsearchable.

4 One generation shall praise thy works to the other, and thy mighty acts shall they declare.

5 On the majestic glory of thy excellence, and on thy wondrous deeds will I meditate.

6 And of the might of thy terrible acts shall men converse: and thy greatness will I relate.

7 The memorial of thy abundant goodness shall they loudly proclaim, and they shall sing joyfully of thy righteousness.

8 Gracious and merciful is the Lord, long-suffering, and great in kindness.

9 The Lord is good to all, and his mercies are over all his works.

10 All thy works shall thank thee, O Lord; and thy pious servants shall bless thee.

11 Of the glory of thy kingdom shall they converse, and of thy might shall they speak:

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is a kingdom of all eternities, and thy dominion [subsisteth] throughout all generations.

14 The Lord upholdeth all who are falling, and raiseth up all those who are bowed down.

15 The eyes of all wait hopefully upon thee, and thou givest them their food in its due season.

16 Thou openest thy hand, and satisfiest the desire of every living thing.

17 Righteous is the Lord in all his ways, and beneficent in all his works.

18 The Lord is nigh unto all those who call on him, to all who call on him in truth.

19 The desire of those who fear him will he fulfill, and their cry will he hear, and save them.

20 The Lord preserveth all those who love him; but all the wicked will he destroy.

21 The praise of the Lord shall my mouth speak: and let all flesh bless his holy name for ever and ever.

PSALMS CHAPTER 146

1 Hallelujah. Praise, O my soul, the Lord.

2 I will praise the Lord throughout my life: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, in the son of man, in whom there is no salvation.

4 When his spirit goeth forth, he returneth to his [native] earth: on that very day perish his thoughts.

5 [But] happy is he who hath the God of Jacob for his help, whose hope is on the Lord his God;

6 Who hath made heaven, and earth, the sea, and all that is therein; who keepeth truth for ever;

7 Who executeth justice for the oppressed: who giveth bread to the hungry: the Lord looseneth the prisoners;

8 The Lord causeth the blind to see; the Lord raiseth up those who are bowed down; the Lord loveth the righteous:

9 The Lord guardeth the strangers; the fatherless and widow he helpeth up; but the way of the wicked he maketh crooked.

10 The Lord will reign for ever, even thy God, O Zion, unto all generations. Hallelujah.

PSALMS CHAPTER 147

1 Hallelujah; for it is good to sing praises unto our God; for it is comely; [him] becometh praise.

2 The Lord buildeth up Jerusalem: the outcasts of Israel will he gather together;

3 He that healeth the broken-hearted, and bindeth up their hurts;

4 Who counteth the number of the stars; who calleth them all by [their] names.

5 Great is our Lord, and abundant in power: his understanding is immeasurable.

6 The Lord helpeth up the meek: he bringeth down the wicked to the ground.

7 Lift up a song unto the Lord with thanksgiving; sing praises unto our God with the harp;

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who causeth grass to grow upon the mountains;

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9 Who giveth to the beast its food, to the young ravens which cry.
10 Not in the strength of the horse hath he delight: nor in the [swiftness of the] legs of man taketh he pleasure.
11 The Lord taketh pleasure in those that fear him, that wait for his kindness.
12 Glorify, O Jerusalem, the Lord: praise thy God, O Zion.
13 For he hath strengthened the bars of thy gates; he hath blessed thy children in the midst of thee;
14 He who bestoweth peace in thy borders, who satisfieth thee with the best of wheat;
15 He who sendeth forth his decree unto the earth: how swiftly speedeth his word along!
16 He who dispenseth snow like wool; who streweth about the hoarfrost like ashes;
17 He who casteth down his ice like pieces: before his cold who can stand?
18 He sendeth out his word, and melteth them: he causeth his wind to blow, and waters run along.
19 He declareth his word unto Jacob, his statutes and his ordinances unto Israel.
20 He hath not done so unto any nation: and [his] ordinances— these they know not. Hallelujah.

PSALMS CHAPTER 148
1 Hallelujah. Praise ye the Lord from the heavens: praise him in the heights.
2 Praise ye him, all his angels: praise ye him, all his hosts.
3 Praise ye him, sun and moon: praise him, all ye stars of light.
4 Praise him, ye heavens of heavens, and ye waters that are above the heavens.
5 Let them praise the name of the Lord; for he commanded and they were created.
6 And he established them for ever and to eternity: he gave a decree which none shall transgress.
7 Praise the Lord from the earth, ye sea-monsters, and all deeps;
8 Fire, and hail, snow, and vapor; thou storm-wind that fulfillest his word;
9 Ye mountains, and all hills; fruitful trees, and all cedars;
10 Ye beasts, and all cattle; creeping things, and winged birds;
11 Ye kings of the earth, and all nations; ye princes, and all judges of the earth;
12 Young men and also virgins; old men, together with boys:—
13 Let them praise the name of the Lord; for his name alone is exalted; his majesty is above earth and heaven.
14 He also exalteth the horn of his people, a praise unto all his pious servants, [even] unto the children of Israel, a people near unto him. Hallelujah.

PSALMS CHAPTER 149
1 Hallelujah. Sing unto the Lord a new song, his praise in the congregation of the pious.
2 Let Israel rejoice in his Maker: let the children of Zion exult in their King.
3 Let them praise his name in the dance: with the timbrel and harp let them sing praises unto him.
4 For the Lord taketh pleasure in his people; he will adorn the meek with salvation.
5 Let the pious be joyful in glory: let them sing aloud upon their couches.
6 The exalted praises of God are in their mouth, and a two-edged sword is in their hand;
7 To execute vengeance on the nations, and chastisements on the people:
8 To bind their kings with chains, and their nobles with fetters of iron:
9 To execute upon them the judgment [which is] written: this is an honor for all his pious servants. Hallelujah.

PSALMS CHAPTER 150
1 Hallelujah. Praise ye God in his sanctuary: praise him in the expansion of his power.
2 Praise him for his acts of might: praise him according to the abundance of his greatness.
3 Praise him with the blowing of the cornet: praise him with the psaltery and harp.
4 Praise him with the timbrel and dance: praise him with stringed instruments and pipe.
5 Praise him upon the clear-ringing cymbals: praise him upon the high-sounding cymbals.
6 Let every thing that hath breath praise the Lord. Hallelujah.

THE HIDDEN OR LOST PSALMS 151-155

The Apocryphal Psalms in Syriac Aramaic

(The psalms 151-155 were considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities where we can find them in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls found in the caves of Qumran in 1947 and 1956, we now know that at least Psalms 151, 154 and 155 are authentic. For this reason, we show them here.)

PSALMS CHAPTER 151
(Dead Sea scroll 11QPs(a) or 11Q5) This Psalm narrates the story of David when he slew Goliath in single combat.)
Superscription: [This psalm was written by David himself after he fought single-handedly with Goliath.]
1 I was the youngest among my brethren, and a youth in my father's house.
2 I used to feed my father's flock, and I found a lion and a wolf, and slew them and rent them.
3 My hands made a harp, and my fingers fashioned a lyre.
4 Who will show me my Lord? He, my Lord, is become my God.

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5 He sent His angel and took me away from my father's sheep, and anointed me with the oil of anointing.

6 My brethren, the fair and the tall, in them the Lord had no pleasure.

7 And I went forth to meet the Philistine, and he cursed me by his idols.

8 But I drew his sword and cut off his head, and took away the reproach from the children of Israel.

PSALMS CHAPTER 152

(This text survived only in Syriac. The original language may be Hebrew from about 323-31 BC.)

[Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.]

1 With a loud voice glorify ye God; in the assembly of many proclaim ye His glory.

2 Amid the multitude of the upright glorify His praise; and speak of His glory with the righteous.

3 Join yourselves literally, your soul to the good and to the perfect, to glorify the Most High.

4 Gather yourselves together to make known His strength; and be not slow in showing forth His deliverance [and His strength] and His glory to all babes.

5 That the honour of the Lord may be known, wisdom hath been given; and to tell of His works it hath been made known to men:

6 to make known unto babes His strength, and to make them that lack understanding literally, heart to comprehend His glory;

7 who are far from His entrances and distant from His gates:

8 because the Lord of Jacob is exalted, and His glory is upon all His works.

9 And a man who glorifies the Most High, in him will He take pleasure; as in one who offers fine meal, and as in one who offers he-goats and calves;

10 and as in one who makes fat the altar with a multitude of burnt offerings; and as the smell of incense from the hands of the just.

11 From thy upright gates 2 shall be heard His voice, and from the voice of the upright admonition.

12 And in their eating shall be satisfying in truth, and in their drinking, when they share together.

13 Their dwelling is in the law of the Most High, and their speech is to make known His strength.

14 How far from the wicked is speech of Him, and from all transgressors to know Him!

15 Lo, the eye of the Lord taketh pity on the good, and unto them that glorify Him will He multiply mercy, and from the time of evil will He deliver their soul.

16 Blessed be the Lord, who hath delivered the wretched from the hand of the wicked; who raiseth up a horn out of Jacob and a judge of the nations out of Israel;

17 that He may prolong His dwelling in Zion, and may adorn our age in Jerusalem.

PSALMS CHAPTER 153

(This text survived only in Syriac. Date and provenance are like Psalm 152.)

[Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.]

1 O Lord, I have cried unto Thee; hearken Thou unto me.

2 I have lifted up my hands to Thy holy dwelling-place; incline Thine ear unto me.

3 And grant me my request;3 my prayer withhold not from me.

4 Build up my soul, and destroy it not; and lay it not bare before the wicked.

5 Them that recompense evil things turn Thou away from me, O judge of truth.

6 O Lord, judge me not according to my sins, because no flesh is innocent before Thee.

7 Make plain to me, O Lord, Thy law, and teach me Thy judgements;

8 and many shall hear of Thy works, and the nations shall praise Thine honour.

9 Remember me and forget me not; and lead me not into things that be too hard for me.

10 The sins of my youth make Thou to pass from me, and my chastisement let them not remember against me.

11 Cleanse me, O Lord, from the evil leprosy, and let it no more come unto me.

12 Dry up its roots in literally, from me, and let not its leaves sprout within me.

13 Great art Thou, O Lord; therefore my request shall be fulfilled from before Thee.

14 To whom shall I complain that he may give unto me? and what can the strength of men add [unto me]?

15 From before Thee, O Lord, is my confidence; I cried unto the Lord and He heard me, and healed the breaking of my heart.

16 I slumbered and slept; I dreamed and was helped, and the Lord sustained me.

17 They sorely pained my heart; I will return thanks because the Lord delivered me.

18 Now will I rejoice in their shame; I have hoped in Thee, and I shall not be ashamed.

19 Give Thou honour for ever, even for ever and ever.

20 Deliver Israel Thine elect, and them of the house of Jacob Thy proved one.

PSALMS CHAPTER 154

(This Psalm survived in Syriac biblical manuscripts and also was found in Hebrew, in the Dead Sea scroll 11QPs(a)154 (also known as 11Q5), a first-century AD manuscript.)

[Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.]

1 O God, O God, come to my aid; help Thou me and save me; deliver Thou my soul from the slayer.

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2 Shall I go down to Sheol by the mouth of the lion? or shall the wolf confound me?
3 Was it not enough for them that they lay in wait for my father's flock, and rent in pieces a sheep of my father's drove, but they were wishing also to destroy my soul?
4 Have pity, O Lord, and save Thy holy one from destruction; that he may rehearse Thy glories in all his times, and may praise Thy great name:
5 when Thou hast delivered him from the hands of the destroying lion and of the ravening wolf, and when Thou hast rescued my captivity from the hands of the wild beasts.
6 Quickly, O my Lord Adonai, send from before Thee a deliverer, and draw me out of the gaping pit, which imprisons me in its depths.

PSALMS CHAPTER 155

(This psalm is extant in Syriac and was also found in the Dead Sea scroll 11QPs(a)155 (also called 11Q5), a first-century AD Hebrew manuscript. The theme of this psalm is similar to Psalm 22, date and origin unclear but its origin is clearly pre-Christian.)

[Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.]

1 Praise the Lord, all ye nations; glorify Him, and bless His name:
2 Who rescued the soul of His elect from the hands of death, and delivered His holy one from destruction:
3 and saved me from the nets of Sheol, and my soul from the pit that cannot be fathomed.
4 Because, ere my deliverance could go forth from before Him, I was well nigh rent in two pieces by two wild beasts.
5 But He sent His angel, and shut up from me the gaping mouths, and rescued my life from destruction.
6 My soul shall glorify Him and exalt Him, because of all His kindnesses which He hath done and will do unto me.

THE BOOK OF PROVERBS

Proverbs of Solomon
Hebrew title: Mishle Shlomoh
Estimated Range of Dating: c. 5th - 1st centuries B.C.

(The Book of Proverbs (Hebrew: Mishle (Shlomoh), "Proverbs (of Solomon)") is a book in the third section (called Ketuvim) of the Hebrew Bible and a book of the Christian Old Testament. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived.

Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom." Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

The superscriptions divide the collections as follows:

- *Proverbs 1–9: "Proverbs of Solomon, Son of David, King of Israel"*
- *Proverbs 10–22:16: "Proverbs of Solomon"*
- *Proverbs 22:17–24:22: "The Sayings of the Wise"*
- *Proverbs 24:23–34: "These Also are Sayings of the Wise"*
- *Proverbs 25–29: "These are Other Proverbs of Solomon that the Officials of King Hezekiah of Judah Copied"*
- *Proverbs 30: "The Words of Agur"*
- *Proverbs 31:1–9: "The Words of King Lemuel of Massa, Which his Mother Taught Him"*
- *Proverbs 31:10–31: the ideal wise woman (elsewhere called the "woman of substance").*

It is impossible to offer precise dates for the sayings in Proverbs, a "collection of collections" relating to a pattern of life which lasted for more than a millennium. The phrase conventionally used for the title is taken from chapter 1:1, mishley shelomoh, Proverbs of Solomon (the phrase is repeated at 10:1 and 25:1), is likely more concerned with labeling the material than ascribing authorship.)

PROVERBS OF SOLOMON CHAPTER 1

1 The proverbs of Solomon the son of David, the king of Israel:

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2 To know wisdom and instruction; to comprehend the sayings of understanding;
3 To accept the instruction of intelligence, righteousness, and justice, and equity;
4 To give to the simple prudence, to the youth knowledge and discretion.
5 The wise will hear, and will increase [his] information; and the man of understanding will obtain wise counsels:
6 To understand a proverb, and a sage sentence; the words of the wise, and their riddles.
7 The fear of the Lord is the beginning of knowledge: wisdom and instruction fools [alone] despise.
8 Hear, my son, the instruction of thy father, and cast not off the teaching of thy mother;
9 For a wreath of grace are they unto thy head, and chains for thy throat.
10 My son, if sinners wish to entice thee, consent thou not.
11 If they should say, Come with us, let us lie in wait for blood, let us watch in concealment for the uselessly innocent;
12 We will swallow them up like the grave alive; and the men of integrity, as those that go down into the pit;
13 We shall find all [kinds of] precious wealth, we will fill our houses with booty;
14 Thy lot must thou cast in our midst; one purse shall be for us all:
15 My son, walk not thou on the way with them; withhold thy foot from their path;
16 For their feet run after evil, and they make haste to shed blood.
17 For uselessly is the net spread out before the eyes of every winged bird:
18 While they lie in wait for their [own] blood; they watch in concealment for their [own] lives.
19 So are the paths of every one that is greedy after [unlawful] gain; it taketh away the life of those that own it.
20 Wisdom crieth loudly without; in the public places she uttereth her voice;
21 At the corner of noisy streets she calleth, at the entrances of gates; in the city she sayeth her speeches:
22 How long, ye simple ones, will ye love simplicity? and the scorners take their delight in scorning, and fools hate knowledge?
23 Turn back to my admonition: behold, I will pour out my spirit unto you, I will make known my words unto you.
24 Whereas I called, and ye refused; I stretched out my hand, and no man was attentive;
25 And ye have set at nought all my counsel, and would not accept my admonition:
26 [Therefore] I also will truly laugh at your calamity; I will deride [you] when your terror cometh;
27 When your terror cometh like the tempest-cloud, and your calamity hasteneth like a whirlwind; when there come upon you distress and affliction.
28 Then will they call me, but I will not answer; they will seek me earnestly, but they shall not find me;
29 For the reason that they hated knowledge, and the fear of the Lord they did not choose;
30 [That] they would not attend to my counsel: [that] they rejected all my admonition.
31 Therefore shall they eat of the fruit of their own way, and from their own counsels shall they be satisfied.
32 For the defection of the simple will slay them, and the prosperity of fools will cause them to be lost.
33 But he that hearkeneth unto me shall dwell safely, and shall be at rest from the dread of evil.

PROVERBS OF SOLOMON CHAPTER 2

1 My son, if thou wouldst but accept my words, and treasure up my commandments with thee;
2 To let thy ear listen unto wisdom: [if] thou wouldst incline thy heart to understanding.
3 For if thou wilt call after intelligence; if after understanding thou wilt lift up thy voice;
4 If thou wilt seek her as silver, and search for her as for hidden treasures:
5 Then wilt thou understand the fear of the Lord, and the knowledge of God wilt thou find.
6 For the Lord giveth wisdom: out of his mouth [come] knowledge and understanding.
7 He treasureth up sound wisdom for the righteous, as a shield to those that walk in integrity:
8 That men may keep the paths of justice; and the way of his pious servants doth he guard.
9 Then wilt thou understand righteousness, and justice, and equity: yea, every track of goodness.
10 For wisdom will enter thy heart, and knowledge will be pleasant unto thy soul;
11 Discretion will watch over thee, understanding will keep thee;
12 To deliver thee from the way of the bad, from the man that speaketh perverse things;
13 [From those] who leave the paths of uprightness, to walk in the ways of darkness;
14 Who rejoice to do evil, who are delighted in the perverseness of the bad;
15 Who as regardeth their paths are crooked, and froward in their tracks.
16 To deliver thee from the adulteress, from the alien woman that useth flattering speeches;
17 That forsaketh the friend of her youth, and forgetteth the covenant of her God.
18 For she sinketh unto death—her house, and unto the departed [lead] her tracks.
19 All that come unto her return not again, and they will not reach the paths of life.
20 In order that thou mayest walk in the way of good men, and observe the paths of the righteous.
21 For the upright will dwell on the earth, and the perfect will be left remaining on it.
22 But the wicked will be cut off from the earth, and the treacherous shall be plucked up therefrom.

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PROVERBS OF SOLOMON CHAPTER 3

1 My son, forget not my teaching, and let thy heart keep my commandments;

2 For length of days, and years of life, and peace, will they increase unto thee.

3 Let kindness and truth not forsake thee; bind them about thy throat; write them upon the table of thy heart:

4 So shalt thou find grace and good favor in the eyes of God and man.

5 Trust in the Lord with all thy heart: and upon thy own understanding do not rely.

6 In all thy ways acknowledge him, and he will make level thy paths.

7 Be not wise in thy own eyes: fear the Lord, and depart from evil.

8 It will be healing to thy body, and marrow to thy bones.

9 Honor the Lord with thy wealth, and with the first-fruits of all thy products:

10 So shall thy storehouses be filled with plenty, and with new wine shall thy presses overflow.

11 The correction of the Lord, my son, do not despise; and feel no loathing for his admonition;

12 Because whomever the Lord loveth he admonisheth; and as a father who delighteth in [his] son.

13 Happy the man that hath found wisdom, and the man that acquireth understand- ing.

14 For the obtaining of her is better than the obtaining of silver, and better than fine gold is her product.

15 She is more precious than pearls; and all the things thou valuest are not equal unto her.

16 Length of days is in her right hand: in her left are riches and honor.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 A tree of life is she to those that lay hold on her: and every one that firmly graspeth her will be made happy.

19 The Lord hath through wisdom founded the earth: he hath established the heavens through understanding.

20 By his knowledge were the depths split open, and the skies drop down the dew.

21 My son, let them not be removed from thy eyes; keep [before thee] sound wisdom and discretion:

22 And they will be life unto thy soul, and grace to thy throat.

23 Then wilt thou walk in safety on thy way, and thy foot will not strike [against aught]:

24 When thou layest thyself down, thou shalt feel no dread; and as thou liest down, thy sleep shall be pleasant.

25 Thou needest not to be afraid of sudden dread, neither of the [unlooked-for] tempest over the wicked, when it cometh.

26 For the Lord will be thy confidence, and he will guard thy foot from being caught.

27 Withhold not a benefit from him who is deserving it, when it is in the power of thy hand to do it.

28 Say not unto thy neighbor, Go, and return, and tomorrow will I give: when thou hast it by thee.

29 Contrive not against thy neighbor any evil, when he dwelleth in safety with thee.

30 Quarrel not with any man without cause, if he have done thee no harm.

31 Envy not the man of violence, and choose none of his ways.

32 For the froward is an abomination to the Lord; but with the upright is his good- will.

33 The curse of the Lord is in the house of the wicked; but the habitation of the righteous will he bless.

34 If [it concern] the scornful he will himself render them a scorn; but unto the lowly doth he give grace.

35 The wise shall inherit glory; but fools shall obtain disgrace as their portion.

PROVERBS OF SOLOMON CHAPTER 4

1 Hear, ye children, the correction of a father, and attend to know understanding.

2 For good information do I give you: my teaching must ye not forsake.

3 For I was a son unto my father, a tender and an only child before my mother.

4 And he instructed me, and said unto me, Let thy heart grasp firmly my words: observe my commandments and live.

5 Acquire wisdom, acquire understanding: forget not, and depart not from the sayings of my mouth.

6 Forsake her not, and she will watch over thee: love her, and she will keep thee.

7 The beginning of wisdom is, Acquire wisdom: and with all thy acquisition acquire understanding.

8 Hold her in high esteem, and she will exalt thee: she will bring thee to honor, when thou embracest her.

9 She will give to thy head a wreath of grace: a crown of ornament will she deliver to thee.

10 Hear, O my son, and accept my sayings: and they will increase unto thee the years of life.

11 In the way of wisdom have I instructed thee: I have led thee in the tracks of uprightness.

12 When thou walkest, thy step shall not be narrowed; and when thou runnest, thou shalt not stumble.

13 Lay fast hold of correction; let her not go: keep her; for she is thy life.

14 Enter not into the path of the wicked, and step not on the way of the bad.

15 Avoid it, pass not through by it, turn off from it, and pass away.

16 For they sleep not, except they have done evil, and their sleep is robbed away, unless they cause some to stumble.

17 For they eat the bread of wickedness; and the wine of violence do they drink.

18 But the path of the righteous is as the early morning light, that shineth more and more brightly until the height of noonday.

19 The way of the wicked is like darkness: they know not against what they stumble.

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20 My son, attend to my words, unto my sayings incline thy ear.
21 Let them not slip away from thy eyes: guard them in the midst of thy heart.
22 For they are life unto every one of those that find them, and to all his body a healing.
23 Above all that is to be guarded, keep thy heart, for out of it are the issues of life.
24 Remove from thee frowardness of mouth; and perverseness of lips put away far from thee.
25 Let thy eyes look right forward, and let thy eyelids see straight out before thee.
26 Balance well the track of thy foot, and let all thy ways be firmly right.
27 Turn not to the right hand nor to the left: remove thy foot from evil.

PROVERBS OF SOLOMON CHAPTER 5

1 My son, attend unto my wisdom; to my understanding incline thou thy ear:
2 That thou mayest observe discretion, and that thy lips may keep knowledge.
3 For as of fine honey drop the lips of an adulterous woman, and smoother than oil is her palate;
4 But her end is bitter as wormwood, it is sharp as a two-edged sword.
5 Her feet go down to death, her steps take firm hold on the nether world:
6 So that she cannot balance the path of life; her tracks are unsteady, and she knoweth it not.
7 And now, O ye children, hearken unto me, and depart not from the sayings of my mouth.
8 Remove far from her thy way, and come not nigh to the door of her house;
9 That thou mayest not give up unto others thy vigor, and thy years unto the cruel;
10 That strangers may not satisfy themselves with thy strength, and with thy exertions, in the house of an alien:
11 While thou moanest at thy end, when thy flesh and thy body are coming to their end,
12 And thou sayest, How have I hated correction, and how hath my heart rejected reproof;
13 While I hearkened not to the voice of my instructors, and to my teachers I inclined not my ear;
14 But little more was wanting, and I had been in all [kinds of] unhappiness in the midst of the congregation and assembly.
15 Drink water out of thy own cistern, and running waters out of thy own well.
16 So will thy springs overflow abroad; and in the open streets will be thy rivulets of water;
17 They will be thy own only, and not those of strangers with thee.
18 Thy fountain will be blessed: and rejoice with the wife of thy youth,—
19 The lovely gazelle and the graceful chamois: let her bosom satisfy thee abundantly at all times; with her love be thou ravished continually.
20 And why wilt thou, my son, be ravished with an adulteress, and embrace the bosom of an alien woman?
21 For before the eyes of the Lord are the ways of man, and all his tracks doth he weigh in the balance.
22 His own iniquities will truly catch the wicked, and with the cords of his sin will he be held firmly.
23 He will indeed die for want of correction; and through the abundance of his folly will he sink into error.

PROVERBS OF SOLOMON CHAPTER 6

1 My son, If thou hast become surety for thy friend, if thou hast struck thy hand for a stranger;
2 If thou art ensnared through the words of thy mouth, if thou art caught through the words of thy mouth:
3 [Then] do this by all means, my son, and deliver thyself, because thou art come into the power of thy friend, Go hasten to him, and urge thy friend.
4 Grant not any sleep to thy eyes, nor slumber to thy eyelids.
5 Deliver thyself as a roebuck from the hand [of the hunter], and as a bird from the hand of the fowler.
6 Go to the ant, thou sluggard; look on her ways, and become wise.
7 She, that hath no prince, officer, or ruler,
8 Provideth in the summer her provision, gathereth in harvest-time her food.
9 How long, O sluggard, wilt thou lie down? when wilt thou arise out of thy sleep?
10 “A little [more] sleep, a little slumber, a little folding of the hands in lying down;”
11 But then will thy poverty come like a rover, and thy want as a man armed with a shield.
12 A Godless person is a man of injustice, who walketh with a distorted mouth.
13 He blinketh with his eyes, he scrapeth with his feet, he pointeth with his fingers;
14 Perverseness is in his heart, he contriveth evil at all times; he scattereth abroad discord.
15 Therefore shall suddenly come his calamity: unawares shalt he be broken without a remedy.
16 Six things there are which the Lord hateth; and seven are an abomination unto his spirit:
17 Haughty eyes, a tongue of falsehood, and hands that shed innocent blood,
18 A heart that contriveth plans of injustice, feet that hasten to run after evil,
19 A false witness that eagerly uttereth lies, and him that scattereth abroad discord among brethren.
20 Keep, O my son, the commandment of thy father, and reject not the teaching of thy mother:
21 Bind them upon thy heart continually, tie them about thy throat.

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22 When thou walkest, it shall lead thee; when thou liest down, it shall watch over thee; and when thou art awake, it shall converse with thee.

23 For the commandment is a lamp, and the law is light; and the way of life are the admonitions of correction:

24 To guard thee against a bad woman, from the flattery of an alien tongue.

25 Covet not her beauty in thy heart, and let her not conquer thee with her eyelids.

26 For by means of a harlot [one is brought down] to the last loaf of bread: and an adulterous woman will even hunt for the precious life,

27 Can a man gather up fire in his lap, and shall his clothes not be burnt?

28 Can a man walk along upon hot coals, and shall his feet not be burnt?

29 So it is with him that goeth in to his neighbor's wife: no one that toucheth her shall remain unpunished.

30 Men do not despise the thief, if he steal, to gratify his craving when he is hungry:

31 And if he be found, he must pay sevenfold; all the wealth his house must he give.

32 But whoso committeth adultery with a woman lacketh sense: he that is the destroyer of his soul, will alone do this.

33 Plague and disgrace will he meet with; and his reproach will not be blotted out.

34 For jealousy is the fury of a husband, and he will not spare on the day of vengeance.

35 He will not regard the appearance of any ransom; and he will not be content, though thou give ever so many bribes.

PROVERBS OF SOLOMON CHAPTER 7

1 My son, observe my sayings, and my commandments must thou treasure up with thee.

2 Observe my commandments, and live: and my teaching as the apple of thy eyes.

3 Bind them around thy fingers, write them upon the table of thy heart.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That they may keep thee from an adulterous woman, from an alien that useth flattering speeches.

6 For through the window of my house, through my lattice did I [once] look out,

7 And I beheld among the simple ones, I discerned among the youths, a lad void of sense;

8 He was passing through the market-place near her corner; and he stepped along on the way to her house,

9 In the twilight, in the evening of the day, in the depth of the night and when it was dark:

10 And, behold, a woman came to meet him with the attire of a harlot, and obdurate of heart.

11 (She is noisy and ungovernable; in her house her feet never rest;

12 At one time she is in the street, at another in the open places, and near every corner doth she lurk,)

13 And she caught hold of him, and kissed him, and with an impudent face she said to him,

14 “I had bound myself to bring peace-offerings; this day have I paid my vows:

15 Therefore am I come forth to meet thee, to seek thy presence diligently, and I have found thee.

16 With tapestry coverings have I decked my bed, with embroidered coverlids of the fine linen of Egypt.

17 I have sprinkled my couch with myrrh, aloes, and cinnamon.

18 Come, let us indulge in love until the morning: let us delight ourselves with dalliances.

19 For the man is not in his house, he is gone on a journey a great way off:

20 The bag of money hath he taken with him, by the day of the new-moon festival only will he come home.”

21 She seduced him by the abundance of her reasoning: by the flattery of her lips she misguided him.

22 He followed after her suddenly, as an ox goeth to the slaughter, and as in fetters to his correction, the fool:

23 Till an arrow cleaveth through his liver; as a bird hasteneth into the snare, and knoweth not that it is done to take his life.

24 And now, O children, hearken unto me, and listen to the sayings of my mouth.

25 Let not thy heart turn aside to her ways, do not go astray on her paths.

26 For many deadly wounded hath she caused to fall: yea, very numerous are all those slain by her.

27 The ways to the nether world is her house leading down to the chambers of death.

PROVERBS OF SOLOMON CHAPTER 8

1 Behold, wisdom calleth, and understanding sendeth forth her voice,

2 On the top of high places, by the wayside, at the house where there are [many] paths doth she place herself.

3 Alongside of gates, at the opening of the city, at the entrance of the town[-doors] doth she call loudly,

4 Unto you, O men, I call, and my voice [goeth forth] to the sons of men,

5 Learn, O ye simple, to understand prudence: and, ye fools, be ye of an understanding heart.

6 Hear! for of noble things will I speak; and the opening of my lips shall be of what is equitable.

7 For truth uttereth my palate ever, and the abomination of my lips is wickedness.

8 In righteousness are all the sayings of my mouth, there is in them nothing crooked or perverse.

9 They are all evident to the man of understanding, and correct to those that have obtained knowledge.

10 Accept my correction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than pearls; and all the things that men wish for are not equal to her.

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12 I wisdom dwell with prudence, and the knowledge of discreet thoughts do I discover.
13 The fear of the Lord is to hate evil, pride and arrogance, and the evil way: and the mouth of perverseness do I hate.
14 Mine are counsel and sound wisdom: I am understanding; mine is might.
15 Through me do kings reign, and chieftains give decrees [in] righteousness.
16 Through me do princes rule, and the nobles, even all the judges of the earth.
17 I indeed love those that love me: and those that seek me earnestly shall find me.
18 Riches and honor are with me, yea, enduring wealth and righteousness.
19 My fruit is better than gold, and than fine gold; and my products, than choice silver.
20 On the road of righteousness do I walk firmly, in the midst the paths of justice:
21 That I may cause those that love me to inherit a lasting possession; and their treasures will I fill
22 The Lord created me as the beginning of his way, the first of his works from the commencement,
23 From eternity was I appointed chief, from the beginning, from the earliest times of the earth.
24 When there were yet no depths, was I brought forth; when there were yet no springs laden heavily with water.
25 Before the mountains were yet sunk down, before the hills was I brought forth:
26 While as yet he had not made the land and open fields, nor the chief of the dust of the world.
27 When he prepared the heavens, I was there; when he drew a circle over the face of the deep;
28 When he fastened the skies above; when the springs of the deep became strong;
29 When he assigned to the sea his decree, that the waters should not transgress his order: when he established firmly the foundations of the earth:
30 Then was I near him, as a nursling: and I was day by day [his] delights, playing before him at all times;
31 Playing in the world, his earth; and having my delights with the sons of men.
32 And now, O children [of men], hearken unto me! for happy those that observe my ways.
33 Hear correction, and be wise, and reject it not.
34 Happy is the man that hearkeneth unto me, watching day by day at my gates, waiting at the posts of my doors.
35 For he who findeth me findeth life, and he obtaineth favor from the Lord.
36 But he that sinneth against me doth violence to his own soul: all those that hate me love death.

PROVERBS OF SOLOMON CHAPTER 9

1 Wisdom hath built her house; she hath hewn out her seven pillars;
2 She hath killed her cattle; she hath mingled her wine; she hath also set in order her table.
3 She hath sent forth her maidens: she inviteth [her guests] upon the top of the highest places of the town.
4 Whoso is simple, let him turn in hither: as for him that is void of sense, she saith to him,
5 “Come, eat of my bread, and drink of the wine which I have mingled.
6 Forsake simplicity, and live; and go onward on the way of understanding.
7 He that correcteth a scorner acquireth for himself abuse; and he that reproveth the wicked getteth himself a blemish.
8 Do not correct a scorner, lest he hate thee: reprove a wise man, and he will love thee.
9 Give to the wise [instruction], and he will become yet wiser: impart knowledge to the righteous, and he will increase his information.
10 The commencement of wisdom is the fear of the Lord; and the knowledge of the Most Holy One is understanding.
11 For through me shall thy days be multiplied, and the years of thy life shall be increased unto thee.
12 If thou art become wise, thou art wise for thyself; but if thou art a scorner, thou alone wilt have to bear it.”
13 The woman of folly is noisy: she is simple, and knoweth not what [to do].
14 And she sitteth at the door of her house, upon a chair in the high places of the town.
15 To call the wayfarers who go straight forward on their paths.
16 Whoso is simple, let him turn in hither; and as for him that is void of sense, she saith to him,
17 “Stolen waters are sweet, and bread of secrecy is pleasant.”
18 But he knoweth not that the departed are there; that in the depths of the nether world are her guests.

PROVERBS OF SOLOMON CHAPTER 10

1 The proverbs of Solomon. A wise son causeth [his] father to rejoice; but a foolish son is the grief of his mother.
2 Treasures of wickedness will not profit aught; but righteousness will deliver from death.
3 The Lord will not suffer the soul of the righteous to famish; but the sinful desires of the wicked will he cast away.
4 He becometh poor that laboreth with an indolent hand, but the hand of the diligent maketh rich.
5 He that gathereth in summer is an intelligent son; [but] he that sleepeth in harvest is a son that causeth shame.
6 Blessings come upon the head of the righteous; but the mouth of the wicked covereth violence.
7 The memory of the just is [destined] to be blessed; but the name of the wicked shall rot.
8 The wise in heart will accept commandments; but he that is a fool in his speaking will stumble.
9 He that walketh uprightly ever walketh securely; but he that perverteth his ways will be punished.
10 He that winketh with the eye causeth vexation; and he that is a fool in his speaking will stumble.

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11 A source of life is the mouth of the righteous; but the mouth of the wicked covereth violence.

12 Hatred stirreth up strifes; but love throweth a cover over all transgressions.

13 On the lips of the man of understanding there is found wisdom: but a rod is for the back of him that is void of sense.

14 Wise men treasure up knowledge; but the mouth of the foolish is an approaching terror.

15 The wealth of the rich man is his strong town: the terror of the poor is their poverty.

16 The labor of the righteous [tendeth] to life: the product of the wicked is for sin.

17 On the way unto life is he that observeth correction; but he that forsaketh reproof is in error.

18 He that hideth hatred hath lips of falsehood; and he that spreadeth abroad an evil report, is a fool.

19 In a multitude of words transgression cannot be avoided; but he that refraineth his lips is intelligent.

20 [Like] choice silver is the tongue of the righteous: the heart of the wicked is worth but very little.

21 The lips of the righteous feed many: but fools die through lack of sense.

22 The blessing of the Lord it is which maketh rich, and painful labor addeth nothing thereto.

23 It is as sport to a fool to do wicked deeds; but a man of understanding hath wisdom.

24 What the wicked dreadeth, that will come upon him: but the longing of the righteous will God grant.

25 As the whirlwind passeth by, the wicked is no more; but the righteous is an everlasting foundation.

26 As vinegar is to the teeth, and as smoke is to the eyes: so is the sluggard to those that send him.

27 The fear of the Lord increaseth [man's] days; but the years of the wicked will be shortened.

28 The expectation of the righteous is joy; but the hope of the wicked shall perish.

29 The way of the Lord is a stronghold to the upright; but terror is destined to the workers of injustice.

30 The righteous shall never be removed; but the wicked shall not inhabit the earth.

31 The mouth of the just uttereth wisdom; but the tongue of perverseness shall be cut out.

32 The lips of the righteous know [how to obtain] favor; but the mouth of the wicked [speaketh] perverseness.

PROVERBS OF SOLOMON CHAPTER 11

1 Balances of deceit are an abomination of the Lord; but a full weight [obtaineth] his favor.

2 When pride cometh, then cometh disgrace; but with the modest there is wisdom.

3 The integrity of the upright guideth them; but the cunning of the treacherous destroyeth them.

4 Wealth cannot profit on the day of wrath; but righteousness deliver from death.

5 The righteousness of the perfect maketh even his way; but by his own wickedness will the wicked fall.

6 The righteousness of the upright will deliver them; but through their own sinful desires are the treacherous caught.

7 When a wicked man dieth, [his] hope vanisheth; and the expectation of his children is lost.

8 The righteous is delivered out of distress, and the wicked cometh in his stead.

9 With his mouth doth the hypocrite destroy his neighbor; but through knowledge are the righteous delivered.

10 When it goeth well with the righteous, the town rejoiceth loudly: and when the wicked perish, there is joyful shouting.

11 Through the blessing of the upright a city is exalted; but through the mouth of the wicked it is pulled down.

12 He that despiseth his neighbor is void of sense; but a man of understanding maintaineth silence.

13 He that walketh about as talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.

14 Where there is no wise guidance, a people must fall: but [it will obtain] help through the multitude of counsellors.

15 With evil will he be overwhelmed that is surety for a stranger: but he that hateth giving the hand as pledge is safe.

16 A woman endowed with grace will surely obtain honor; and the powerful will obtain riches.

17 The man of kindness doth good to his own soul; but he that troubleth his own flesh is cruel.

18 The wicked practiseth a work of falsehood; but he that soweth righteousness [obtaineth] the reward of truth.

19 He who is firm in righteousness attaineth to life: and he that pursueth evil [doth it] to his own death.

20 An abomination of the Lord are those of a perverse heart; but his favor is for those who are unblemished in their way.

21 The hand [of God] being against [his] hand, the bad man shall not go unpunished; but the seed of the righteous shall escape.

22 As a golden ring in a swine's snout, so is a handsome woman that hath thrown off discretion.

23 The desire of the righteous is only good: but the hope of the wicked is the wrath [of God].

24 There is a man that scattereth gifts, and yet his wealth is increased: and there is one that withholdeth more than is proper, and still cometh only to want.

25 A beneficent soul will be abundantly gratified; and he that refresheth [others] will be also refreshed himself.

26 Him that withholdeth corn, the people will denounce; but blessing will be heaped upon the head of the one that selleth it.

27 He that diligently searcheth after good seeketh favor; but if one inquireth after evil, it will come unto him.

28 He that trusteth in his riches will surely fall; but the righteous shall grow like the leaves [of a tree].

29 He that troubleth his own house will inherit the wind; and the fool will become the servant to the wise of heart.

30 The fruit of the righteous is of the tree of life, and the wise draweth souls to himself.

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31 Behold, the righteous is recompensed on the earth: how much more the wicked and the sinner.

PROVERBS OF SOLOMON CHAPTER 12

1 Whoso loveth correction loveth knowledge; but he that hateth reproof is brutish.

2 The good obtaineth favor of the Lord; but a man of wicked devices will he condemn.

3 A man cannot be firmly established by wickedness; but the root of the righteous will not be moved.

4 A virtuous woman is a crown to her husband: but as rottenness in his bones is one that bringeth shame [on him].

5 The thoughts of the righteous are justice: the best counsels of the wicked are deceit.

6 The words of the wicked are of lying in wait for blood; but the mouth of the upright will deliver them.

7 The wicked are suddenly overthrown, and are no more; but the house of the righteous will endure.

8 In accordance with his intelligence is a man praised; but he that is perverse of heart will come to be despised.

9 Better is he that is lightly esteemed who hath a servant, than he that aimeth after honor, and lacketh bread.

10 A righteous man careth for the life of his beast; but the mercies of the wicked are cruelty.

11 He that tilleth his ground will be satisfied with bread; but he that runneth after idle persons is void of sense.

12 The wicked is covetous for the net of evil men; but [God] giveth root to the righteous.

13 In the transgression of his lips is the snare of the wicked; but the righteous cometh out of distress.

14 From the fruit of his mouth will a man be satisfied with what is good; and the recompense of a man's hands will be brought back unto him.

15 The way of a fool is straight in his own eyes; but he that hearkeneth unto counsel is wise.

16 The wrath of the fool is known on the very day; but he that concealeth the disgrace is prudent.

17 He that uttereth truth announceth righteousness; but a false witness, deceit.

18 There is some one that useth words [which are] like the thrusts of a sword; but the tongue of the wise is healing.

19 The lip of truth will stand firm for ever; but only for a moment the tongue of falsehood.

20 Deceit is in the heart of those that contrive evil; but for the counsellors of peace there is joy.

21 No wrong can come unawares to the righteous; but the wicked are full of evil.

22 An abomination of the Lord are lips of falsehood; but they that deal in faithfulness [obtain] his favor.

23 A prudent man concealeth [his] knowledge; but the heart of fools proclaimeth [their] folly.

24 The hand of the diligent will bear rule; but the indolent must become tributary.

25 If there be care in the heart of man, let him suppress it; and a good word will change it into joy.

26 The righteous is more excellent than his neighbor; but the way of the wicked leadeth them astray.

27 The indolent roasteth not that which he hath caught in hunting; but the most precious wealth of man is diligence.

28 On the path of righteousness there is life; and on her pathway there is immortality,

PROVERBS OF SOLOMON CHAPTER 13

1 A wise son [becometh so] by the correction of his father; but a scorner hearkeneth not to rebuke.

2 From the fruit of a man's mouth doth he eat what is good; but the longing of the treacherous is for violence.

3 He that watcheth his mouth guardeth his soul; but he that openeth wide his lips [prepareth] himself destruction.

4 The sluggard longeth [in] his soul, and there [cometh] nothing; but the soul of the diligent will be abundantly gratified.

5 The righteous hateth the word of falsehood; but the wicked bringeth shame and dishonor.

6 Righteousness keepeth [him that is] upright on his way; but wickedness perverteth the [man of] sin.

7 There is some one that pretendeth to be rich without having any thing; another that pretendeth to be poor while having abundant wealth.

8 As the ransom of a man's life [hath he often to give] his riches; but the poor heareth no threat.

9 The light of the righteous burneth joyfully; but the lamp of the wicked will be quenched.

10 Only through presumptuous conduct doth man produce contention; but with the well-advised is wisdom.

11 Wealth [gotten] by vain deeds will be diminished; but he that gathereth by close labor will increase it.

12 Expectation long deferred maketh the heart sick; but a tree of life is a desire which is fulfilled.

13 Whoso despiseth the word shall fall in debt to it; but he that feareth the commandment will be rewarded.

14 The instruction of the wise is a source of life, [teaching] to avoid the snares of death.

15 Good intelligence giveth grace; but the way of the treacherous is hard.

16 Every prudent man acteth with knowledge; but a fool spreadeth abroad his folly.

17 A wicked messenger falleth into unhappiness; but a faithful ambassador [bringeth] healing.

18 Poverty and disgrace will overtake him that rejecteth correction; but he that observeth admonition will be honored.

19 A desire accomplished is pleasant to the soul; but it is abomination to fools to depart from evil.

20 He that walketh with wise men will become wise; but he that associateth with fools will be destroyed.

21 Evil pursueth the sinners; but the righteous will [God] repay with happiness.

22 A good man leaveth an inheritance to his children's children; but the wealth of the sinner is treasured up for the righteous.

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23 Much food bringeth the new-tilled ground of the poor; but there are many others that are taken away through injustice.

24 He that withholdeth his rod hateth his son; but he that loveth him chastiseth him betimes.

25 The righteous eateth to satisfy his desire [to eat]; but the belly of the wicked always suffereth want.

PROVERBS OF SOLOMON CHAPTER 14

1 The wise among women buildeth her house; but the foolish pulleth it down with her own hands.

2 In his uprightness walketh he that feareth the Lord; but perverse in his ways is he that despiseth him.

3 In the mouth of the foolish is a stick [for his] pride; but the lips of the wise will preserve them.

4 Where no oxen are, is the crib clean; but the abundance of harvests is [only] through the strength of the ox.

5 A faithful witness will not lie; but a false witness constantly uttereth lies.

6 A scorner seeketh wisdom, and there is none; but knowledge is easy to the man of understanding.

7 Go far away from a foolish man, else thou wilt [never] know the lips of knowledge.

8 The wisdom of the prudent is to understand his way; but the folly of fools is deceit.

9 The fool maketh a mockery of guilt; but among the upright there is good will.

10 The heart knoweth its own bitterness; and with its joy can no stranger intermeddle.

11 The house of the wicked will be destroyed: but the tent of the upright will flourish.

12 There is many a way which seemeth even before a man; but its end are ways unto death.

13 Even in laughter the heart feeleth pain; and at its end joy is sorrow.

14 The backslider in heart will have enough of his own ways; and from him [departeth] the good men.

15 The simple believeth every word; but the prudent man understandeth his steps.

16 A wise man is fearful, and departeth from evil; but the fool exciteth himself, and is confident.

17 He that is soon angry committeth folly; and a man of wicked devices is hated.

18 The simple inherit folly; but the prudent crown themselves with knowledge.

19 The bad sink down before the good; and the wicked are at the gates of the righteous.

20 Even to his own neighbor is the poor man hateful; but the friends of the rich are many.

21 He that despiseth his neighbor is a sinner; but he that is gracious to the poor— happiness attend him!

22 Behold, those who contrive evil are in error; but kindness and truth attend on those who contrive what is good.

23 In all painful labor there is profit; but mere words of the lips [lead] only to want.

24 The crown of the wise is their riches; but the folly of fools is [only] folly.

25 A deliverer of souls is the true witness; but a witness of deceit uttereth lies.

26 In the fear of the Lord is the strong confidence [of man], and unto his children will it be a place of shelter.

27 The fear of the Lord is the source of life, [teaching] to avoid the snares of death.

28 In the multitude of people is the king's glory; but in the want of a population is the downfall of the prince.

29 He that is slow to anger is of great understanding; but he that is hasty of spirit holdeth up [to view] his folly.

30 A sound heart is the life of the body; but jealousy is the rottenness of the bones.

31 He that oppresseth the poor blasphemeth his Maker; but he that is gracious to the needy honoreth him.

32 Through his own evil is the wicked thrust down; but even in his death doth the righteous have confidence.

33 In the heart of the man of understanding resteth wisdom: but [the little which is] in the bosom of fools is made known.

34 Righteousness exalteth a people; but the disgrace of nations is sin.

35 The king's favor is bestowed on an intelligent servant; but his wrath is against him that deserveth shame.

PROVERBS OF SOLOMON CHAPTER 15

1 A soft answer turneth away fury; but a mortifying word stirreth up anger.

2 The tongue of the wise maketh knowledge acceptable; but the mouth of fools sputtereth out folly.

3 In every place are the eyes of the Lord, looking on the bad and the good.

4 A healing [word] of the tongue is a tree of life; but perverseness therein is a breach to the spirit.

5 A fool contemneth the correction of his father; but he that observeth admonition will become prudent.

6 In the house of the righteous there is much treasure; but in the income of the wicked is trouble.

7 The lips of the wise scatter knowledge; but the heart of fools is not reliable.

8 The sacrifice of the wicked is an abomination of the Lord: but, the prayer of the upright [obtaineth] his favor.

9 An abomination of the Lord is the way of the wicked; but him that pursueth righteousness will he love.

10 An evil correction is [destined] for him that forsaketh the [right] path; he that hateth admonition will die.

11 The nether world and corruption are open before the Lord: how much more then the hearts of the children of men!

12 A scorner loveth not that one should admonish him: unto the wise doth he not go.

13 A merry heart cheereth up the countenance; but when the heart feeleth pain the spirit is depressed.

14 The heart of the man of understanding seeketh knowledge; but the mouth of fools feedeth on folly.

15 All the days of the afflicted are evil; but he that is of a cheerful heart hath a continual feast.

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16 Better is little with the fear of the Lord, than great treasure and confusion therewith.

17 Better is an allowance of herbs when love is there, than a stall-fed ox and hatred therewith.

18 A man of fury stirreth up strife; but he that is slow to anger assuageth contention.

19 The way of the slothful man is like a hedge of thorns; but the path of the upright is a levelled [road].

20 A wise son causeth his father to rejoice; but a foolish man despiseth his mother.

21 Folly is joy to him that is void of sense; but a man of understanding walketh straight forward.

22 Plans are frustrated without consultation; but through a multitude of counsellors canst thou maintain thyself.

23 A man hath joy by the answer of his mouth; and a word [spoken] at the proper time, how good is it!

24 The path of life [leadeth] upward for the intelligent, in order that he may avoid the nether world beneath.

25 The Lord, will tear down the house of the proud; but he will set up firmly the boundary [-stone] of the widow.

26 An abomination of the Lord are the thoughts of the bad man; but pleasant speeches are pure [before him].

27 He that is greedy after gain troubleth his own house; but he that hateth gifts will live.

28 The heart of the righteous reflecteth to answer; but the mouth of the wicked sputtereth out evil things.

29 The Lord is far from the wicked; but the prayer of the righteous doth he hear.

30 [What is pleasant to] the light of the eyes rejoiceth the heart: a good report giveth marrow to the bones.

31 The ear that heareth the admonition of life will ever abide in the midst of the wise.

32 He that rejecteth correction despiseth his own soul; but he that heareth admonition acquireth intelligence.

33 The fear of the Lord is the correction for wisdom; and before honor there must come humility.

PROVERBS OF SOLOMON CHAPTER 16

1 Unto man belong the resolves of the heart; but from the Lord cometh the expression of the tongue.

2 Every one of the ways of a man is pure in his own eyes; but the Lord measureth the spirits.

3 Commit unto the Lord thy works, and thy plans will be firmly established.

4 Every thing hath the Lord wrought for its destined end; yes, even the wicked for the day of unhappiness.

5 An abomination of the Lord is every one that is proud of heart: the hand [of God] being against [his] hand, he shall not go unpunished.

6 Through kindness and truth is iniquity atoned for; and by the fear of the Lord [men] depart from evil.

7 When the Lord receiveth in favor a man's ways, he maketh even his enemies to be at peace with him.

8 Better is a little with righteousness, than great incomes through injustice.

9 A man's heart deviseth his way; but the Lord directeth firmly his steps.

10 There should be a wise sentence on the lips of the king: his mouth should never commit a trespass in judging.

11 A just balance and scales belong to the Lord: his work are all the weights in the bag.

12 It should be an abomination to kings to commit wickedness; for through righteousness [alone] can a throne be established.

13 Righteous lips [should obtain] the favor of kings; and him that speaketh uprightly should they love.

14 The fury of a king is like the messengers of death; but a wise man will appease it.

15 In the light of the king's countenance there is life; and his favor is as a cloud of the latter rain.

16 How much better is it to obtain wisdom than gold! and to obtain understanding is preferable to silver!

17 The highway of the upright is to depart from evil: he preserveth his soul that watcheth his way.

18 Before downfall [goeth] pride, and before stumbling, haughtiness of spirit.

19 Better is it to be of a humble spirit with the lowly, than to divide spoil with the proud.

20 He that reflecteth on a matter wisely will find happiness; and whoso trusteth in the Lord—happiness attend him!

21 The wise in heart is called a man of understanding; and the sweetness of the lips increaseth information.

22 Intelligence is a source of life unto its possessor; but the correction of fools is folly.

23 The heart of the wise maketh his mouth intelligent, and upon his lips he increaseth information.

24 [Like] the droppings of honey are pleasant sayings, sweet to the soul, and healing to the bones.

25 There is many a way which seemeth even before a man, but its end are the ways unto death.

26 The desire of the laborer laboreth for him; for his mouth imposeth it on him.

27 An ungodly man diggeth up mischief, and on his lips there is as it were a scathing fire.

28 A perverse man scattereth strife; and a whisperer separateth confident friends.

29 The man of violence misleadeth his neighbor, and maketh him go on a way which is not good.

30 He shutteth his eyes to devise perverse things: when he compresseth his lips then hath he fully resolved on evil.

31 An ornamental crown is the hoary head, on the way of righteousness can it be found.

32 One that is slow to anger is better than a hero; and he that ruleth his spirit, than the conqueror of a city.

33 In the lap the lot is cast: but from the Lord cometh the whole of its decision.

PROVERBS OF SOLOMON CHAPTER 17

1 Better is a piece of dry bread, and quiet therewith, than a house full of the sacrifices of contention.

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2 An intelligent servant will have rule over a son that bringeth shame, and among the brothers will he have part of the inheritance.

3 The crucible is for silver, and the furnace for gold; but the Lord probeth the hearts.

4 An evil-doer listeneth to unjust lips: falsehood giveth ear to a tongue that bringeth destruction.

5 Whoso mocketh the poor blasphemeth his Maker: he that is glad at calamities will not remain unpunished.

6 The crown of old men are children's children; and the ornament of children are their fathers.

7 High-toned language is not seemly to a worthless fool: and yet much less the language of falsehood to a noble.

8 As a precious stone appeareth a bribe in the eyes of him that obtaineth it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth confident friends.

10 A reproof penetrateth more deeply into a wise man, than a hundred stripes into a fool.

11 Only rebellion doth a bad man seek: therefore a cruel messenger will be sent out against him.

12 A man may meet a she-bear robbed of her whelps, but not a fool in his folly.

13 Whoso bestoweth evil in return for good—evil shall not depart from his house.

14 As one letteth loose [a stream] of water, so is the beginning of strife: therefore before it be enkindled, leave off the contest.

15 He that declareth the wicked innocent, and he that condemneth the righteous, yea, both of them are equally an abomination to the Lord.

16 Wherefore is the purchase-money in the hand of a fool to acquire wisdom, seeing he hath no sense?

17 A friend loveth at all times, and as a brother is he born for [the time of] distress.

18 A man void of sense pledgeth his hand, and becometh surety for his friend.

19 He loveth transgression that loveth quarrel; and he that maketh high his door seeketh destruction.

20 He that hath a froward heart will not find happiness; and he that hath a perverse tongue will fall into evil.

21 He that begetteth a fool [doth it] to his sorrow; and the father of a worthless fool cannot have any joy.

22 A merry heart causeth a healthy appearance of the countenance, but a depressed spirit drieth up the bones.

23 A wicked man taketh a bribe out of the bosom, to pervert the paths of justice.

24 Wisdom is before him that hath understanding; but the eyes of a fool are at the ends of the earth.

25 A foolish son is a vexation to his father, and bitterness to her that hath born him.

26 To punish the just with a fine even is not good, nor to strike the noble [-hearted] for [their] equity.

27 He that holdeth back his speeches hath knowledge; and he that is sparing of his spirit is a man of understanding.

28 Even a fool, when he keepeth silence, is counted wise: he that shutteth his lips [is esteemed] a man of understanding.

PROVERBS OF SOLOMON CHAPTER 18

1 He that separateth himself [from God] seeketh his own desires: at every sound wisdom is he enraged.

2 A fool hath no delight in understanding, but in laying open what is in his heart.

3 When the wicked cometh, then cometh also contempt, and with dishonorable acts, disgrace.

4 Like deep waters are the words of a [wise] man's mouth, and a bubbling brook is the well-spring of wisdom.

5 It is not good to favor the person of the wicked, to wrest [the cause of the] righteous in judgment.

6 The lips of the fool come with contention, and his mouth calleth for blows.

7 The mouth of the fool is a destruction to himself, and his lips are the snare of his soul.

8 The words of a whisperer are as wounds, and they go down indeed into the innermost parts of the body.

9 He also that showeth himself slothful in his work is a brother to the destroyer.

10 The name of the Lord is a strong tower, whereunto the righteous runneth, and is placed in safety.

11 The rich man's wealth is his strong town, and as a towering wall in his own conceit.

12 Before downfall the heart of man becometh haughty, and before honor goeth humility.

13 When one returneth an answer before he understandeth [the question], it is folly unto him and shame.

14 The spirit of a man will readily bear his disease; but a depressed spirit who can bear:

15 The heart of the man of understanding will obtain knowledge, and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and before great men will it lead him.

17 He that is first in his cause seemeth just; but when his neighbor cometh, then will it be investigated.

18 The lot causeth disputes to cease, and it decideth between the mighty.

19 A brother offended is harder [to be won] than a strong town; and quarrels [among brothers] are like the bars of a castle.

20 From the fruit of a man's mouth is his body satisfied; with the product of his lips doth he satisfy himself.

21 Death and life are in the power of the tongue, and they that love it will eat its fruit.

22 Whoso hath found a wife hath found happiness, and hath obtained favor from the Lord.

23 The poor speaketh entreatingly; but the rich answereth roughly.

24 A man's many companions are hurtful to him; but there is many a friend that cleaveth closer than a brother.

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PROVERBS OF SOLOMON CHAPTER 19

1 Better is the poor that walketh in his integrity, than one of perverse lips, who is a fool.

2 Also in the want of knowledge in the soul there is nothing good; and he that hasteneth with his feet misseth the right path.

3 The folly of a man perverteth his way, and against the Lord will his heart rage.

4 Wealth bringeth many friends; but the poor becometh separated from his [only] friend.

5 A false witness shall not remain unpunished, and he that uttereth lies shall not escape.

6 Many will entreat the favor of the liberal man; and every one is the friend to him that bestoweth gifts.

7 All the brothers of the poor hate him: how much more do his friends go far away from him! he pursueth [their] promises; but these are [all] that he hath.

8 He that getteth intelligence loveth his own soul: he that guardeth understanding will find happiness.

9 A false witness shall not remain unpunished, and he that uttereth lies shall perish.

10 Delicacy is not seemly for a fool: much less for a servant to have rule over princes.

11 It is intelligence in man to be slow in his anger, and it is his glory to pass over a transgression.

12 Like the roaring of a young lion is the wrath of a king: as dew upon the herbs is his favor.

13 A calamity unto his father is a foolish son; and a continual dropping are the quarrels of a wife.

14 House and wealth are an inheritance from fathers; but from the Lord [cometh] an intelligent wife.

15 Slothfulness casteth [man] into a deep sleep; and an indolent soul will suffer hunger.

16 He that observeth the commandment guardeth his own soul: but he that disregardeth [directing] his ways [aright] shall die.

17 He lendeth unto the Lord that is liberal to the poor, and his good deed will he repay unto him.

18 Chastise thy son, for there is hope; and let not thy soul spare [him] for his crying.

19 A man of great fury must suffer punishment; for if thou deliver him, thou must still do it again.

20 Hear counsel, and accept correction, in order that thou mayest be wise in thy latter end.

21 There are many thoughts in a man's heart; but the counsel of the Lord alone will stand firm.

22 The longing of a man is [to exercise] his kindness; and a poor man is better than a liar.

23 The fear of the Lord leadeth unto life: and he [that hath it] shall abide satisfied; he shall not be visited with evil.

24 When a slothful man hath hidden his hand in the dish, then will he not even bring it back to his mouth.

25 Smite a scorner, and the simple will become prudent; and if one that hath understanding be admonished, he will understand knowledge.

26 He that plundereth his father, and chaseth away his mother, is a son that bringeth shame and dishonor.

27 Cease, my son, to hear the instruction that causeth [thee] to err from the sayings of knowledge.

28 An ungodly witness scorneth at justice, and the mouth of the wicked swalloweth mischief.

29 Punishments are prepared for scorners, and stripes for the back of fools.

PROVERBS OF SOLOMON CHAPTER 20

1 Wine is a mocker, strong drink is noisy; and whosoever indulgeth therein will never be wise.

2 Like the roaring of a young lion is the dread of a king: whoso provoketh him to anger sinneth against his own soul.

3 It is an honor for a man to cease from a contest; but every fool enrageth himself.

4 Because it is winter's cold, will the sluggard not plough: when he therefore seeketh in the harvest time, there will be nothing.

5 Like deep water is counsel in the heart of man; but the man of understanding will draw it out.

6 Most men will proclaim every one his own kindness; but who can find a faithful man?

7 The righteous walketh in his integrity: happy will be his children after him.

8 A king that sitteth on the throne of justice scattereth away with his eyes all evil.

9 Who can say, I have made my heart pure, I am cleansed from my sin.

10 Divers weights, and divers measures, are both of them alike an abomination of the Lord.

11 Even a child maketh himself known by his doings, whether his work will be pure, and whether it will be upright.

12 The ear that heareth, and the eye that seeth, the Lord hath made both of them alike.

13 Love not sleep, lest thou come to poverty: open thy eyes, so wilt thou be satisfied with bread.

14 It is bad, it is bad, saith the buyer; but when he is gone his way, then doth he boast.

15 There is gold, and a multitude of pearls; but a precious vessel are the lips of knowledge.

16 Take away his garment, because he hath become surety for a stranger; and on account of a strange woman take a pledge from him.

17 Bread of falsehood is pleasant to a man; but afterward his mouth will be filled with gravel-stones.

18 Plans are established by counsel; and with wise reflection conduct war.

19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that enticeth with his lips.

20 Whoso curseth his father or his mother—his lamp shall be quenched in obscure darkness.

21 An inheritance hastily gotten at the beginning will at its end not be blessed,

22 Do not say, I will recompense evil; [but] wait on the Lord, and he will help thee.

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23 Divers weights are an abomination of the Lord; and a deceitful balance is not good.
24 From the Lord are the steps of man [ordained]; but man— how can he understand his own way?
25 It is a snare to a man to sanctify things hastily, and to make inquiry only after having made vows.
26 A wise king scattereth the wicked, and turneth over them the threshing-wheel.
27 A lamp of the Lord is the soul of man, searching all the inner chambers of the body.
28 Kindness and truth will watch over a king, and he will prop up through kindness his throne.
29 The ornament of young men is their strength; and the glory of old men is a hoary head.
30 The bruises of a wound are cleansing means for the bad, and stripes [will reach] the inner chambers of the body.

PROVERBS OF SOLOMON CHAPTER 21

1 Like brooks of water is a king's heart in the hand of the Lord: whithersoever it pleaseth him doth he turn it.
2 Every way of a man is straight in his own eyes; but the Lord weigheth the hearts.
3 To exercise righteousness and justice is more acceptable to the Lord than sacrifice.
4 Haughtiness of the eyes, and an immoderate heart, are the sinful field of the wicked.
5 The plans of the diligent tend only to plenty; but every hasty man is [destined] only to want.
6 The getting of treasures by a tongue of falsehood is like the fleeting breath of those that seek death.
7 The robbery of the wicked will drag them away; because they refuse to execute justice.
8 Perverse is the way of the man that is estranged [from goodness]; but as for the pure, his work is upright.
9 It is better to dwell in a corner of a roof, than with a quarrelsome woman in a roomy house.
10 The soul of the wicked longeth for evil: his neighbor findeth no grace in his eyes.
11 When the scorner is punished, the simple is made wise: and when the wise is taught intelligence, he receiveth knowledge.
12 The righteous regardeth attentively the house of the wicked; [but God] overturneth the wicked into unhappiness.
13 Whoso stoppeth his ears against the cry of the poor, he also will cry himself, but shall not be answered.
14 A gift in secret pacifieth anger, and a bribe in the bosom, strong fury.
15 It is joy to the righteous to execute justice; but it is a terror to wrong-doers.
16 The man that wandereth astray out of the way of intelligence shall rest in the assembly of the departed.
17 He that loveth pleasure will be a man of want: he that loveth wine and oil will not become rich.
18 The wicked shall be a ransom for the righteous, and the treacherous shall be put in the stead of the upright.
19 It is better to dwell in a desert land, than with a quarrelsome and vexatious woman.
20 There are a desirable treasure and oil in the dwelling of the wise; but a foolish man will swallow it up.
21 He that pursueth righteousness and kindness will find life, righteousness, and honor.
22 A wise man scaleth the city of the mighty, and casteth down the strength in which they trusted.
23 Whoso guardeth his mouth and his tongue guardeth his soul against distresses.
24 The presumptuous and proud, scorner is his name, dealeth in the wrath of presumption.
25 The longing of the slothful will kill him; for his hands refuse to labor.
26 All the day he feeleth a great longing; but the righteous giveth and withholdeth not.
27 The sacrifice of the wicked is an abomination: how much more, when he bringeth it with a sinful purpose?
28 A lying witness shall perish; but the man that is obedient [to the law] can speak for ever.
29 A wicked man showeth impudence in his face; but as for the upright, he will consider well his way.
30 There is no wisdom nor understanding nor counsel against the Lord.
31 The horse is prepared for the day of battle; but with the Lord is the victory.

PROVERBS OF SOLOMON CHAPTER 22

1 A good name is preferable to abundant riches, and good grace, to silver and to gold.
2 The rich and poor meet together: the Lord is the maker them all.
3 The prudent foreseeth the evil, and hideth himself; but the simple pass on, and are punished.
4 The reward of humility [and] the fear of the Lord are riches and honor, and life.
5 Thorns and snares are on the way of a perverse man: he that doth guard his soul will keep far from them.
6 Train up the lad in accordance with his course: even when he groweth old, will he not depart from it.
7 A rich man ruleth over the poor, and the borrower is servant to the man that lendeth.
8 He that soweth injustice will reap wrong-doing; and the rod of God's wrath will not fail.
9 A man of a benevolent eye will indeed be blessed; for he giveth of his bread to the poor.
10 Drive away the scorner, and strife will go off; and then will cease contention and dishonor.
11 He that loveth with a pure heart, and hath grace on his lips, will have the king as his friend.
12 The eyes of the Lord guard knowledge, and he overturneth the words of the treacherous.
13 The slothful saith, There is a lion without, in the midst of the streets shall I be murdered.
14 A deep pit is the mouth of adulterous women: he that hath obtained the indignation of the Lord will fall thereinto.

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15 When folly is bound fast to the heart of a lad, the rod of correction must remove it far from him.

16 He that oppresseth the poor to increase his riches, [must at length] give to the rich, and come only to want.

17 Incline thy ear, and hear the words of the wise, and apply thy heart unto my knowledge.

18 For it is a pleasant thing if thou keep them within thy bosom, if they be altogether firmly seated upon thy lips.

19 That thy trust may be in the Lord, have I made them known to thee this day, yea, even to thee.

20 Have not I written for thee excellent things in counsels and knowledge,

21 That I might make thee know rectitude, the sayings of truth; that thou mightest bring back answers of truth to those that send thee?

22 Rob not the poor, because he is poor, neither crush the afflicted in the gate;

23 For the Lord will plead their cause, and despoil the life of those that despoil them.

24 Make no friendship with a man given to anger; and with a man of fury thou must have no intercourse:

25 Lest thou learn his ways, and get a snare for thy own soul.

26 Be not one of those that pledge their hand, or of those that are sureties for debts.

27 If thou have nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have established.

29 Seest thou a man that is diligent in his work? before kings may he place himself: let him not place himself before obscure men.

PROVERBS OF SOLOMON CHAPTER 23

1 When thou sittest to eat with a ruler, consider diligently what is before thee:

2 For thou puttest a knife to thy throat, if thou be a man of a craving desire.

3 Do not long for his savory meats; they are deceitful food.

4 Fatigue thyself not to become rich; because thou hast understanding, forbear.

5 When thou lettest merely thy eyes fly over it, it is no more: for it will ever make itself wings: like an eagle will it fly toward heaven.

6 Eat not the bread of a man with an evil eye, and do not long for his savory meats;

7 For as though there were a division in his soul, so doth he act: Eat and drink, saith he to thee; but his heart is not with thee.

8 Thy morsel which thou hast eaten must thou spit out, and thou hast wasted thy pleasant words.

9 Speak not before the ears of a fool; for he will despise the intelligence of thy words.

10 Remove not the ancient landmark, and into the fields of the fatherless must thou not enter;

11 For their redeemer is strong; he will indeed plead their cause with thee.

12 Apply thy heart unto instruction, and thy ears to the sayings of knowledge.

13 Withhold not from a lad correction; for if thou beat him with the rod, he will not die.

14 Thou wilt indeed beat him with the rod; but thou wilt deliver his soul from perdition.

15 My son, If thy heart be wise, my heart shall rejoice, even mine.

16 And my reins shall exult when thy lips speak what is equitable.

17 Let not thy heart be envious against sinners; but [remain] in the fear of the lord all the time.

18 For surely there is a future, and thy hope will not be cut off.

19 Hear thou, my son, and become wise, and guide thy heart on the right way.

20 Be not among those that drink wine immoderately, among those that over-indulge in eating flesh:

21 For the drunkard and the glutton will come to poverty; and drowsiness clotheth a man in rags.

22 Hearken unto thy father that hath begotten thee, and despise not thy mother although she be old.

23 Buy the truth and sell it not; [also] wisdom, and instruction, and understanding.

24 The father of the righteous will be greatly glad, and he that begetteth a wise child will have joy through him.

25 Let [then] thy father and thy mother rejoice, and let her that hath born thee be glad.

26 Give, my son, thy heart unto me, and let thy eyes watch my ways.

27 For a harlot is a deep ditch, and a strange woman is a narrow well.

28 She also lieth in wait like a robber, and she increaseth the treacherous among men.

29 Who hath woe? who hath sorrow? who hath quarrels? who hath complaints? who hath wounds without cause? who hath redness of eyes?

30 They that tarry late over the wine: they that come to seek for mixed drink.

31 Do not look on the wine when it looketh red, when it giveth its color in the cup, when it glideth down so readily.

32 At the last it will bite like a serpent, and like a basilisk will it sting.

33 Thy eyes will see strange forms, and thy heart will speak perverse things.

34 And thou wilt be like one that lieth down in the heart of the sea, or as he that lieth on the top of a mast.

35 “They smote me, [but] I suffered no pain; they struck me hard, [but] I felt it not: when shall I awake? I will continue to seek it again.”

PROVERBS OF SOLOMON CHAPTER 24

1 Be thou not envious of bad men, and do not long to be with them.

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2 For their heart meditateth destruction, and of mischief do their lips speak.
3 Through wisdom is a house built; and through understanding is it firmly established;
4 And through knowledge are chambers filled with all manner of precious and pleasant wealth.
5 A wise man is [always] in power; and a man of knowledge fortifieth [his] strength.
6 For by wise counsel canst thou conduct thy war; and there is help in a multitude of counsellors.
7 Wisdom is too high for a fool: in the gate can he not open his mouth.
8 Him that deviseth to do evil, men call a master of wicked devices.
9 The counsel of folly is sin; and an abomination to men is the scorner.
10 If thou despond on the day of distress, thy strength is small.
11 Deliver those that are taken unto death, and those that are moved away to the slaughter hold back.
12 If thou shouldst say, Behold, we know not this man: lo, he that weigheth hearts will truly regard it, and he that keepeth thy soul will surely know it; and he will give a recompense to man according to his doing.
13 Eat honey, my son, because it is good; and the fine honey, which is sweet to thy palate:
14 So obtain the knowledge of wisdom for thy soul: when thou hast found her, then shall there be a [happy] future, and thy hope shall not be cut off.
15 Lie not in wait, O wicked man! against the dwelling of the righteous; waste not his resting-place;
16 For though the righteous were to fall seven times, he will rise up again; but the wicked shall stumble into misfortune.
17 At the fall of thy enemy do not rejoice; and at his stumbling let not thy heart be glad:
18 Lest the Lord see it and it be displeasing in his eyes, and he turn away from him his wrath.
19 Fret not thyself because of evil-doers, neither be thou envious of the wicked;
20 For there will be no [happy] future for the bad man: the lamp of the wicked will be quenched.
21 My son, fear the Lord and the king: with those that are desirous to change do not mingle thyself;
22 For suddenly will their calamity arise; and who knoweth the ruin of both of them!
23 These things also are for the wise. To have respect of persons in judgment is not good.
24 Him that saith unto the wicked, Thou art righteous, will the people denounce, him will nations hold accursed;
25 But to those that punish delight shall be given, and upon them shall come the blessing of the good.
26 Men will kiss the lips of him that giveth a proper answer.
27 Prepare without thy work, and make it fit in the field for thyself: and afterward build thy house.
28 Be not without cause a witness against thy neighbor; for wouldst thou beguile with thy lips?
29 Say not, As he hath done to me so will I do to him: I will recompense every man according to his doing.
30 By the field of a slothful man I once passed along, and by the vineyard of a man void of sense:
31 And, lo, it was all grown over with thorns, nettles had covered its surface, and its stone-wall was broken down.
32 And when I had indeed beheld [this] I took it to my heart: I saw it, and received a warning.
33 "A little [more] sleep, a little slumber, a little folding of the hands in lying down;"
34 But then will thy poverty come like a rover; and thy wants as a man armed with a shield.

PROVERBS OF SOLOMON CHAPTER 25

1 Also these are the proverbs of Solomon, which the men of Hezekiah the king of Judah have collected.
2 It is the honor of God to conceal a thing; but the honor of kings is to search out a matter.
3 As are the heavens for height, and the earth is for depth, so should the heart of kings be unsearchable.
4 Take away the dross from the silver, and there will come forth a vessel for the melter.
5 Take away the wicked from before the king, and his throne will be firmly established in righteousness.
6 Do not glorify thyself in the presence of the king, and force thyself not into the place of great men;
7 For better it is that it be said unto thee, "Come up hither," than that thou shouldst be put lower in the presence of the prince, which thy own eyes have [often] seen.
8 Do not proceed to a contest hastily, lest [thou know not] what thou wilt have to do at its end, when thy neighbor hath put thee to confusion.
9 Carry on thy cause with thy neighbor; but lay not open the secret of another:
10 Lest he that heareth it put thee to shame, and thy infamy never be removed.
11 Like apples of gold among figures of silver is a word spoken in a proper manner.
12 As an earring of gold, and a pendant of fine gold, so is a wise reprover toward an ear that listeneth.
13 As the cooling of snow on a harvest-day, so is a faithful messenger to those that send him; for he refresheth the soul of his master.
14 Like clouds and wind without rain, so is a man that vaunteth falsely of a gift.
15 By long forbearing is a prince persuaded, and a soft tongue breaketh bones.
16 Hast thou found honey: eat so much as is sufficient for thee: lest thou consume too much of it, and have to vomit it forth.
17 Make thy foot scarce in the house of thy friend: lest he have too much of thee, and so hate thee.
18 A battle-axe, and a sword, and a sharpened arrow is a man that testifieth as a false witness against his neighbor.

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19 Like a broken tooth and a foot out of joint, is confidence in a treacherous man in a time of distress.
20 [As] he that taketh off his garment on a cold day, [as] vinegar is upon natron: so is he that singeth songs before an unhappy heart.
21 If thy enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink;
22 For though thou gatherest coals of fire upon his head, yet will the Lord repay it unto thee.
23 The north wind bringeth forth rain: so doth secret talking, angry countenances.
24 It is better to dwell in the corner of a roof, than with a quarrelsome woman even in a roomy house.
25 As cold water is to a fainting soul, so are good news from a far-off country.
26 Like a turbid spring and a corrupt fountain, is a righteous man that giveth way before the wicked.
27 To eat too much honey is not good: so is it honor to set a limit to men's honor.
28 Like a city that is broken in, and is without walls: so is the man that hath no control over his spirit.

PROVERBS OF SOLOMON CHAPTER 26

1 As snow is in summer, and as rain in harvest: so is honor not seemly to a fool.
2 As the bird [cometh] to flit away, as the swallow, to fly off: so will an undeserved curse not come [to fulfillment].
3 A whip is for the horse, a bridle for the ass, and a rod for the fool's back.
4 Do not answer a fool according to his folly, lest thou also become equal unto him.
5 Answer a fool according to his folly, lest he be wise in his own eyes.
6 He choppeth off the feet, and drinketh vexation, that sendeth important messages by the hand of a fool.
7 Too feebly hang down the thighs on a lame man: so is a parable in the mouth of fools.
8 As is the one that bindeth a stone fast in a sling, so is he that giveth honor to a fool.
9 [As] a thorn that is come into the hand of a drunkard, so is a parable in the mouth of fools.
10 A master injureth all things when he hireth a fool or hireth mere rovers.
11 As a dog returneth to his vomit, so doth a fool repeat to act in his folly.
12 When thou seest a man wise in his own eyes, then is there more hope for a fool than for him.
13 The slothful saith, There is a leopard in the way: a lion is between the streets.
14 As a door turneth upon its hinges, so doth the slothful upon his bed.
15 Hath the slothful hidden his hand in the dish, it wearieth him to bring it back again to his mouth.
16 The slothful is wiser in his own eyes, than seven men that can give wise answers.
17 As is one that taketh hold of a dog by the ears, so is he that passing by becometh excited about a dispute which concerneth him not.
18 As one fatigueth himself shooting off firebrands, arrows, and death:
19 So is the man that hath cheated his neighbor, and saith, Behold, I am only jesting.
20 Where there is no wood, the fire goeth out: so where there is no whisperer, strife is silenced.
21 As charcoals are added to burning coals, and wood to fire, so is a contentious man fitted to enkindle a dispute.
22 The words of a whisperer are as wounds, and they go down into the innermost chambers of the body.
23 Like silver dross laid over an earthen vessel, so are burning lips with a bad heart.
24 With his lips dissembleth he that hateth, and within himself layeth he up deceit:
25 Though he make his voice sound ever so graciously, believe him not; for there are seven abominations in his heart.
26 If one's hatred be covered by deception, then shall be laid bare his wickedness before a [whole] assembly.
27 Whoso diggeth a pit will fall therein; and upon him that rolleth a stone, will it return.
28 A lying tongue hateth those that are crushed by it; and a flattering mouth prepareth [others'] downfall.

PROVERBS OF SOLOMON CHAPTER 27

1 Make no boast for thyself of the coming day; for thou knowest not what a day may bring forth.
2 Let another man praise thee, and not thy own mouth; a stranger, and not thy own lips.
3 A stone hath heaviness, and the sand, weight; but a fool's wrath is heavier than both of them.
4 Fury hath its cruelty, and anger its overwhelming power; but who is able to stand before jealousy?
5 Better is open reproof than concealed love.
6 Faithful are the wounds of a friend; but deceptive are the kisses of an enemy.
7 The satisfied soul treadeth under foot fine honey; but to the hungry soul every bitter thing is sweet.
8 As a bird that wandereth away from her nest, so is a man that wandereth away from his place.
9 Oil and perfume cause the heart to rejoice, and so do the sweet words of a friend more than one's own counsel.
10 Thy own friend, and thy father's friend, thou must not forsake; but into thy brother's house enter not on the day of thy calamity: better is a near neighbor than a distant brother.
11 Become wise, my son, and cause my heart to rejoice, that I may give an answer to him that reproacheth me.
12 The prudent foreseeth the evil, and hideth himself; but the simple pass on, and are punished.
13 Take his garment, for he became surety for a stranger; and on account of an alien woman take a pledge of him.
14 When one saluteth his friend with a loud voice, when rising early in the morning, it will be counted a curse to him.

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15 A continual dropping on a very rainy day and a contentious woman are alike.

16 He that would conceal her might conceal the wind, and as [fragrant] oil on his right hand, which would betray itself.

17 Iron is sharpened by iron: so doth a man sharpen himself on the countenance of his friend.

18 Whoso guardeth the fig-tree will eat its fruit: so he that watcheth over his master will be honored.

19 As the water [showeth] to the face the [reflected] face: so doth the heart of man show itself to man.

20 The nether world and the place of corruption are never satisfied: so are the eyes of man never satisfied.

21 [As] the fining-pot is for silver, and the furnace for gold: so is a man [proved] according to his praise.

22 Though thou shouldst pound the fool in a mortar, in the midst of grains of wheat with a pestle: still would his folly not depart from him.

23 Endeavor to know well the appearance of thy flocks, direct thy attention to thy herds;

24 For property endureth not for ever, nor doth the crown remain for all generations.

25 When the grass is past, young verdure showeth itself, and then are gathered the herbs of the mountains.

26 The sheep are for thy clothing, and he-goats are the purchase-price of a field.

27 And thou wilt have enough of goats' milk for thy food, for the food of thy household, and the support for thy maidens.

PROVERBS OF SOLOMON CHAPTER 28

1 Every wicked fleeth when no man pursueth; but the righteous are like the confident young lion.

2 When there is transgression in a land, it hath many for its princes; but under a man of understanding and knowledge [its] prosperity will long continue.

3 A poor man that oppresseth the indigent is like a sweeping rain which bringeth no bread.

4 They that forsake the law praise the wicked; but such as observe the law contend with them.

5 Bad men understand not justice; but they that seek the Lord understand all things.

6 Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich.

7 Whoso keepeth the law is an intelligent son; but he that is a companion of gluttons bringeth dishonor on his father.

8 He that increaseth his wealth by interest and usury will gather it for him that will be kind to the poor.

9 When one turneth away his ear so as not to listen to the law, even his prayer becometh an abomination.

10 Whoso causeth the upright to go astray on an evil way, will surely fall into his own ditch; but the men of integrity will inherit what is good.

11 The rich man is wise in his own eyes; but the indigent that hath understanding can search him through.

12 When the righteous exult, there is great splendor; but when the wicked rise up, a man hath to be sought for.

13 He that concealeth his transgressions will not prosper; but whoso confesseth and forsaketh them will obtain mercy.

14 Happy is the man that always dreadeth [to do evil]; but he that hardeneth his heart will fall into unhappiness.

15 As a roaring lion, and a greedy bear, so is a wicked ruler over an indigent people.

16 The prince that is void of understanding is also a great oppressor; [but] he that hateth unjust gain will prolong his days.

17 A man oppressed by the load of having shed human blood will flee even to the pit: let no man hold him.

18 Whoso walketh in integrity will be saved; but he that walketh perversely on two paths, will fall on one.

19 He that tilleth his ground will have plenty of bread; but he that runneth after idle persons will have enough of poverty.

20 A faithful man will abound with blessings; but he that maketh haste to be rich will not go unpunished.

21 To have respect to persons is not good; because even for a piece of bread will a man transgress.

22 He that is eager for wealth is a man of an evil eye, and he knoweth not that want will come upon him.

23 He that reproveth a man after [my example] will obtain more grace than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, it is no transgression,—the same is a companion of a destroyer.

25 He that hath an insatiable desire stirreth up strife: but he that putteth his trust in the Lord will be abundantly gratified.

26 He that trusteth in his own sense is a fool; but whoso walketh in wisdom, will ever escape.

27 He that giveth unto the poor will not have any want; but he that hideth his eyes will have an abundance of curses.

28 When the wicked rise, men conceal themselves; but when they perish, the righteous increase.

PROVERBS OF SOLOMON CHAPTER 29

1 A man that, having received many admonitions, still hardeneth his neck, will suddenly be broken, and this without remedy.

2 When the righteous are in authority, the people will rejoice; but when the wicked beareth rule, the people groan.

3 The man that loveth wisdom causeth his father to rejoice; but he that keepeth company with harlots wasteth [his] wealth.

4 A king will through the exercise of justice establish [the welfare of] a land; but one that loveth gifts overthroweth it.

5 A man that flattereth his neighbor spreadeth a net for his steps.

6 In the transgression of a man there is an evil snare: but the righteous ever singeth and rejoiceth.

7 The righteous considereth the cause of the indigent: but the wicked will not understand the knowledge [of justice].

8 Scornful men will kindle [confusion] in a town; but the wise turn away wrath.

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9 If a wise man contend with a foolish man, whether he be angry or whether he laugh, [he will have] no rest.

10 Men of blood hate the guiltless one; but the upright seek [to preserve] his life.

11 A fool uttereth all his mind; but the wise holdeth it back.

12 If a ruler listen to the word of falsehood, all his servants become wicked.

13 The poor and the man of exactions meet together: the Lord enlighteneth the eyes of both of them.

14 When a king judgeth in truth the indigent, his throne shall stand firmly for ever.

15 The rod and reproof impart wisdom; but a lad abandoned to himself bringeth shame on his mother.

16 With the increase of the wicked transgression increaseth; but the righteous shall yet look on their downfall.

17 Correct thy son, and he will procure thee rest: yea, he will give delight unto thy soul.

18 Without a prophetic vision a people become unruly; but when it observeth the law, then will it be happy.

19 Not with words [alone] can a servant be corrected; for though he understand, there will be no response.

20 Seest then a man that is hasty in his words? there is more hope for a fool than for him.

21 If one rear his servant delicately from his youth, then will he at length become as [his] son.

22 A man of anger stirreth up strife; and a man of fury aboundeth in transgression.

23 The pride of a man will humble him; but the humble in spirit will attain to honor.

24 Whoso divideth with a thief hateth his own soul: he heareth the adjuration and dareth not to tell.

25 The dread of man bringeth a snare; but whoso putteth his trust in the Lord will be upheld in safety.

26 Many seek the favor of a ruler; but from the Lord cometh justice for man.

27 An abomination of the righteous is an unjust man: and an abomination of the wicked is one who is upright in [his] way.

PROVERBS OF SOLOMON CHAPTER 30

1 The words of Agur the son of Yakeh, even the prophecy: the man said unto Ithiel, even unto Ithiel and Ukkal,

2 “Surely I am more brutish than any man, and have not the understanding of a common man.

3 Nor have I learned wisdom, so that I should have knowledge of the Holy One.

4 Who was it that ascended into heaven, and came down again? who gathered the wind in his fists? who bound the waters in a garment? who set up all the ends of the earth? what is his name, and what is his son's name, if thou knowest it?”

5 Every saying of God is purified: he is a shield unto those that put their trust in him.

6 Do not add aught unto his words: lest he reprove thee, and thou be found a liar.

7 Two things do I request of thee: deny them not to me before I die.

8 Vanity and lying words do thou remove far from me: neither poverty nor riches give thou unto me; let me eat the bread appointed unto me:

9 Lest I become over-full, and deny thee, and say, Who is the Lord? or lest I become poor, and steal, and trespass against the name of my God.

10 Do not calumniate a servant unto his master: lest he curse thee, and thou incur guilt.

11 There is a generation that curseth its father, and doth not bless its mother.

12 There is a generation that is pure in its own eyes, and yet is not washed [clean] of its filthiness.

13 There is a generation—O how lofty are its eyes! and its eyelids are so lifted up.

14 There is a generation, whose teeth are as swords, and whose string teeth are as knives, to devour the poor from off the earth, and the needy from among men.

15 Insatiability hath two daughters, [crying,] Give, give. There are three things that are never satisfied, yea, four things which never say, Enough:

16 The nether world; and a barren womb; the earth which is not satisfied with water; and the fire which never saith, Enough.

17 The eye that mocketh at his father, and despiseth to obey his mother, this shall the ravens of the valley pick out; and the young eagles shall eat it.

18 Three things there are which are too wonderful for me; and four, which I know not:

19 The way of the eagle in the air; the way of a serpent upon a rock; the way of a ship in the heart of the sea; and the way of a man with a young woman.

20 Such is the way of an adulterous woman: she eateth, and wipeth her mouth, and saith, I have done no wrong.

21 Under three things the earth trembleth, and under four which she cannot bear:

22 Under a servant when he becometh king, and a worthless fool when he hath eaten enough bread;

23 Under an odious woman when she is married, and a bond-woman when she dispossesseth her mistress.

24 There are four which are the little ones of the earth, and they are nevertheless exceedingly wise:

25 The ants are a people not strong, therefore do they prepare in the summer their food;

26 The conies are but a feeble people, therefore do they place on the rocks their houses;

27 The locusts have no king, and yet they go forth in troops altogether;

28 The spider thou canst catch with [thy] hands, and yet she is in the palaces of a king.

29 Three there are that have a stately step, and four, that are stately in going:

30 The lion, the mightiest among beasts, who turneth not round from before any one;

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31 The light-legged greyhound, and the he-goat; and a king, against whom there is no rising up.
32 If thou hast become degraded by lifting up thyself, or if thou hast devised evil, put thy hand to thy mouth:
33 For the pressure of milk bringeth forth butter, and the pressure of the nose bringeth forth blood: so the pressure of wrath bringeth forth strife.

PROVERBS OF SOLOMON CHAPTER 31
1 The words of king Lemuel, the prophecy with which his mother instructed him.
2 What [hast thou done], O my son: and what, O son of my body? and what, O son of my vows?
3 Give not unto women thy vigor, nor thy ways to those that ruin kings.
4 Not for kings, O Lemoel, not for kings [it is fitting] to drink wine, nor for princes, strong drink:
5 Lest either might drink, and forget what is written in the law, and pervert the cause of all the afflicted.
6 Give strong drink unto him that is ready to perish, and wine unto those who have an embittered soul.
7 Let such a one drink, and forget his poverty, and remember his trouble no more.
8 Open thy mouth for the dumb, for the cause of all fatherless children.
9 Open thy mouth, judge righteously, and decide the cause of the poor and needy.
10 Who can find a virtuous woman: for far above pearls is her value.
11 The heart of her husband doth safely trust in her, and he will not see his gain diminish.
12 She treateth him well and not ill, all the days of her life.
13 She seeketh for wool and flax, and worketh with her willing hands.
14 She is become like the merchant's ships: from afar doth she bring her food.
15 And she riseth while it is yet night, and giveth provision to her household, and a task to her maidens.
16 She thinketh of a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
17 She girdeth with strength her loins, and giveth vigor to her arms.
18 She perceiveth that her profit is good: [therefore] her lamp goeth not out by night.
19 She stretcheth out her hands to the spindle, and her palms hold fast the distaff.
20 She spreadeth out wide her open palm to the poor: yea, her hands she stretcheth forth to the needy.
21 She hath no fear for her household of the snow: for all her household are clothed in scarlet.
22 Tapestry-covering she maketh for herself: of linen and purple is her attire.
23 Well known is in the gates her husband, when he sitteth with the elders of the land.
24 Fine tunics she maketh, and selleth them, and girdles she furnisheth unto the merchant.
25 Strength and dignity are her clothing: and she smileth at the coming of the last day.
26 She openeth her mouth with wisdom, and the law of kindness is on her tongue.
27 She looketh well to the ways of her household, and the bread of idleness she doth not eat.
28 Her children rise up, and call her blessed; her husband, also, and he praiseth her:
29 “Many daughters have done virtuously; but thou excellest them all.”
30 False is grace, and vain is beauty: a woman only that feareth the Lord shall indeed be praised.
31 Give her of the fruit of her hands, and let her own works praise her in the gates.

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THE BOOK OF JOB

Hebrew title: Sefer Iyob
Estimated Range of Dating: 550-450 B.C.

(The Book of Job (Hebrew: Iyob) is a book in the Ketuvim ("Writings") section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. The language of Job stands out for its conservative spelling and for its exceptionally large number of words and forms not found elsewhere in the Bible. It is a masterpiece of wisdom, philosophy and literature.

Job appears in the 6th-century BC Book of Ezekiel as a man of antiquity renowned for his righteousness, and the author of the Book of Job has apparently chosen this legendary hero for his parable. Rabbinic tradition ascribes it to Moses, but scholars generally agree that it was written between the 6th and 5th centuries BC. The anonymous author was almost certainly an Israelite, although he has set his story outside Israel, in southern Edom or northern Arabia, and makes allusion to places as far apart as Mesopotamia and Egypt.

Job, Ecclesiastes and the Book of Proverbs belong to the genre of wisdom literature, sharing a perspective that they themselves call the "way of wisdom". Wisdom means both a way of thinking and a body of knowledge gained through such thinking, as well as the ability to apply it to life. It is attainable in part through human effort and in part as a gift from God, but never in its entirety – except by God. The three books share attitudes and assumptions but differ in their conclusions: Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Wisdom literature from Sumeria and Babylonia can be dated to the second millennium BC. Several texts from ancient Mesopotamia and Egypt offer parallels to Job, and while it is impossible to tell whether the author of Job was influenced by any of them, their existence suggests that he was the recipient of a long tradition of reflection on the existence of inexplicable suffering.)

JOB CHAPTER 1

1 There was a man in the land of 'Uz, Job was his name; And this man was perfect and upright, and fearing God, and eschewing evil.

2 And there were born unto him seven sons and three daughters.

3 And his cattle consisted of seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and he had a very great store of servants: so that this man was greater than all the sons of the east.

4 And his sons used to go and prepare a feast in the house of every one on his day; and they sent and invited their three sisters to eat and to drink with them.

5 And it happened, when the days of the feast were gone round, that Job sent and sanctified them, and he then rose up early in the morning, and offered burnt-offerings according to the number of all of them; for Job said, It may be that my sons have sinned, and have renounced God in their heart. In this manner used Job to do all the time.

6 Now it happened on a certain day, when the sons of God came to present themselves before the Lord, that the Accuser also came in the midst of them.

7 Then said the Lord unto the Accuser, Whence comest thou? And the Accuser answered the Lord, and said, From roaming over the earth, and from wandering through it.

8 Then said the Lord unto the Accuser, Hast thou directed thy attention toward my servant Job; for there is none like him on the earth, a man perfect and upright, who feareth God, and escheweth evil?

9 Then answered the Accuser the Lord, and said, Is it for nought that Job feareth God?

10 Behold, thou hast indeed placed a fence about him, and about his house, and about all that he hath, on every side: the work of his hands hast thou blessed, and his cattle are far spread out in the land.

11 But stretch only forth thy hand and touch all that he hath, and [see] whether he will not renounce thee to thy face.

12 Then said the Lord unto the Accuser, Behold, all that is his be in thy power; only against himself shalt thou not stretch forth thy hand. The Accuser went thereupon away from the presence of the Lord.

13 And it happened on a certain day, when his sons and his daughters were eating and drinking wine in the house of their first-born brother,

14 That a messenger came unto Job, and said, The oxen were ploughing, and the she-asses were feeding beside them:

15 When the Sabeans made an incursion, and took them away, and the young men they slew with the edge of the sword; and I am escaped, none but myself alone, to tell it unto thee.

16 This one was yet speaking, when another came, and said, A fire of God fell from heaven, and burnt among the sheep and the young men, and consumed them; and I am escaped, none but myself alone, to tell it unto thee.

17 This one was yet speaking, when another came, and said, The Chaldeans posted themselves in three divisions, and made an inroad against the camels, and took them away, and the young men they slew with the edge of the sword; and I am escaped, none but myself alone, to tell it unto thee.

18 While this one was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in the house of their first-born brother:

19 When, behold, a violent wind came from the direction of the wilderness, and struck against the four corners of the

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house, so that it fell upon the young men, and they died; and I am escaped, none but myself alone, to tell it unto thee.

20 Then arose Job, and rent his robe, and shaved his head, and fell down upon the ground, and prostrated himself.

21 And he said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; may the name of the Lord be blessed.

22 With all this did Job not sin, and attributed no injustice to God.

JOB CHAPTER 2

1 And it happened [again] on a certain day, when the sons of God came to present themselves before the Lord, that the Accuser also came in the midst of them to present himself before the Lord.

2 Then said the Lord unto the Accuser, Whence comest thou now? And the Accuser answered the Lord, and said, From roaming over the earth, and from wandering through it.

3 Then said the Lord unto the Accuser, Hast thou directed thy attention toward my servant Job: for there is none like him on the earth, a man perfect and upright, who feareth God, and escheweth evil? and he is still holding fast to his integrity, and thou hast incited me against him, to destroy him without cause.

4 Then answered the Accuser the Lord, and said, Skin for skin: yea, all that a man hath will he give in behalf of his life.

5 But stretch only forth thy hand, and touch his bone and his flesh, and [see] whether he will not renounce thee to thy face.

6 Then said the Lord unto the Accuser, Behold, he is in thy hand: only take care of his life.

7 Thereupon went the Accuser forth from the presence of the Lord, and he smote Job with a sore inflammation, from the sole of his foot unto the crown of his head.

8 And [Job] took himself a potsherd to scrape himself there with, while he was sitting down among the ashes.

9 Then said his wife unto him, Art thou still holding fast to thy integrity? renounce God, and die.

10 But he said unto her, Thou speakest as one of the worthless women would speak. What? should we accept the good alone, from God, and the evil we should not accept? With all this did Job not sin with his lips.

11 When now the three friends of Job had heard of all this evil that was come over him, they came every one from his own place, Eliphaz the Themanite, and Bildad the Shuchite, and Zophar the Na'amthite; and they met together to come to condole with him and to comfort him.

12 And when they lifted up their eyes afar off, and they recognised him not, they lifted up their voice, and wept; and they rent every one his robe, and strewed dust upon their heads toward heaven.

13 They likewise sat down with him on the ground seven days and seven nights; but no one spoke a word unto him; for they saw that his pain was very great.

JOB CHAPTER 3

1 After this time Job opened his mouth, and cursed his day.

2 And Job commenced, and said,

3 Oh that the day whereon I was born might perish, and the night when it was said, There hath been a male child conceived.

4 May that day be [covered with] darkness; may not God from above inquire for it, and may no light beam upon it.

5 Oh that darkness and the shadow of death might defile it; may a cloud rest upon it; may the blackness of the day terrify it.

6 Yon night — let darkness seize upon it; let it not be united to the days of the year; let it not come into the number of the [periods lighted by the] moon.

7 Lo, may that night be solitary, let no song of joy occur thereon.

8 Let those denounce it that curse the day, who are ready to raise up their mourning cry.

9 Let the stars of its twilight be darkened; let it hope for light, and there be none; and let it not behold the eyelids of the morning-dawn;

10 Because God closed not against me the doors of the womb, and thus concealed trouble from my eyes.

11 Why did I not die [the moment I issued] from the womb, and [why] was I not born merely to perish at once?

12 Wherefore were knees ready to receive me? and for what purpose were breasts there that I might suck?

13 For now should I be lying still and be quiet; I should sleep: then would I be at rest,

14 With kings and counsellors of the earth, who build up ruined places for themselves;

15 Or with princes possessing gold, who fill their houses with silver;

16 Or as an untimely birth, hidden [from view] I should not exist; as infants that never have seen the light;

17 There [where] the wicked cease from troubling; and where the exhausted weary are at rest;

18 [Where] the prisoners repose together, [and] they hear no more the taskmaster's voice.

19 The small with the great is there, and the servant free from his master.

20 Wherefore giveth He now light to the labor-laden, and life unto the bitter in soul?

21 Who wait for death, which [cometh] not; and who dig for it sooner than for hidden treasures;

22 Who would rejoice even to exulting, who would be glad could they but find a grave?

23 [Why is light given] to a man whose way is hidden, and around whom God hath placed a fence?

24 For before my food cometh my groaning, and like the water are poured forth my loud complaints.

25 Because what I greatly dreaded is come upon me, and what I apprehended is come unto me.

26 I have had no safety, and no quiet, and no rest; and [now] harrowing trouble is come.

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JOB CHAPTER 4

1 Then answered Eliphaz the Themanite, and said,

2 If we essay to address a word to thee, wilt thou be wearied? yet who is able to refrain from speaking?

3 Behold, thou hast [ere this] corrected many, and weak hands thou wast wont to strengthen.

4 Him that stumbled thy words used to uphold, and to sinking knees thou gavest vigor.

5 Yet now, when it cometh to thee, thou art wearied: it toucheth even thee, and thou art terrified.

6 Is not then thy fear of God still thy confidence, thy hope equal to the integrity of thy ways?

7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous destroyed?

8 Even as I have seen, that those who plough wrong-doing, and sow trouble, have to reap the same.

9 Before the breathing of God they perish, and before the breath of his nostrils they come to their end.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the whelps of the lioness have to scatter themselves abroad.

12 But to me a word came by stealth, and my ear took in a scarcely perceptible whisper thereof.

13 In intense thoughts out of visions of the night, when deep sleep falleth on men:

14 Dread came over me, with trembling, and it caused all my bones to shudder.

15 Then flitted a spirit past before my face; the hair of my body stood up:

16 It stood still, but I could not recognize its form; a figure was before my eyes, a slight whisper, then a [louder] voice I heard, saying,

17 Can a mortal be more righteous than God? or can a man be more pure than his Maker?

18 Behold, in his servants he putteth no trust, and his angels he chargeth with folly:

19 How much less in those that dwell in houses of clay, whose foundation is in the dust, who are crushed till they come to be eaten by the moth?

20 From morning to evening are they broken to pieces: without laying it [to heart] they perish for ever.

21 Behold, their excellency which is in them is torn away: they die, and this without wisdom.

JOB CHAPTER 5

1 Do but call: is there one that will answer thee? and to whom of the saints wilt thou turn thyself?

2 For vexation will prove death to a foolish man, and jealousy will slay the simple.

3 I have myself seen the foolish taking root; but I suddenly held his habitation as accursed.

4 His children are far from help, and men crush them in the gate, with no one to deliver them.

5 [He it is] whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber snatcheth eagerly after their substance.

6 For wrong doth not come forth out of the dust, neither doth trouble grow up out of the ground;

7 But man is born unto trouble, as young birds take up their flight.

8 I, however, would have besought God, and unto God would I have committed my cause;

9 Who doth great things which are unsearchable, marvelous things till they are without number;

10 Who giveth rain upon the surface of the earth, and sendeth out waters over the face of the fields;

11 To set up the lowly on high, that those who mourn may rise high to happiness;

12 [But] who frustrateth the plans of the crafty, so that their hands cannot execute their well-devised counsel;

13 Who catcheth the wise in their own craftiness; and the advise of the perverse is hastened on headlong;

14 By day they meet with darkness, and as though it were night they grope about in the noon of day;

15 But who saveth from the sword, from their mouth, and from the hand of the mighty, the needy one:

16 And so cometh to the indigent hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God admonisheth: despise then not the correction of the Almighty.

18 For he it is that woundeth, and bindeth up: he smiteth, and his hands do heal.

19 In six distresses will he deliver thee; and in seven there shall no evil touch thee.

20 In famine he redeemeth thee from death; and in war from the power of the sword.

21 Against the scourge of the tongue shall thou he hidden; and thou needest not be afraid of destruction when it cometh.

22 At destruction and famine canst thou laugh; and thou needest not have any fear of the beasts of the earth.

23 For with the stones of the field shalt thou have thy covenant; and the beasts of the field shall be at peace with thee.

24 And thou shalt know that there is peace in thy tent; and thou wilt look over thy habitation, and shalt miss nothing.

25 And thou shalt know that thy seed is numerous, and thy offspring as the herbage of the earth.

26 Thon wilt go in a ripe age unto the grave, as a shock of corn is carried home in its season.

27 Behold this, we have searched it out, so it is: hear it, and do thou note it well for thyself.

JOB CHAPTER 6

1 Then answered Job, and said,

2 Oh that my vexation could be truly weighed, and my calamity; oh that men might lift it up in the balances at once!

3 For now it is already heavier than the sand of the sea: therefore are my words confused.

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4 For the arrows of the Almighty are within me, the poison whereof my spirit drinketh it: the terrors of God set themselves in array against me.

5 Doth the wild ass bray over the grass? or loweth the ox over his fodder?

6 Is ever tasteless food eaten without salt? or is there any flavor in the white of an egg?

7 My soul refuseth to touch them: they are unto me like disgusting food.

8 Oh that some one would grant the accomplishment of my request; and that God would grant me the fulfillment of my hope!

9 Yea, that it would please God that he might crush me: that he would let loose his hand, and make an end of me!

10 Then would this be still my comfort; yea, I would rejoice in my pain while be would not spare: that I have not gainsaid the commands of the Holy One.—

11 What is my strength, that I should wait? and what my end, that I should yet longer retain my patience?

12 Is the strength of stones my strength? or is my flesh brazen?

13 Truly, am I not without my help in me? and is not wise counsel driven far away from me?

14 As though I were one who refuseth kindness to his friend, and forsaketh the fear of the Almighty:

15 My brothers are treacherous as a brook, like flowing brooks they pass along;

16 Which are made turbid by reason of the ice, wherein the snow hideth itself;

17 At the time when they feel the warmth, they vanish; when it is hot, they are quenched out of their place.

18 The paths of their course wind themselves along; they go in the wilderness and are lost.

19 The caravans of Thema look hither, the travelling companies Sheba hope for them;

20 But they stand ashamed because they had trusted; they come thither and are made to blush.

21 For truly now ye are like such a one: ye see my terrible state and are afraid.

22 Have I then ever said, Give me something, and out of your property offer a bribe in my behalf?

23 And deliver me from the hand of the adversary? and redeem from the hand of tyrants?

24 Teach me, and I will indeed remain silent; and wherein I erred give me to understand.

25 How pleasant are straightforward words! but what doth arguing prove?

26 Do ye think to reprove words, and [to regard] as wind the speeches of one that is despairing?

27 Yea, ye would cast any thing upon the fatherless, and ye would dig a pit against your friend.

28 But now, if it please you, turn yourselves toward me, and [say] whether I would lie before your face.

29 Reflect again, I pray you, there will be no wrong: yea, reflect once more, my righteousness [will be found] therein.

30 Is there any wrong on my tongue? or should my palate not understand [if I spoke] what is iniquitous?

JOB CHAPTER 7

1 Is there not a limited time of service to a mortal upon the earth? Are not his days also like the days of a hired laborer?

2 As a servant eagerly longeth for the shadow, and as a hired laborer hopeth for his reward:

3 So was I compelled to possess months of vanity, and nights of trouble were counted out unto me.

4 When I He down, I say, When shall I arise, and the night be gone? and I am wearied with tossings about till the dawn of day.

5 My flesh is covered with worms and clods of dust: my skin is burst open, and become loathsome.

6 My days hasten away more swiftly than a weaver's shuttle, and they come to an end in the absence of hope.

7 Oh remember that nothing but a breath is my life; that my eye will not again see happiness;

8 The eye of him that seeth me now will not behold me again: [thou fixest] thy eyes upon me, and I am no more.

9 As the cloud vanisheth and passeth away: so will he that goeth down to the nether world not come up again.

10 He will return no more to his house, and his place will not recognize him any more.

11 Therefore will I also not restrain my mouth: I will speak in the anguish of my spirit: I will complain in the bitterness of my soul.

12 Am I a sea, or a monster, that thou settest a watch over me?

13 For should I say, My bed shall comfort me, my couch shall help me bear my complaint:

14 Then wouldst thou frighten me with dreams, and with visions wouldst thou terrify me;

15 So that my soul would choose strangling, death rather than these limbs of mine.

16 I loathe it; I cannot live for ever: let me alone; for my days are but nought.

17 What is the mortal, that thou shouldst make him great? and that thou shouldst direct thy heart toward him?

18 And that thou shouldst visit him every morning, probe him every moment?

19 How long wilt thou not turn thy regard from me, nor let; me loose till I swallow down my spittle?

20 If I have sinned, what [injury] can I cause unto thee, O thou Guardian of men? why hast thou set me as an object for thee to strike at, so that I am become a burden to myself?

21 And why wilt thou not forgive my transgression, and let my iniquity pass away? for soon must I lie down in the dust; and thou wilt seek for me, but I shall be no more.

JOB CHAPTER 8

1 Then answered Bildad the Shuchite, and said,

2 How long wilt thou speak these things? and [let] like a mighty wind be the words of thy mouth?

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3 Should God pervert justice? or should the Almighty pervert righteousness?
4 If thy children have sinned against him, then did he send them off through the means of their transgression.
5 If thou wilt earnestly seek for God, and make thy supplication to the Almighty;
6 If thou become pure and upright: surely then will he watch over thee, and restore thy righteous habitation.
7 And thy beginning will have been small; because thy latter end will grow up greatly.
8 For ask, I pray thee, of an earlier generation, and prepare thyself to [stand by] the research of their fathers;—
9 For we are but of yesterday, and know nothing, because a [mere] shadow are our days upon earth;—
10 Behold, these will truly teach thee, they will speak unto thee, and out of their very heart will they bring forth words:
11 Can the bulrush shoot upward without mire? can the meadow-grass grow up without water?
12 It is yet in its greenness, not yet cut down, when it withereth before any other grass.
13 So are the paths of all that forget God; and the hope of the hypocrite will perish:
14 [It is he] whose trust will be cut off, and but a spider's web is that in which he confideth.
15 He leaneth against his house, but it shall not stand: he layeth fast hold on it, but it shall not remain erect.
16 He is in full vigor before the sun, and over his garden his shoots go forth.
17 His roots are twisted about a stoneheap, he selecteth [for himself] a place of stones.
18 But when men destroy him from his place, then will it deny him, saying, I have never seen thee.
19 Behold, this is the joy of his way, and out of the [same] dust others will grow up.
20 Behold, God will not reject a perfect man, and will not hold fast by their hand the evil-doers:
21 Till he fill thy mouth with laughing, and thy lips with joyful shouting.
22 They that hate thee shall be clothed with shame; and the tent of the wicked shall be no more.

JOB CHAPTER 9

1 Then answered Job, and said,
2 Truly I know that it is so: and how could a mortal be righteous before God?
3 If he were desirous to enter into a contest with him, he could not give him one answer out of a thousand.
4 He is wise of heart, and mighty in strength: who hath hardened himself against him, and escaped unscathed?
5 [He it is] who removeth mountains, and they know it not, yea, when he overturneth them in his anger;
6 Who shaketh the earth loose out of her place, that her pillars tremble;
7 Who speaketh to the sun, and he shineth not, and around the stars he placeth a seal;
8 Who spread out the heavens by himself alone, and treadeth upon the hillocks of the sea;
9 Who made the Bear, Orion, and the Pleiades, and the chambers the south;
10 Who doth great things which are quite unsearchable, and wonders which are quite without number.
11 Lo, were he to go past by me, I should not see him; and were he to pass along, I should not perceive him.
12 Behold, were he to snatch aught away, who could hold him back? who would say unto him, What dost thou?
13 God will not withdraw his anger: beneath him sink down the helpers of the proud.
14 How much less then could I answer him, and select my words [to contend] with him?
15 Whom, were I even righteous, I could not answer? to him that condemneth me I could [only] make supplication.
16 Or were I to call, and he would answer me, I could yet not believe that he would give ear unto my voice—
17 He that bruiseth me with [his] tempest, and multiplieth my wounds without a cause.
18 He suffereth me not to recover my breath; but feedeth me overmuch with bitter things.
19 If it regard strength, lo, he is the powerful; and if justice, who will cite him for me to appear?
20 If I were righteous even, my own mouth would condemn me: were I innocent, it would still prove me perverse.
21 I am innocent; I will not have regard for myself: I will despise my life.
22 One thing is [certain], therefore have I said it, The innocent and the wicked he bringeth to their end.
23 If a scourge should slay suddenly, he will mock at the trial of the guiltless.
24 Is a land given up into the hand of the wicked? he covereth the faces of its judges: if this be not the truth, who is it then?
25 And my days pass swifter than a runner: they flee away, they see no happiness,
26 They hasten along like pirate ships: like the eagle that stoopeth down upon his food.
27 If I say, I will forget my complaint, I will leave off my sorrowful countenance, and recover my cheerfulness:
28 O then would I be in dread of all my pains; I know that thou wilt not declare me innocent.
29 I must ever be guilty: why then should I fatigue myself for nought?
30 If I were to wash myself in snow-water, to cleanse myself in the purity of my hands:
31 Even then wouldst thou plunge me in the ditch, that my own clothes would render me abhorred.
32 For he is not a man, like me, that I could answer him, that we should enter together into a contest.
33 There is no one who can decide between us, who could lay his hand upon us both.
34 Let him but remove from me his rod, and let not his dread terrify me:

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35 Then would I speak, and not fear him; for the like I feel not within me.

JOB CHAPTER 10

1 My soul is disgusted with my life; I will give free vent to my complaint over myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; let me know for what cause thou contendest against me.

3 Is it well for thee that thou shouldst oppress, that thou shouldst reject the labor of thy hands, and shed light upon the counsel of the wicked?

4 Hast thou eyes of flesh? or wilt thou see as a mortal seeth?

5 Are thy days as the days of a mortal, or are thy years as the days of a man,

6 That thou inquirest after my iniquity, and searchest after my sin?

7 Still it is within thy knowledge that I am not wicked, and there is none that can deliver me out of thy hand.

8 Thy hands have carefully fashioned me and made me; every thing is in harmony all round about; and yet thou dost destroy me!

9 Remember, I beseech thee, that as though I were clay hast thou made me; and wilt thou cause me to return again unto the dust?

10 Behold, like milk didst thou pour me out, and like cheese didst thou curdle me.

11 With skin and flesh didst thou clothe me, and with bones and sinews didst thou cover me.

12 Life and kindness didst thou grant me, and thy providence watched over my spirit.

13 And yet these things hadst thou treasured up in thy heart: I know that this was [resolved] within thee.

14 If I have sinned, then dost thou watch me, and from my iniquity thou wilt not declare me guiltless.

15 If I be wicked, woe unto me: and if I be righteous, I can still not lift up my head; I am sated with disgrace, and ever seeing my affliction;

16 And it constantly increaseth; like a fierce lion dost thou hunt for me; and again thou showest thyself continually wonderful on me;

17 Thou ever renewest thy witnesses against me, and causest thy indignation to grow strong against me; changes and multitudes [of sufferings] are around me.

18 Wherefore then didst thou bring me forth out of the womb? Oh that I had perished, and that no eye had seen me!

19 That I were as though I had not been,—had been borne from the womb to the grave.

20 Lo! my days are but few: cease, then, withdraw from me [thy hand], that I may recover my cheerfulness a little.

21 Before I go, and return not, to the land of darkness and the shadow of death,

22 A land of utter gloom, as of the darkness of the shadow of death, without any order, and the light of which is like utter gloom.

JOB CHAPTER 11

1 Then answered Zophar the Na'amathite, and said.

2 Shall a multitude of words not be answered? and is it so that a man full of talk shall be deemed in the right?

3 Thy inventions are to bring men to silence; and when thou utterest thy mocking no one is to cause thee to feel abashed!

4 For thou hast said [to God], My doctrine is pure, and I am become clean in thy eyes.

5 But oh that God would but speak, and open his lips against thee;

6 And that he would declare unto thee the secrets of wisdom; for it is double to that which is really in our possession: and thou wouldst experience that God overlooketh unto thee much of thy iniquity.

7 Canst thou find out the experience of God? or canst thou find [the way] unto the utmost limit of the Almighty?

8 It is as high as heaven; what canst thou effect? it is deeper than the nether world; what canst thou know?

9 Longer than the earth is its measure, and broader than the sea.

10 If he pass by, and surrender [one to suffering], and call together an assembly, who can hinder him?

11 For he knoweth the men of vanity: he seeth the wrong-doer and him who considereth not;

12 And the heartless who acquireth intelligence, and him who is [like] the colt of the wild ass who is transformed into a man.

13 If thou truly direct [aright] thy heart, and spread out thy hands toward him: —

14 If wrong be in thy hand, put it far away, and let not wickedness dwell in thy tents.

15 For then canst thou lift up thy face free from blemish: yea, thou wilt stand steadfast, and needest not to fear;

16 Because thou wilt truly forget thy trouble, and as a waterflood that is passed away wilt thou remember it;

17 And brighter than the noon of day will thy earthly existence arise; and thy obscurity will be like thy morning.

18 And thou wilt feel trust, because there is hope: yea, thou wilt search about carefully, and thou wilt lie down in safety.

19 Also thou wilt stretch thyself out [to rest], with none to make thee afraid; and many will entreat thy favor.

20 But the eyes of the wicked shall fail, and the means of escape will vanish from them, and their [sole] hope shall be the breathing out of their soul.

JOB CHAPTER 12

1 Then answered Job, and said,

2 Truly ye are indeed the [right kind of] people, and with you wisdom must die out.

3 I also have sense like you; I do not fall short compared with you: and who possesseth not such things as these?

4 I am as one laughed at by his friend, who calleth upon God, while he answered him: [yea,] a laughing-stock though righteous and innocent.

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5 To the unfortunate there is given contempt— according to the thoughts of him that is at ease— prepared [also] for those whose foot slippeth.

6 Prosperous are the tents of robbers, and security is given to those that provoke God. to him who carrieth his god in his hand.

7 Yet, do only ask of the beasts, and they will instruct thee; and the fowls of the heavens, and they will tell it thee;

8 Or speak to the earth, and she will instruct thee; and the fishes of the sea will inform thee

9 Who knoweth not through all these that the hand of the Lord hath wrought this?

10 [He] in whose hand is the soul of every living thing, and the spirit of all the bodies of men?

11 Doth not the ear try words, as the palate tasteth food for itself?

12 So It with the ancients wisdom, and with [those of] length of days understanding,

13 That with him are wisdom and strength, his are counsel and understanding.

14 Behold, he pulleth down, and there can be no rebuilding: he locketh [the prison] upon a man, and there can be no opening,

15 Behold, he restraineth the waters, and they dry up; or he suffereth them to flow, and they overturn the earth.

16 With him are strength and counsel: his are the deceived and the deceiver.

17 He leadeth counsellors away bereft of sense, and maketh the judges fools.

18 He looseth the bond of kings, and bindeth a girdle around their loins.

19 He leadeth priests away bereft of sense, and the powerful he causeth to walk on crooked paths.

20 He removeth the speech from trusty speakers, and taketh away the intelligence of the aged.

21 He poureth contempt upon princes, and the belt of the mighty be looseneth.

22 He layeth open deep things from the midst of darkness, and bringeth out unto light the shadow of death.

23 He permitteth the nations to become great, and destroyeth them: he spreadeth out the nations, and leadeth them away.

24 He taketh away the sense of the chiefs of the people of the land, and causeth them to wander astray in a wilderness when there is no way.

25 They grope in the dark without light, and he causeth them to wander astray like a drunken man.

JOB CHAPTER 13

1 Lo, all [this] hath my eye seen, my ear hath heard and noted it for itself;

2 As much as ye know, do I also know: I do not fall short compared with you.

3 However, I would gladly speak to the Almighty; and to argue with God do I desire.

4 But ye are inventors of falsehood, physicians of no value are all of you.

5 Oh, who would grant that ye might keep a profound silences! and it would he accounted unto you as wisdom.

6 Do hearken but to my reasoning, and listen to the pleadings of my lips.

7 Will ye speak wrong things for God? and will ye speak for him deceitfully?

8 Will ye show him undue favor, when ye contend for God?

9 Will it be well if he should search you out? or as one overreacheth another mortal, do ye expect to overreach him?

10 He will surely reprove you, if in secret you show him undue favor.

11 Doth not his excellency terrify you? and his dread fall upon you?

12 The things you remember are mere proverbs of ashes, your high-places are high- places of clay.

13 Keep silence toward me, that I may indeed speak, and let pass over me what will.

14 Whatever it may cost, I will take my flesh in my teeth, and my life will I put in my hand.

15 Lo, though he slay me, yet will I trust in him: only I will argue my own ways before him.

16 Even he will come to my assistance; for a hypocrite cannot come before him.

17 Listen well to my word, and to my demonstration with your ears.

18 Behold now, I have arrayed my cause: I know that I shall be indeed justified.

19 Who is he that will contend with me? for now, if I keep silence, I must perish.

20 Only two things do not unto me: then will I not hide myself from thy presence.

21 Remove thy hand far from me; and let not thy dread terrify me.

22 Then call thou, and I will answer; or let me speak, and do thou reply to me.

23 How many are my iniquities and sins? my transgression and my sin let me know.

24 Wherefore wilt thou hide thy face, and regard me as an enemy unto thee?

25 Wilt thou terrify a leaf driven about [by the wind]? and wilt thou pursue dry stubble?

26 That thou writest bitter decrees against me, and assignest unto me the iniquities of my youth;

27 And [that] thou puttest my feet in the stocks, and watchest narrowly all my paths; [and] settest for thyself a mark upon the soles of my feet?

28 And yet the body decayeth like a rotten thing, as a garment that the moth hath eaten.

JOB CHAPTER 14

1 Man born of a woman is short of days, and sated with harrowing trouble.

2 Like a flower he cometh forth, and is cut down: and he fleeth like a shadow, and remaineth not.

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3 And yet on such a one dost thou open thy eyes, and me thou bringest into judgment with thee?

4 Who can make a clean thing out of an unclean? not one [thing].

5 Seeing that his days are determined, the number of his months are [fixed] with thee, that thou hast set his bounds which he cannot pass:

6 Turn thyself from him that he may recover from his pain, and be able to enjoy like a hired laborer his day.

7 For there is hope for the tree: if it be cut down, it may still sprout again, while its young shoot will not cease.

8 If even its root become old in the earth, and its stock die in the dust:

9 Yet through the scent of water will it flourish [again], and produce boughs as though It were newly planted.

10 But man dieth, and lieth powerless: yea, the son of earth departeth—and where is he?

11 The waters run off from the sea, and the river faileth and drieth up:

12 So doth man lie down, and riseth not: till the heavens be no more, they will not awake, and will not be roused out of their sleep.

13 Oh who would grant that thou mightest hide me in the nether world, that thou mightest conceal me, until thy wrath be appeased, that thou mightest set for me a fixed time, and remember me then!

14 Or, when a man dieth, will he live again? all the days of my time of service would I then wait, till [the hour of] my release were come.

15 Do thou call, and I will truly answer thee: have a desire for the work of thy hands.

16 Yet now thou numberest my steps: and thou waitest not with [the punishment of] my sin.

17 Sealed up in a bag is my transgression, and thou yet addest to my iniquity.

18 But truly a falling mountain will crumble, and [even] a rock is moved out of its place.

19 The water weareth out stones; thou sweepest away their fragments [like] the dust of the earth: and so thou destroyest the hope of man.

20 Thou assailest him with might without ceasing, till he passeth away: thou changest his countenance, and sendest him off.

21 His children acquire honor, but he knoweth it not: and they are esteemed little, but he perceiveth nothing of them.

22 But his body. on him, feeleth pain, and his soul will mourn for him.

JOB CHAPTER 15

1 Then answered Eliphaz the Themanite, and said,

2 Should a wise man utter windy knowledge, and fill his inward parts with the east wind?

3 Should he reason with a speech which availeth nothing? and with words in which there is no profit?

4 Yea, thou truly makest void the fear [of God], and diminishest devotion before God.

5 For thy iniquity teacheth thy mouth, so that thou choosest the language of the crafty.

6 Thy own mouth must condemn thee, but not I: yea, thy own lips will testify against thee.

7 Wast thou born as the first man? or wast thou brought forth before the hills?

8 Hast thou listened to the secret counsel of God? and is wisdom therefore of little esteem with thee?

9 What knowest thou, that we do not know? what understandest thou, which is not with us?

10 Both the grayheaded and the very aged are among us,—richer than thy father in days.

11 Are the divine consolations too little for thee? and the word that was so mild with thee?

12 Whither doth thy heart carry thee away? and what do thy eyes gaze at?

13 That thou shouldst turn against God thy spirit, and utter [such] words out of thy mouth?

14 What is man, that he should be pure? and that he who is born of woman should be declared righteous?

15 Behold, in his holy ones he putteth no trust; and the heavens are not pure in his eyes:

16 How much more then the abominable and corrupt, the man who drinketh like water wrong-doing?

17 I will instruct thee, hear me; and what I have seen will I relate;

18 Which wise men have ever told, and have not concealed, as they obtained it from their fathers;

19 Unto whom alone the earth was given, and into whose midst no stranger ever entered.

20 All his days is the wicked plagued with pain, and the number of years which are laid by for the tyrant.

21 A sound of terrors is in his ears: during peace will the waster come over him.

22 He believeth not that he shall return out of darkness, and he is looked for by the sword.

23 He wandereth abroad for bread, [saying,] Where is it? he knoweth that there is ready at his hand the day of darkness.

24 Distress and anguish terrify him: they assail him with might, as a king prepared for the battle.

25 Because he had stretched out against God his hand, and strengthened himself against the Almighty;

26 [And] he had run against him, with an [extended] neck, with the thick roundings of his bucklers;

27 Because he had covered his face with his fat, and had made thick folds of fat on his flanks;

28 And he dwelt in abandoned cities, in houses which none inhabited, which were destined to be ruinous heaps.

29 [Yet] will he not remain rich, neither will his wealth endure, nor will he attain their perfection on earth.

30 He will never depart out of darkness: the flame shall dry up his shoots, and he will depart by the breath of God's mouth.

31 Let him that goeth astray not trust in vanity; for vanity will be what he obtaineth thereby.

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32 Even before his time will it be overfull, and his branches will not be green.
33 He will shake off like the vine his unripe grapes, and cast off like the olive his blossoms.
34 For the assembly of hypocrites will remain desolate, and fire will consume the tents of bribery.
35 They conceive trouble, and bring forth wrong-doing, and their body prepareth deceit.

JOB CHAPTER 16

1 Then answered Job, and said,
2 I have heard many things such as these: troublesome comforters are ye all.
3 Shall there be any end to words of wind? or what compelleth thee that thou shouldst answer?
4 I also could well speak as ye do: if your soul were but in my soul's stead, I could overwhelm you with words, and could shake my head at you.
5 But I would strengthen you with my mouth, and the condolence of my lips should restrain [your grief].
6 Though I were to speak, my pain would not be restrained; and though I should forbear, what will go away from me?
7 But now he hath made me weary: thou hast made desolate all my company.
8 And thou hast filled me with wrinkles, they are my witnesses; and my leanness riseth up for me, giveth its testimony to my face.
9 In his wrath he teareth me to pieces, and assaileth me: he gnasheth over me with his teeth; my adversary sendeth threatening looks at me.
10 They now open wide against me their mouth; reproachfully they smite my cheek: altogether do they assemble against me.
11 God hath surrendered me to the unjust, and cast me down into the hands of the wicked.
12 I was at ease, but he hath crushed me; he hath also grasped me by the neck, and shaken me to pieces, and set me up unto himself as a mark;
13 His archers encompass me round about; he cleaveth my reins sunder, and doth not pity; he poureth out upon the ground my gall;
14 He breaketh me down with breach upon breach; he runneth against me like a mighty man.
15 Sackcloth have I sewed upon my skin, and my horn I roll in the dust.
16 My face gloweth from weeping, and on my eyelids resteth the shadow of death:
17 Not because any violence is in my hands, and while my prayer is pure.
18 Earth! do thou not cover up my blood, and let no place restrain my cry.
19 Even now, behold, my witness is in the heavens, and one that testifieth for me is on high.
20 Are my friends my defenders? unto God my eye poureth out [its tears].
21 And oh that a man might plead with God, as one son of earth with the other!
22 For when the numbered years are passed, then must I travel a path whence I cannot return.

JOB CHAPTER 17

1 My spirit is broken, my days are cut short, the grave is ready for me.
2 Yet truly those that mock are with me, and on their offendings must my eye rest.
3 And thou, [Creator!] attend, I pray thee, be my surety with thyself: who else is there that would strike hands with me?
4 For thou hast concealed their heart against intelligence: therefore art thou not exalted [through them].
5 Every one of them speaketh deceptively to his friends: may also the eyes of his children fail.
6 And he hath placed me here as a by-word unto nations; and I become openly as a place of abomination.
7 Therefore is my eye dim from vexation, and my limbs are all of them like a shadow.
8 Upright men must be astonished at this, and the innocent must arouse himself against the hypocrite.
9 Yet will the righteous hold firmly on to his way; and he that is clean of hands will acquire additional strength.
10 But all of you, do only return, and come but [to me]: and yet I shall not find among you one wise man.
11 My days are past, my resolves are broken off, [even the thoughts]—the possessions of my heart.
12 These would change the night into day, the light as near in the presence of darkness.—
13 When I hope for the nether world as my house; in the darkness have I spread my couch;
14 When I call to corruption, Thou art my father: Thou art my mother, and my sister, to the worms.
15 Ay, where is then my hope? as for my hope, who will see it [fulfilled]?
16 Let then my limbs sink down to the nether world: truly in the dust alone there is rest for all.

JOB CHAPTER 18

1 Then answered Bildad the Shuchite, and said,
2 When will ye at length put an end to words? Come to an understanding, and afterward let us speak.
3 For what cause are we counted as beasts, reputed stupid your eyes?
4 Thou, the one that teareth himself to pieces in his anger— shall for thy sake the earth be forsaken, and the rock be moved away out of its place?
5 Ah, truly the light of the wicked will be quenched, and the spark of his fire shall not give light.
6 The light becometh dark in his tent, and his lamp will be quenched above him.
7 His powerful steps will be narrowed, and his own counsel will cast him down.

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8 For he is driven into the net by his own feet, and he taketh his walk upon a snare.
9 The trap will seize him by the heel, and the robber will prevail over him.
10 The cord is hidden for him in the ground, and a trap is set for him on the pathway.
11 All around do terrors scare him, and chase him as he walketh along.
12 His first-born will suffer hunger, and calamity will be ready for his wife.
13 It will devour the limbs of his body: yea, the first-born of death will devour his limbs.
14 Then will be plucked up out of his tent his confidence, and [the evil] will urge him forward to the king of terrors.
15 It will dwell in his tent, because it is no more his: there will be strewed sulphur on his habitation.
16 Beneath, his roots will be dried up, and above will his boughs he cut away.
17 His resemblance vanisheth from the earth, and no name remaineth for him in the streets.
18 Men will thrust him out from light into darkness, and out of the world will they drive him.
19 He will have neither son nor grandson among his people, nor any that escapeth in the places of his sojourning.
20 Because of his [calamitous] day are they that come after him astonished, and they that went before are seized with shuddering.
21 Yea, such are the dwellings of the unjust, and this is the place of one that knew not God.

JOB CHAPTER 19

1 Then answered Job, and said,
2 How long will ye grieve my soul, and crush me with words?
3 These ten times have ye reproached me: ye are not ashamed when ye show yourselves as strangers to me.
4 Yea, if it be indeed that I have erred, let my error remain with myself.
5 But if indeed ye wish to magnify yourselves above me, and to prove against me my disgrace:
6 Then know for certain that God hath bent me down, and hath laid his net all around me.
7 Behold, I cry out concerning the violence [done me], but I am not answered: I entreat aloud, but there is no justice.
8 My road hath he fenced up, so that I cannot pass out; and on my paths he placeth darkness.
9 My glory hath he stripped from me, and removed the crown of my head.
10 He hath pulled me down on every side, and I am going hence; and he hath rooted up like a tree my hope.
11 He hath also kindled against me his wrath, and he counteth me with himself as one of his adversaries.
12 Altogether come on his troops, and make level against me their way, and encamp round about my tent.
13 My brothers hath he removed far from me, and my acquaintance are entirely estranged from me.
14 My near of kin have withdrawn, and those befriended by me have forgotten me.
15 Ye that sojourn in my house, and my maid-servants, regard me as a stranger: an alien am I become in their eyes.
16 I call for my servant, but he will not answer, though I were to entreat him with my mouth.
17 My breath is become nauseous to my wife, and my caressing, to the children of my own body.
18 Yea, children even despise me: I rise up, but they speak against me.
19 All that have had my confidence abominate me; and those whom I have loved are turned against me.
20 To my skin and to my flesh my bones do cleave, and I must sustain myself with the gums of my teeth.
21 Spare me, spare me, O ye, my friends; for the hand of God hath touched me.
22 Why will ye persecute me as God [hath done], and will never be satisfied with my flesh?
23 Oh who would but grant, that my words might be written down! oh who would grant that they were entered in a book!
24 That they were hewn with an iron pen and [blackened with] lead for eternity in the hard rock!
25 And well I know that my redeemer liveth, and that he will remain as the last after the creatures of the dust [are passed away];
26 And after my skin is cut to pieces will this be: and then freed from my body shall I behold God;
27 Whom I shall myself behold to my happiness, and whom my eyes will see, and not as a stranger, [when even] my reins are consumed within my bosom.
28 But if ye should say, How will we pursue him? seeing the root of the matter is found in me:
29 Then have dread for yourselves of the sword; for the wrath [which ye excite] is an iniquity that bringeth the sword; in order that ye may know there is one that judgeth [in the world].

JOB CHAPTER 20

1 Then answered Zophar the Na'amathite, and said,
2 Even therefore do my inmost thoughts give me an answer, and for this reason do I feel a strong excitement within me.
3 Reproof which casteth shame on me must I hear; yet out of my understanding will the spirit give me an answer.
4 Dost thou know this? from the very beginning of things, from the very time when man was placed upon earth it was,
5 That the triumphal shouting of the wicked is ever of but a recent date, and the joy of the hypocrite endureth only for a moment.
6 Though his exaltation should mount up to the heavens, and his head should reach unto the clouds;
7 Yet when he but turneth round will he vanish for ever; those who have seen him will say, Where is he?
8 Like a dream will he fly away, and men will find him no more; yea, he will be chased away like a vision of the night.

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9 If an eye have surveyed him, it will not do so again, and it will not behold him any more in his place.

10 His children will suffer oppression from the indigent, and his hands will have to restore his [ill-gotten] wealth.

11 [Now] his bones are full of his youthful vigor; but it will [suddenly] lie down with him in the dust.

12 If the evil be sweet in his mouth, he will conceal it under his tongue;

13 He will cherish it, and not forsake it; and hold it back within his palate;

14 His food is thus changed within his bowels, and becometh the venom of asps within him.

15 The wealth which he hath swallowed, will he have to vomit up again; God will drive it out of his belly.

16 The poison of asps will he have to suck; the viper's tongue will slay him.

17 He shall not look with pleasure on streams, on flowing brooks of honey and cream.

18 He restoreth what he hath labored for, and will not swallow it down; however much he may have obtained by toil, he will not have any joy of it.

19 Because he oppressed and forsook the indigent; because he took violently away a house, shall he not rebuild it;

20 Because he knew not quietness in his bosom, shall he not escape through what is the most precious to him.

21 Nothing was spared from his craving to eat: therefore shall his wealth not prosper.

22 In the fulness of his abundance will distress assail him: every hand of [those he] troubled will come against him.

23 In order to fill his belly, [God] will send out against him the fury of his wrath, and will rain it upon him for his eating.

24 If he flee from the iron weapon, the brazen bow will strike him through.

25 He draweth it, and it cometh out of the body; yea, out of his gall the glittering [arrow] cometh forth: over him come the terrors [of death].

26 Entire darkness is laid by for his treasures: a fire not urged by blowing will consume him; it will destroy any one that is left in his tent.

27 The heavens will lay open his iniquity; and the earth will raise herself up against him.

28 The product of his house will be banished, flowing away on the day of his wrath.

29 This is the portion of a wicked man from God, and his decreed heritage from God.

JOB CHAPTER 21

1 Then answered Job, and said,

2 Hear, O hear my speech, and let this be wherewith you give consolations.

3 Bear with me that I may indeed speak: and after my speaking, then canst thou mock.

4 As for me,—is against man my complaint? and if this be so, why should my spirit not be impatient?

5 Turn yourselves unto me, and be astounded, and lay your hand upon your mouth.

6 Yea, when I think of it, I am terrified, and shuddering seizeth hold of my flesh.

7 Wherefore do the wicked live, become old, yea, grow strong in power?

8 Their seed is firmly established in their presence with them. their offspring are before their eyes.

9 Their houses are at peace without any dread, and no rod of God [cometh] over them.

10 The bull of each one gendereth, and disappointeth not: the cow of each one calveth, and casteth not her young.

11 They send forth their little ones like a flock, and their children skip about [with joy].

12 They sing to the timbrel and harp, and rejoice at the sound of the pipe.

13 They wear out their days in happiness, and in a moment they go down to the nether world.

14 And yet they say unto God, “Depart from us; and the knowledge of thy ways we desire not.

15 What is the Almighty, that we should serve him? and what profit shall we have, if we entreat him urgently?”

16 Lo, not in their hand doth their happiness rest! The counsel of the wicked be [still] far from me.

17 How often is the lamp of the wicked quenched? and how often cometh over them their calamity? and doth [God] distribute their lot in his anger?

18 Are they as straw before the wind, and as chaff which the stealeth away?

19 Should God lay up for his children his wrong-doing? it were better that he reward him, that he might know it himself.

20 His own eyes ought to see his downfall, and from the wrath of the Almighty ought he to drink.

21 For what care hath he for his household after him, when the number of his months is all apportioned to him?

22 Is this fitting God, who teacheth knowledge? him who judgeth those that are highest?

23 That this one dieth in his full strength, being wholly at ease and quiet;

24 His vessels being full of healthy fluid, and the marrow of his bones being well moistened:

25 While this other dieth with an embittered soul, and hath never partaken of any happiness;

26 [And yet] together they must lie down in the dust, and the worms will cover them?

27 Behold, I know your thoughts, and the opinions which ye wrongfully devise against me.

28 For ye say, Where is the house of the noble-minded? and where is the tent of the dwelling-places of the wicked?

29 Have ye not asked the wayfarers? surely their token ye cannot disregard,

30 That the bad man is reserved for the day of calamity, [that the wicked] are carried forward to the day of wrath.

31 [But] who will tell him to his face of his way? and who will repay him what he hath done?

32 Yea he will indeed be carried to the grave, and men will quickly think of his monument:

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33 Sweet are to him the clods of the valley; and after him succeedeth every man, as those that were before him are without number.

34 How then will ye comfort me with vanity? and of your answers there remaineth only deception.

JOB CHAPTER 22

1 Then answered Eliphaz the Themanite, and said,

2 Can a man be serviceable unto God? Truly the intelligent is serviceable unto himself.

3 Is it any pleasure to the Almighty that thou art righteous? or is it any gain to him, that thou makest thy ways perfect?

4 Is it out of fear of thee that he will reproach thee? or go with thee into judgment?

5 Is not thy evil great? and no end to thy iniquities?

6 For thou hast taken a pledge from thy brothers for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and from the hungry thou hast withholden bread.

8 But as for the man of a strong arm, he obtained the land, and the highly honored could dwell therein.

9 Widows hast thou sent away empty, and the arms of the fatherless have been broken.

10 Therefore are snares round about thee, and sudden dread terrifieth thee.

11 Or seest thou not the darkness? and the abundance of water which covereth thee?

12 Is not God in the height of heaven? and beholding the highest elevation of the stars, however high they are?

13 But thou sayest, “What doth God know? can he judge behind the darkness?

14 Thick clouds are a covering for him, so that he will not see; and he walketh along on the circle of heaven.”

15 Wilt thou [thus] observe the path of ancient times which the men of injustice have trodden?

16 Who were shrivelled up before their time, whose foundation was flooded away like a river;

17 Who said unto God, “'Depart from us:” and what wrought the Almighty for them?

18 And yet it was he that filled their houses with good things; but the counsel of the wicked be [still] far from me.

19 The righteous will see it, and be glad; and the innocent will laugh them to scorn.

20 “Is not he destroyed that rose up against us, and hath not the fire consumed what they had left?”

21 Do but become acquainted with him, and be at peace: thereby will happiness come unto thee.

22 Do but accept instruction from his mouth, and lay up his saying in thy heart.

23 If thou return to the Almighty, thou shalt be built up, so thou wilt but remove wrong-doing far away from thy tents.

24 And throw down in the dust precious metals, and [the gold of] Ophir to the stones of the brooks:

25 Then will the Almighty be thy precious metal, and brightly-shining silver unto thee.

26 For then wilt thou have in the Almighty thy delight, and thou canst lift up unto God thy face.

27 Thou wilt make entreaty unto him, and he will hear thee, and thy vows wilt thou pay.

28 And if thou decree a thing, it will be fulfilled unto thee; and upon thy ways the light will shine.

29 For when men are brought low, thou wilt say, Pride [hath done it]; but those of lowly eyes [God] will help.

30 He will even deliver him who is not guiltless: and thou wilt be delivered by the purity of thy hands.

JOB CHAPTER 23

1 Then answered Job, and said,

2 Even now is my complaint bitter: my suffering is heavier than my groans.

3 Oh who would grant that I knew where I might find him! that I might attain to his Judgment throne!

4 I would put in order before him my cause, and my mouth would I fill with arguments.

5 I should know the words which he might answer me, and understand what he might say unto me.

6 Would he with his power contend against me? he would truly not lay such doings to my charge.

7 There would an upright one argue with him; and I should be allowed to escape for ever by my judge.

8 But, lo, I go eastward—and he is not there; and to the west— and I cannot perceive him;

9 When he doth great things at the north, I behold him not; he hideth himself in the south—and I see him not.

10 But he knoweth the way that I take: were he to probe me, I should come forth as gold.

11 On his steps my foot hath held fast: his way have I kept, and swerved not.

12 From the commandment of his lips have I also not moved away: as a fixed statute for me have I treasured up the sayings of his mouth.

13 But he is unchangeably one, and who can turn him? And what his will desireth, even that he doth.

14 For he will bring to completion what hath been destined for me: and like these hath he many other things with him.

15 Therefore am I terrified at his presence: I will reflect, and be in dread of him.

16 Still God hath made timid my heart, and the Almighty hath terrified me;

17 Because I was not destroyed before this darkness, and because he hath not hidden from my face [this] gloom.

JOB CHAPTER 24

1 Why are not times [of punishment] treasured up by the Almighty, and why do his adorers not see his days [of retribution]?

2 [The wicked] remove landmarks: they rob flocks, and feed them.

3 They drive away the ass of the fatherless, they take in pledge the widow's ox.

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4 They chase the needy out of the highway: altogether hide themselves the poor of the earth.

5 Behold, as wild asses in the wilderness go they forth to their work, rising betimes after [their] prey: the desert yieldeth food for them and for their young men.

6 In the field they reap their food; and in the vineyard of the wicked they gather the fruit.

7 They cause [the poor] to spend the night naked, without clothing and without any covering in the cold.

8 Through the sweeping rain of the mountains are they made wet, and for want of a shelter do they embrace the rock.

9 The others pluck from the breast the fatherless, and the garment of the poor they take in pledge.

10 They cause him to go naked without clothing, and from the hungry they take away the sheaf:

11 Within their walls do they make oil, they tread their wine-presses, and suffer thirst.

12 Out of a populous city is groaning heard, and the soul of the deadly wounded crieth out: yet God regardeth it not as an offence.

13 Yon men are of those that rebel against the light: they know not its ways, nor abide in its paths.

14 With the earliest light riseth the murderer, he slayeth the poor and needy, and in the night he becometh like the thief.

15 And the eye of the adulterer watcheth for the twilight, saying, No eye will see me; and placeth a covering on his face.

16 They break into houses in the dark, in the daytime they lock themselves in: they know not the light.

17 For to all of these alike is the morning as the shadow of death; for they are familiar with the terrors of the shadow of death.

18 Swift are such men [to flee] on the face of the water; accursed is their field on the land; none of them turneth himself to the way, of the vineyards.

19 Drought and heat speedily consume the snow-waters: so doth the grave those who have sinned.

20 The mother that bore such a one will forget him; the worm will feed sweetly on him; he will be no more remembered; and like a tree will wickedness be broken.

21 He ill-treateth the barren that heareth not; and to the widow he acteth not well.

22 But he also draweth down the mighty with his power: he riseth up, no one is sure of life.

23 To such [God] granteth to be in safety, that he may find support; and His eyes are upon their ways.

24 They are exalted; in but a little while they are no more; and they are brought down low: like all others are they gathered in, and like the top of the ear of corn are they cut off.

25 But if it be not so, who will prove me a liar, and render nought my word?

JOB CHAPTER 25

1 Then answered Bildad the Shuchite, and said,

2 Dominion and dread are with him: he maketh peace in high places.

3 Can the number of his hosts be given? and over whom riseth not his light?

4 How then can man be justified with God? or how can be one that is born of woman?

5 Behold, even as regardeth the moon, that is not bright; yea, the stars are not pure in his eyes.

6 How much less the mortal, the mere worm? and the son of earth, the mere maggot?

JOB CHAPTER 26

1 Then answered Job, and said,

2 What assistance hast thou given to the powerless? [how] hast thou helped the arm without strength?

3 How hast thou counselled the unwise? and what sound wisdom hast thou made known so plentifully?

4 To whom hast thou told words? and whose spirit came from thee?

5 The departed are called into being beneath the waters, and their inhabitants.

6 Naked is the nether world before him, and there is no covering for the place of corruption.

7 He stretched out the north over empty space; he suspended the earth on nothing;

8 He bound up the waters in his clouds; and the cloud bursteth not under their weight;

9 He closed up the surface of his throne, spreading over it his cloud;

10 A fixed limit he compassed off over the face of the waters, for the division of the light and darkness.

11 The pillars of heaven tremble greatly, and are astounded at his rebuke.

12 By his power he split in pieces the sea, and by his understanding he crushed [its] pride:

13 By his breath the heavens [acquired] beauty; his hand hath created the flying serpent.

14 Lo, these are ends of his ways; for how slight a whisper is heard [by us] of him! but the thunder of his mighty deeds who can understand?

JOB CHAPTER 27

1 And Job continued taking up his parable, and said,

2 As God liveth, who hath removed justice from me; and by the Almighty, who hath embittered my soul:

3 All the while my breath is in me, and the spirit of God is in my nostrils;

4 Shall my lips not speak any wrong, nor shall my tongue utter deceit.

5 Far be it from me that I should justify you; till I depart hence will I not allow [any one] to take my integrity away from me.

6 I have laid fast hold on my righteousness, and I will not let it go: my heart shall not reproach me [for my conduct] during all my life.

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7 Like the wicked is [therefore] my enemy, and he that riseth up against me like a wrong-doer.
8 For what is the hope of the hypocrite, when he hath gained unjust wealth, when God casteth forth his soul?
9 Will God hear his cry, when distress cometh upon him?
10 Or can he find delight in the Almighty? can he call on God at all times?
11 I will instruct you concerning what is in the hand of God: [the way] which is with the Almighty will I not conceal.
12 Lo! ye yourselves have all beheld it: why is it then that ye deal in such vanities?
13 This is the portion of a wicked man with God, and the portion of tyrants, which they shall receive from the Almighty.
14 If his children be multiplied, it is only for the sword; and his offspring will not be satisfied with bread.
15 Those of his that are left to escape will be buried by death; and his widows will not be able to weep.
16 Though he heap up silver as the dust, and prepare garments [as plentifully] as the clay:
17 He may prepare, but the righteous will clothe himself [therewith], and the silver the innocent will divide.
18 He buildeth his house like the moth, and like a hut that a keeper hath made.
19 Rich will he lie down, but will not be gathered [into the grave]: one openeth his eyes, and he is no more.
20 Like a flood will terror overtake him, in the night a tempest will steal him away.
21 The east wind will lift him up, and he must be gone; and it hurleth him like a storm out of his place.
22 And [God] will cast [evil] upon him, and bare no pity: out of his hand [his wealth] will surely escape.
23 Men will clap their hands over him, and will hiss after him out of his place.

JOB CHAPTER 28

1 For truly there is a source for the silver, and a place for the gold which men refine.
2 Iron is taken out of the dust, and the stone is melted into copper.
3 An end doth he set to darkness, and the very utmost limit doth he search out, the stones of darkness, and of the shadow of death.
4 He breaketh a channel far from the inhabited place; those of unsteady foot, the poorest of men move [there about].
5 The earth, out of which cometh forth bread, is under its surface turned up as it were with fire.
6 Her stones are the place whence the sapphire cometh; and golden dust is also there;
7 [On the] path which no bird of prey knoweth, and which the vulture's eye hath not surveyed;
8 [Which] ravenous beasts have never trodden, over which the lion hath never passed.
9 To the flinty rock he stretcheth forth his hand; he overturneth the mountains from the root.
10 Amid rocks he heweth out canals: and every precious thing doth his eye behold.
11 The various droppings of water he uniteth into streams, and what is hidden he bringeth forth to light.
12 But wisdom—where shall she he found? and where is the place of understand- ing?
13 Man knoweth not her value: and she is not to be found in the land of the living.
14 The deep saith, Not in me is she: and the sea saith, She is not with me.
15 No fine gold can be given in lieu of her, and silver cannot be weighed out as her price.
16 She cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.
17 She cannot be estimated after gold and glass; and not in exchange for her [can] vessels of refined gold [be taken.]
18 Coral and crystal will not be thought of; and the value of wisdom is above pearls.
19 She cannot be estimated after the topaz of Ethiopia, nor can she be valued with pure gold.
20 But wisdom—whence cometh she? and where is the place of understanding?
21 Yea, she is hidden from the eyes of all living, and from the fowls of the heavens is she concealed.
22 Perdition and death say, With our ears have we heard a report of her.
23 God [alone] understandeth her way, and he knoweth her place;
24 For he looketh to the ends of the earth, [whatever is] under the whole heaven doth he see.
25 When he imparted weight unto the wind; and [when] the waters he established by measure;
26 When he made a law for the rain, and a way for the lightning of [his] thunders;
27 Then did he see her, and make her known; he established her, and also searched her out.
28 And he said unto man, Behold, the fear of the Lord, that is wisdom; and to eschew evil is understanding.

JOB CHAPTER 29

1 And Job continued to take up his parable, and said,
2 Who will give me back months like those which are past, days like those when God guarded me;
3 When his lamp shone over my head, when by his light I could walk in darkness;
4 As I was in the days of my abundance, when the confidence of God was upon my tent:
5 When the Almighty was yet with me, when my servants stood round about me;
6 When I bathed my steps in cream, and the rock poured out near me streamlets of oil!
7 When I went out to the gate close by the city, when in the open place I established my seat:
8 Young men saw me, and hid themselves; and the aged rose up, and remained standing;

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9 Princes stopped in the midst of [their] words, and laid their hand on their mouth:
10 The voice of nobles was arrested, and their tongue cleaved to their palate.
11 For the ear that heard me called me happy; and the eye that saw me bore witness for me;
12 Because I delivered the poor that cried, and the fatherless, yea, that had none to help him.
13 The blessing of him that was ready to perish came upon me; and the heart of the widow I caused to sing for joy.
14 I took righteousness as my garment, and it clothed me: as a robe and a mitre was justice unto me.
15 Eyes was I to the blind; and feet to the lame was I.
16 A father was I to the needy; and the cause of him I knew not I used to investigate.
17 And I broke the cutting-teeth of the wrong-doer, and out of his teeth I cast down his prey.
18 And I said then, "In the midst of my nest shall I depart hence, and like the sand shall I have many days.
19 My root will stand open for the water, and the dew will lodge on my boughs.
20 My glory will ever be new with me, and my bow will acquire fresh strength in my hand."
21 Unto me men listened, and waited, and watched in silence for my counsel
22 After my words they made no reply, and my speech dropped on them [like dew].
23 And they waited for me as for the rain, and they opened wide their mouth as for the latter rain.
24 I smiled on those that had lost their confidence; and the light of my countenance they never cast down.
25 I chose their way for them, and I sat as chief, and dwelt as king in his army, as one that comforteth mourners.

JOB CHAPTER 30

1 But now they who are younger than I in years laugh at me, whose fathers I scorned to put as equals with the dogs of my flocks.
2 Yea, what possible use can the strength of their hands be unto me, over whom old age hath passed fruitlessly?
3 Who suffer for want and famine in solitude; who flee into the wilderness [where all is] darkness, ruin, and desolation;
4 Who crop off mallows by the bushes, and have broom-bush roots as their bread;
5 Who are driven forth from among [men], who are shouted after as though they were thieves,
6 To dwell in the caverns of the valleys, in holes of the earth, and on naked cliffs.
7 Among the bushes they shriek; under briers they are huddled together,
8 The children of the worthless, yea, the children of the nameless, who were outcasts from the land.
9 But now I am become their song, and I am become a byword unto them.
10 They loathe me, they keep themselves far from me, and from my face they withhold not their spittle.
11 Because he hath loosened the cord of my bow, and afflicted me, they have also cast off the bridle before me.
12 Against my right hand rise up this swarm of worthless youths: they push away my feet, and they level against me their calamity-bringing paths.
13 They destroy my footpath, they help forward my downfall, without any one to aid them.
14 As [through] a broad breach they come: amidst a loud noise they rolled themselves along.
15 Terrors have turned their face against me; they chase like the wind my glory: and like a cloud is my happiness passed away.
16 And now my soul is poured out over me; the days of affliction have seized on me;
17 All night it holloweth out my bones out of my body; and my pursuers take no rest.
18 Through the Almlghty's power is my garment made unknown: like the opening of my coat hath he enclosed me.
19 He hath cast me into the mire, and I am become like dust and ashes.
20 I cry aloud unto thee, but thou answerest me not: I stand up, and thou fixest thy regard against me.
21 Thou art changed into a cruel master toward me: with the strength of thy hand thou assailest me.
22 Thou liftest me up to the wind; thou causest me to pass away, and dissolvest in me all wise counsel.
23 For I know that thou wilt bring me back to death, and to the house of assembly for all the living.
24 But doth not a man stretch out his hand among ruins? or doth one not cry out therefrom [for help] when he meeteth his downfall?
25 Did I not weep for him that was hard pressed by misfortune? was not my soul grieved for the needy?
26 That I hoped for good, but there came evil; and I waited for light, and there came darkness!
27 My bowels heave, and rest not: the days of affliction have overcome me.
28 I walk about mournfully without sunlight: when I rise up, in the assembly, I cry with pain.
29 I am a brother to [howling] monsters, and a companion to ostriches.
30 My skin hangeth down black from me, and my bones are burnt from heat.
31 And thus is changed to mourning my harp, and my pipe to the sound of weeping.

JOB CHAPTER 31

1 A covenant had I made with my eyes: how then should I fix my look on a virgin?
2 And what then would have been my portion of God from above? and what lot of the Almighty from on high?
3 Is not calamity [ready] for the unjust? and misfortune for the wrong-doers?
4 Behold, he truly seeth my ways, and numbereth all my steps;

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5 [And knoweth] whether I have walked with vain desires, or if my foot hath hastened after deceit.
6 Let him weigh me then in a righteous balance, and let God acknowledge my integrity,
7 If my step have turned aside from the [proper] way, and my heart have walked after my eyes, and if any blemish have cleaved to my hands:
8 Then let me sow, and let another eat; and let what I have growing be rooted out.
9 If my heart have been beguiled toward a woman, or if I have lain in wait at my neighbor's door:
10 Then may my wife labor at the mill for another, and may strangers ill-use her;
11 For this would be incest; yea, it would be an iniquity [to be punished by] the judges;
12 For it would be a fire that consumeth down to the place of corruption, and would root out all my products.
13 If ever I cast aside the justice due to my man-servant and my maid-servant, when they contended with me:
14 What then could I do when God should rise up? and when he should investigate, what could I answer him?
15 Did not he that made me make him born or a woman? and did not the same one fashion us in the womb?
16 If ever I denied the wish of the indigent, or ever allowed the eyes of the widow to fall [in vain hopes];
17 Or if ever I ate my bread by myself alone, and the fatherless did not eat thereof;
18 (For from my youth he was brought up with me, as though we were of one father, and I have guided her [as though she was sprung] from my mother's womb;)
19 If ever I saw any one perishing for want of clothing, or the needy without covering:
20 If his loins have not blessed me, and if he have not been warmed with the fleece of my sheep;
21 If I have swung my hand against the fatherless, because I saw in the gate those that would help me:
22 Then may my shoulder fall from my shoulder-blade, and my arm be broken from the channel-bone;
23 For dreaded by me was the calamitous punishment of God, and against his highness I can accomplish nothing.
24 If I have made gold my confidence, or have said to the fine gold, Thou art my trust:
25 If ever I rejoiced because my wealth was abundant, and because my hand had gotten much;
26 If ever I looked at the light [of the sun] when he shone brightly and on the moon walking in splendor:
27 And my heart became misled in secret, and my hand kissed my mouth:
28 This also were an iniquity to be punished by the judge; for thus would I have denied the God that is above.
29 If ever I rejoiced at the downfall of him that hated me, or was elated when evil befell him;—
30 But I suffered not my mouth to sin by denouncing with a curse his soul:—
31 If the men of my tent said not, Oh is there one that is not satisfied of his flesh;—
32 In the street a stranger had not to lodge; my doors I held open to the roadside;
33 If I covered up my transgressions like a common man, by hiding in my bosom my iniquity;
34 Because I dreaded the great multitude, or because the contempt of families did terrify me, so that I kept silence, and dared not to go out of the door;—
35 Oh who will bring me one that would hear me! behold, here is my plea; may the Almighty answer me; and any record which my opponent may have written,—
36 Surely upon my shoulder would I carry it: I would bind it as a crown unto me.
37 The number of my steps would I tell him: as [to] a prince would I go near unto him.—
38 If my land ever cried out because of me, or if its furrows wept together;
39 If I ever consumed its strength without payment, or caused the soul of its owners to grieve:
40 Then may instead of wheat, thorns come forth, and instead of barley, cockle. (Here end the words of Job.)

JOB CHAPTER 32

1 So had these three men abstained from answering Job; because he was righteous in his own eyes.
2 Thereupon was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he had declared himself more righteous than God.
3 And against his three friends was his wrath kindled; because they had found no answer, and yet had condemned Job.
4 Now Elihu had held back toward Job [his] words; because the others were older in days than he.
5 But when Elihu saw that there was no answer in the mouth of these three men, then was his wrath kindled.
6 And Elihu the son of Barachel the Buzite commenced, and said, Young am I in days, and ye are very old: therefore I hesitated and feared to show you what I know.
7 I had said, Days shall speak, and multitude of years shall make wisdom known.
8 But it is the spirit in man, and the breath of the Almighty which giveth them understanding.
9 Not those rich in years must be always wise: neither do the aged constantly understand what is just.
10 Therefore do I say, Hearken to me: I also will show forth what I know myself.
11 Behold, I waited for your words: I gave an attentive ear to your reasonings, till you might have searched out the [proper] words.
12 And now I understand you fully, and, behold, there is none that convinceth Job, or, that answereth his speeches among you.
13 Say then not, We have found wisdom: God will thrust him down, not man.
14 But he hath not directed any words against me: and with your speeches will I not answer him.

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15 They are dismayed, they answer no more: words have escaped away from them.
16 And should I wait [longer], because they cannot speak, because they stand stilt and answer no more?
17 [But] I also will surely answer my part, I myself also will show forth what I know;
18 For I am full of words, the spirit in my bosom urgeth me hard.
19 Behold, my bosom is like [fresh] wine which hath not been opened: like new bottles it is ready to burst.
20 I will speak, that I may breathe freer: I will open my lips and answer.
21 On no account will I show undue favor to any man, and to no son of earth will I give flattering titles.
22 For I know not to give flattering titles; [for else] my Maker would speedily carry me away.

JOB CHAPTER 33

1 Therefore do thou but hear, O Job, my speeches, and give ear to all my words.
2 Behold now, I have opened my mouth, my tongue speaketh in my mouth.
3 Out of my straightforward heart [come] my sayings, and my lips utter knowledge clearly.
4 The spirit of God hath made me, and the breath of the Almighty giveth me life.
5 If thou canst, answer me, array thyself before me, stand forward.
6 Behold, I am in the same relation as thyself toward God: I myself also am cut out of the clay.
7 Behold, dread of me cannot terrify thee, and my pressure will not be too heavy upon thee.
8 But thou hast said before my ears, and the sound of the words I still hear,
9 "I am pure without transgression, I am quite clean; and there is no iniquity in me:
10 Yet, behold, he findeth hateful backsliding on me, he regardeth me as an enemy unto him;
11 He putteth my feet in the stocks, he watcheth all my paths."
12 Behold, In this thou art not just: I will answer thee; for God is far greater than a mortal.
13 Why dost thou contend against him? for with all his words will he not give an answer.
14 For God speaketh once, yea twice: [yet man] regardeth it not.
15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbers upon the couch:
16 Then doth he lay open the ear of men, and sealeth it with their warning;
17 To remove the son of earth [from his intended] deed and he covereth up pride from man;
18 He withholdeth his soul from the pit, and his life from passing away by the sword.
19 And so is he admonished by pain upon his couch, and all his bones with violent [aches].
20 So that his inclination abhorreth bread, and his soul, the most agreeable food.
21 His flesh is consumed away, that it cannot be seen, and his bones that were not seen stick out.
22 Yea, his soul draweth near unto the pit, and his life to those that slay.
23 If there be now about him one single angel, as defender, one out of a thousand, to tell for man his uprightness:
24 Then is he gracious unto him, and saith, Release him from going down to the pit, I have found an atonement.
25 His flesh becometh full again as in youth: he returneth to the days of his boyhood.
26 He will offer his entreaty unto God, and he will receive him in favor, that he may see his face with joy: so doth He recompense unto the mortal his righteousness.
27 He then should assemble men around, and say, "I had sinned, and perverted what is right, yet have I not received a like return."
28 Thus he redeemeth his soul from passing into the pit, and his life will look joyously on the light.
29 Lo, all these things doth God two or three times with man;
30 To bring back his soul from the pit, that she may shine in the light of life.
31 Listen well, O Job, hearken unto me: keep silence, and I will truly speak.
32 If thou hast any words, answer me: speak, for I wish to justify thee.
33 If not, hearken thou unto me: keep silence, and I will teach thee wisdom.

JOB CHAPTER 34

1 And Elihu commenced, and said,
2 Hear, O ye wise men, my words; and ye that have knowledge, give ear unto me.
3 For the ear proveth words, as the palate tasteth the food.
4 Let us choose for ourselves what is just: let us acknowledge between ourselves what is good.
5 For Job hath said, "I am righteous; and God hath taken away justice from me.
6 Should I lie concerning the justice due me? incurable is [my wound from] the arrow I bear in me without any transgression."
7 What man is there like Job, who drinketh scorning like water,
8 And is on the road to keep company with the wrong-doers, and to walk with men of wickedness?
9 For he hath said, "It profiteth a man nothing when he acteth according to the pleasure of God."
10 Therefore ye men of sense hearken unto me: far is it from God to practise wickedness; and from the Almighty to do wrong!
11 For the work of a son of earth doth he recompense unto him, and according to the path of man doth he permit things to occur to him.

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12 Yea, surely God will not condemn unjustly, nor will the Almighty pervert justice.
13 Who hath given him a charge concerning the earth? or who hath intrusted [him] the whole world?
14 If he were to set his heart upon man, he would gather unto himself his spirit and his breath:
15 All flesh would perish together, and the son of earth would return again unto dust.
16 If then thou wishest to understand, hear this: give ear to the sound of my words.
17 Is it possible that he who hateth justice should govern? or wilt thou condemn the righteous mighty One?
18 [Is it fit] to say to a king, Thou art worthless? and to princes, Ye are wicked?
19 Whereas he is one that showeth no favor to chieftains, and distinguisheth not the rich before the indigent; for all of them are the work of his hands.
20 In a moment will they die, and in the midst of the night; people are moved, and pass away: and the mighty will be removed without a human hand.
21 For big eyes are upon the ways of man, and all his steps doth he see.
22 There is no darkness, nor shadow of death, where the evil-doers can hide themselves.
23 For he need not direct [his attention] a long time upon man, that he should enter into judgment before God.
24 He breaketh down mighty men without [long] searching, and placeth others in their stead.
25 For the reason that he knoweth their deeds: therefore he overturneth them in the night, and they are crushed.
26 Among wicked men doth he strike them, in the place where [many] see them:
27 Because they have departed from following him, and have not considered all his ways.
28 Bringing before them the cry of the indigent, and the cry of the afflicted which he had to hear.
29 When he now granteth rest, who will condemn [him]! and when he hideth his face, who can behold him? whether it be against a nation, or against one man, it is the same:
30 That no hypocritical man may reign, that such shall not be a mare to the people.
31 For truly it is only fitting to say unto God, "I bear [cheerfully], I will not do any wrong;
32 What I cannot see myself, do thou truly teach me; if I have done what is unjust, I will do so no more."
33 Should he then according to thy view send a recompense, because thou hast rejected him? "Because thou must choose, and not I?" and what thou knowest, do speak.
34 Men of sense will say unto me, and every wise man who heareth me,
35 That Job hath not spoken with knowledge, and that his words are without intelligence.
36 Oh that Job may therefore be probed continually, in order to give answers against sinful men.
37 For he addeth unto his sin transgression: among us he uttereth too many loud words, and multiplieth his speeches against God.

JOB CHAPTER 35

1 Then commenced Elihu, and said,
2 Dost thou deem this to be just, that thou hast said, "My righteousness is more than God's?"
3 For thou sayest, "What benefit will it be unto thee? what more profit shall I have, than if I had sinned?"
4 I will truly reply unto thee with words, and unto thy friends with thee.
5 Look unto the heavens, and see; and gaze on the skies which are higher than thou.
6 If thou sin, what dost thou effect against him? and if thy transgressions be multiplied, what canst thou do unto him?
7 If thou be righteous, what givest thou him? or what doth he accept out of thy hand?
8 A man like thyself thy wickedness may reach, and a son of earth thy righteousness.
9 By reason of the multitude of oppressions [the wicked] cause men to cry: these complain aloud because of the arm of the mighty.
10 But [man] saith not, Where is God my maker, who bestoweth joyful songs even in the night;
11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of the heavens?
12 There do they cry, but he answereth not: because of the pride of evil men.
13 Only what is false will God not hear, nor will the Almighty regard it.
14 Although thou sayest, thou canst not see him: yet the decision is before him; and do thou wait for him.
15 But now, because his anger hath punished nothing, shall he not greatly take cognizance of the multitude of sins?
16 But Job openeth wide his mouth for nought: without knowledge he heapeth up words.

JOB CHAPTER 36

1 Then continued Elihu, and said,
2 Wait for me a little, and I will instruct thee; for [I have] still some words on God's behalf.
3 I will lift up my knowledge for him who is afar, and for my Maker will I obtain righteousness.
4 For truly no falsehood is [in] my words: one that is upright in [his] opinions [dealeth now] with thee.
5 Behold, God is mighty, and despiseth not any: he is mighty in strength of intellect.
6 He permitteth not the wicked to live; but he procureth justice for the afflicted.
7 He withdraweth not his eyes from the righteous; but [he placeth them] with kings on the throne; yea, he doth establish them for ever, and they are exalted.
8 And if they be bound in fetters, and if they be entangled in the cords of affliction:

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9 Then doth he tell them of their work, and of their transgressions, when they had become strong.
10 And he openeth thus their ear to correction, and saith that they should return from wrong-doing.
11 If they hearken and serve [him], they will spend their days in happiness, and their years in pleasures.
12 But if they hearken not, they will pass away through the sword, and they will perish in want of knowledge.
13 But the hypocrites in heart persevere in wrath; they will not offer entreaty when he bindeth them:
14 Their soul will die in youth, and their life, among the incestuous.
15 He delivereth the afflicted through his affliction, and openeth through oppression his ear.
16 And also thee hath he incited away from the jaws of distress into a wide space, on the site of which there is no straitness; and what is set on thy table is full of fatness.
17 But if thou art full of the judgment of the wicked: [divine] judgment and decree will support each other.
18 For there would be fury, If aught were to incite thee to utter an abundance [of rebellious words]; and the greatness of the infliction must not mislead thee.
19 Will he esteem thy riches? no, not gold ore, nor all the highest forces of strength.
20 Desire then not eagerly the night, when nations pass away in their place.
21 Take heed, turn not thyself to wrong-doing, so that thou wouldst choose this because of [thy] affliction.
22 Behold, God is exalted by his power: who is an instructer like him?
23 Who hath given him a charge concerning his way? or who hath ever said, Thou hast acted unjustly?
24 Reflect, that thou shouldst magnify his work, which [other] men have beheld.
25 All men have looked at it [with astonishment]; the mortal gazeth at it from afar.
26 Behold, God is great, and we comprehend him not, the number of his years can truly not be searched out.
27 For he taketh away drops of water, which are purified into rain in his mist:
28 These drop down out of the skies; they distil upon the multitude of men.
29 But [what man] can understand the outspreadings of the clouds? the tumult of his tabernacle?
30 Behold, he spreadeth out over it his light, and covereth up the roots of the sea.
31 For by means of them he judgeth nations, he giveth food in superfluity.
32 [His] hands he covereth with light; and he commandeth it to strike the one who striveth against him.
33 The noise of his storm telleth of it, yea, the cattle also, of the rising tempest.

JOB CHAPTER 37

1 At this also my heart trembleth, and is moved upward out of its place.
2 Hear, O hear, the rattling of his thunder, and the storm's roar that goeth out of his mouth.
3 Under the whole heavens he letteth it loose, and his lightning over the ends of the earth.
4 Behind it roareth the thunder; he thundereth with his majestic voice; and he holdeth them not back when his voice is heard.
5 God thundereth with his marvelous voice: he doth great things, which we cannot comprehend.
6 For to the snow he saith, Be thou on the earth: likewise the pouring rain, and to the pouring rains of his strength.
7 He sealeth it on the hand of every man, that all men whom he hath made may know it.
8 Then retire the beasts into [their] dens, and rest in their lairs.
9 Out of [his] chamber cometh the whirlwind, and out of the north, the cold.
10 From the breathing of God ice is given, and the broad waters become solid.
11 Also with moisture he loadeth the cloud; [and] he scattereth the cloud of his lightning;
12 And it is turned round about by his guidance, to execute what he commandeth it upon the face of the world, the earth.
13 Whether it be as a chastising rod—if this be destined for his earth—or for kindness, doth he cause it to come.
14 Give ear unto this, O Job: stand still, and consider well the wonders of God.
15 Dost thou know how God hath imposed [a law] on them, and [how] he hath caused the light of his cloud to shine?
16 Dost thou know aught about the balancings of the clouds, the wondrous works of him who is perfect in knowledge?
17 [Thou] who clothest thyself with warm garments, when He giveth the earth rest from the south wind?
18 Hast thou with him spread out the skies, which are strong even as a molten mirror?
19 Let us know what we shall say unto him: we cannot set aught in order [before him] because of darkness.
20 Can [all] be related of him, when I speak [ever so much]? or if a man talk [of him] even till he be swallowed up [in death]?
21 Yet now men see not the light which is bright in the skies, when the wind hath passed along, and purified them.
22 The golden [light] that cometh out of the north: around God is terrible majesty.
23 The Almighty, whom we cannot find out, excellent in power, and in justice, and abounding in righteousness, will not afflict:
24 Therefore do men fear him; he respecteth not any that are wise of heart.

JOB CHAPTER 38

1 Then did the Lord address Job out of the storm-wind, and said,
2 Who is this that casteth darkness [on my] counsel by words without knowledge?

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3 Do but gird up like a mighty man thy loins: and I will ask thee, and do thou inform me.
4 Where wast thou when I laid the foundations of the earth? tell it, if thou hast any understanding [of it].
5 Who fixed her measurements, if thou knowest it? or who stretched the measuring- line over her?
6 Upon what are her foundation-pillars placed at rest? or who laid her corner-stone:
7 When altogether sang the morning stars in gladness, and shouted for joy all the sons of God?
8 And who closed up with doors the sea, when, issuing forth, it came out of the deep bosom of the earth?
9 When I made the clouds its garment, and thick fog its swaddling-cloth,
10 And when I decreed for it my law, and set [for it] bars and doors,
11 And said, Thus far mayest thou come, but no farther; and here shall be stayed [thy strength] in the pride of thy waves?
12 Didst thou ever, in all thy days, command the morning; didst thou ever assign the morning-dawn its place:
13 That it might lay hold of the ends of the earth, so that the wicked might be shaken out therefrom?
14 She is changed as the sealing-clay: and [all things] stand as though newly clad.
15 And from the wicked is their light withdrawn, and the high-raised arm is broken.
16 Didst thou ever penetrate as far as the springs of the sea? or wander through the bottom of the deep?
17 Were the gates of death ever laid open unto thee? or canst thou see the doors of the shadow of death?
18 Hast thou a clear understanding of the breadth of the earth? Tell it, if thou knowest it all.
19 Where is the way [to the spot where] the light dwelleth? and the darkness— where is its place,
20 That thou mightest take each to its boundary, and that thou mightest mark the pathways to its house?
21 Thou [surely] knowest it; because thou wast then born, and the number of thy days is great!
22 Didst thou ever enter into the treasuries of the snow? or canst thou see the treasuries of the hail,
23 Which I have reserved for the time of distress, for the day of fight and battle?
24 Where is the way [to the spot where] the light divideth itself, [where] the east wind is scattered over the earth?
25 Who hath divided off watercourses for the overflowing rain, and a way for the lightning [that is followed by] thunders,
26 To bring rain on a land, void of men; on a wilderness wherein no son of earth [is found];
27 To satisfy waste and desolate lands; and to promote the growth of the tender grass?
28 Hath the rain a father? or who hath begotten the drops of the dew?
29 Out of whose womb cometh forth the ice? and the hoary frost of heaven—who giveth birth to it?
30 [When] like a stone the waters are congealed, and the face of the deep is bound in fetters?
31 Canst thou bind together the chains of the Pleiades, or loosen the bands of Orion?
32 Canst thou bring forth the constellations of the zodiac, each in its season? or canst thou guide the Bear with its young?
33 Knowest thou the laws of heaven? or dost thou appoint its rule on the earth?
34 Canst thou lift up to the clouds thy voice, that the abundance of waters may cover thee?
35 Canst thou send out lightnings, that they may go, and say unto thee, Here are we?
36 Who hath put wisdom in the dark clouds? or who hath given understanding to the bright meteors?
37 Who ordaineth the skies with wisdom? or who emptieth out the bottles of heaven.
38 When the dust is poured out as molten metal, and the clods are made to cleave fast together?
39 Dost thou hunt for the lioness her prey? and suppliest thou the food for the young lions,
40 When they are couched in their lairs, rest in the thicket, lying in wait?
41 Who provideth for the raven his provision? when his young ones cry unto God, and wander about for lack of food?

JOB CHAPTER 39

1 Knowest thou the time when the chamois of the rock bring forth? or markest thou when the hinds do calve?
2 Numberest thou the months of gestation which they complete and knowest thou the time when they bring forth?
3 They bend themselves: they drop their young ones; throw off their pains.
4 Their little ones become strong; they grow up in the open field; they go forth, and return not unto them.
5 Who sent out the wild ass free? or who loosened the bonds of the forest-ass?
6 To whom I assigned the wilderness as his house, and the salty land as his dwellings.
7 He laugheth at the noise of a town, and the shoutings of the driver he heareth not.
8 What he espieth on the mountains is his pasture, and after every green thing doth he search.
9 Will the forest-ox be willing to serve thee, or will he stay over night at thy crib?
10 Canst thou bind the forest-ox with a rope [to labor] in the furrow? or will he harrow valleys, following after thee?
11 Wilt thou trust him, because his strength is great? and wilt thou leave to him thy labor?
12 Wilt thou confide in him, that he should bring home thy seed, and gather it into thy threshing-floor?—
13 The wing of the ostrich moveth joyfully: hath she the pinions and plumage of the careful stork?
14 [No,] for she intrusteth her eggs to the earth, and letteth them be hatched out on the dust:

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15 And she forgetteth that a foot may crush them, or that the beast of the field may stamp them down.
16 He hath made her callous against her young, as though they were not hers: her labor is in vain, [but she feeleth] no dread;
17 Because God hath denied her wisdom, and he hath not imparted to her understanding.
18 At the time she raiseth herself up on high, she laugheth at the horse and his rider.
19 Dost thou give the horse strength? dost thou clothe his neck with the rolling mane?
20 Canst thou make him jump like a locust? his majestic snort is terrible.
21 Men spy about in the valley, and he rejoiceth in his strength: he goeth forth to meet the armed array.
22 He laugheth at fear, and is not dismayed; and turneth not back from before the sword.
23 Over him rattle the quiver, the glittering spear and the lance.
24 With impatient noise and rage he holloweth [with his hoof] the ground, and keepeth not quiet when the cornet's voice [is heard].
25 Midst the sound of the cornet he uttereth his joyful neigh; and from afar he perceiveth the battle, the loud call of the captains, and the battle-cry.—
26 Is it through thy understanding that the hawk flieth along, and spreadeth out his wings toward the south?
27 Or is it by your order that the eagle doth mount upward, and buildeth high up his nest?
28 On a rock he dwelleth, and spendeth his nights, on a rocky crag and mountain fastness.
29 From there he espieth his food, from afar can his eyes behold.
30 His young ones, also, sip up blood: and where the slain be, there is he.

JOB CHAPTER 40

1 And the Lord addressed Job, and said,
2 Will he that contendeth with the Almighty yet find fault? him that reproveth God answer this.
3 Then answered Job the Lord, and said,
4 Behold, I am too vile: what shall I answer thee? my hand do I place on my mouth.
5 Once have I spoken; but I will not answer: yea, twice; but I will not repeat it again.
6 Then answered the Lord unto Job out of the storm-wind, and said,
7 Do but gird up like a mighty man thy loins: I will ask thee, and do thou inform me.
8 Wilt thou indeed annul my decree? wilt thou condemn me, in order that thou mayest appear righteous?
9 But if thou hast an arm like God, or if thou canst thunder loudly like him:
10 Then do deck thyself with excellence and greatness, and clothe thyself in majesty and glory.
11 Scatter abroad the ragings of thy wrath, and look on every proud one, and humble him.
12 Look on every proud one, and bend him low; and tread down the wicked in their place.
13 Hide them in the dust altogether: bind up their faces in concealment.
14 Then will I also myself praise thee, when thy own right hand hath helped thee.
15 Only behold Behemoth, which I made near thee: grass he eateth like the ox.
16 Only see, [how great] is his strength in his loins, and his force, in the muscles of his belly.
17 He stretcheth out his tail like a cedar: the sinews of his loins are closely wrapped together.
18 His bones are like pipes of brass: his frame is like bars of iron.
19 He is the first in rank of the works of God: he that made him can alone bring his sword near unto him.
20 But truly the mountains bear for him his food, and all the beasts of the field play there.
21 Under shady trees he lieth down, in the covert of the reeds, and swamp.
22 Shady trees cover him as his shadow: willows of the brook encompass him about.
23 Behold, a river sweepeth violently along, but he hasteneth not away: he remaineth quiet, though a Jordan rusheth up to his mouth.
24 Can one catch him before his eyes? pierce his nose by means of snares?—

JOB CHAPTER 41

1 Canst thou draw out the crocodile with a fishhook? or cause his tongue to sink into the batted rope?
2 Canst thou put a reed through his nose? or bore his jaw through with a thorn?
3 Will he address many supplications unto thee? or will he speak submissively unto thee?
4 Will he make a covenant with thee? that thou couldst take him as a servant for ever?
5 Canst thou play with him as with a bird? and tie him up for thy maidens?
6 Can companions waylay him? can they divide him among merchants?
7 Canst thou fill his skin with barbed irons? and [pierce] with a fish-spear his head?
8 Lay thy hand upon him; think of the battle: thou wilt never do it again.
9 Behold, his expectation was deceived: even at his mere sight is he cast down.
10 None is so daring that he would stir him up: and who is there that will stand up before me?
11 Who hath shown me favor, that I should repay him! whatsoever is under the whole heaven is mine.—
12 I will not conceal [the account of] his limbs, nor the relation of his might, nor the grace of his proportion.

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13 Who hath ever laid open the front of his garment? or who can penetrate into his double row of teeth?
14 Who hath opened the doors of his face? all round about his teeth abideth terror.
15 What pride is there in [his] strong shields; he is locked up as with a close seal.
16 One is joined to another; and no breath can come between them.
17 They are fitted closely one to another: they are interlocked, that they cannot be severed.
18 From his sneezing there beameth forth a light, and his eyes are like the eyelids of the morning-dawn.
19 Out of his mouth issue burning torches, sparks of fire escape [therefrom].
20 Out of his nostrils cometh forth smoke, as out of a seething pot or caldron.
21 His breath kindleth coals, and a flame cometh out of his mouth.
22 In his neck abideth strength, and before him danceth terror joyfully.
23 The flakes of his flesh are fitted closely together: they are as molten metal on him, immovable.
24 His heart is firm like a stone: yea, as firm as the nether millstone.
25 At his lifting himself up the mighty are terrified: the waves also are lessened.
26 If one overtake him with the sword, it cannot hold; nor the spear, the dart, and armor.
27 He esteemeth iron as straw, [and] brass as rotten wood.
28 The child of the bow cannot make him flee: into stubble are slingstones changed unto him.
29 Clubs are esteemed as stubble, and he laugheth at the whirring of the lance.
30 Beneath him are sharp-pointed potsherds, he spreadeth out, [as it were, a] threshing-roller upon the mire.
31 He causeth the deep to boil like a pot: he rendereth the sea like an apothecary's mixture.
32 Behind him he causeth his pathway to shine, [so that] men esteem the deep to be hoary.
33 There is none upon earth that ruleth over him, who is made to be without dread.
34 He looketh upon all that is high: he is the king over all the ravenous beasts.

JOB CHAPTER 42

1 Then answered Job unto the Lord, and said,
2 I acknowledge that thou art able to do every thing, and that no deep plan of thine can be restrained.
3 Who is he that dareth to conceal [thy] counsel without knowledge? Truly I have spoken of what I understood not, of things too wonderful for me, which I knew not.
4 Oh do but hear [me], and I will indeed speak: I will ask of thee, and do thou inform me.
5 I had only heard of thee by the hearing of the ear; but now my eye hath seen thee.
6 Therefore I reject [what I have said], and repent; because I am dust and ashes.
7 And it came to pass, after the Lord had spoken these words unto Job, that the Lord said to Eliphaz the Themanite, My wrath is kindled against thee, and against thy two friends; because ye have not spoken of me properly, like my servant Job.
8 And now take unto yourselves seven bullocks and seven rams, and go to my servant Job, and offer up a burnt-offering in your behalf; and my servant Job shall pray for you; for him alone will I receive favorably, so as not to deal with you after your folly; because ye have not spoken of me properly, like my servant Job.
9 Then went Eliphaz the Themanite and Bildad the Shuchite and Zophar the Na'amathite, and did in accordance with what the Lord had spoken to them: and the Lord received Job in favor.
10 And the Lord brought back the captivity of Job, when he prayed in behalf of his friends; and the Lord increased all that Job had had twofold.
11 And then came unto him all his brothers, and all his sisters, and all that had been of his acquaintance before, and ate bread with him in his house; and they condoled with him, and comforted him for all the evil that the Lord had brought upon him; and they gave him, every one, a kessitah, and every one an earring of gold.
12 And the Lord blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.
13 He had also seven sons and three daughters.
14 And he called the name of the first Jemimah; and the name of the second, Keziah; and the name of the third, Keren-happuch.
15 And there were not found such handsome women as the daughters of Job in all the land; and their father gave them an inheritance among their brothers.
16 And Job lived after this one hundred and forty years: and he saw his sons, and his sons' sons, even four generations.
17 Then died Job, being old and full of days.

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THE SCROLL OF THE SONG OF SOLOMON

Song of Songs or Song for Solomon
Hebrew title: Megilath Shir Hashirim
Estimated Range of Dating: 4th to 3rd centuries B.C.

(The Song of Songs, also Song of Solomon or Canticles (Hebrew: Shir Hashirim, Greek and Ancient Greek: Asma Asmaton; Latin: Canticum Canticorum), is one of the megillot (scrolls) found in the last section of the Tanakh, known as the Ketuvim (or "Writings"), and a book of the Old Testament. The Song of Songs is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates); instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy". The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

The Song offers no clue to its author or to the date, place, or circumstances of its composition. The superscription states that it is "Solomon's", but even if this is meant to identify the author, it cannot be read as strictly as a similar modern statement. The most reliable evidence for its date is its language: Aramaic gradually replaced Hebrew after the end of the Babylonian exile in the late 6th century BC, and the evidence of vocabulary, morphology, idiom and syntax clearly points to a late date, centuries after King Solomon to whom it is traditionally attributed.

It has parallels with Mesopotamian and Egyptian love poetry from the first half of the 1st millennium, and with the pastoral idylls of Theocritus, a Greek poet who wrote in the first half of the 3rd century BC; as a result of these conflicting signs, speculation ranges from the 10th to the 2nd centuries BC, with the language supporting a date around the 3rd century.

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end. Beyond this, however, there appears to be little agreement and attempts to find a structure can only be indicative:

- *Introduction (1:1–6)*
- *Dialogue between the lovers (1:7–2:7)*
- *The woman recalls a visit from her lover (2:8–17)*
- *The woman addresses the daughters of Zion (3:1–5)*
- *Sighting a royal wedding procession (3:6–11)*
- *The man describes his lover's beauty (4:1–5:1)*
- *The woman addresses the daughters of Jerusalem (5:2–6:4)*
- *The man describes his lover, who visits him (6:5–12)*
- *Observers describe the woman's beauty (6:13–8:4)*
- *Appendix (8:5–14)*

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.)

SONG OF SOLOMON CHAPTER 1

1 The song of songs, which is Solomon's.

2 Oh that he might kiss me with the kisses of his mouth; for thy caresses are more pleasant than wine.

3 To the smell are thy fragrant oils pleasant, [like] precious oil poured forth is thy name [famous afar]: therefore do maidens love thee.

4 Oh draw me, after thee will we run: the king hath brought me into his chambers; we will be glad and rejoice in thee; we will recall thy caresses, more [pleasant] than wine; without deceit [all] love thee.—

5 Black am I, yet comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.

6 Look not so at me, because I am somewhat black, because the sun hath looked fiercely at me: my mother's children were angry with me; they appointed me to be keeper of the vineyards; but my vineyard, which is my own, have I not kept.—

7 Tell me, O thou whom my soul loveth, where thou feedest? where lettest thou thy flock rest at noon? for why should I appear like a veiled mourner by the flocks of thy companions?—

8 If thou knowest this not, O thou fairest of women, go but forth in the footsteps of the flock, and feed thy kids around the shepherds' dwellings.—

9 Unto the horse in Pharaoh's chariot do I compare thee, my beloved.

10 Comely are thy cheeks between strings [of pearls], thy neck with rows [of jewels].

11 Chains of gold will we make for thee with studs of silver.—

12 While the king sitteth at his table, my spikenard sendeth forth its [pleasant] smell.

13 A bundle of myrrh is my friend unto me, that resteth on my bosom.

14 A copher-cluster is my friend unto me in the vineyards of 'En-gedi.—

15 Lo, thou art beautiful, my beloved: lo, thou art beautiful: thy eyes are those of a dove.—

16 Lo, thou art beautiful, my friend, also pleasant: also our couch is [made in the] green [wood].

17 The beams of our houses are cedars and our wainscoting of cypress-trees.

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SONG OF SOLOMON CHAPTER 2

1 I am the rose of Sharon, the lily of the valleys.—

2 Like the lily among the thorns, so is my beloved among the young maidens.—

3 Like the apple-tree among the trees of the forest, so is my friend among the young men: under his shadow do I ardently wish to sit, and his fruit is sweet to my palate.

4 He brought me to the banqueting-house, and his banner over me was love.

5 Strengthen me with flagons of wine, refresh me with apples; for sick of love am I.

6 Oh that his left hand might be under my head, and that his right might embrace me.

7 I adjure you, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye awaken not, nor excite my love, till it please [to come of itself].—

8 The voice of my friend! behold, there he cometh, leaping over the mountains, skipping over the hills.

9 My friend is like a roebuck or the fawn of the hinds: behold, there he standeth behind our wall, looking in at the windows, seeing through the lattice.

10 My friend commenced, and said unto me, Rise thee up, my beloved, my fair one, and come along.

11 For, lo, the winter is past, the rain is over and gone its way.

12 The flowers are seen in the land; the time of the [birds'] singing is come, and the voice of the turtle-dove is heard in our land;

13 The fig-tree perfumeth its green figs, and the vines with young grapes give forth a [pleasant] smell. Arise thee, my beloved, my fair one, and come along.

14 O my dove, who art in the clefts of the rock, in the recesses of the cliffs, let me see thy countenance, let me hear thy voice; for thy voice is sweet, and thy countenance is comely.—

15 Seize for us the foxes, the little foxes, that injure the vineyards; for our vineyards have young grapes.

16 My friend is mine, and I am his—that feedeth among the lilies.

17 Until the day become cool, and the shadows flee away, turn about, my friend, and be thou like the roebuck or the fawn of the hinds upon the mountains of separation.

SONG OF SOLOMON CHAPTER 3

1 On my couch during the nights I sought him whom my soul loveth: I sought him, but I found him not.

2 Oh, I must rise now, and go about in the city in the streets, and in the open places; I will seek him whom my soul loveth: I sought him, but I found him not.

3 Then found me the watchmen that walked about the city. "Have ye seen him whom my soul loveth?"

4 Scarcely had I passed away from them, when I found him whom my soul loveth: I laid fast hold of him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that had born me.

5 I adjure you, ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye awaken not, nor excite my love, till it please [to come of itself].—

6 Who is this that cometh up from the wilderness, like pillars of smoke, perfumed with myrrh and frankincense, with all spicy powders of the merchant?

7 Behold, it is the bed, which is Solomon's, sixty valiant men are round about it, of the valiant ones of Israel.

8 All of them are girded with the sword, are expert in war; every one hath his sword upon his thigh, because of the terror in the nights.

9 A palanquin did king Solomon make for himself out of the wood of Lebanon.

10 The pillars thereof he made of silver, its coverlid of gold, its seat of purple: its inner part is arranged lovely, by the daughters of Jerusalem.

11 Go forth, and look, O ye daughters of Zion, on king Solomon, with the crown wherewith his mother hath crowned him on the day of his espousals, and on the day of the joy in his heart.

SONG OF SOLOMON CHAPTER 4

1 Behold, thou art beautiful, my beloved, behold, thou art beautiful: thy dovelike eyes [look forth] from behind thy vail; thy hair is like a flock of goats, that come quietly down from Mount Gil'ad.

2 Thy teeth are like a flock of well-selected sheep, which are come up from the washing, all of which bear twins, and there is not one among them that is deprived of her young.

3 Like a thread of scarlet are thy lips, and thy mouth is comely: like the half of a pomegranate is the upper part of thy cheek behind thy vail.

4 Thy neck is like the tower of David built on terraces, a thousand shields hang- thereon, all the quivers of the mighty men.

5 Thy two breasts are like two fawns, the twins of the roe, that feed among the lilies.

6 Until the day became cool, and the shadows flee away, will I get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou art altogether beautiful, my beloved, and there is no blemish on thee.—

8 Come with me from Lebanon, O bride, with me from Lebanon: look about from the top of Amanah, from the top of Senir and Chermon, from the lions' dens, from the leopards' mountains.

9 Thou hast ravished my heart, O my sister, [my] bride; thou hast ravished my heart with one of thy eyes, with one chain of thy neck.

10 How beautiful are thy caresses, O my sister, [my] bride! how much more pleasant are thy caresses than wine! and the smell of thy fragrant oils more than all spices.

11 Of sweet honey drop thy lips, O bride: honey and milk are under thy tongue; and the scent of thy garments is like the scent of Lebanon.

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12 A locked-up garden is my sister, [my] bride; a locked-up spring, a sealed fountain.
13 Thy sprouts are an orchard of pomegranates, with precious fruits, copher and spikenard;
14 Spikenard and saffron; calamus and cinnamon, with all the trees of frankincense; myrrh and aloes, with all the chief of spices;
15 A garden-spring, a well of living waters, and flowing down from Lebanon.—
16 Awake, O north wind; and come thou, O south; blow over my garden, that its spices may flow out. Let my friend come into his garden, and eat its precious fruits.—

SONG OF SOLOMON CHAPTER 5

1 I am come into my garden, my sister, [my] bride; I have plucked my myrrh with my spice; I have eaten my sugar-cane with my honey; I have drunk my wine with my milk: eat, ye companions; drink, yea, drink abundantly, ye friends.—
2 I slept, but my heart was awake: [there was] the voice of my beloved that knocked, "Open for me, my sister, my beloved, my dove, my guiltless one; for my head is filled with dew, and my locks with the drops of the night."
3 I have put off my coat: how shall I put it on? I have washed my feet: how shall I defile them?
4 My friend stretched forth his hand through the opening, and my inmost parts were moved for him.
5 I rose up myself to open for my friend; and my hands dropped with myrrh, and my fingers with fluid myrrh, upon the handles of the lock.
6 I indeed opened for my beloved; but my beloved had vanished, and was gone: my soul had failed me while he was speaking; I sought him, but I could not find him; I called him, but he answered me not.
7 Then found me the watchmen that walked about the city; they smote me, they wounded me: they took away my vail from me, they that watched the walls.
8 I adjure you, O daughters of Jerusalem, if ye find my beloved, what will ye tell him? that I am sick of love.—
9 What is thy friend more than another's friend, O thou fairest of women? what is thy friend more than another's friend, that thus thou adjurest us?—
10 My friend is white and ruddy, distinguished among ten thousand.
11 His head is bright as the finest gold, his locks are like waving foliage, and black as a raven.
12 His eyes are like [those of] doves by streamlets of waters, bathed in milk, well fitted in their setting.
13 His cheeks are as a bed of spices, as turrets of sweet perfumes: his lips, like lilies, dropping with fluid myrrh.
14 His hands are like wheels of gold beset with the chrysolite: his body, an image made of ivory overlaid with sapphires.
15 His legs are like pillars of marble, resting upon sockets of fine gold: his countenance is as Lebanon, excellent like the cedars.
16 His palate is full of sweets, and every thing in him is agreeable. This is my friend, and this is my beloved, O daughters of Jerusalem.—

SONG OF SOLOMON CHAPTER 6

1 Whither is thy friend gone, O fairest of women? whither hath thy friend turned himself? that we may seek him with thee?—
2 My beloved is gone down to his garden, to the beds of spices, to feed in the gardens, and to gather lilies.
3 I am my friend's, and my friend is mine: he that feedeth among the lilies.—
4 Thou art beautiful, O my beloved, like Thirzah, comely like Jerusalem, terrible as armies encamped round their banners.
5 Turn away thy eyes from me, for they have excited me: thy hair is like a flock of goats that come quietly down from mount Gil'ad.
6 Thy teeth are like a flock of ewes which are come up from the washing, all of which bear twins, and there is not one among them that is deprived of her young.
7 Like the half of the pomegranate is the upper part of thy cheek behind thy vail.
8 Sixty are the queens, and eighty the concubines, and the young women without number;
9 But one alone is my dove, my guiltless one; she is the only one of her mother, she is the chosen of her that bore her: maidens see her, and call her happy; yea, queens and concubines, and praise her.
10 Who is this that shineth forth like the morning-dawn, beautiful as the moon, bright as the sun, terrible as armies encamped round their banners?
11 Into the nut-garden was I gone down, to look about among the plants of the valley, to see whether the vine had blossomed, whether the pomegranates had budded.
12 I knew not [how it was], my soul made me [like] the chariots of my noble people.
13 Return, return, O Shulammith; return, return, that we may look upon thee. "What will ye see in the Shulammith?" As though it were the dance of a double company.

SONG OF SOLOMON CHAPTER 7

1 How beautiful are thy steps in sandals, O prince's daughter! the roundings of thy thighs are like jewelled ornaments, the work of the hands of the artificer.
2 Thy navel is like a round goblet which lacketh not the mixed wine: thy body is like a heap of wheat fenced about with lilies.
3 Thy two breasts are like two fawns, the twins of the roe.
4 Thy neck is like a tower of ivory; thy eyes are like the pools in Cheshbon, by the gate of Bath-rabbim; thy nose is like the tower of Lebanon which looketh toward Damascus.
5 Thy head upon thee is like Carmel, and the hair of thy head like purple: a king is held bound in the tresses.

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6 How beautiful and how pleasant art thou, O love, in thy attractions!

7 This thy stature is like a palm-tree, and thy breasts are like clusters of grapes.

8 I thought, I wish to climb up the palm-tree, I wish to take hold of its boughs; and, oh, that thy breasts might be like clusters of the vine, and the smell of thy nose like apples;

9 And thy palate like the best wine, that glideth down for my friend gently, exciting the lips of those that are asleep.—

10 I am my friend's, and toward me is his desire.

11 Come, my friend, let us go forth into the field; let us spend the night in the villages;

12 Let us get up early to the vineyards; let us see if the vine have blossomed, whether the young grape have opened [to the view], whether the pomegranates have budded: there will I give my caresses unto thee.

13 The mandrakes give forth [their] smell, and at our doors are all manner of precious fruits, new and also old: O my friend, these have I laid up for thee.

SONG OF SOLOMON CHAPTER 8

1 Oh that some one would make thee as my brother that hath sucked my mother's breasts! should I then find thee without, I would kiss thee; and yet, people would not despise me.

2 I would lead thee, I would bring thee into my mother's house, thou shouldst teach me: I would cause thee to drink of spiced wine, of the sweet juice of my pomegranate. 3 Oh that his left hand might be under my head, and that his right hand might embrace me.

4 I adjure you, O daughters of Jerusalem, why will ye awaken, and why will ye excite my love, until it please [to come of itself]?—

5 Who is this that cometh up from the wilderness, leaning upon her friend?—Under the apple-tree have I waked thee up; there thy mother brought thee forth; there brought thee forth she that bore thee.

6 Set me as a seal upon thy heart, as a seal upon thy arm; for strong as death is love; violent like the nether world is jealousy; its heat is the heat of fire, a flame of God.

7 Many waters are not able to quench love, nor can the rivers flood it away: if

a man were to give all the wealth of his house for love, men would utterly despise him.—

8 We have a little sister, and she hath yet no breasts: what shall we do for our sister on the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar.—

10 I am a wall, and my breasts are like towers: then was I in his eyes as one that found favor.

11 Solomon had a vineyard at Ba'al-hamon; he had given up the vineyard unto the keepers; every one was to bring for its fruit a thousand pieces of silver.

12 My vineyard, which was mine, was before me: thine, O Solomon, be the thousand, and let two hundred be for those that keep its fruit.—

13 “Thou that dwellest in the gardens, the companions listen for thy voice: oh let me hear it.”

14 Flee away, my friend, and be thou like the roebuck, or the fawn of the hinds, upon the mountain of spices.

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THE SCROLL OF RUTH

Hebrew title: Megilath Rut
Estimated Range of Dating: 5th–4th centuries B.C.

(The Book of Ruth (Hebrew: Megilath Rut, "the Scroll of Ruth", one of the Five Megillot) is included in the third division, or the Writings (Ketuvim), of the Hebrew Bible; in most Christian canons it is treated as a history book and placed between Judges and 1 Samuel. It is one of the shortest books in both the Jewish and Christian holy books, consisting of only four chapters. The name Ruth means compassion, pity, remorse, sorrow or grief. It is unknown who wrote the book. It is traditionally ascribed to the prophet Samuel, but Ruth's identity as a non-Israelite and the stress on the need for an inclusive attitude towards foreigners suggests an origin in the fifth century BC, when intermarriage had become controversial (as seen in Ezra 9:1 and Nehemiah 13:1). A substantial number of scholars therefore date it to the Persian period (5th–4th centuries BC). The genealogy that concludes the book is believed to be a post-exilic Priestly addition, as it adds nothing to the plot; nevertheless, it is carefully crafted and integrates the book into the history of Israel running from Genesis to Kings.

Contents and Structure

The book is structured in four chapters:

1. Prologue and Problem: Death and Emptiness (1:1–22)
A. Setting the scene (1:1–5)
B. Naomi returns home (1:6–18)
C. Arrival of Naomi and Ruth in Bethlehem (1:19–22)
2. Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1–23)
A. Ruth in the field of Boaz (2:1–17)
B. Ruth reports to Naomi (2:18–23)
3. Naomi Sends Ruth to Boaz on the Threshing Floor (3:1–18)
A. Naomi Reveals Her Plan (3:1–5)
B. Ruth at the threshing-floor of Boaz (3:6–15)
C. Ruth reports to Naomi (3:16–18)
4. Resolution and Epilogue: Life and Fullness (4:1–22)
A. Boaz with the men at the gate (4:1–12)
B. A son is born to Ruth (4:13–17)
Genealogical appendix (4:18–22)

The book tells of Ruth accepting the god of the Israelites as her god and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The book is held in esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature. The Book of Ruth also functions liturgically, as it is read during the Jewish holiday of Shavuot ("Weeks").

The book can be read as a political parable relating to issues around the time of Ezra and Nehemiah (the 4th century BC). The realistic nature of the story is established from the start through the names of the participants: the husband and father is Elimelech, meaning "My God is King", and his wife is Naomi, "Pleasing", but after the deaths of her sons Mahlon, "Sickness", and Chilion, "Wasting", she asks to be called Mara, "Bitter". The reference to Moab raises questions, since in the rest of the biblical literature it is associated with hostility to Israel, sexual perversity, and idolatry, and Deuteronomy 23:3–6 excluded an Ammonite or a Moabite from "the congregation of the LORD; even to their tenth generation". Despite this, Ruth the Moabite married a Judahite and even after his death still regarded herself a member of his family; she then married another Judahite and bore him a son who became an ancestor of David. Contrary to the message of Ezra–Nehemiah, where marriages between Jewish men and non-Jewish women were broken up, Ruth teaches that foreigners who convert to Judaism can become good Jews, foreign wives can become exemplary followers of Jewish law, and there is no reason to exclude them or their offspring from the community.)

RUTH CHAPTER 1

1 And it came to pass in the days when the judges judged, that there was a famine in the land: and there went a certain man of Beth-lechem-judah to sojourn in the fields of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Na'omi, and the name of his two sons Machlon and Kilyon, Ephrathites of Beth-lechem-judah. And they came into the fields of Moab, and remained there.

3 Thereupon died Elimelech Na'omi's husband; and she was left, with her two sons.

4 And they took themselves wives of the women of Moab; the name of one was 'Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And then died also both of these, Machlon and Kilyon, and the woman was left [deprived] of her two children and her husband.

6 Then did she arise with her daughters-in-law, and returned homeward from the fields of Moab; for she had heard in the fields of Moab that the Lord had thought of his people in giving them bread.

7 Therefore she went forth out of the place where she had been, and her two daughters-in-law [were] with her; and they went on their way to return unto the land of Judah.

8 Then said Na'omi unto her two daughters-in-law, Go, return each one to her mother's house: may the Lord deal kindly with you, as ye have dealt with the dead, and with me.

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9 May the Lord grant unto you that ye may find rest, each one in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

10 And they said unto her, [No,] for truly we will return with thee unto thy people.

11 Then said Na'omi, Return back, my daughters; why will ye go with me? are there yet any more sons in my womb, that they may become your husbands?

12 Return back, my daughters, go; for I am too old to become [the wife] of any man; yea, if I were even to think, I have hope; should I even obtain this night a husband, and should also bear sons:

13 Would ye wait in hopes for them till they were grown? would ye debar yourselves for them so as not to become the wives of any man? not so, my daughters; for I feel much more bitter pain than you; because the hand of the Lord is gone out against me.

14 And they lifted up their voice and wept a long time; and Orpah kissed her mother-in-law; but Ruth cleaved unto her.

15 And she said, Behold, thy sister-in-law is returned back unto her people, and unto her gods; return thou after thy sister-in-law.

16 But Ruth said, Urge me not to leave thee, to return from following thee; for whither thou goest, will I go; and where thou lodgest, will I lodge; thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried; may the Lord do so to me, and may he so continue, if aught but death shall part me from thee.

18 When she thus saw that she was persisting to go with her, she left off speaking unto her.

19 So these two went until they came to Beth-lechem. And it came to pass, when they entered Beth-lechem, that all the city was in commotion about them, and people said, Is this Na'omi?

20 And she said unto them, Call me not Na'omi, call me Mara; for the Almighty hath dealt very bitterly with me.

21 I went out full, but empty hath the Lord brought me home again; why then will ye call me Na'omi, seeing the Lord hath testified against me, and the Almighty hath sent me affliction?

22 So did Na'omi return, and Ruth the Moabitess, her daughter-in-law, with her, who had returned out of the fields of Moab; and they came to Beth-lechem at the beginning of the barley-harvest.

RUTH CHAPTER 2

1 And Na'omi had a kinsman of her husband's, a mighty, valiant man, of the family of Elimelech, whose name was Bo'az.

2 And Ruth the Moabitess said unto Na'omi, Let me go, I pray thee, into the field, and glean ears of corn after him in whose eyes I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers; and the accident happened to her, that it was a part of the field belonging unto Bo'az, who was of the family of Elimelech.

4 And, behold, Bo'az came from Beth-lechem, and he said unto the reapers, The Lord be with you. And they said unto him, May the Lord bless thee.

5 Then said Bo'az unto his young man that was appointed over the reapers, Whose maiden is this?

6 And the young man that was appointed over the reapers answered and said, It is a Moabitish maiden that is returned with Na'omi out of the fields of Moab;

7 And she said, Let me glean, I pray you, and gather among the sheaves after the reapers: so she came, and hath remained ever from the morning even until now; it is but a little while that she hath sat down in the house.

8 Then said Bo'az unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go away from this; but keep close company with my own maidens.

9 Let thy eyes be on the field which they may reap, and go thou after them; behold, I have charged the young men that they shall not touch thee: and when thou art thirsty, go unto the vessels, and drink of that which the young men may draw.

10 Thereupon she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thy eyes, that thou shouldst take cognizance of me, seeing I am but a stranger?

11 But Bo'az answered and said unto her, It hath fully been told me, all that thou hast done unto thy mother-in-law after the death of thy husband; and how thou hast forsaken thy father and thy mother, and the land of thy birth, and art come unto a people which thou knewest not yesterday or the day before.

12 May the Lord recompense thy work, and may thy reward be complete from the Lord the God of Israel, under whose wings thou art come to seek shelter.

13 Then said she, Let me find grace in thy eyes, my lord; for thou hast comforted me, and because thou hast spoken [kindly] unto the heart of thy handmaid, though I be not like one of thy handmaids.

14 And Bo'az said unto her, At mealtime come near hither, and eat of the bread, and dip thy morsel in the vinegar. And she seated herself beside the reapers: and he reached her parched corn, and she ate, and was satisfied, and had some left.

15 Then did she arise to glean: and Bo'az commanded his young men, saying, Even between the sheaves let her glean, and do not cause her to feel any shame;

16 And ye shall also draw out some for her from the bundles on purpose, and leave it, that she may glean it, and ye shall not rebuke her.

17 So she gleaned in the field until the evening; and when she beat out what she had gleaned, it was about an ephah of barley.

18 And she took it up, and she went into the city; and her mother-in-law saw what she had gleaned; and she brought forth and gave to her what she had left over after she was satisfied.

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19 And her mother-in-law said unto her, Where hast thou gleaned today? and where hast thou wrought? may he that took cognizance of thee be blessed. And she told her mother-in-law with whom she had wrought, and said, The name of the man with whom I wrought today is Bo'az.

20 Then said Na'omi unto her daughter-in-law, Blessed be he unto the Lord, who hath not withheld his kindness from the living and from the dead. And Na'omi said unto her, The man is nearly related unto us, he is one of our next kinsmen.

21 And Ruth the Moabitess said, He hath also said unto me, Thou shalt keep close company with my young men, until they have ended all my harvest.

22 Then said Na'omi unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, and that men may not meet with thee in any other field.

23 So she kept close company with the maidens of Bo'az in gleaning until the end of
the barley-harvest and of the wheat-harvest; and she dwelt with her mother-in-law.

RUTH CHAPTER 3

1 Then said Na'omi her mother-in-law unto her, My daughter, behold I will seek for thee a resting-place, where it may be well with thee.

2 And now, behold, Bo'az is our kinsman, he with whose maidens thou hast been. Lo, he is winnowing the barley to-night in the threshing-floor.

3 Therefore bathe, and anoint thyself, and put thy garments upon thee, and go down to the threshing-floor; [but] make thyself not known unto the man, until he shall have finished eating and drinking.

4 And it shall be, when he lieth down, that thou shalt note the place where he will lie, and thou shalt then go in, and lift up the covering that is on his feet, and lay thyself down: and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me will I do.

6 And she went down unto the threshing-floor, and did in accordance with all that her mother-in-law had commanded her.

7 And Bo'az ate and drank, and his heart became merry; and he then went in to lie down at the end of the heap of corn: and she came in softly, and lifted up the covering that was on his feet, and laid herself down.

8 And it came to pass at midnight, that the man became terrified, and bent himself forward; and, behold, a woman was lying at his feet.

9 And he said, Who art thou? And she said, I am Ruth thy handmaid: spread therefore thy skirt over thy handmaid; for thou art a near kinsman.

10 And he said, Blessed be thou unto the Lord, my daughter; for thou hast shown more kindness in the last instance than the first, by not going after the young men, whether they be poor or rich.

11 And now, my daughter, fear not: all that thou mayest say will I do for thee; for all [the men in] the gate of my people know that thou art a virtuous woman.

12 And now, it is indeed true that I am thy near kinsman; nevertheless, there is a kinsman nearer than I.

13 Remain here this night, and it shall be in the morning, that if he will redeem thee, well, let him redeem; but if he be not willing to redeem thee, then will I redeem thee, as the Lord liveth: lie still until the morning.

14 And she lay at his feet until the morning; and she rose up before one could know another. And he said, It must not be known that this woman came into the threshing-floor.

15 Also he said, Bring hither the cloak that thou hast upon thee, and lay hold of it. And she laid hold of it, and he measured six [measures] of barley, and laid it on her, and went into the city.

16 And she came to her mother-in-law, and she said, How is it with thee, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave he unto me; for he said to me, Thou shalt not come empty to thy mother-in-law.

18 Then said she, Remain still, my daughter, until thou know how the matter will fall out; for the man will not rest, until he have finished the matter this day.

RUTH CHAPTER 4

1 But Bo'az went up to the gate, and sat down there; and, behold, the kinsman of whom Bo'az had spoken came passing by; and he said unto him, Turn aside hither, sit down here, such a one. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Na'omi, that is returned out of the field of Moab, hath to sell a parcel of land, which was our brother Elimelech's.

4 And I thought to inform thee of it, saying, Buy it before those sitting here, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know; for there is none beside thee to redeem it, and I am after thee. And he said, I will redeem it.

5 Then said Bo'az, On the day that thou buyest the field out of the hand of Na'omi, thou buyest it also from Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 And the kinsman said, I am not able to redeem it for myself, lest I injure my own inheritance: redeem thou what I should redeem for thyself; for I am not able to redeem it.

7 Now this was formerly the custom in Israel at a redeeming and at an exchanging, to confirm any thing, that a man pulled off his shoe, and gave it to the other; and this was the manner of testimony in Israel.

8 Thereupon said the kinsman unto Bo'az, Buy it for thee. And he pulled off his shoe.

9 And Bo'az said unto the elders, and unto all the people, Ye are witnesses this day,

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that I have bought all that belonged to Elimelech, and all that belonged to Kilyon and Machlon, out of the hand of Na'omi.

10 And also Ruth the Moabitess, the wife of Machlon, have I obtained for myself as my wife, to raise up the name of the dead upon his inheritance, that the name of the dead may not be cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, [We are] witnesses. The Lord grant that the woman that is coming into thy house be like Rachel and like Leah, who did both build up the house of Israel: and acquire thou wealth in Ephrathah, and let thy name become famous in Beth-lechem;

12 And may thy house be like the house of Perez, whom Thamar bore unto Judah, through the seed which the Lord will give thee of this young woman.

13 And Bo'az took Ruth, and she became his wife, and he went in unto her: and the Lord gave her conception, and she bore a son.

14 And the women said unto Na'omi, Blessed be the Lord, who hath not allowed to be wanting unto thee a kinsman this day: and may his name become famous in Israel.

15 And may he be unto thee one who refresheth thy soul, and who nourisheth thy old age; for thy daughter-in-law, who loveth thee, hath born him, she who is better to thee than seven sons.

16 And Na'omi took the child, and laid it in her lap, and she became a nurse unto it.

17 And the neighboring women gave him a name, saying, There hath been a son born unto Na'omi: and they called his name 'Obed, who is the father of Jesse, the father of David.

18 And these are the generations of Perez: Perez begat Chezron;

19 And Chezron begat Ram; and Ram begat 'Amminadab;

20 And 'Amminadab begat Nachshon; and Nachshon begat Salmah;

21 And Salmon begat Bo'az; and Bo'az begat 'Obed;

22 And 'Obed begat Jesse, and Jesse begat David.

THE SCROLL OF LAMENTATIONS

Hebrew title: Megilath Eikhah
Author: Baruch ben Neriah (Jeremiah's Secretary)
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Lamentations (Hebrew: Eikhah, from its incipit meaning "how") is a collection of poetic laments for the destruction of Jerusalem in 586 BC. In the Hebrew Bible it appears in the Ketuvim ("Writings"), beside the Song of Songs, Book of Ruth, Ecclesiastes and the Book of Esther (the Megilot or "Five Scrolls"), although there is no set order; in the Christian Old Testament it follows the Book of Jeremiah, as the prophet Jeremiah is its traditional author. Jeremiah's authorship is no longer generally accepted, although it is generally accepted that the destruction of Jerusalem by Babylon in 586 BC forms the background to the poems. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and the ultimate return of the divinity, and partly a funeral dirge in which the bereaved bewails and addresses the dead.

The tone is bleak: God does not speak, the degree of suffering is presented as overwhelming, and expectations of future redemption are minimal. None the less the author repeatedly makes clear that the city (and even the author himself) had profusely sinned against God, to which God had strongly responded. In doing so the author does not blame God but rather presents him as righteous, just and sometimes even as merciful. (See chapter 1,17-19 & 3,31-33)

Lamentations has traditionally been ascribed to Jeremiah, probably on the grounds of the reference in 2 Chronicles 35:25 to the prophet composing a lament on the death of King Josiah, but there is no reference to Josiah in the book and no reason to connect it to Jeremiah. The language fits an Exilic date (586–520 BC), and the poems probably originated from Judeans who remained in the land. Scholars are divided over whether they are the work of one or multiple authors. One clue pointing to multiple authors is that the gender and situation of the first-person witness changes – the narration is feminine in the first and second lamentation, and masculine in the third, while the fourth and fifth are eyewitness reports of Jerusalem's destruction; conversely, the similarities of style, vocabulary, and theological outlook, as well as the uniform historical setting, are arguments for one author. Jeremiah had his own scribe, his friend and companion Baruch ben Neriah who was an accomplished Author as we can see in the Book of Baruch. He certainly could write from the viewpoint of women. He probably authored the Book of Jeremia as well.

The book is traditionally recited on the fast day of Tisha B'Av ("Ninth of Av"), mourning the destruction of both the First Temple and the Second.)

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LAMENTATIONS OF JEREMIAH CHAPTER 1

1 Oh how doth she sit solitary—the city that was full of people is become like a widow! she that was so great among the nations, the princess among the provinces, is become tributary!

2 She weepeth sorely in the night, and her tears are on her cheeks; she hath none to comfort her among all her lovers; all her friends have dealt treacherously toward her, they are become her enemies.

3 Exiled is Judah because of affliction, and because of the greatness of servitude she dwelleth indeed among the nations, she findeth no rest: all her pursuers have overtaken her between the narrow passes.

4 The ways to Zion are in mourning, because none come to the solemn feasts; all her gates are desolate; her priests sigh; her virgins moan, and she suffereth herself from bitter grief.

5 Her adversaries are become chiefs, her enemies prosper; for the Lord hath caused her to grieve because of the multitude of her transgressions: her babes are gone into captivity before the adversary.

6 And there is gone forth from the daughter of Zion all her splendor: her princes are become like harts that have found no pasture, and they flee without strength before the pursuer.

7 Jerusalem remembereth in the days of her affliction and of her miseries all her magnificent things which have been in the days of old: when her people fell into the hand of the adversary, with none to help her, the adversaries looked at her, they laughed at the cessation [of her glory].

8 A grievous sin did Jerusalem commit, therefore is she become a wanderer: all that honored her hold her in contempt, because they have seen her nakedness; she also sigheth, and turneth [ashamed] backward.

9 [With] her uncleanness on her skirts, she thought not of her latter end: therefore is she come down wonderfully, without one to comfort her. Behold, O Lord, my affliction; for the enemy hath become great [above me].

10 His hand hath the adversary spread out over all her magnificent things; for she hath seen nations entering into her sanctuary, of whom thou didst command that they should not enter into thy congregation.

11 all her people sigh, they are seeking bread; they have given their precious things for food to refresh their soul: see, O Lord, and look, how I have been brought low.

12 “I adjure you, all that pass this way, behold, and see if there be any pain like unto my pain, which hath been inflicted on me, wherewith the Lord hath aggrieved me on the day of his fierce anger.

13 From on high hath he sent a fire into my bones, and breaketh [them] one by one: he hath spread a net for my feet, he hath caused me to return backward; he hath made me desolate, sick all the day.

14 Bound fast is the yoke of my transgressions by his hand,— they are wreathed, and come up upon my neck; he hath made my strength to stumble: the Lord hath given me up into the hands of [those against whom] I am not able to rise up.

15 The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men: a winepress hath the Lord trodden over the virgin, the daughter of Judah.

16 For these things do I weep; my eye, my eye runneth down with water; because far from me is the comforter that should refresh my soul: my children are in misery, because the enemy hath prevailed.”

17 Zion spreadeth forth her hands, without one to comfort her; the Lord hath given a charge concerning Jacob to all his adversaries round about him: Jerusalem is become as an unclean woman among them.

18 “Righteous is the Lord; for against his orders have I rebelled: oh do hear, all ye people, and see my pain! my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me: my priests and my elders perished in the city; for they sought food for themselves to refresh their soul.

20 See, O Lord! how I am in distress; my bowels are heated; my heart is turned round within me; because I have grievously rebelled: abroad bereaveth the sword, at home, like the pestilence.

21 They hear how greatly I sigh, [yet] there is none to comfort me; all my enemies have heard of my misfortune, they are glad that thou hast done it: oh that thou wouldst bring the day which thou hast proclaimed [against me], that they may become like me.

22 Let all their wickedness come before thee, and do unto them as thou hast done unto me because of all my transgressions; for many are my sighs, and my heart is sick.”

LAMENTATIONS OF JEREMIAH CHAPTER 2

1 Oh how hath the Lord covered in his anger the daughter of Zion with a cloud; he hath cast down from heaven unto the earth the ornament of Israel; and he hath not remembered his footstool on the day of his anger!

2 The Lord hath destroyed and hath not pitied all the habitation of Jacob: he hath thrown down in his wrath the strong-holds of the daughter of Judah: he hath thrown them down to the ground; he hath defiled the kingdom and its princes.

3 He hath hewn away in his fierce anger the whole horn of Israel; he hath drawn back his right hand before the enemy; and he burnt against Jacob like a flaming fire, which devoureth round about.

4 He bent his bow like an enemy; he held out his right hand as an adversary, and slew all that were pleasant to the eye: in the tent of the daughter of Zion did he pour out like fire his fury.

5 The Lord became like an enemy; he destroyed Israel, he destroyed all her palaces, he ruined her strong-holds, and he increased in the midst of the daughter of Judah groaning and wailing.

6 And he violently wasted, as if it were a garden, his tabernacle; he destroyed his place of assembly: [yea,] the Lord hath caused to be forgotten in Zion the solemn feast

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and the day of rest, and hath despised in the indignation of his anger both king and priest.

7 The Lord hath cast off his altar, he hath made void his sanctuary, he hath surrendered into the hand of the enemy the walls of her palaces: they have made their voice to resound in the house of the Lord, as on a day of a solemn feast.

8 The Lord hath resolved to destroy the wall of the daughter of Zion; he stretched out the measuring-line, he withdrew not his hand from destroying: and he caused the rampart and the wall to mourn; together they languish.

9 Sunk into the ground are her gates, he hath ruined and broken her bars: her king and her princes are among the nations without any law; her prophets also obtain no more any vision from the Lord.

10 The elders of the daughter of Zion sit upon the ground, they keep silence: they have thrown dust upon their head; they have girt themselves with sackcloth: the virgins of Jerusalem have brought down low their head to the ground.

11 My eyes do fail with tears, my bowels are heated, my liver is poured upon the earth because of the breach of the daughter of my people; because babes and sucklings faint away in the streets of the town.

12 To their mothers they say, Where is corn and wine? when they faint away like the deadly wounded in the streets of the city, when their soul is poured out on the bosom of their mother.

13 What shall I take to witness for thee? what shall I compare unto thee, O daughter of Jerusalem? what shall I find equal to thee, that I may comfort thee, O virgin daughter of Zion? for great like the sea is thy breach; who can bring healing to thee?

14 Thy prophets foresaw for thee vain and deceptive things; and they did not lay open thy iniquity, to cause thy backsliders to return: but they foresaw for thee prophecies of falsehood and seduction.

15 All that pass by [this] way clap their hands on account of thee; they hiss and shake their head over the daughter of Jerusalem: [saying,] Is this the city that men called The perfection of beauty. The joy for all the earth?

16 All thy enemies open wide their mouth against thee; they hiss and gnash their teeth; they say, We have swallowed her up: ah, truly this is the day that we hoped for; we have found, we have seen it.

17 The Lord hath done what he had resolved; he hath accomplished his word which he had ordained already in the days of old; he hath thrown down, and hath not pitied; and he hath caused to rejoice over thee thy enemy, he hath raised on high the horn of thy adversaries.

18 Their heart crieth unto the Lord, O thou wall of the daughter of Zion, let tears run down like a stream day and night; allow thyself no rest; let not the apple of thy eye be still.

19 Arise, complain aloud in the night, in the beginning of the watches; pour out like water thy heart before the face of the Lord: lift up toward him thy hands because of the life of thy babes, that faint away for hunger at the corner of all the streets.

20 See, O Lord, and behold! to whom hast thou ever done the like? Shall women, then, eat their own fruit, the babes they have tenderly nursed? or shall there be slain in the sanctuary of the Lord the priest and the prophet?

21 There lie down on the ground in the streets the lad and the ancient: my virgins and my young men are fallen by the sword: thou hast slain on the day of thy anger; thou hast slaughtered, thou hast not pitied.

22 Thou hast called, as it were on a festive day, my evil neighbors from round about; and there was not on the day of the Lord's anger one that escaped or remained: those that I had tenderly nursed and reared up my enemy brought to their end.

LAMENTATIONS OF JEREMIAH CHAPTER 3

1 I am the man who hath seen affliction by the rod of his wrath.

2 Me hath he driven out, and led into darkness, but not into light.

3 Surely against me doth he turn again and again his hand all the day.

4 He hath caused my flesh and my skin to wear out, he hath broken my bones.

5 He hath built around me, and encompassed me with poison and hardship.

6 In dark places hath he set me to dwell, like the dead of olden times.

7 He hath placed a fence round about me, that I cannot get out; he hath made heavy my chain.

8 Also when I cry aloud and make entreaty, he shutteth out my prayer.

9 He hath fenced up my ways with hewn stone, my paths hath he made crooked.

10 A bear lying in wait is he to me, a lion in secret places.

11 On my ways hath he placed thorns, and torn me in pieces: he hath made me desolate.

12 He hath bent his bow, and placed me as a mark for the arrow.

13 He hath caused to enter into my reins the children of his quiver.

14 I am become a laughing-stock to all my people, their [jeering] song all the day.

15 He hath sated me with bitter things, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel-stones, he hath covered me with ashes.

17 And my soul hath given up all thoughts of peace: I forget happiness.

18 And I said, Lost is my strength, my expectation also from the Lord.

19 Remembering my affliction and [the cause of] my complaint, wormwood and poison.

20 Remembering [this] continually my soul is bowed down deeply within me.

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21 [Yet] this answer will I give to my heart: therefore will I wait [in confidence].
22 It is through the Lord's kindness that we are not consumed, because his mercies have no end;
23 They are new every morning: great is thy faithfulness.
24 The Lord is my portion, saith my soul, therefore will I wait for him.
25 The Lord is good unto those that hope in him, to the soul that seeketh him.
26 It is good that one should wait and this in silence for the salvation of the Lord.
27 It is good for a man that he bear the yoke in his youth;
28 That he sit in solitude and be silent; because He hath laid it upon him;
29 That he put his mouth in the dust; perhaps there still is hope;
30 That he offer his cheek to him that smiteth him; that he be satisfied with reproach.
31 For the Lord will not cast off for ever;
32 But though he have caused grief, yet will he have mercy according to the abundance of his kindnesses.
33 For he doth not afflict of his own will, and aggrieve the children of men.
34 To crush under his feet all the prisoners of the earth,
35 To pervert the justice [due to man] before the face of the Most High.
36 To subvert a man in his contest—should the Lord not see this?
37 Who is he that saith aught, and it cometh to pass, when the Lord hath not ordained it?
38 Do not out of the mouth of the Most High come both the evil things and the good?
39 Wherefore should a living man complain? let every man complain because of his sins.
40 Let us search through and investigate our ways, and let us return to the Lord.
41 Let us lift up our heart with our hands unto God in the heavens.
42 We have indeed transgressed and rebelled: thou hast truly not pardoned.
43 Thou hast covered [us] with thy anger, and made pursuit after us: thou hast slain, thou hast not pitied.
44 Thou hast covered thyself with a cloud, that no prayer should pass through.
45 As something loathsome and rejected hast thou rendered us in the midst of the people.
46 Wide have all our enemies opened against us their mouth.
47 Terror and a snare are come upon us, [with] desolation and breaches.
48 With streams of water runneth my eye down, because of the breach of the daughter of my people.
49 My eye trickleth down, and resteth not, without any intermission,
50 Till the Lord look down, and behold from heaven.
51 My eye affecteth my soul because of all the daughters of my city.
52 Those who are my enemies, without a cause, have chased me about like a bird.
53 They have shut up in the dungeon my life, and have cast stones upon me.
54 Waters streamed over my head: I said, I am cut off.
55 I called on thy name, O Lord, out of the dungeon of the lowest depth.
56 Thou didst hear my voice: hide not thy ear to give me enlargement at my cry.
57 Thou wast ever near on the day that I called on thee: thou saidst, Fear not.
58 Thou didst plead, O Lord, the causes of my soul: thou didst [before this] redeem my life.
59 Thou hast [now] seen, O Lord, the wrong I suffer: judge thou my cause.
60 Thou hast seen all their vengeance, all their plans against me.
61 Thou hast heard their reviling, O Lord, all their plans against me,
62 The speeches of these that rise up against me, and their device against me all the day.
63 Oh look upon their sitting down, and their rising up: I am their [jeering] song.
64 Render unto them a recompense, O Lord, according to the work of their hands.
65 Give them confusion of heart, thy curse he upon them.
66 Pursue them in anger and destroy from under the heavens of the Lord.

LAMENTATIONS OF JEREMIAH CHAPTER 4

1 Oh how is the gold become dim! how is the most fine gold changed! how are the stones of the sanctuary poured out at the corners of every street.
2 The precious sons of Zion, valued equal to pure gold, how are they now esteemed as earthen pitchers, the work of the hands of the potter!
3 Even wild beasts offer the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.
4 The tongue of the suckling cleaveth to its palate by reason of thirst: babes ask for bread, there is not one to break it for them.
5 Those that used to eat dainty food are desolate in the streets: they that were reared up on scarlet now embrace dunghills.
6 For greater is the iniquity of the daughter of my people than the sin of Sodom, that was overthrown as it were in a moment, and no human hands were laid on her.
7 Her crowned princes were purer than snow, they were whiter than milk, they were more brilliant in body than pearls, more than the sapphire, their countenance:
8 Darker than black is now their visage; they are not to be recognized in the streets: their skin is shriveled fast upon their bones; it is dry, it is become like wood.

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9 Happier are those slain by the sword than those slain by hunger; for those poured forth their blood, being pierced through, —[these perished] without the fruits of the field.

10 The hands of merciful women cooked their own children: they became food unto them in the downfall of the daughter of my people.

11 The Lord hath let loose all his fury: he hath poured out the fierceness of his anger: and he hath kindled a fire in Zion, which hath devoured her foundations.

12 The kings of the earth, and all the inhabitants of the world, would not believe that an adversary or an enemy could ever enter within the gates of Jerusalem.

13 [But it hath happened] because of the sins of her prophets, the iniquities of her priests, that had shed in the midst of her the blood of the righteous.

14 They wandered about blindly in the streets, they became defiled with blood; so that men were not able to touch their garments.

15 Depart, ye unclean, they called out unto them: depart, depart, touch not. So they flee away and also wander about: men say among the nations, They shall no more sojourn there.

16 The anger of the Lord hath divided them; he will no more look at them: the faces of the priests they respected not, and the elders they spared not.

17 Even now our eyes anxiously wait for our valueless help: in our waiting have we waited for a nation that cannot help.

18 They hunt our steps, that we cannot walk in our streets: our end is near, our days are full: for our end is come.

19 Swifter were our pursuers than the eagles of heaven: upon the mountains did they hotly follow us: in the wilderness did they lie in wait for us.

20 The breath of our nostrils, the anointed of the Lord, was caught in their pits, he, of whom we said, Under his shadow shall we live among the nations.

21 Be glad and rejoice, O daughter of Edom, that dwellest in the land of 'Uz: also unto thee shall the cup pass; thou wilt be drunken, and make thyself naked.

22 Brought to an end is thy iniquity, O daughter of Zion; He will no more carry thee away into exile: He visiteth thy iniquity, O daughter of Edom; He layeth open thy sins.

LAMENTATIONS OF JEREMIAH CHAPTER 5

1 Remember, O Lord, what hath occurred to us, look down, and behold our disgrace.

2 Our inheritance is turned over to strangers, our houses to aliens.

3 Orphans are we become, and [we are] without a father, our mothers are like widows.

4 Our water have we drunk for money: our wood cometh to us for a purchase price.

5 Up to our necks are we pursued: we are fatigued, and no rest is allowed us.

6 To Egypt do we stretch out our hand, to Asshur, to be satisfied with bread.

7 Our fathers have sinned, and are no more; but we have indeed to bear their iniquities.

8 Servants rule over us: no one delivereth us out of their hand.

9 At the peril of our life must we bring home our bread, because of the sword of the wilderness.

10 Our skin gloweth like an oven, because of the heat of famine.

11 Women have they ravished in Zion, virgins, in the cities of Judah.

12 Princes were hanged up by their hand: the faces of elders were not honored.

13 Young men they bore to the mill, and boys stumbled under the wood.

14 The elders have ceased from the gate, young men, from their singing.

15 Ceased hath the joy of our heart: our dance is changed into mourning.

16 Fallen is the crown of our head: woe to us, for we have sinned.

17 Because of this is our heart made sick; for these things are our eyes dimmed;

18 Because of the mount of Zion which is wasted, foxes walk about on it.

19 O thou, Lord, wilt truly abide for ever, thy throne existeth throughout all generations.

20 Wherefore wilt thou forget us for ever! wilt thou forsake us for so long a time?

21 Cause us to return, O Lord, unto thee, and we will return: renew our days as of old.

22 For wouldst thou entirely reject us, be wroth with us to the uttermost?

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THE SCROLL OF ECCLESIASTES

Hebrew title: Megilath Kohelet
Estimated Range of Dating: 400-200 B.C.

(Ecclesiastes (Hebrew: Kohelet) is one of 24 books of the Tanakh (Hebrew Bible), where it is classified as one of the Ketuvim (Writings). The book takes its name from the Greek ekklesiastes, a translation of the title by which the central figure refers to himself: Kohelet, meaning something like "one who convenes or addresses an assembly" or "one who preaches." Originally written c. 400–200 BC, it is also among the canonical Wisdom literature of the Old Testament in most denominations of Christianity.

According to rabbinic tradition, Ecclesiastes was written by Solomon in his old age (an alternative tradition that "Hezekiah and his colleagues wrote Isaiah, Proverbs, the Song of Songs and Ecclesiastes" probably means simply that the book was edited under Hezekiah), but critical scholars have long rejected the idea of a pre-exilic origin. The presence of Persian loan-words and Aramaisms points to a date no earlier than about 450 BC, while the latest possible date for its composition is 180 BC, when the Jewish writer Ben Sira quotes from it. The dispute as to whether Ecclesiastes belongs to the Persian or the Hellenistic periods (i.e., the earlier or later part of this period) revolves around the degree of Hellenization (influence of Greek culture and thought) present in the book. Scholars arguing for a Persian date (c. 450–330 BC) hold that there is a complete lack of Greek influence; those who argue for a Hellenistic date (c. 330–180 BC) argue that it shows internal evidence of Greek thought and social setting.

Contents and Structure:

- *Title (1:1)*
- *Initial poem (1:2–11)*
- *I: Kohelet's investigation of life (1:12–6:9)*
- *II: Kohelet's conclusions (6:10–11:6)*
- *Introduction (6:10–12)*
- *A: Man cannot discover what is good for him to do (1–8:17)*
- *B: Man does not know what will come after him (9:1–11:6)*
- *Concluding poem (11:7–12:8)*
- *Epilogue (12:9–14)*

Ecclesiastes has taken its literary form from the Middle Eastern tradition of the fictional autobiography, in which a character, often a king, relates his experiences and draws lessons from them, often self-critical: Kohelet likewise identifies himself as a king, speaks of his search for wisdom, relates his conclusions, and recognises his limitations. It belongs to the category of wisdom literature, the body of biblical writings which give advice on life, together with reflections on its problems and meanings—other examples include the Book of Job, Proverbs, and some of the Psalms.

Ecclesiastes is presented as biography of "Kohelet". Kohelet's story is framed by voice of the narrator, who refers to Kohelet in the third person, praises his wisdom, but reminds the reader that wisdom has its limitations and is not man's main concern. Kohelet reports what he planned, did, experienced and thought. His journey to knowledge is, in the end, incomplete. The reader is not only to hear Kohelet's wisdom, but to observe his journey towards understanding and acceptance of life's frustrations and uncertainties: the journey itself is important.)

KOHELETH (PREACHER SOLOMON) CHAPTER 1

1 The words of Koheleth (the "Preacher"), [Solomon] the son of David, the king in Jerusalem.

2 Vanity of vanities, saith Koheleth, vanity of vanities: all is vanity.

3 What profit hath a man of all his toil which he toil-eth under the sun?

4 One generation passeth away, and another generation cometh; but the earth endureth for ever.

5 The sun also riseth, and the sun goeth down, and striving to reach his place he riseth again there.

6 Going toward the south, and turning round toward the north, the wind moveth round about continually; and around its circles doth the wind return again.

7 All the rivers run into the sea; yet the sea is never full: unto the place whither the rivers go, thither will they continue to go.

8 All things weary themselves [constantly]; man can not utter them: the eye is never satisfied with seeing, nor the ear filled with hearing.

9 That which hath been, is the same which will be; and that which hath been done, is the same which will be done; and there is nothing new under the sun.

10 If there be any thing whereof it is said, See, this is new: It hath already been in olden times which were before us.

11 [Only] there is no recollection of former [generations]; and also of the later ones, that are to be—of these [likewise] there will be no recollection with those that will be still later.

12 I Koheleth was king over Israel in Jerusalem.

13 And I directed my heart to inquire and to search out by wisdom concerning all that is done under the heavens: this is an evil employment which God hath given to the sons of man to busy themselves therewith.

14 I saw all the deeds that are done under the sun: and, behold, all is vanity and a torture of the spirit.

15 What is crooked cannot be made straight; and that which is defective cannot be numbered.

16 I spoke with my own heart, saying, Lo, I have truly obtained greater and more wisdom than all those who have been before me over Jerusalem: yea, my heart had seen much wisdom and knowledge.

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17 And I directed my heart to know wisdom, and to know madness and folly; [but] I have perceived that this also is a torture of the spirit.

18 For where there is much wisdom there is much vexation: and he that increaseth knowledge increaseth pain.

KOHELETH (PREACHER SOLOMON) CHAPTER 2

1 Come, then, I said in my heart, I will have a taste of joy, and thou shalt see what is good; but, behold, this also was vanity.

2 Of laughter I said, It maketh one mad: and of joy, What doth this do?

3 I resolved in my heart to indulge my body with wine, while my heart guideth itself with wisdom; and to lay fast hold on folly, till I might see what it is that is good for the sons of men, which they should do under the heavens during the number of the days of their life.

4 I made great works: I built myself houses; I planted myself vineyards;

5 I made myself gardens and orchards, and I planted therein trees of all kinds of fruit;

6 I made myself pools of water, to water therewith the forest overgrown with trees;

7 I bought men-servants and maid-servants, and I had likewise those born in my house; I had also great possessions of cattle and flocks above all that had been before me in Jerusalem.

8 I gathered unto myself also silver and gold, and the choice treasures of kings and of the provinces: I procured myself male singers and female singers, and the delights of the sons of men, wagons and chariots.

9 So was I great, and obtained more than all that had been before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever my eyes desired I refused them not; I withheld not my heart from any joy; for my heart was rejoiced with all my toil, and this was my portion of all my toil.

11 But when I turned myself [to look] on all my works that my hands had wrought, and on the toil that I had toiled to accomplish: then, behold, all was vanity and a torture of the spirit, and there was no profit under the sun.

12 And then I turned myself to behold wisdom, and madness, and folly; for what [can] the man [do] that cometh after the king? [only] that which [others] have done already.

13 But I saw indeed that wisdom hath the advantage over folly, as great as the advantage of light over darkness.

14 The wise man hath his eyes in his head, while the fool walketh in darkness; but I myself perceived then also that one occurrence will befall all of them.

15 Then said I in my heart, The same that befalleth the fool will also befall even me: and why have I then been wiser? Then spoke I in my heart, that this is also vanity.

16 For there is no recollection of the wise any more than of the fool for ever: seeing that which hath long ago been will, in the days that are coming, all be forgotten. And how doth the wise die equally with the fool!

17 Therefore I hated life; because I felt displeased with the work that is wrought under the sun; for all is vanity and a torture of the spirit.

18 Yea, I hated also all my toil with which I had toiled under the sun; because I should have to leave it unto the man that will be after me.

19 And who knoweth, whether he will be a wise man or a fool? yet will he have full sway over all my toil wherein I have toiled, and wherein I have shown myself wise under the sun. Also this is vanity.

20 Therefore I turned about to cause my heart to give up thinking of all the toil wherewith I had toiled under the sun.

21 For there is many a man whose toil is in wisdom, and in knowledge, and with energy; yet to a man that hath not toiled therefore must he give it as his portion. Also this is vanity and a great evil.

22 For what doth a man obtain of all his toil, and of the torture of his heart, wherewith he toileth under the sun?

23 For all his days are full of pains, and vexation is [mingled with] his employment: yea, even in the night his heart taketh not rest. Also this is vanity.

24 It is not a good thing [inherent] in man that he should eat and drink, and that he should make his soul enjoy happiness for his toil. Also this have I seen, that it cometh out of the hand of God.

25 For who can well eat, or who can enjoy earthly things more than I?

26 For to a man who is good in his presence [God] giveth wisdom, and knowledge, and joy; but to the sinner he giveth employment, to gather up and to bring together, that he may give it to him that is good before God. Also this is vanity and a torture of the spirit.

KOHELETH (PREACHER SOLOMON) CHAPTER 3

1 For every thing there is a season; and a [proper] time is for every pursuit under the heavens.

2 [There is] a time to be born, and a time to die; a time to plant, and a time to pluck up what hath been planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to throw away stones, and a time to gather up stones; a time to embrace, and a time to be far from embracing;

6 A time to seek, and a time to let things be lost; a time to keep, and a time to throw away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath [now] he that worketh in that wherein he toileth?

10 I have seen the employment, which God hath given to the sons of men to busy themselves therewith.

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11 Every thing hath he made beautiful in its [proper] time: he hath also placed the eternity in their heart, without a man's being able to find out the work that God hath made from the beginning to the end.

12 I know that there is nothing good [inherent] in them, but for every one to rejoice and to do what is good during [all] his life.

13 For also that every man should eat and drink, and enjoy what is good for all his toil, is likewise a gift of God.

14 I know that whatsoever God doth, that will be for ever; to it nothing can be added, and from it there is nothing to be diminished: and God hath so made it, that men should be afraid of him.

15 That which hath been hath long since appeared [again]; and what is to be hath already been; and God seeketh [again] that which is sped away.

16 And moreover I have seen under the sun, [that in] the place of justice, even there was wickedness; and [that in] the place of righteousness, even there was wickedness.

17 I said in my heart, God will judge the righteous and the wicked; for there is a time for every pursuit; and on account of every deed there [will he judge].

18 I said in my heart concerning the speaking of the sons of men, that God might make it clear to them, and that they might see that they by themselves are but beasts.

19 For that which befalleth the sons of men befalleth beasts; even the same thing befalleth them; as the one dieth, so dieth the other; yea, they have all one kind of spirit: so that the preeminence of man above the beast is nought; for all is vanity.

20 Every thing goeth unto one place: every thing came from the dust, and every thing returneth to the dust.

21 Who knoweth the spirit of the sons of man that ascendeth upward, and the spirit of the beast that descendeth downward to the earth?

22 And so did I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion; for who can bring him to look with pleasure on what will be after him?

KOHELETH (PREACHER SOLOMON) CHAPTER 4

1 And I turned about, and beheld all the oppressed that are made so under the sun: and, behold, there are the tears of the oppressed, and they have no comforter; and from the hand of their oppressors they suffer violence; and they have no comforter.

2 Thereupon praised I the dead that are already dead, more than the living who are still alive;

3 And as happier than both of them, him who hath not yet come into being, who hath not seen the evil-doing that is done under the sun.—

4 Again, I beheld all the toil, and all the energy in doing, that it is [from] the envy of one man of his neighbor. Also this is vanity and a torture of the spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

6 Better is a handful of quiet, than both the hands full of toil and torture of spirit.

7 Then I turned about, and I saw a vanity under the sun.

8 There is one alone, and he hath not a companion; yea, he hath neither son nor brother: yet is there no end to all his toil; his eye also is not satisfied with riches. Yet for whom do I toil, and deprive my soul of good? Also this is vanity, yea, it is a bad employment.

9 Two are better than one; because they will have a good reward for their toil.

10 For if they fall, the one will lift up his fellow; but woe to the single one that falleth; for he hath no companion to lift him up.

11 Also, if two lie together, then will they become warm; but how can one person alone become warm?

12 And if a man could overpower him, the single one, two would stand up against him: and a threefold cord cannot quickly be torn asunder.

13 Better is a poor and a wise youth than an old and foolish king, who knoweth not how to be admonished any more.

14 For out of the prison cometh the one to reign: whereas also in his kingdom the other becometh poor.

15 I have seen all the living who walk under the sun, being with the second child that is to stand up in his stead.

16 There was no end to all the people, [belonging] to all that have been before them: they also that come after will not rejoice in him. Surely this also is vanity and a torture of the spirit.—

KOHELETH (PREACHER SOLOMON) CHAPTER 5

1 Watch thy foot when thou goest to the house of God, and be near to hearken [to his will], more than to give the sacrifice of fools; for they consider not that they do evil [to themselves].

2 Suffer not thy mouth to be rash, and let thy heart not be hasty to utter any word before God; for God is in the heavens, and thou art upon the earth: therefore let thy words be few.

3 For a dream cometh through being much employed [with something], and the voice of a fool cometh with a multitude of words.

4 When thou makest a vow unto God, do not delay to pay it; for he hath no pleasure in such fools: that which thou hast vowed must thou pay.

5 It is better that thou shouldst not vow, than that thou shouldst vow and not pay.

6 Suffer not thy mouth to cause thy body to sin; and say thou not before the messenger, that it was an error: wherefore should God be angry because of thy voice, and destroy the work of thy hands?

7 For in the multitude of dreams and vanities there are also many words; but rather fear thou God.

8 If thou see the oppression of the poor, and violence done to justice and righteousness in a province, do not feel astounded at the matter; for one that is high watcheth over the high; and over them, the highest Power.

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9 But the advantage of a land in all things is, a king who is subject to the country.

10 He that loveth money will never be satisfied with money; nor he that loveth abundance, with any increase. Also this is vanity.

11 When prosperity increaseth, those that consume it [likewise] increase: and what advantage is there to its owner, saving to see [it] with his eyes?

12 Sweet is the sleep of the laboring man, whether he eat little or much; but the overabundance of the rich will not suffer him to sleep.

13 There is a sore evil which I have seen under the sun, [namely,] riches reserved for their owner to his own hurt.

14 And these riches are lost through an unfortunate event; and he begetteth a son, and hath not the least in his hand:

15 As he came forth out of his mother's womb, naked will he return to go as he came; and not the least will he carry off for his toil, which he might take away with him.

16 And also this is a sore evil, that in all points as he came, so must he go: and what profit hath he that hath toiled for the wind?

17 All his days also had he to eat in darkness, and hath had much vexation and wrath with his sickness.

18 Behold, what I have truly seen as a good thing, that it is fitting to eat and to drink, and to enjoy the good of all one's toil that he taketh under the sun the number of the days of his life, which God hath given him; for this is his portion.

19 Also every man to whom God hath given riches and property, and hath given him power to eat thereof, and to take his portion, and to rejoice in his toil— this is the gift of God.

20 Let him then remember, that the days of his life are not many, that God hath answered him with the joy of his heart.

KOHELETH (PREACHER SOLOMON) CHAPTER 6

1 There is an evil which I have seen under the sun, and it is great on men:

2 [There is many] a man to whom God hath given riches, property, and honor, and nothing is wanting for his soul of all that he longeth for: yet God empowereth him not to eat thereof, but a stranger will consume it. This is vanity, and it is an evil disease.

3 If a man were to beget a hundred children, and live many years, so that the days of his years were many, and his soul were not satisfied with what is good, and he have not had even a burial: then do I say, that an untimely birth is better than he.

4 For in vanity it came, and in darkness it departeth, and with darkness will its name be covered.

5 Moreover it never saw the sun, and knew nothing: this hath more rest than the other.

6 Yea, though he were to live a thousand years twice told, and had not seen any good— doth not every one go to one place?

7 All the toil of a man is for his mouth; and yet is his desire never filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk [properly] before the living?

9 Better is what one seeth with the eyes than the wandering of the desire. Also this is vanity and a torture of the spirit.

10 That which hath been is already called by its name, and it is known that he is a man: and he is not able to contend with him that is mightier than he.

11 For there are many things that increase vanity: what advantage [cometh thence] for man?

12 For who knoweth what is good for man in this life, the number of the days of his vain life, that he should spend them as a shadow? for who can tell a man what will be after him under the sun?

KOHELETH (PREACHER SOLOMON) CHAPTER 7

1 A good name is better than precious oil, and the day of death, better than the day of one's birth.

2 It is better to go to the house of mourning than to go to the house of feasting; inasmuch as that is the end of all men: and let the living lay it to his heart.

3 Better is vexation than laughing; for through the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of joy.

5 It is better to hear the rebuke of the wise, than that a man should hear the song of fools.

6 For as the crackling of thorns under a pot, so is the laughter of the fool. Also this is vanity.

7 For [exercising] oppression maketh a wise man mad; and bribery corrupteth the heart.

8 Better is the end of a thing than the beginning thereof: better is the patient in spirit than the proud in spirit.

9 Be not rash in thy spirit to be angry; for anger resteth in bosom of fools.

10 Thou must not say, How was it that the former days were better than these? for it is not out of wisdom that thou askest concerning this.

11 Wisdom is better than an inheritance, yea, preferable for those that see the sun;

12 For under the shadow of wisdom [a man is equally well as] under the shadow of money; but the superior excellency of knowledge is, that wisdom giveth life to him that possesseth it.

13 Consider [then] the work of God; for who can make straight what he hath made crooked?

14 On the day of prosperity be happy, but on the day of adversity look on: also this hath God made in equal measure with the other, to the end that man should not find the least to censure him.

15 All things have I seen in the days of my vanity: there is many a righteous man that perisheth in his righteousness, and there is many a wicked man that liveth long in his wickedness.—

16 Be not righteous over much; neither show thyself over wise: why wouldst thou destroy thyself?

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17 Be not wicked over much, and be no fool: why wouldst thou die before thy time?

18 It is good that thou shouldst take hold of that, and that also from this thou withdraw not thy hand; for he that feareth God will come forth out of them all.

19 Wisdom giveth more strength to the wise than ten rulers which were in the city.

20 For no man is so righteous upon earth, that he should do always good, and never sin.—

21 Also take no heed unto all the words that are spoken: lest thou hear thy servant cursing thee.

22 For oftentimes also doth thy own heart know that thou thyself likewise hast cursed others.—

23 All this have I proved by wisdom: I said, I will be wise; but it was far from me.

24 Far is what formerly was so, and what was deep remaineth deep: who can find it out?

25 Then I turned myself about together with my heart to know, and to search, and to seek out wisdom, and experience, and to know the wickedness of folly, and the foolishness of madness.

26 And I find as more bitter than death the woman, whose heart is snares and nets, and whose hands are bonds: he that is deemed good before God will escape from her; but the sinner will be caught by her.

27 Behold, this have I found, saith Koheleth, [adding] one to the other, to find experience,

28 What my soul constantly sought, but I found it not; one man among a thousand did I find; but a woman among all these did I not find.

29 Lo, this only did I find, that God hath made man upright; but they have sought for many [sinful] devices.

KOHELETH (PREACHER SOLOMON) CHAPTER 8

1 Who is like the wise? and who knoweth [as well] the explanation of a thing? a man's wisdom enlighteneth his face, and the boldness of his face will be lessened.

2 I [counsel thee], Keep the king's command, and that which regardeth the oath [to him taken] by God.

3 Be not hasty to go out of his presence; engage not in an evil thing; for whatsoever pleaseth him, can he do;

4 Because the word of a king is powerful; and who may say unto him, What doest thou?—

5 Whoso keepeth the commandment will experience no evil thing: and a wise man's heart knoweth both time and the just consequence.

6 Because for every pursuit there is a time and a just consequence; for the evil of man [resteth] heavily upon him.

7 For he knoweth not that which will be; for who can tell him how it will be?

8 No man hath control over the spirit to detain the spirit; and there is no control over the day of death; and there is no representation in that war; and wickedness will not deliver those that practise it.

9 All this have I seen, and directed my heart unto every work that is done under the sun: there is a time when one man ruleth over another to his own injury.

10 Then also did I see the wicked buried, who had gone to their rest; but those who had acted correctly had to go away from the holy place, and were forgotten in the city. Also this is vanity.

11 Because the punishment against evil deeds is not executed speedily, therefore is the heart of the sons of men filled up in them to do evil.

12 But let a sinner do evil a hundred times, and [God] withhold long his punishment from him; still do I truly know for certain that it will be well with those that fear God, because they are afraid of him;

13 And that it will not be well with the wicked, and that he will not endure many days, like the shadow; because he is not afraid of God.

14 There is a vanity which is done upon the earth, that there are righteous men, unto whom it happeneth in accordance with the deeds of the wicked; again, there are wicked men, to whom it happeneth in accordance with the deeds of the righteous. I said that this also is vanity.

15 Therefore do I praise joyfulness, that there is nothing better for man under the sun, than to eat, and to drink, and to be joyful; for this will adhere to him in his toil, during the days of his life which God hath given him under the sun.—

16 When I applied my heart to know wisdom, and to see the employment that is done upon the earth, how even neither by day nor by night sleep is seen in the eyes of some men:

17 Then did I see [in] the whole work of God, that a man is not able to find out the work that is done under the sun; inasmuch as though a man were to toil to seek for it, he would yet not find it; and even if the wise were to think to know it, he would yet not be able to find it.

KOHELETH (PREACHER SOLOMON) CHAPTER 9

1 For all this did I reflect over in my heart and to explain all this, that the righteous, and the wise, and their services, are in the hand of God: that man knoweth neither love nor hatred; it is all [ordained] before them;

2 Every thing as it is to happen to all; there is but one occurrence for the righteous, and for the wicked; for the good and for the clean, and for the unclean; and for him that sacrificeth, and for him that sacrificeth not; as is the good, so is the sinner; he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one occurrence for all, and that also the heart of the sons of men is full of evil, and that madness is in their heart while they live, and after this they go to the dead.

4 For whoever is yet united with all the living hath still hope; for a living dog fareth better than a dead lion.

5 For the living know that they will die; but the dead know not the least; nor have they longer any reward; for their memory is forgotten.

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6 Also their love, and their hatred, and their envy, are now already lost; and they will have never more a portion in all that is done under the sun.

7 Go, eat with joy thy bread, and drink with a merry heart thy wine, if God have already received thy works in favor.

8 At all times let thy garments be white, and let oil not be wanting on thy head.

9 Enjoy life with the wife whom thou lovest all the days of the life of thy vanity, which God hath given thee under the sun, [yea,] all the days of thy vanity; for this is thy portion in this life, and in thy toil with which thou toilest under the sun.

10 Whatsoever thy hand findeth to do with thy might, that do; for there is no work, nor experience, nor knowledge, nor wisdom, in the nether world, whither thou goest.—

11 I turned about, and saw under the sun, that the race is not to the swift, nor the battle to the mighty; and that also the wise have no bread, nor yet the men of understanding riches, nor yet men of knowledge favor; but time and fate will overtake them all.

12 For man also knoweth not his time, like the fishes that are caught in an evil net, and like the birds that are caught in the snare: like these are the sons of men ensnared at an evil time, when it falleth upon them suddenly.

13 Also in this manner have I seen wisdom under the sun, and it seemed great unto me:

14 There was a little city, and the men therein were few; and there came against it a great king, who enclosed it, and built around it great works of siege;

15 But there was found in it a poor wise man, and he delivered the city by his wisdom; yet no man had thought of that same poor man.

16 Then said I, Wisdom is better than might: although the poor man's wisdom is held in contempt, and his words are not heard.

17 The words of wise men heard in quiet are better than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war; but one sinner causes much good to be lost.

KOHELETH (PREACHER SOLOMON) CHAPTER 10

1 Dead flies cause the precious oil of the apothecary to become stinking and foaming; so doth a little folly him that is valued for wisdom and honor.

2 The heart of a wise man is at his right hand; but the heart of a fool is at his left.

3 Yea also, on whatever way the fool walketh, doth he lack proper sense, and he saith to all that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for submissiveness causeth great offences to be avoided.

5 There is an evil which I have seen under the sun, like an error which proceedeth from the ruler:

6 Folly is set in great high places, and the rich sit in lowness.

7 I have seen servants on horses, and princes walking like servants upon the ground.—

8 He that diggeth a pit will fall into it; and him who breaketh down a fence—a serpent will bite him.

9 Whoso removeth stones will be hurt through them; and he that cleaveth wood will be endangered thereby.

10 If the iron be blunt, and man do not whet the edge, then must he exert more strength; but the advantage of making it properly sharp is wisdom.

11 If the serpent do bite because no one uttered a charm, then hath the man that can use his tongue [in charming] no preference.—

12 The words of a wise man's mouth [bring] grace; but the lips of a fool will destroy himself.

13 The beginning of the words of his mouth is foolishness; and the last that cometh out of his mouth is evil-bringing madness.

14 The fool also multiplieth words; [but] a man cannot know what is to be; and what is to be after him, who can tell him?

15 The toil of the foolish will weary every one of them, because he knoweth not how to go to the city.—

16 Woe to thee, O land, when thy king is lowminded, and when thy princes eat in the morning!

17 Happy art thou, O land, when thy king is noble-spirited, and thy princes eat in proper time, for strengthening, and not for gluttony!—

18 Through slothful hands the rafters will sink; and through idleness of the hands the house will become leaky.

19 For gay pleasure they prepare a feast, and wine is to make the living joyful; but money procureth all things.

20 Even in thy thought thou must not curse a king; and in thy bed-chambers do not curse the rich; for a bird of the air can carry the sound, and that which hath wings can tell the word.

KOHELETH (PREACHER SOLOMON) CHAPTER 11

1 Cast thy bread upon the face of the waters; for after many days wilt thou find it again.

2 Give a portion to seven, and also to eight: for thou knowest not what evil may come upon the earth.—

3 If the clouds be full of rain, they will empty it out upon the earth; and if the tree fall toward the south, or toward the north, on the place where the tree falleth, there will it remain.

4 He that watcheth the wind will not sow; and he that gazeth on the clouds will not reap.

5 As thou knowest not which is the way of the wind, as little as what is enclosed in the womb of her that is with child: even so thou canst not know the works of God who maketh all.

6 In the morning sow thy seed, and in the evening let not thy hand rest; for thou knowest not which will succeed, whether this or that, or whether both of them will be alike good.

7 Truly the light is sweet, and it is a pleasant thing for the eyes to see the sun;

8 For if a man live [even] many years, let him rejoice in them all; and let him remember the days of darkness; for they will be many; all that cometh is vanity.

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9 Rejoice, O young man, in thy childhood; and let thy heart cheer thee in the days of thy youthful vigor, and walk firmly in the ways of thy heart, and in [the direction which] thy eyes see: but know thou, that concerning all these things God will bring thee into judgment.

10 And remove vexation from thy heart, and cause evil to pass away from thy body; for childhood and the time when the head is black are vanity.

KOHELETH (PREACHER SOLOMON) CHAPTER 12

1 But remember also thy Creator in the days of thy youthful vigor, while the evil days are not yet come, nor those years draw nigh of which thou wilt say, I have no pleasure in them;

2 While the sun, and the light, and the moon, and the stars, are not yet darkened, and the clouds return not again after the rain;

3 On the day when the watchmen of the house will tremble and the men of might will bend themselves, and the grinders stand idle, because they are become few, and those be darkened that look through the windows;

4 And when the two doors on the streets will be locked, while the sound of the mill becometh dull, and man riseth up at the voice of the bird, and all the daughters of song are brought low;

5 Also when men will be afraid of every elevation, and are terrified on every way, and the almond-tree will refuse [its blossom], and the locust will drag itself slowly along, and the desire will gainsay compliance; because man goeth to his eternal home, and the mourners go about the streets;

6 While the silver cord is not yet torn loose, and the golden bowl is not crushed, and the pitcher is not broken at the fountain, and the wheel is not crushed at the cistern;

7 When the dust will return to the earth as it was, and the spirit will return unto God who gave it.—

8 Vanity of vanities, saith Koheleth: all is vanity.—

9 And in addition to this that Koheleth was wise, he continually also taught the people knowledge, and he probed, and searched out, and composed many proverbs.

10 Koheleth sought to find out acceptable words, and that which would be written down uprightly, even words of truth.

11 The words of the wise are like goads, and like nails fastened [are the words of] the men of the assemblies, which are given by one shepherd.

12 But more than all these, my son, take warning for thyself: the making of many books would have no end; and much preaching is a weariness of the flesh.

13 The end of the matter is, let us hear the whole: Fear God, and keep his commandments; for this is the whole [duty of] man.

14 For every deed will God bring into the judgment concerning every thing that hath been hidden, whether it be good, or whether it be bad.

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THE SCROLL OF ESTHER

Hebrew title: Megilath Esther
Estimated Range of Dating: 4th century B.C.

*(The Scroll of Esther is a book in the third section (Ketuvim, "Writings") of the Jewish Tanakh (the Hebrew Bible) and in the Christian Old Testament. It is one of the five Scrolls (Megillot) in the Hebrew Bible. The Megillat Esther (Scroll of Esther) became the last of the 24 books of the Tanakh to be canonised by the Sages of the "Great Assembly" *. According to the Talmud, it was a redaction by the Great Assembly of an original text by Mordecai. It is usually dated to the 4th century BC.*

The book tells us the story of a Hebrew woman in Persia, born as Hadassah but known as Esther, who becomes Queen of Persia and prevents a genocide of her people. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the next morning. The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God.

*[** The Great Assembly: According to Jewish tradition the Men of the Great Assembly or Anshei Knesset HaGedolah, also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BC) to the early Hellenistic period (which began with Alexander's conquests of 333-332 BC). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah ben Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others. Sometimes, the Great Assembly is simply designated as "Ezra and his court of law" (Beit Din). Among the developments in Judaism that are attributed to them are the fixing of the Jewish Biblical canon, including the Book of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets; the introduction of the Feast of Purim; and the institution of the prayer known as the "Shemoneh 'Esreh" as well as the synagogal prayers, rituals, and benedictions.]*

The biblical Book of Esther is set in the Persian capital of Susa (Shushan) in the third year of the reign of the Persian king Ahasuerus. Titus Flavius Josephus identifies Ahasuerus as either Xerxes I (Kheshayarsa I, reigned 465 to 424 BC) or Artaxerxes II (Arta-kheshayarsa II, reigned 404 to 358 BC). The name Ahasuerus is equivalent to Artaxerxes. On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. Ahasuerus (Esther 1:1) as Artaxerxes III (358–338 BC) reconquered Egypt, and therefore may well be the king in whose time the story plays.

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Classical sources such as Josephus, the Jewish commentary Esther Rabbah and the Christian theologian Bar-Hebraeus, as well as the Greek Septuagint translation of Esther, instead identify Ahasuerus as either Artaxerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC).

On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. In his Historia Scholastica Petrus Comestor identified Ahasuerus (Esther 1:1) as Artaxerxes III (358–38 BC) who reconquered Egypt.

King Ahasuerus, ruler of the Persian Empire, holds a lavish 180-day banquet, initially for his court and dignitaries and afterwards a seven-day banquet for all inhabitants of the capital city, Shushan (Esther 1:1–9). On the seventh day of the latter banquet, Ahasuerus orders the queen, Vashti, to display her beauty before the guests by coming before them wearing her crown (1:10–11). She refuses, infuriating Ahasuerus, who on the advice of his counselors removes her from her position as an example to other women who might be emboldened to disobey their husbands (1:12–19). A decree follows that "every man should bear rule in his own house" (1:20–22).

Ahasuerus then makes arrangements to choose a new queen from a selection of beautiful young women from throughout the empire (2:1–4). Among these women is a Jewish orphan named Esther, who was raised by her cousin or uncle, Mordecai (2:5–7). She finds favour in the King's eyes, and is crowned his new queen, but does not reveal her Jewish heritage (2:8–20). Shortly afterwards, Mordecai discovers a plot by two courtiers, Bigthan and Teresh, to assassinate Ahasuerus. The conspirators are apprehended and hanged, and Mordecai's service to the King is recorded (2:21–23).

Ahasuerus appoints Haman as his viceroy (3:1). Mordecai, who sits at the palace gates, falls into Haman's disfavour, as he refuses to bow down to him (3:2–5). Haman discovers that Mordecai refused to bow on account of his Jewishness, and in revenge plots to kill not just Mordecai, but all the Jews in the empire (3:6). He obtains Ahasuerus' permission to execute this plan, against payment of ten thousand talents of silver, and casts lots ("purim") to choose the date on which to do this – the thirteenth of the month of Adar (3:7–12). A royal decree is issued throughout the kingdom to slay all Jews on that date. (3:13–15).

When Mordecai discovers the plan, he goes into mourning and implores Esther to intercede with the King (4:1–5). But she is afraid to present herself to the King unsummoned, an offense punishable by death (4:6–12). Instead, she directs Mordecai to have all Jews fast for three days for her, and vows to fast as well (4:15–16.). On the third day she goes to Ahasuerus, who stretches out his sceptre to her to indicate that she is not to be punished (5:1–2). She invites him to a feast in the company of Haman (5:3–5). During the feast, she asks them to attend a further feast the next evening (5:6–8). Meanwhile, Haman is again offended by Mordecai and, at his wife's suggestion, has a gallows built to hang him (5:9–14).

That night, Ahasuerus cannot sleep, and orders the court records be read to him (6:1). He is reminded that Mordecai interceded in the previous plot against his life, and discovers that Mordecai never received any recognition (6:2–3). Just then, Haman appears to request the King's permission to hang Mordecai, but before he can make this request, Ahasuerus asks Haman what should be done for the man that the King wishes to honor (6:4–6). Assuming that the King is referring to Haman himself, Haman suggests that the man be dressed in the King's royal robes, and crown and led around on the King's royal horse, while a herald calls: "See how the King honours a man he wishes to reward!" (6:7–9). To his surprise and horror, the King instructs Haman to do so to Mordecai (6:10–11).

Immediately after, Ahasuerus and Haman attend Esther's second banquet. The King promises to grant her any request, and she reveals that she is Jewish and that Haman is planning to exterminate her people, including her (1–6). Overcome by rage, Ahasuerus leaves the room; meanwhile Haman stays behind and begs Esther for his life, falling upon her in desperation (7). The King returns in at this very moment and thinks Haman is assaulting the queen; this makes him angrier and he orders Haman hanged on the very gallows that Haman had prepared for Mordecai (8–10).

Unable to annul a formal royal decree, the King instead adds one to it, permitting the Jews to assemble and destroy any and all of those seeking to kill them (8:1–14). On 13 Adar, Haman's ten sons and 500 other men are killed in Shushan (9:1–12). Upon hearing of this, Esther requests it be repeated the next day, whereupon 300 more men are killed (9:13–15). Over 75,000 enemies are slaughtered by the Jews, who are careful to take no plunder (9:16–17). Mordecai and Esther send letters throughout the provinces instituting an annual commemoration of the Jewish people's redemption, in a holiday called Purim (9:20–28). Ahasuerus remains very powerful and continues his reign, with Mordecai assuming a prominent position in his court (10:1–3).)

ESTHER CHAPTER 1

1 And it came to pass in the days of Achashverosh, of the same Achashverosh who reigned, from India even unto Ethiopia, over a hundred and seven and twenty provinces,

2 In those days, when this king Achashverosh was sitting on the throne of his kingdom, which was in Shushan the capital,

3 That, in the third year of his reign, he made a feast unto all his princes and his servants, the army of Persia and Media, the nobles and the princes of the provinces who were near him:

4 When he showed the riches and the glory of his kingdom, and the brilliance [and] the splendor of his greatness, during many days, a hundred and eighty days.

5 And when these days were completed, the king made unto all the people that were found in Shushan the capital, unto every one, from the great even to the small, a feast of seven days, in the court of the garden of the king's palace;

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6 [Where were] white, green, and blue [hangings], fastened with cords of fine linen and purple, on rollers of silver and pillars of marble; couches of gold and silver, upon a pavement of green, and white, and yellow, and black marble.

7 And they gave them to drink in vessels of gold,—the vessels being diverse one from the other,—and the royal wine was in abundance, according to the ability of the king.

8 And the drinking was, according to the [king's] order, without compulsion; for so had the king enjoined on all the officers of his house, to do according to the pleasure of every man.

9 Also Vashti the queen made a feast for the women, in the royal house which belonged to king Achashverosh.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Charbona, Bigtha, and Abagtha, Zethar, and Carcass, the seven chamberlains that served in the presence of king Achashverosh,

11 To bring Vashti the queen before the king [ornamented] with the royal crown, to show the people and the princes her beauty; for she was handsome in appearance.

12 But queen Vashti refused to come at the word of the king brought by the hand of the chamberlains; and the king was very wroth, and his fury burnt in him.

13 Then said the king to the wise men, who knew [the occurrences of] the times; for so [came] every affair of the king before all acquainted with law and state institutions;

14 And those next unto him were Carshena, Shethar, Admatha, Tharshish, Meress, Marsena, and Memuchan, the seven princes of Persia and Media, who could see [at all times] the king's face, who sat in the first rank in the kingdom:

15 What should according to law be done with queen Vashti; because she had not fulfilled the order of king Achashverosh by the hand of the chamberlains?

16 Then said Memuchan before the king and the princes, Not against the king alone hath Vashti the queen done wrong, but also against all the princes, and against all the people that are in all the provinces of king Achashverosh.

17 For the conduct of the queen will go abroad unto all the women, so that they will despise their husbands in their eyes, when it shall be reported, King Achashverosh ordered Vashti the queen to be brought into his presence, but she came not.

18 And even this day will the ladies of Persia and Media, who have heard of the conduct of the queen, say this unto all the princes of the king; and there will arise too much contempt and quarrel.

19 If it please the king, let there go forth a royal order from him, and let it be written among the laws of the Persians and the Medes, that no one transgress it, That Vashti come no more before king Achashverosh: and let the king give her royal dignity unto another that is better than she.

20 And when the king's decree which he will make shall be published throughout all his kingdom, however great it is: all the wives will show respect to their husbands, unto every one, from the great even to the small.

21 And the speech was pleasing in the eyes of the king and of the princes; and the king did according to the speech of Memuchan.

22 And he sent letters unto all the provinces of the king, unto every province according to its writing, and to every people according to its language, that every man should bear rule in his own house, however he may speak according to the language of his people.

ESTHER CHAPTER 2

1 After these events, when the fury of king Achashverosh was appeased, he remembered Vashti, and what she had done, and what had been decreed concerning her.

2 Thus said the king's young men, his servants, Let there be sought for the king virgins handsome in appearance;

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the young virgins, handsome in appearance, unto Shushan the capital, into the house of the women, under the custody of Hege the king's chamberlain, the keeper of the women; and let them give them their customary anointings;

4 And let the maiden who may be pleasing in the eyes of the king become queen instead of Vashti: and the speech was pleasing in the eyes of the king, and he did so.

5 There was a certain Jew in Shushan the capital, whose name was Mordecai, the son of Yair, the son of Shim'i, the son of Kish, a Benjamite;

6 Who had been carried away into exile from Jerusalem with the exiles who had been exiled with Jeconyah, the king of Judah, whom Nebuchadnezzar the king of Babylon had carried into exile.

7 And he had brought up Hadassah, that is Esther, the daughter of his uncle; for she had neither father nor mother, and the maiden was beautiful in form and handsome in appearance; and when her father and mother were dead, Mordecai had taken her to himself as a daughter.

8 And it came to pass, when the king's order and his decree were heard, and when many maidens were brought together unto Shushan the capital, under the custody of Hegai, that Esther also was brought unto the king's house, under the custody of Hegai, the keeper of the women.

9 And the maiden was pleasing in his eyes, and she obtained favor before him; and he made haste to give her her anointings, with her presents, and the seven maidens, who were selected to be given her, out of the king's house: and he preferred her and her maidens with the best things in the house of the women.

10 Esther told nothing of her people or of her descent; for Mordecai had charged her that she should not tell.

11 And day by day did Mordecai walk before the court of the house of women, to ascertain the well-being of Esther, and what would be done with her.

12 And when the turn of every maiden was come to go in unto king Achashverosh, at the expiration [of the time] that she had been treated according to the custom of the women, twelve months; for so were the days of their anointings

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accomplished, six months with the oil of myrrh, and six months with sweet odors, and with other ointments of the women;

13 And thus came the maiden unto the king; [and] whatsoever she asked for was given her to go with her out of the house of the women as far as the house of the king.

14 In the evening she went, and in the morning she returned unto the second house of the women, to the custody of Sha'ashgas, the king's chamberlain, the keeper of the concubines: she used not to come again unto the king, except the king desired for her, and she was called by name.

15 And when the turn of Esther, the daughter of Abichayil, the uncle of Mordecai, who had taken her to himself as a daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, said: and Esther obtained grace in the eyes of all those that beheld her.

16 And Esther was taken unto king Achashverosh, unto his royal house, in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favor before him more than all the virgins; and he placed the royal crown upon her head, and made her queen instead of Vashti.

18 And the king made a great feast unto all his princes and his servants, the feast of Esther; and he made a release of taxes to the provinces, and gave presents, according to the ability of the king.

19 And when virgins were gathered together the second time, then was Mordecai sitting in the king's gate.

20 [But] Esther had not yet told of her descent nor her people; as Mordecai had charged her; and Esther did [fulfill] the order of Mordecai, equally as when she was under his guardianship.

21 In those days, while Mordecai was sitting in the king's gate, Bigthan and Theresh, two chamberlains of the king, of those who kept the door, became wroth, and sought to lay [their] hand on king Achashverosh.

22 And the thing became known to Mordecai, and he told it unto Esther the queen; and Esther said it to the king in the name of Mordecai.

23 And the thing was inquired into and found true; and they were both of them hanged on a gallows; and it was written in the book of chronicles before the king.

ESTHER CHAPTER 3

1 After these events did king Achashverosh make great Haman the son of Hammedatha the Agagite, and he advanced him; and he placed his seat above that of all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bent the knee and prostrated themselves to Haman; for so had the king commanded concerning him; but Mordecai bent not the knee nor prostrated himself.

3 Then said the king's, servants, who were in the king's gate, unto Mordecai, Why transgressest thou the king's command?

4 Now it came to pass, when they spoke unto him day by day, and he hearkened not unto them, that they told it to Haman, to see whether the words of Mordecai would be able to stand; for he had told them that be was a Jew.

5 And when Haman saw that Mordecai bent not the knee, nor prostrated himself to him, Haman became full of fury.

6 But it appeared too contemptible in his eyes to lay his hand on Mordecai alone: for they had told him of the people of Mordecai: therefore Haman sought to destroy all the Jews that were throughout all the kingdom of Achashverosh, the people of Mordecai.

7 In the first month, that is the month Nissan, in the twelfth year of king Achashverosh, some one cast the Pur, that is, the lot, before Haman from day to day, and from month [to month], to the twelfth month, which is the month Adar.

8 Then said Haman unto king Achashverosh, There is one people scattered yet separate among the nations in all the provinces of thy kingdom; and their laws are different from those of every people; while they do not execute the laws of the king; and it is no profit for the king to tolerate them.

9 If it be pleasing to the king, let [a decree] be written to destroy them; and ten thousand talents of silver will I weigh out into the hands of those that have the charge of the business, to bring [the same] into the king's treasuries.

10 And the king drew his signet-ring from off his hand, and gave it unto Haman the son of Hammedatha the Agagite, the adversary of the Jews.

11 And the king said unto Haman, The silver is given to thee, that people also, to do therewith as it seemeth good in thy eyes.

12 Then were called the king's scribes in the first month on the thirteenth day thereof, and there was written all just as Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the princes of every people, to every province according to its writing, and to every people according to its language: in the name of king Achashverosh was it written, and it was sealed with the king's signet-ring.

13 And the letters were sent by the runners unto all the king's provinces, to destroy, to kill, and to exterminate all the Jews, from young to old, little ones and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to plunder their property as spoil.

14 A copy of the writing, to be given out as a law in every province, was published unto all the nations, that they might be ready against that day.

15 The runners went out with all speed with the king's decree, and the law was given out in Shushan the capital: and the king and Haman sat down to drink; but the city of Shushan was perplexed.

ESTHER CHAPTER 4

1 When Mordecai ascertained all that had been done, Mordecai rent his clothes, and put on sackcloth [strewed]

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with ashes, and went out into the midst of the city, and cried with a loud and bitter cry;

2 And thus he came up to the front of the king's gate; for none dared to enter into the king's gate clothed with sackcloth.

3 And in each and every province, in every place whither the king's decree and his law had reached, there was great mourning for the Jews, with fasting and weeping and wailing; and a sackcloth [strewed] with ashes became the bed of the great.

4 Then came the maidens of Esther with her chamberlains and told it her; and the queen was exceedingly terrified; and she sent garments to clothe Mordecai, and to remove his sackcloth from him, but he accepted them not.

5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a charge for Mordecai to know what this was, and why this was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him all that had happened unto him, and of the fixed sum of money which Haman had promised to weigh out into the treasuries of the king for the Jews, to destroy them.

8 Also the copy of the writing of the law that had been given out in Shushan to destroy them he gave to him, to show it unto Esther, and to tell her [all], and to charge her that she should go in unto the king, and to make supplication unto him, and to present a request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 And Esther said unto Hatach, and gave him a charge unto Mordecai,

11 All the king's servants, and the people of the king's provinces, do know, that every one, whether man or woman, who should come unto the king into the inner court, who is not called, there is but one law for him, to put him to death, except the one to whom the king should hold out the golden sceptre, for he will be suffered to live; but I have not been called to come in unto the king these thirty days.

12 And they told Mordecai the words of Esther.

13 Then said Mordecai to bring this answer back to Esther, Imagine not in thy soul to be able to escape in the king's house out of all the Jews.

14 For if thou do indeed maintain silence at this time, enlargement and deliverance will arise to the Jews from another place; but thou and thy father's house will perish: and who knoweth whether thou hast not for a time like this attained to the royal dignity?

15 Then said Esther to bring this answer back to Mordecai,

16 Go, assemble together all the Jews who are now present in Shushan, and fast ye for me, so that ye neither eat nor drink three days, either night or day; also I myself with my maidens will fast in like manner; and then will I go in unto the king, which is not according to the law; and if I then perish, I perish.

17 And Mordecai went about, and did in accordance with all that Esther had charged him.

ESTHER CHAPTER 5

1 And it came to pass on the third day, that Esther put on her royal apparel, and placed herself in the inner court of the king's house, opposite the king's apartment; and the king was sitting upon his royal throne in the royal apartment, opposite to the entrance of the house.

2 And it happened, when the king saw Esther the queen standing in the court, that she obtained grace in his eyes; and the king held out to Esther the golden sceptre that was in his hand; and Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? if it be equal to half of the kingdom it shall still be given thee.

4 And Esther said, If it seem good unto the king, let the king and Haman come this day unto the banquet which I have prepared for him.

5 Then said the king, Bring Haman quickly hither to fulfill the word of Esther: so came the king with Haman to the banquet which Esther had prepared.

6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even if it be equal to half of the kingdom, it shall still be done.

7 Then answered Esther, and said, My petition and my request are,

8 If I have found grace in the eyes of the king, and if it please the king to grant my petition, and to fulfill my request, that the king may come with Haman to the banquet which I will prepare for them, and tomorrow will I do according to the word of the king.

9 And Haman went forth on that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, who did not rise up, nor move out of the way for him, then was Haman filled against Mordecai with fury.

10 Nevertheless Haman refrained himself, and went to his house: he then sent and had his friends brought in with Zeresh his wife.

11 And Haman recounted to them the glory of his riches, and the multitude of his children, and all the things wherein the king had made him great, and how he had advanced him above the princes and the servants of the king.

12 And Haman said [farther], Yea, Esther the queen did not let any one come in with the king unto the banquet that she had prepared but myself: and also for tomorrow am I invited unto her with the king.

13 Yet all this profiteth me nothing, every time that I see Mordecai the Jew sitting in the king's gate.

14 Then said unto him Zeresh his wife with all his friends, Let them make a gallows of fifty cubits high, and in the mourning speak unto the king that they may hang Mordecai thereon; and then go thou in with the king unto the banquet

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joyfully. And the thing pleased Haman; and he had the gallows made.

ESTHER CHAPTER 6

1 In that night sleep fled from the king, and he ordered to bring in the book of the memorable events of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Theresh, two chamberlains of the king, of those who kept the door, who had sought to lay [their] hand on king Achashverosh.

3 And the king said, What honor and distinction have been done to Mordecai for this? Then said the king's young men, his servants, There hath nothing been done with him.

4 And the king said, Who is in the court? Now Haman was come into the outer court of the king's house, to say unto the king to hang Mordecai on the gallows which he had prepared for him.

5 And the king's young men said unto him, Behold, Haman is standing in the court. And the king said, Let him come in.

6 So Haman came in; and the king said unto him, What shall be done with the man whom the king desireth to honor? And Haman said in his heart, To whom would the king desire to do honor more than to myself?

7 Haman therefore said to the king, [For] the man whom the king desireth to honor,

8 Let them bring a royal apparel which the king hath worn, and a horse on which the king hath ridden, and let there be placed a royal crown on his head.

9 And let the apparel and the horse be given into the hand of one of the king's princes, of the most noble, that they may array the man whom the king desireth to honor, and let them cause him to ride on the horse through the streets of the city, and proclaim before him, Thus shall be done to the man whom the king desireth to honor.

10 Then said the king to Haman, Make haste, take the apparel and the horse, as thou hast spoken, and do thus to Mordecai the Jew, that sitteth at the king's gate: leave out nothing of all that thou hast spoken.

11 And Haman then took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the streets of the city, and proclaimed before him, Thus shall be done unto the man whom the king desireth to honor.

12 And Mordecai thereupon returned to the king's gate; but Haman hastened to his house, mourning, and having his head covered.

13 And Haman related to Zeresh his wife and to all his friends all that had befallen him: then said unto him his wise men and Zeresh his wife, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou wilt not prevail against him, but thou wilt surely fall before him.

14 They were yet speaking with him, when the king's chamberlains arrived, and they hastened to bring Haman unto the banquet which Esther had prepared.

ESTHER CHAPTER 7

1 And the king came with Haman to drink with Esther the queen.

2 And the king said unto Esther also on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even if it be equal to half the kingdom, it shall still be done.

3 Then answered Esther the queen and said, If I have found grace in thy eyes, O king! and if it be pleasing unto the king, let my life be given me at my petition, and my people at my request;

4 For we have been sold, I and my people, to be destroyed, to be slain and to be exterminated; and if we had been only sold for bondmen and bondwomen, I would have remained silent; for the adversary regardeth not the damage of the king.

5 Then spoke king Achashverosh and said unto Esther the queen, Who is this, and where is he, whose heart hath emboldened him to do so?

6 And Esther said, An adversary, and inimical man, this wicked Haman. Then became Haman terrified before the king and the queen.

7 And the king arose in his fury from the banquet of wine, and went into the palace- garden: and Haman remained behind to make request for his life of Esther the queen; for he saw that there was evil fully determined.

8 And when the king returned out of the palace-garden into the apartment of the banquet of wine, Haman was fallen upon the couch whereon Esther was: then said the king. Will he even do violence to the queen before me in the house? The word had just come out of the king's mouth, when they covered Haman's face.

9 Then said Charbonah, one of the chamberlains, before the king, Behold, there is also the gallows, which Haman hath had made for Mordecai, who hath spoken well for the king, standing in the house of Haman, fifty cubits high. And the king said, Hang him thereon.

10 So they hanged Haman on the gallows which he had prepared for Mordecai, and the fury of the king was appeased.

ESTHER CHAPTER 8

1 On that day did king Achashverosh give the house of Haman the adversary of the Jews unto Esther the queen: and Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his signet-ring which he had taken away from Haman, and gave it unto Mordecai: and Esther appointed Mordecai over the house of Haman.

3 And Esther spoke again before the king, and fell down at his feet, and wept, and besought him to do away the evil of Haman the Agagite, and his device which he had devised against the Jews.

4 And the king held out toward Esther the golden sceptre; and Esther arose, and stood up before the king;

5 And she said, If it be pleasing to the king, and if I have found grace before him, and the thing seem proper before the

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king, and I be pleasing in his eyes, let it be written to recall the letters, the device of Haman the son of Hammedatha the Agagite, which he hath written to exterminate the Jews who are in all the provinces of the king.

6 For how could I endure to look on the evil that is to befall my people? and how could I endure to look on the extermination of my kindred?

7 Then said king Achashverosh unto Esther the queen and to Mordecai the Jew, Behold, the house of Haman have I given to Esther, and him have they hanged on the gallows, because he had stretched out his hand against the Jews.

8 But ye write yourselves concerning the Jews, as it may be good in your eyes, in the king's name, and seal it with the king's signet-ring; for a writing which is written in the king's name, and sealed with the king's signet-ring, cannot be recalled.

9 Then were called the king's scribes at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written all just as Mordecai commanded to the Jews, and to the lieutenants, and the governors and the princes of the provinces who were from India unto Ethiopia, one hundred and twenty-seven provinces, unto every province according to its writing, and unto every people according to its language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the name of king Achashverosh, and sealed it with the king's signet-ring, and he sent letters through means of the swift messengers on horseback, and riders on mules, camels, and young dromedaries:

11 That the king had granted to the Jews who were in every city to gather themselves together, and to stand forward for their life, to destroy, to slay, and to exterminate all the military strength of the people and province that would assault them, both little ones and women, and to plunder their property as spoil,

12 On one day in all the provinces of king Achashverosh, on the thirteenth day of the twelfth month, which is the month Adar.

13 A copy of the writing to be given out as a law in every province, was published unto all nations, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 The swift messengers that rode upon mules and camels went out, being hastened and hurried forward with the command of the king: and the law was given out at Shushan the capital.

15 And Mordecai went out from the presence of the king in a royal apparel of blue and white, and with a great crown of gold, and with a cloak of fine linen and purple: and the city of Shushan was glad and joyful.

16 For the Jews there was light, with joy and gladness, and honor.

17 And in every province, and in every city, whithersoever the king's command reached with his law, there were joy and gladness for the Jews, entertainments and a feast-day: and many of the people of the land became Jews; for the dread of the Jews had fallen upon them.

ESTHER CHAPTER 9

1 And in the twelfth month, that is, the month Adar, on the thirteenth day thereof, when the king's command with his law drew near to he put into execution, on the day that the enemies of the Jews had hoped to have power over them, which had been changed nevertheless, so that the Jews had power over those that hated them,

2 The Jews assembled together in their cities, throughout all the provinces of king Achashverosh, to stretch out their hand against those that had sought their injury: and no man could keep standing before them; for the dread of them had fallen upon all the nations.

3 And all the rulers of the provinces, and the lieutenants, and the governors, and the superintendents of the affairs of the king, elevated the Jews; because the dread of Mordecai had fallen upon them.

4 For Mordecai was great in the king's house, and his fame went throughout all the provinces; for the man Mordecai became greater and greater.

5 And the Jews smote all their enemies with the stroke of the sword, and slaughter, and extermination; and they acted with those that hated them according to their pleasure.

6 And in Shushan the capital the Jews slew and exterminated five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalya, and Aridatha,

9 And Parmashtha, and Arissai, and Aridai, and Vayzatha,

10 The ten sons of Haman the son of Hammedatha, the adversary of the Jews, did they slay; but to the spoil did they not stretch forth their hand.

11 On that same day came the number of those that were slain in Shushan the capital before the king.

12 Then said the king unto Esther the queen, In Shushan the capital have the Jews slain and exterminated five hundred men, and the ten sons of Haman: what have they done in the rest of the king's provinces? Now what is thy petition? and it shall be granted thee: and what is thy request farther? and it shall be done.

13 Then said Esther, If it please the king, let it tomorrow also be granted to the Jews who are in Shushan to do according to the law of this day, and let the ten sons of Haman be hanged on the gallows.

14 And the king ordered that it should be done so; and the law was given out at Shushan; and the ten sons of Haman were hanged.

15 And the Jews that were in Shushan assembled together also on the fourteenth day of the month Adar, and slew at Shushan three hundred men; but to the spoil they did not stretch forth their hand.

16 And the remaining Jews that were in the king's provinces assembled together, and stood forward for their life, and procured rest from their enemies, and slew of those

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that hated them seventy and five thousand; but to the spoil did they not stretch forth their hand,

17 On the thirteenth day of the month Adar, and they rested on the fourteenth day thereof, and made it a day of entertainment and joy.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof, and rested on the fifteenth thereof, and made it a day of entertainment and joy.

19 Therefore do the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar as one of joy and entertainment, and a feast-day, and of sending portions one to another.

20 And Mordecai wrote down these events; and he sent letters unto all the Jews that were in all the provinces of king Achashverosh, those nigh and those far away,

21 To take it on themselves as a duty, that they should celebrate the fourteenth day of the month Adar, and the fifteenth day of the same in each and every year,

22 Like those days whereon the Jews had rest from their enemies, and the month which was changed unto them from sorrow to joy, and from mourning into a feast- day: to make them days of entertainment and joy, and of sending portions one to the other, and gifts to the needy.

23 And the Jews took upon themselves that which they had begun already to do, and that which Mordecai had written unto them.

24 Because Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had devised against the Jews to exterminate them, and had cast the Pur, that is, the lot, to destroy them, and to exterminate them.

25 But when [Esther] came before the king, he ordered by that letter that his wicked device, which he had devised against the Jews, should return upon his own head: and they hanged him and his sons on the gallows.

26 Therefore did they call these days Purim, after the name of Pur: therefore, because of all the words of this letter, both for that which they had experienced thereby, and for that which had occurred unto them,

27 The Jews confirmed it as a duty, and took upon themselves, and upon their seed, and upon all such as join themselves unto them, so that no one should fail therein, that they would celebrate these two days according to their prescription, and at their appointed time, in each and every year.

28 And these days are remembered and celebrated throughout each and every generation, every family, every province, and every city; and these days of Purim will not pass away from the midst of the Jews, nor will their memorial cease from their seed.

29 Then wrote Esther the queen, the daughter of Abichayil, with Mordecai the Jew, with all due strength, to confirm this letter of Purim the second time.

30 And he sent letters unto all the Jews, to the hundred and twenty-seven provinces of the kingdom of Achashverosh, word's of peace and truth,

31 To confirm these days of Purim in their times, just as Mordecai the Jew and Esther the queen had enjoined on them, and as they had confirmed for themselves and for their seed, the matters of the fastings and their prayers.

32 And the order of Esther confirmed these matters of Purim; and it was written in the book.

ESTHER CHAPTER 10

1 And king Achashverosh imposed a tribute upon the land, and the isles of the sea.

2 And all the acts of his strength and of his might, and the exposition of the greatness of Mordecai, wherewith the king made him great, behold they are written in the book of the chronicles of the kings of Media and Persia.

3 For Mordecai the Jew was the second in rank after king Achashverosh, and great among the Jews, and acceptable to the multitude of his brethren, a promoter of good to his people, and speaking peace to all its seed.

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THE BOOK OF DANIEL

Hebrew title: Sefer Daniyel
Estimated Range of Dating: 2nd century B.C.

(The Book of Daniel is a 2nd-century BC biblical apocalypse with an ostensible 6th century setting, combining a prophecy of history with an eschatology (a portrayal of end times) both cosmic in scope and political in focus. It gives "an account of the activities and visions of Daniel, a noble Jew exiled at Babylon", and its message is that just as the God of Israel saves Daniel from his enemies, so he would save all Israel in their present oppression. This messianic-apocalyptic message influenced the Jewish Messianic Movement, the New Testament as well as the Protestant Reformation.

The Hebrew Bible includes the Book of Daniel in the Ketuvim (writings), while Christian Bibles group the work with the Major Prophets. It divides into two parts, a set of six court tales in chapters 1–6, written mostly in Aramaic, and four apocalyptic visions in chapters 7–12, written mostly in Hebrew; the deuterocanon contains three additional sections, the Song of the Three Holy Children, Susanna, and Bel and the Dragon.

The Book of Daniel is divided between the court tales of chapters 1–6 and the apocalyptic visions of 7–12, and between the Hebrew of chapters 1 and 8–12 and the Aramaic of chapters 2–7. Basic structure:

PART I: Tales (chapters 1:1–6:29)

- *1: Introduction (1:1–21 – set in the Babylonian era, written in Hebrew)*
- *2: Nebuchadnezzar's dream of four kingdoms (2:1–49 – Babylonian era; Aramaic)*
- *3: The fiery furnace (3:1–30/3:1-23, 91-97 – Babylonian era; Aramaic)*
- *4: Nebuchadnezzar's madness (3:31/98–4:34/4:1-37 – Babylonian era; Aramaic)*
- *5: Belshazzar's feast (5:1–6:1 – Babylonian era; Aramaic)*
- *6: Daniel in the lions' den (6:2–29 – Median era with mention of Persia; Aramaic)*

PART II: Visions (chapters 1–12:13)

- *The beasts from the sea (1–28 – Babylonian era: Aramaic)*
- *8: The ram and the he-goat (8:1–27 – Babylonian era; Hebrew)*
- *9: Interpretation of Jeremiah's prophecy of the seventy weeks (9:1–27 – Median era; Hebrew)*
- *10: The angel's revelation: kings of the north and south (10:1–12:13 – Persian era, mention of Greek era; Hebrew)*

The Book of Daniel is preserved in the 12-chapter Masoretic Text and in two longer Greek versions, the original Septuagint version, c. 100 BC, and the later Theodotion version from c. 2nd century AD.

[The Masoretic Text (MT) is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.]

Both Greek texts contain three additions to Daniel: The Prayer of Azariah and Song of the Three Holy Children; the story of Susannah and the Elders; and the story of Bel and the Dragon. Theodotion is much closer to the Masoretic Text and became so popular that it replaced the original Septuagint version in all but two manuscripts of the Septuagint itself. The Greek additions were apparently never part of the Hebrew text.

Eight copies of the Book of Daniel, all incomplete, have been found at Qumran, two in Cave 1, five in Cave 4, and one in Cave 6. Between them, they preserve text from eleven of Daniel's twelve chapters, and the twelfth is quoted in the Florilegium (a compilation scroll) 4Q174, showing that the book at Qumran did not lack this conclusion. All eight manuscripts were copied between 125 BC (4QDanc) and about 50 AD (4QDanb), showing that Daniel was being read at Qumran only about 40 years after its composition. All appear to preserve the 12-chapter Masoretic version rather than the longer Greek text.

The prophecies of Daniel are accurate down to the career of Antiochus IV Epiphanes, king of Syria and oppressor of the Jews, but not in its prediction of his death: the author seems to know about Antiochus' two campaigns in Egypt (169 and 167 BC), the desecration of the Temple (the "abomination of desolation"), and the fortification of the Akra (a fortress built inside Jerusalem), but he seems to know nothing about the reconstruction of the Temple or about the actual circumstances of Antiochus' death in late 164 BCE. Chapters 10–12 must therefore have been written between 167 and 164 BC. There is no evidence of a significant time lapse between those chapters and chapters 8 and 9, and chapter 7 may have been written just a few months earlier again.

Further evidence of the book's date is in the fact that Daniel is excluded from the Hebrew Bible's canon of the prophets, which was closed around 200 BC, and the Wisdom of Sirach, a work dating from around 180 BC, draws on almost every book of the Old Testament except Daniel, leading scholars to suppose that its author was unaware of it. Daniel is, however, quoted in a section of the Sibylline Oracles commonly dated to the middle of the 2nd century BC, and was popular at Qumran at much the same time, suggesting that it was known from the middle of that century.

The author/editor was probably an educated Jew, knowledgeable in Greek learning, and of high standing in his own community. It is possible that the name of Daniel was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition.

Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are

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legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC). Chapters 1–6 are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar; the second half (chapters 7–12) is presented by Daniel himself, introduced by the anonymous narrator in chapters 7 and 10.

The visions of chapters 7–12 reflect the crisis which took place in Judea in 167–164 BC when Antiochus IV Epiphanes, the Greek king of the Seleucid Empire, threatened to destroy traditional Jewish worship in Jerusalem. When Antiochus came to the throne in 175 BC the Jews were largely pro-Seleucid. The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked—or more accurately, paid—to be allowed to make Jerusalem a polis, or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Antiochus invaded Egypt twice, in 169 BC with success, but on the second incursion, in late 168 BC, he was forced to withdraw by the Romans. Jason, hearing a rumour that Antiochus was dead, attacked Menelaus to take back the High Priesthood. Antiochus drove Jason out of Jerusalem, plundered the Temple, and introduced measures to pacify his Egyptian border by imposing complete Hellenisation: the Jewish Book of the Law was prohibited and on 15 December 167 BC an "abomination of desolation", probably a Greek altar, was introduced into the Temple. With the Jewish religion now clearly under threat a resistance movement sprang up, led by the Maccabee brothers, and over the next three years it won sufficient victories over Antiochus to take back and purify the Temple.

The crisis which the author of Daniel addresses is the defilement of the altar in Jerusalem in 167 BC (first introduced in chapter 8:11): the daily offering which used to take place twice a day, at morning and evening, stopped, and the phrase "evenings and mornings" recurs through the following chapters as a reminder of the missed sacrifices. But whereas the events leading up to the sacking of the Temple in 167 BC and the immediate aftermath are remarkably accurate, the predicted war between the Syrians and the Egyptians (11:40–43) never took place, and the prophecy that Antiochus would die in Palestine (11:44–45) was inaccurate (he died in Persia). The obvious conclusion is that the account must have been completed near the end of the reign of Antiochus but before his death in December 164 BC, or at least before news of it reached Jerusalem, and the consensus of modern scholarship is accordingly that the book dates to the period 167–163 BC.)

DANIEL CHAPTER 1

1 In the third year of the reign of Jehoyakim the king of Judah came Nebuchadnezzar the king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave up into his hand Yehoyakim the king of Judah, with part of the vessels of the house of God: and he brought them into the land of Shin'ar into the house of his god, namely, he brought the vessels into the treasure-house of his god.

3 And the king said unto Ashpenas, the chief of his eunuchs, that he should bring out of the children of Israel, and of the royal seed, and of the nobles,

4 [Certain] lads in whom there should be no kind of blemish, but who should be handsome in appearance, and intelligent in all wisdom, and acquainted with knowledge, and understanding science, and such as should have the ability to serve in the king's palace, and that these should be taught the learning and the language of the Chaldeans.

5 And the king ordered for them a daily provision for its day of the king's food, and of the wine which he drank, and to educate them three years, so that at the end thereof they should serve before the king.

6 Now there were among these of the children of Judah, Daniel, Chananyah, Mishael, and 'Azaryah.

7 And the chief of the eunuchs assigned them names; and he assigned to Daniel the name of Belteshazzar; and to Chananyah, of Shadrach; and to Mishael, of Meshach; and to 'Azaryah, of 'Abed-nego.

8 But Daniel resolved in his heart that he would not defile himself with the food of the king, nor with the wine which he drank: and therefore he requested of the chief of the eunuchs that he might not need to defile himself.

9 And God gave Daniel kindness and mercy before the chief of the eunuchs.

10 And the chief of the eunuchs said unto Daniel, I fear my lord the king, who hath ordered your food and your drink; for why should he see your face sadder looking than that of the lads who are of your age? and ye would thus endanger my head with the king.

11 Then said Daniel to the steward whom the chief of the eunuchs had given charge over Daniel, Chananyah, Mishael, and 'Azaryah,

12 Prove, I beseech thee, thy servants, ten days; and let them give us vegetables to eat, and water to drink;

13 And then let our countenances be looked at before thee, and the countenance of the lads that eat the food of the king: and as thou mayest see [fitting], so deal with thy servants.

14 And he hearkened unto them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared better and fuller in flesh than [that of] all the lads who ate the food of the king.

16 And the steward took away their [apportioned] food, and the wine that they were to drink, and gave them vegetables.

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17 But as regardeth all these four lads, God gave them knowledge and intelligence in all learning and wisdom; and Daniel had understanding in all visions and dreams.

18 And at the end of the days [after] which the king had said that they should be presented, the chief of the eunuchs presented them before Nebuchadnezzar.

19 And the king spoke with them; and there was not found among them all any one like Daniel, Chananyah, Mishael, and 'Azaryah: and so they served before the king.

20 And in every matter of wise understanding, which the king required of them, he found them ten times superior above all the magicians and astrologers that were in all his kingdom.

21 And Daniel continued even unto the first year of king Cyrus.

DANIEL CHAPTER 2

1 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, whereat his spirit was troubled, and his sleep that was upon him was gone.

2 Then said the king to call the magicians, and the astrologers and the sorcerers, and the Chaldeans, to solve for the king his dreams: and they came and placed themselves before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream.

4 Then spoke the Chaldeans to the king in Aramic, O king, live for ever: recite the dream to thy servants, and we will tell the interpretation.

5 The king answered and said to the Chaldeans, The decree is firmly resolved on by me: If ye do not make known unto me the dream with its interpretation, ye shall be cut in pieces, and your houses shall be changed into a dunghill.

6 But if ye tell the dream and its interpretation, then shall ye receive gifts and rewards and great honor from me. Therefore tell me the dream and its interpretation. 7 They answered the second time and said, Let the king recite the dream to his servants, and we will tell its interpretation.

8 The king answered and said, I know of a certainty that ye wish to gain time, because ye see the decree is firmly resolved on by me:

9 That if ye do not make known unto me the dream, there is but one sentence for you; for ye have prepared lying and deceptive words to speak before me, till the time be changed. Therefore relate to me the dream, and I shall know that ye can tell me its interpretation.

10 The Chaldeans answered before the king, and said, There is not a man upon the habitable earth that can tell the king's matter: wherefore no mighty and powerful king ever hath asked such a thing of any magician, or astrologer, or Chaldean.

11 And the matter which the king requireth is difficult, and there is no other that can tell it before the king, except the gods, whose dwelling is not with flesh.

12 For all this cause the king became angry, and very furious; and he commanded to destroy all the wise men of Babylon.

13 And the law went forth and [some of] the wise men were slain: and they sought Daniel and his companions to slay them.

14 Then made Daniel representations with intelligence and prudence to Aryoch the captain of the king's guard, who was gone forth to slay the wise men of Babylon.

15 He commenced and said to Aryoch the king's commander, Wherefore is the law so hasty from the king? Then made Aryoch the matter known to Daniel.

16 But Daniel went in, and requested of the king that he would give him time, that he might tell the interpretation to the king.

17 Then went Daniel to his house, and made the matter known to Chananyah, Mishael, and 'Azaryah, his companions.

18 In order that they might pray for mercy of the God of heaven concerning this secret: so that Daniel and his companions might not be destroyed with the rest of the wise men of Babylon.

19 Thereupon was the secret revealed unto Daniel in a vision of the night. Then did Daniel bless the God of heaven.

20 Daniel commenced and said, May the name of God be blessed from eternity and to all eternity; for wisdom and might are his;

21 And he changeth times and seasons; he removeth kings, and raiseth up kings: he giveth wisdom unto the wise, and knowledge to those that possess understanding.

22 He it is that revealeth what is deep and secret; he knoweth what is in the darkness, and the light dwelleth with him.

23 To thee, O God of my father, do I give thanks, and I praise thee, who hast given me wisdom and might, and because thou hast made known unto me what we prayed for of thee; for thou hast made known unto us the king's matter.

24 Therefore did Daniel go in unto Aryoch, whom the king had ordered to destroy the wise men of Babylon, He went and said thus unto him, the wise men of Babylon must thou not destroy: bring me before the king, and I will tell unto the king the interpretation.

25 Then did Aryoch bring Daniel before the king in haste, and thus he said unto him, Here have I found a man out of the children of the exiles of Judah, who will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and its interpretation?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded no wise men, astrologers, magicians, or soothsayers, can tell unto the king;

28 But there is a God in heaven that revealeth secrets, and he hath made known to king Nebuchadnezzar what is to be in the latter days. Thy dream, and the visions of thy head upon thy couch, were these.

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29 As for thee, O king, thy thoughts, when thou wast on thy couch, rose [within thee] concerning what is to come to pass hereafter; and the Revealer of secrets hath made known to thee what is to come to pass.

30 But as for me, this secret hath not been revealed to me because of any wisdom that is in me more than in all other living; but for the sake that men might make known the interpretation to the king, and that thou mightest understand the thoughts of thy heart.

31 Thou, O king, sawest, and behold there was a large image; this image was mighty, and its brightness was excellent; it stood opposite to thee; and its form was fear-inspiring.

32 As regardeth this image, its head was of fine gold, its breast and its arms were of silver, its belly and its thighs of copper,

33 Its legs of iron, its feet part of them of iron and part of them of clay.

34 Thou didst look on till the moment that a stone tore itself loose, not through [human] hands, and it struck the image upon its feet that were of iron and clay, and ground them to pieces.

35 Then were the iron, the clay, the copper, the silver, and the gold ground up together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no trace was found of them; and the stone that had stricken the image became a mighty mountain, and filled the whole earth.

36 This is the dream; and its interpretation will we relate before the king.

37 Thou, O king, art a king of kings, to whom the God of heaven hath given kingdom, power, and strength, and honor:

38 And wheresoever the children of men dwell, hath he given the beasts of the field and the fowls of the heaven into thy hand, and hath made thee ruler over them all. Thou art the head of gold.

39 And after thee there will arise another kingdom inferior to thee; and another third kingdom of copper, which will bear rule over all the earth.

40 And the fourth kingdom will be as strong as iron; forasmuch as iron grindeth up and beateth down all things, and as iron that breaketh [every thing], will it grind up and break all these.

41 And that thou sawest the feet and toes, and part of them of potter's clay, and part of them of iron, [signifieth] that it will be a divided kingdom, although there will be in it of the strength of the iron; forasmuch as thou sawest the iron mingled with miry clay.

42 And as the toes of the feet were part of them of iron, and part of them of clay: so will the kingdom be partly strong and partly brittle.

43 And whereas thou sawest iron mingled with miry clay: so will they mingle themselves among the seed of men; but they will not cleave firmly one to another, even as iron cannot be mingled with clay.

44 But in the days of these kings will the God of heaven set up a kingdom: which shall to eternity not be destroyed, and its rule shall not be transferred to any other people; [but] it will grind up and make an end of all these kingdoms, while it will itself endure for ever.

45 Whereas thou sawest that out of the mountain a stone tore itself loose, not through [human] hands, and that it ground up the iron, the copper, the clay, the silver, and the gold: the great God hath made known to the king what is to come to pass after this. And the dream is reliable, and its interpretation certain.

46 Then did king Nebuchadnezzar fall upon his face, and he bowed down to Daniel, and ordered that they should offer an oblation and sweet odors unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is the God of gods, and the Lord of kings, and the revealer of secrets; because thou hast been able to reveal this secret.

48 Then did the king elevate Daniel, and gave him many great presents, and made him ruler over the whole province of Babylon, and chief of the superintendents over all the wise men of Babylon.

49 Then requested Daniel of the king, that he might appoint Shadrach, Meshach, and 'Abed-nego, over the public service of the province of Babylon; but Daniel remained in the gate of the king.

DANIEL CHAPTER 3

1 King Nebuchadnezzar made an image of gold, the height of which was sixty cubits, and the breadth of which was six cubits: he set it up in the valley of Dura, in the province of Babylon.

2 And king Nebuchadnezzar sent to assemble [his] lieutenants, the superintendents, and the governors, the judges, the treasurers, the counsellors, those learned in the law, and all the rulers of the provinces, to come to the dedication of the image which king Nebuchadnezzar had set up.

3 Thereupon were assembled the lieutenants, the superintendents, and the governors, the judges, the treasurers, the counsellors, those learned in the law, and all the rulers of the provinces unto the dedication of the image that king Nebuchadnezzar had set up; and they stood opposite to the image that Nebuchadnezzar had set up.

4 Then a herald called out with a loud voice, To you it is commanded, O people, nations, and languages,

5 That at the time when ye do hear the sound of the cornet, flute, guitar, harp, psaltery, bagpipe, and all kinds of music, ye shall fall down and bow yourselves to the golden image which king Nebuchadnezzar hath set up:

6 And whoso doth not fall down and bow himself shall in the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at the same time, when all the people heard the sound of the cornet, flute, guitar, harp, psaltery, and all kinds of music, all the people, the nations, and the languages

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fell down bowing themselves to the golden image which king Nebuchadnezzar had set up.

8 Therefore at the same time certain Chaldean men came near, and accused the Jews treacherously.

9 They commenced and said to king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hadst made a decree, that every man that should hear the sound of the cornet, flute, guitar, harp, psaltery, and bagpipe, and all kinds of music, should fall down and bow himself to the golden image;

11 And that whoso should not fall down and bow himself should be cast into the midst of a burning fiery furnace.

12 There are certain Jewish men whom thou hast appointed over the public service of the province of Babylon, Shadrach, Meshach, and 'Abed-nego: these men, O king, have not paid any regard to thee; thy god they do not worship, and to the golden image which thou hast set up they do not bow themselves.

13 Then ordered Nebuchadnezzar in rage and fury to bring Shadrach, Meshach, and 'Abed-nego. Then were these men brought before the king.

14 Nebuchadnezzar commenced and said unto them, Is it out of disrespect, O Shadrach, Meshach, and 'Abed-nego? My god ye do not worship, and to the golden image which I have set up ye do not bow yourselves?

15 Now then if ye be ready at the time when ye hear the sound of the cornet, flute, harp, guitar, psaltery, and bagpipe, and all kinds of music, to fall down and bow yourselves to the image which I have made, [well]; but if ye bow yourselves not, ye shall be cast in the same hour into the midst of a burning fiery furnace: and who is the God that can deliver you out of my hand?

16 Then answered Shadrach, Meshach, and 'Abed-nego, and said to the king, O Nebuchadnezzar, we have no need to answer thee a word in this matter.

17 Behold, there is our God whom we worship, he is able to deliver us from the burning fiery furnace: and out of thy hand, O king, will he deliver us.

18 But if not, then be it known unto thee, O king, that thy god will we not worship, and to the golden image which; thou hast set up will we not bow ourselves.

19 Then was Nebuchadnezzar filled with fury, and the form of his countenance was changed because of Shadrach, Meshach, and 'Abed-nego; [and] he commenced and ordered that they should heat the furnace thoroughly seven times more than it was wont to be heated.

20 And he ordered the mightiest men in strength that were in his army, to bind Shadrach, Meshach, and 'Abed-nego, [and] to cast them into the burning fiery furnace. 21 Then were these men bound in their mantles, their under-garments, and their turbans, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Now, because the king's command was so urgent, and the furnace exceedingly heated, the flame of the fire slew those men that carried up Shadrach, Meshach, and 'Abed-nego.

23 And these three men, Shadrach, Meshach, and 'Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then was king Nebuchadnezzar astonished, and he rose up in haste, [and] commenced, and said unto his counsellors, Did we not cast three men bound into the midst of the fire? They answered and said unto the king, Certainly, O king.

25 He answered and said, Lo, I see four men unbound, walking in the midst of the fire, and there is no injury on them; and the appearance of the fourth is like a son of the gods.

26 Then came Nebuchadnezzar near to the door of the burning fiery furnace, commenced, and said, Shadrach, Meshach, and 'Abed-nego, ye servants of the most high God, step forth, and come hither. Then stepped Shadrach, Meshach, and 'Abed- nego forth out of the midst of the fire.

27 And the lieutenants, superintendents, and governors, and the king's counsellors, being assembled together, saw these men, over whose bodies the fire had had no power, and the hair of whose head was not singed, whose mantles were not changed, and on whom there was not come the smell of fire.

28 Then commenced Nebuchadnezzar, and said, Blessed be the God of Shadrach, Meshach, and 'Abed-nego, who hath sent his angel, and delivered his servants that had trusted in him, and had transgressed the king's word, and yielded up their bodies, that they might not worship no bow themselves to any god, except their own God.

29 Therefore do I make a decree, That every people, nation, and language, that may speak any thing disrespectful against the God of Shadrach, Meshach, and 'Abed-nego, shall be cut in pieces, and their houses shall be changed into a dunghill; because there is no other God that can deliver like this one.

30 Then did the king promote Shadrach, Meshach, and 'Abed-nego, in the province of Babylon.

DANIEL CHAPTER 4

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell on all the earth, May your welfare increase.

2 The signs and wonders which the most high God hath wrought toward me I find it for good to make known.

3 His signs—how great are they! and his wonders—how mighty are they! his kingdom is an everlasting kingdom, and his rule is over every generation.

4 Nebuchadnezzar was at rest in my house, and flourishing in my palace.

5 I saw a dream which terrified me; and the thoughts upon my couch and the visions of my head troubled me.

6 Therefore made I a decree to bring before me all the wise men of Babylon, that they might make known unto me the interpretation of the dream.

7 Then came up the magicians, the astrologers, the Chaldeans, and the soothsayers; and the dream did I recite before them; but its interpretation did they not make known unto me.

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8 But at the last came up before me Daniel, whose name was Belteshazzar, after the name of my god, and in whom is the spirit of the holy gods; and the dream did I recite before him, [saying,]

9 O Belteshazzar, chief of the magicians, of whom I know that the spirit of the holy gods is in thee, and that no secret is concealed from thee, tell me the visions of my dream which I have seen, with its interpretation.

10 And the visions of my head on my couch were, [that] I saw, and behold, there was a tree in the midst of the earth, and its height was great.

11 The tree grew, and was strong, and its height reached unto heaven, and it was visible to the end of all the earth.

12 Its foliage was splendid, and its fruit large, and on it was food for all: under it sought the beasts of the field for shade, and in its boughs dwelt the fowls of heaven, and from it was fed all flesh.

13 I saw in the visions of my head on my couch, and, behold, a watcher who was also a holy one came down from heaven.

14 He called with might, and thus he said, Hew down the trees and lop off its branches, strip off its leaves, and scatter its fruit; let the beasts flee away from under it, and the fowls from among its branches:

15 Nevertheless leave the body of its roots in the earth, but [bound] with fetters of iron and copper, among the grass of the field; and let it be made wet with the dew of heaven, and let its portion be with the beasts on the herbage of the earth;

16 Let his heart be changed not to be human, and let a beast's heart be given unto him; and let seven times elapse over him.

17 Through the resolve of the watchers is this decree, and by the order of the holy ones is this decision: to the intent that the living may know that the Most High ruleth over the kingdom of men, and that he can give it to whomsoever he pleaseth, and can set up over it the lowest of men.

18 This dream have I, king Nebuchadnezzar, seen; but thou, O Belteshazzar, relate its interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee.

19 Then was Daniel, whose name was Belteshazzar, astounded for one hour, and his thoughts troubled him. The king then commenced, and said, Belteshazzar, let not the dream, or its interpretation, trouble thee. Belteshazzar answered and said, My lord, O that the dream might be for those that hate thee, and its interpretation for thy enemies.

20 The tree that thou hast seen, which grew, and was strong, the height of which reached unto the heaven, and which was visible to all the earth;

21 The foliage of which was splendid, and the fruit of which was large, and on which was food for all; under which dwelt the beasts of the field, and in the boughs of which nestled the fowls of the heaven:—

22 It is thou, O king, that art grown and become strong; and thy greatness is grown apace, and reacheth unto heaven, and thy dominion is to the end of the earth.

23 And whereas the king saw a watcher and a holy one coming down from heaven, who said, Hew the tree down, and destroy it; yet leave the body of its roots in the earth, but [bound] in fetters of iron and copper, among the grass of the field; and let it be made wet with the dew of heaven, and let its portion be with the beasts of the field, till seven times elapse over it:—

24 This is the interpretation, O king, and this is the resolve of the Most High, which will come over my lord the king:

25 They will drive thee away from men, and with the beasts of the field is thy dwelling to be, and they will suffer thee to eat herbs like oxen, and they will suffer thee to be made wet with the dew of heaven, and seven times will elapse over thee; until that thou wilt know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he pleaseth.

26 And whereas they ordered to leave the body of the roots of the tree: thy kingdom will remain unto thee, as soon as thou wilt know that the Heavens do rule.

27 Therefore, O king, let my counsel be agreeable unto thee, and atone for thy sins by righteousness, and for thy iniquities by showing kindness to the poor: perhaps thy prosperity may [thereby] endure long.

28 All this came over king Nebuchadnezzar.

29 At the end of twelve months he was walking upon the royal palace at Babylon.

30 The king commenced, and said, Is not this Babylon the great, that I myself have built for a royal residence by the might of my power, and for the honor of my majesty?

31 The word was still in the king's mouth, when there fell a voice from heaven, [saying,] To thee it is said, O king Nebuchadnezzar, The kingdom departeth from thee.

32 And from men will they drive thee away, and with the beasts of the field shall thy dwelling be; herbs like oxen will they suffer thee to eat, and seven times shall elapse over thee: until thou wilt know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he pleaseth.

33 At the same hour the word was fulfilled upon Nebuchadnezzar; and from men was he driven away, and herbs like oxen had he to eat, and with the dew of heaven was his body made wet: till his hair was grown like eagles' [feathers], and his nails were like birds' [claws].—

34 But at the end of the days I Nebuchadnezzar lifted up my eyes unto heaven, and my understanding returned unto me, and I blessed the Most High, and I praised and glorified the Everliving, whose dominion is an everlasting dominion, and whose kingdom is over every generation;

35 And [by whom] all the inhabitants of the earth are regarded as nought; and [who] according to his pleasure doth with the host of heaven and the inhabitants of the earth; while there is none that can stay his hand, or say unto him, What doest thou?

36 At the same time my understanding returned unto me; and with the glory of my kingdom, my honor and my splendor returned unto me; and my counsellors and my lords sought for me: and I was replaced in my kingdom, and additional greatness was added unto me.

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37 Now I Nebuchadnezzar praise and extol and glorify the King of heaven, all whose works are truth, and whose ways are justice; and who is able to bring low those that walk in pride.

DANIEL CHAPTER 5

1 King Belshazzar prepared a great feast for a thousand of his lords, and before these thousand did he drink wine.

2 Belshazzar ordered, through the counsel of the wine, to bring in the golden and silver vessels which his father Nebuchadnezzar had taken away out of the temple which was in Jerusalem: that the king, and his lords, his wives, and his concubines, might drink therefrom.

3 Then they brought in the golden vessels that were taken away out of the temple of the house of God which was at Jerusalem; and the king, and his lords, his wives, and his concubines, drank from them.

4 They drank wine, and praised their gods of gold, and of silver, of copper, of iron, of wood, and of stone.

5 At that same hour came forth fingers of a man's hand, and wrote opposite to the chandelier upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then was the king's color changed, and his thoughts troubled him: so that the bands of his loins were loosed, and his knees knocked one against the other.

7 the king called with might to bring in the astrologers, the Chaldeans, and the soothsayers. The king commenced, and said to the wise men of Babylon, Whatsoever man will read this writing, and tell me its interpretation, shall be clothed with purple, and have a chain of gold about his neck, and shall rule as the third in the kingdom.

8 Then came in all the wise men of the king; but they were not able to read the writing, nor to make its interpretation known to the king.

9 Then was king Belshazzar greatly terrified, and his color was changed on him, and his lords were confounded.

10 [Now] the queen in consequence of the words of the king and of his lords came into the banquet-house; the queen commenced and said, O king, live for ever; let thy thoughts not trouble thee, nor let thy color be changed:

11 There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father enlightenment and intelligence and wisdom, like the wisdom of the gods, were found in him: and king Nebuchadnezzar thy father appointed him chief of the magicians, astrologers, Chaldeans, and soothsayers:—yes, thy father, O king.—

12 Forasmuch as a superior spirit, and knowledge, and intelligence, interpreting of dreams, and solving of riddles, and of untying knotty [doubts], were found in him, in Daniel, to whom the king assigned the name of Belteshazzar: now let Daniel be called, and he will tell the interpretation.

13 Then was Daniel brought in before the king: the king commenced and said unto Daniel, Art thou Daniel, who art of the children of the exiles of Judah, whom the king my father brought out of Judah?

14 And I have heard of thee, that the spirit of the gods is in thee, and that enlightenment and intelligence and superior wisdom are found in thee.

15 And now the wise men, the astrologers, had been brought before me, that they should read this writing, and make known unto me its interpretation; but they were not able to tell the interpretation of the matter.

16 But I have truly heard concerning thee, that thou art able to give interpretations, and untie knotty [doubts]: now if thou art able to read the writing, and make known to me its interpretation, thou shalt be clothed with purple, with a chain of gold about thy neck, and shalt rule as the third in the kingdom.

17 Then answered Daniel and said before the king, Let thy gifts remain in thy possession, and bestow thy bounty on another: nevertheless will I read the writing unto the king, and make known to him the interpretation.

18 O thou king! the most high God gave kingdom, and greatness, and glory, and honor unto Nebuchadnezzar thy father;

19 And because of the greatness that he had given unto him, all people, nations, and languages trembled and shook before him: whom he pleased he slew; and whom he pleased he kept alive; and whom he pleased he lifted up; and whom he pleased he brought low.

20 But, when his heart was lifted up, and his spirit hardened to deal presumptuously, he was cast down from the throne of his kingdom, and his dignity did they take from him;

21 And from the sons of men was he driven forth, and his heart became equal with [that of] the beasts, and with the wild asses was his dwelling; they suffered him to eat herbs like oxen, and with the dew of heaven was his body made wet: till he acknowledged that the most high God ruleth over the kingdom of men, and that he appointeth over it whomsoever he pleaseth.

22 And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this;

23 But against the Lord of heaven hast thou lifted thyself up; and the vessels of his house have they brought before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine from them; and the gods of silver, and gold, of copper, iron, wood, and stone, which neither see, nor hear, nor know, hast thou praised; and the God in whose hand thy soul is, and whose are all thy ways, hast thou not glorified:

24 Thereupon was sent from before him the part of the hand, and this writing was noted down.

25 And this is the writing that was noted down, M'ne, M'ne, T'kel, Upharsin.

26 This the interpretation of the matter: M'ne, God hath numbered thy kingdom, and made an end of it.

27 T'kel, Thou least been weighed in the balances, and been found wanting.

28 P'ress; Thy kingdom hath been divided, and is given to the Medes and Persians.

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29 Then gave Belshazzar the order, and they clothed Daniel with purple, with a chain of gold about his neck, and they made a proclamation concerning him, that he should rule as the third in the kingdom.

30 In that very night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median obtained the kingdom, when he was sixty and two years old.

DANIEL CHAPTER 6

1 Darius deemed it proper, and he set over the kingdom one hundred and twenty lieutenants, who should be over all the kingdom;

2 And over these, three presidents, of whom Daniel was one; that these lieutenants should give accounts unto them, so that the king might suffer no damage.

3 Then did this Daniel excel [all] the presidents and lieutenants, because a superior spirit was in him: and the king thought to appoint him over the whole kingdom.

4 Then sought the presidents and lieutenants to find a pretext against Daniel on account of the management of the kingdom; but they were not able to find any pretext or fault, forasmuch as he was faithful, and no kind of error or fault was to be found on him.

5 Then said these men, We shall not find any pretext against this Daniel, except we find it against him in the law of his God.

6 Then came these presidents and lieutenants tumultuously to the king, and thus said they unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the superintendents, and the lieutenants, the counsellors, and the governors, have consulted together to establish a royal statute, and to make a firm prohibition, that whosoever will ask any thing by prayer of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions.

8 Now, O king, establish the prohibition, and sign the writing, that it cannot be changed, according to the law of the Medes and Persians, which is not to be repealed.

9 In view of this king Darius signed the writing and the prohibition.

10 Now when Daniel knew that the writing was signed, he went up unto his house, where he had open windows in his upper chamber in the direction of Jerusalem; and three times every day he kneeled upon his knees, and prayed, and offered thanks before his God, as he had been doing before that time.

11 Then came in these men tumultuously, and found Daniel praying and making supplication before his God.

12 Then came they near, and spoke before the king concerning the king's prohibition, Hast thou not signed a prohibition, that every man that will pray [for aught] of any God or man, within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is certainly so, according to the law of the Medes and Persians, which cannot he repealed.

13 Then answered they and said before the king, That Daniel, who is of the children of the exiles of Judah, hath paid no regard to thee, O king, nor to the prohibition which thou hast signed; but three times every day he offereth up his prayer.

14 Then the king, when he heard this matter, felt very much distressed within himself, and on account of Daniel he sought an excuse to deliver him; and till the going down of the sun he strove hard to rescue him.

15 Then came these men tumultuously unto the king, and said unto the king, Know, O king, that it is the law of the Medes and Persians. That every prohibition and statute which the king hath established is not to be changed.

16 Then gave the king the order, and they brought Daniel, and cast him into the den of lions. The king commenced and said unto Daniel, May thy God whom thou worshippest continually, truly deliver thee.

17 And a stone was brought, and placed upon the mouth of the den; and the king sealed it with his own signet-ring, and with the signet-ring of his lords, that nothing should be changed in the purpose concerning Daniel.

18 Then went the king to his palace, and passed the night fasting: and no food was brought before him; and his sleep fled from him.

19 Then arose the king by the morning-dawn, as soon as it was light, and went in great haste unto the den of lions.

20 And when he came near to the den, he cried with a mournful voice unto Daniel: the king commenced and said to Daniel, O Daniel, servant of the living God, hath thy God, whom thou worshippest continually, been able to deliver thee from the lions!

21 Then spoke Daniel with the king, O king, live for ever.

22 My God sent his angel, and locked up the mouths of the lions, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, had I done nothing injurious.

23 Then was the king exceedingly glad within himself, and concerning Daniel he ordered to bring him up out of the den. So was Daniel brought up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

24 And the king gave the order, and they brought those men who had accused Daniel treacherously, and they cast into the den of lions them, their children, and their wives; and they had not yet touched the bottom of the den when the lions had the mastery over them, and ground up all their bones.

25 Then wrote king Darius unto all people, nations, and languages, that dwell on all the earth, May your welfare increase.

26 From me is it decreed, That in all the dominion of my kingdom men shall tremble and have fear before the God of Daniel; for he is the living God, and endureth for ever, and it is his kingdom which will not be destroyed, and his dominion will be unto the end [of things].

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27 He delivereth and rescueth, and he displayeth sings and wonders in heaven and on earth, he who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

DANIEL CHAPTER 7

1 In the first year of Belshazzar the king of Babylon, Daniel saw a dream and the visions of his head while on his couch: afterward he wrote down the dream, relating the principal things.

2 Daniel commenced and said, I saw in my vision by night, and, behold, the four winds of heaven blew fiercely on the great sea.

3 And four great beasts came up from the sea, differing one from another.

4 the first was like a lion, and had eagle's wings: I looked till its wings were plucked out, and it was lifted up from the earth, and was placed upon its feet as a man, and a human heart was given to it.

5 And behold there was another, a second beast, like a bear, and on one side was it placed, with three ribs in its mouth between its teeth: and thus they said unto it, Arise, eat much flesh.

6 After this I looked, and lo there was another, like a leopard; and it had four wings of a bird on its back: the beast had also four heads; and dominion was given unto it.

7 After this I looked in the night visions, and behold there was a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and ground up, and what was left it stamped with its feet; and it was different from all the beasts that were before it; and it had ten horns.

8 I looked carefully at the horns, and, behold, another little horn came up between them, and three of the first horns were plucked up by the roots before the same; and, behold, there were eyes like the eyes of man in this horn, with a mouth speaking presumptuous things.

9 I was looking until chairs were set down, and an Ancient of days seated himself, whose garment was white as snow, and the hair of whose head was like clean wool; his chair was like flames of fire, and his wheels like fire that burnt;

10 A stream of fire issued and came forth from before him; thousand times thousands ministered unto him, and myriad times myriads stood before him: they sat down to hold judgment, and the books were opened.

11 I looked then, because of the sound of the presumptuous words which the horn had spoken,—I looked till the beast was slain, and its body destroyed, and given over to the burning fire.

12 But concerning the rest of the beasts, they had their dominion taken away: yet a longer duration of life was given unto them until the time and period.

13 I looked in the nightly visions, and, behold, with the clouds of heaven came one like a son of man, and he attained as far as the Ancient of days, and they brought him near before him.

14 And there were given him dominion, and dignity, and government, and all people, nations, and languages had to serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom is one which shall never be destroyed.

15 My spirit was deeply shaken within me, Daniel, in the midst of its tenement, and the visions of my head troubled me.

16 I came near unto one of those that stood by, and asked him something certain concerning all this: and he spoke to me, and made known unto me the interpretation of the things.

17 These great beasts, of which there are four, are four kings, who are to arise on the earth.

18 But the saints of the Most High will obtain the kingdom, and possess the kingdom to eternity, even to all eternity for ever.

19 Then I desired what is certain concerning the fourth beast, which was different from all these others, exceedingly dreadful, whose teeth were of iron, and whose nails of copper; which devoured, ground up, and stamped with its feet what was left;

20 And concerning the ten horns that were in its head, and concerning the other which came up, and before which three fell down, even concerning that horn which had eyes, and a mouth which spoke presumptuous things, and whose appearance was greater than that of its companions.

21 I had seen how the same horn had made war with the saints, and had prevailed against them:

22 Until the Ancient of days came, and procured justice unto the saints of the Most High; and the time came and the saints took possession of the kingdom.

23 Thus said he, The fourth beast [signifieth that] a fourth kingdom will be upon earth, which is to be different from all kingdoms, and will devour all the earth, and will tread it down, and grind it up.

24 And the ten horns out of this kingdom [signify] that ten kings will arise; and another will rise after them, and he will be different from the first, and three kings will he bring low.

25 And he will speak words against the Most High, and the saints of the Most High will he oppress, and think to change the festivals and the law: and they will be given up into his hand until a time and times and half a time.

26 But they will sit down to hold judgment, and they will take away his dominion, to destroy and to annihilate it unto the end.

27 And the kingdom and the dominion, and the power over the kingdoms under the whole heaven, will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all governments are to worship and obey him.

28 Thus far is the end of the speech. As for me Daniel, my reflections troubled me greatly, and my color was changed on me; but I kept the speech in my heart.

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DANIEL CHAPTER 8

1 In the third year of the reign of king Belshazzar a vision appeared unto me, to me Daniel, after that which had appeared unto me at the first.

2 And I saw in the vision—and it came to pass, in my seeing, that I was at Shushan the capital, which is in the province of 'Elam;—and I saw in the vision, as though I was by the river Ulai.

3 And I lifted up my eyes, and saw, and, behold, there was a ram standing before the river, and he had two horns; and the horns were high; but one was higher than the other, and the higher one came up last.

4 I saw the ram butting westward, and northward, and southward; so that all the beasts could not stand before him, and no one was there to deliver out of his hand: and he did according to his will, and became great.

5 And as I was looking attentively, behold, there came a shaggy, he-goat from the west over the face of the whole earth, without touching the ground; and the goat had a sightly large horn between his eyes.

6 And he came as far as the ram that had two horns, that I had seen standing before the river, and ran at him with his furious power.

7 And I saw him coming close unto the ram, and he became bitterly enraged against him, and he struck the ram, and broke his two horns: and there was no power in the ram to stand forward before him: and he cast him down to the ground, and stamped upon him; and there was no one to deliver the ram out of his hand.

8 And the shaggy he-goat became very great: but when he was grown strong, the great horn was broken; and there came up four slightly large ones in its place toward the four winds of heaven.

9 And out of them came forth a little horn, which became exceedingly great, toward the south, and toward the east, and toward the glorious land.

10 And it became great, even up to the host of the heavens; and it cast down to the ground some of the host and of the stars, and trod them under foot.

11 Yea, it magnified itself even up to the prince of the host, and by it the continual sacrifice was taken away, and the place of his sanctuary was cast down.

12 And the host is given up together with the continual sacrifice, by reason of transgression: and it casteth down the truth to the ground, and it doth [this], and is prosperous.

13 Then did I hear a certain holy one speaking, and a holy one said unto the unknown one who was speaking, For how long is the vision concerning the continual sacrifice, and the wasting transgression, to give up both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Until two thousand and three hundred evenings and mornings, when the sanctuary shall be justified.

15 And it came to pass, when I, even I Daniel, saw the vision, and sought for understanding, that, behold, there was standing opposite to me something like the appearance of a man.

16 And I heard the voice of a man between [the banks of] the Ulai, and it called, and said, Gabriel, cause this one to understand this appearance.

17 So he came close to where I stood: and when he came, I was terrified, and I fell upon my face; but he said unto me, Mark it well, O son of man; because for the time of the end is the vision.

18 Now as he was speaking with me, I fell down in amazement on my face to the ground: but he touched me, and set me upright where I had been standing.

19 And he said, Behold, I will make known unto thee what is to be at the last end of the indignation; for it is for the appointed time of the end.

20 The ram that thou hast seen, him with the two horns, [signifieth] the kings of Media and Persia.

21 And the shaggy he-goat is the king of Javan; and the great horn which is between his eyes is the first king.

22 But that it was broken, and that four sprung up in its stead, [signifieth that] four kingdoms will spring up out of the nation, but not with his power.

23 And in the latter time of their kingdom, when the transgressors have filled their measure of guilt, there will arise a king of an impudent face, and understanding deep schemes.

24 And his power will be mighty, but not by his own power; and he will destroy wonderfully, and will prosper while he doth [this]; and he will destroy very many and the people of the saints.

25 And through his intelligence, and because he prospereth, is craftiness in his hand; and in his heart will he magnify himself, and in peace will he destroy many: he will also stand up against the Prince of princes; but without a human hand will he be broken.

26 And the appearance of the evening and the morning which was spoken of is true: but do thou keep the vision closed up;

27 And I Daniel grieved, and was sick several days; afterward I rose up, and did the king's business; and I was depressed because of the appearance; but no one observed it.

DANIEL CHAPTER 9

1 In the first year of Darius the son of Achashverosh, of the seed of the Medes, who was made king over the kingdom of the Chaldeans,

2 In the first year of his reign, I Daniel searched in the books for understanding concerning the number of the years whereof the word of the Lord had come to Jeremiah the prophet, that he would let pass full seventy years over the ruins of Jerusalem.

3 And I directed my face unto the Lord God, to ask by prayer and supplications, with fasting, and in sackcloth, and ashes.

4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and terrible God,

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who keepeth the covenant and kindness to those that love him, and to those that keep his commandments:

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, and have departed from thy commandments and from thy ordinances;

6 Nor have we hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 Thine, O Lord, is the righteousness, but unto us belongeth the shame of face, as it is this day,—to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, those that are near, and those that are far off, through all the countries whither thou hast driven them, because of their trespass which they have trespassed against thee.

8 O Lord, to us belongeth the shame of face, to our kings, to our princes, and to our fathers; because we have sinned against thee.

9 To the Lord our God belong mercies and pardonings; for we have rebelled against him;

10 And we have not obeyed the voice of the Lord our God, to walk in his laws, which he set before us through means of his servants the prophets.

11 Yea, all Israel have transgressed thy law, and have departed so as not to obey thy voice: therefore was poured out over us the curse, with the oath that is written in the law of Moses the servant of God; because we had sinned against him.

12 And he hath accomplished his words, which he had spoken concerning us, and concerning our judges that judged us, by bringing upon us a great evil, which was never done under the whole heaven as it hath been done in Jerusalem.

13 As it is written in the law of Moses; all this evil came over us: yet offered we not any entreaty before the Lord our God, to return from our iniquities, and to become intelligent in thy truth.

14 Therefore did the Lord watch over the evil, and he brought it upon us; for the Lord our God is righteous because of all his deeds which he hath done; but we have not obeyed his voice.

15 And now, O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand, and hast made thyself a [great] name, as it is this day: we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thy anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because through our sins, and through the iniquities of our fathers, Jerusalem and thy people are become a reproach to all who are round about us.

17 And now listen, O our God, to the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary which is desolate, for the sake of the Lord.

18 Incline, O my God, thy ear, and hear; open thy eyes, and look on our desolations, and the city whereupon thy name is called: for not [relying] on our acts of righteousness do we present humbly our supplications before thee, but [relying] on thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do it; delay it not; for thy own sake, O my God; for thy name is called upon thy city and upon thy people.

20 And while I was yet speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication humbly before the Lord my God because of the holy mountain of my God:

21 Yea, while I was yet speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, came, flying swiftly, near me about the time of the evening oblation.

22 And he gave me understanding, and spoke with me, and said, O Daniel, now am I come forth to make thee intelligent with understanding.

23 At the beginning of thy supplications the word went forth, and I am come to tell it; for thou art greatly beloved: therefore understand the matter, and have understanding of the appearance.

24 Seventy weeks are determined upon thy people and upon thy holy city, to close up the transgression, and to make an end of sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy thing.

25 Know therefore and comprehend, that from the going forth of the word to restore and to build Jerusalem unto the anointed the prince will be seven weeks: and during sixty and two weeks will it be again built with streets and ditches [around it], even in the pressure of the times.

26 And after the sixty and two weeks will an anointed one be cut off without a successor to follow him: and the city and the sanctuary will the people of the prince that is coming destroy; but his end will come in a violent overthrow; but until the end of the war devastations are decreed [against it].

27 And he will make a strong covenant with the many for one week; and in the half of the week will he cause the sacrifice and the oblation to cease, and this because of the prevalence of the abominations which bringeth devastation, and until destruction and what is decreed shall be poured out upon the waster.

DANIEL CHAPTER 10

1 In the third year of Cyrus the king of Persia a word was revealed unto Daniel, whose name was called Belteshazzar; and the word is the truth, but the time appointed is long off: and he noted the word, and took notice of it in the appearance.

2 In those days I Daniel was mourning three full weeks.

3 Costly food did I not eat, and flesh and wine came not in my mouth, nor did I at all anoint myself, till three whole weeks were elapsed.

4 And on the four and twentieth day of the first month, while I was by the side of the great river, which is Chiddekel,

5 I lifted up my eyes, and looked, and behold there was a certain man clothed in linen, and his loins were girded with fine gold of Uphaz;

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6 And his body was also like the chrysolite, and his face, like the appearance of lightning, and his eyes were like torches of fire, and his arms and his feet, like the color of polished copper, and the sound of his words was like the noise of a multitude.

7 And I Daniel saw alone this appearance; but the men that were with me did not see the appearance: nevertheless a great terror fell upon them, so that they fled to hide themselves.

8 And I was left by myself alone, and I saw this great appearance, and there remained no strength in me; and my healthy color was changed on me into corruption, and I retained no strength.

9 Then heard I the sound of his words; and as I heard the sound of his words, I sank in amazement on my face, with my face toward the ground.

10 And, behold, a hand touched me, and it moved me upon my knees and the palms of my hands.

11 And he said unto me, O Daniel, the man greatly beloved, mark well the words that I speak unto thee, and stand on thy standing-place; for now have I been sent unto thee. And when he had spoken this word unto me, I stood up trembling.

12 And he said unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to obtain understanding, and to fast before thy God, were thy words heard: and I am come in consequence of thy words.

13 But the prince of the kingdom of Persia stood up against me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I obtained the victory there with the kings of Persia.

14 Now am I come to make thee understand what is to befall thy people, in the latter days; for the vision is yet for the [coming] days.

15 And when he spoke unto me such words, I directed my face toward the ground, and I became dumb.

16 And, behold, something like the form of the sons of men touched my lips; and I opened my mouth, and I spoke, and said unto him that stood opposite to me, O my lord, because of the appearance my pains suddenly overcame me, and I have retained no strength.

17 And how shall the servant of this my lord be able to speak with this my lord? And as for me, from that moment there remained no strength in me, and no breath was left in me.

18 Then there touched me again something like the appearance of a man, and he strengthened me;

19 And he said, Fear not, O man greatly beloved: peace be unto thee, be strong, yea, be strong. And when he spoke with me, I felt myself strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia; and as I am going forth, lo, the prince of Javan is coming.

21 Nevertheless will I tell thee what is noted down in the writing of truth:—and there is none that holdeth with me [to assist me] against those, except Michael your prince.

DANIEL CHAPTER 11

1 And I in the first year of Darius the Mede had my station to assist and to protect him.

2 And now will I tell thee the truth. Behold, there will stand up yet three kings of Persia: and the fourth will obtain far greater riches than all [these]: and when he is strong through his riches will he stir up all, [namely,] the kingdom of Javan.

3 And then will stand up a mighty king, who will rule with great dominion, and do according to his pleasure.

4 And when he shall have stood, his kingdom will be broken, and will be divided toward the four winds of the heavens, and not to his posterity, nor according to his dominion which he ruled; for his kingdom will be torn asunder even for others beside those.

5 And the king of the south will become strong, yea, he who is one of his princes; but [another] will become strong against him, and will rule: a great dominion will his dominion be.

6 But at the end of [some] years will they associate themselves together; and the daughter of the king of the south will come to the king of the north to make a settlement of difficulties; but she will not retain the power of the support; neither will he stand, nor his support: but she will be given up with those that had brought her, and he that begat her, and he that strengthened her in those times.

7 But there will up a sprout of her roots in his place, and he will come to the army, and will enter into the stronghold of the king of the north, and will deal with them, and prevail:

8 And also their gods with their molten images, with their precious vessels of silver and of gold, will he carry into captivity to Egypt; and he will stand off some years from the king of the north.

9 But this one will then enter the kingdom of the king of the south, and then return into his own land.

10 But his sons will commence a war, and assemble a multitude of great armies; and one will certainly enter, and overflow, and pass along: then will he return, and make war again, even to his stronghold.

11 And the king of the south will be moved with bitter wrath, and go forth and fight with him, even with the king of the north: and he will set forth a great multitude; but the multitude [of the other] will be given up into his hand.

12 And the multitude will be lifted up, and his heart will become proud; and he will cast down myriads; but he will not be strengthened by it.

13 And the king of the north will return, and set forth a multitude greater than the former; and at the end of the times, of years, will he certainly come with a great army and with much riches.

14 And in those times many will stand up against the king of the south: also the rebellious sons of thy people will lift themselves up to establish the vision; but they will stumble.

15 And the king of the north will come, and cast up a mound, and capture the city defended by fortifications: and

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the arms of the south will not withstand, and as regardeth his chosen people, there will be no power [in them] to withstand.

16 But he that cometh against them will do according to his pleasure, and none will stand before him; and he will place himself in the glorious land, which will be altogether in his hand.

17 He will also direct his face to enter with the strength of his whole kingdom, having professions of peace with him; and thus will he do it: and he will give him the daughter of his wife to destroy it: but it will not stand, and it will not remain his.

18 And he will direct his face unto the isles, and capture many; but a chieftain will cause to cease his reproach against him: without his giving back to him his own reproach.

19 Then will he direct his face toward the strong-holds of his own land; but he will stumble and fall, and will no more be found.

20 And there will stand up in his place one who will cause the exactor [of taxes]

to pass through the glorious [land] of the kingdom; but within a few days will he be broken, but not in anger, nor in battle.

21 And there will stand up in his place a despicable person, to whom they assigned not the honor of the kingdom; but he will come in quietly, and lay hold of the kingdom by flatteries.

22 And the powers of the overflow will be swept away from before him, and will be broken: yea, so also the prince in covenant [with him].

23 And from the time of his associating with him will he deal deceitfully; and he will come up, and obtain the victory with a small number of people.

24 In quiet and into the fattest portion of the province will he enter; and he will do what his fathers have not done, nor his fathers' fathers: the prey, and spoil, and riches will he divide freely to them, and against the strong-holds will he devise his plans, but only till a certain time.

25 And he will then stir up his power and his courage against the king of the south with a great army: and the king of the south will prepare himself for the war with an exceedingly great and mighty army; but he will not stand; for they will devise [evil] plans against him.

26 Yea, they that eat of his food will bring his downfall, and the army of the other will overflow; and many will fall down slain.

27 And as for both these kings, their heart is bent on mischief, and at one table will they speak lies; but it shall not prosper; for the end is yet for the time appointed.

28 Then will he return into his land with great riches, and his heart will be against the holy covenant: and he will do it, and return to his own land.

29 At the time appointed will he return, and enter into the south; but not as in the former will it be in the latter time.

30 For there will come against him the ships of Kittim; and he will become faint-hearted, and return, and will rage against the holy covenant; and he will do it: and he will return, and have an understanding with those that forsake the holy covenant.

31 And the army divisions will proceed from him, and they will defile the sanctuary, the fortress, and remove the continual sacrifice, and they will set up the desolating abomination.

32 And such as act wickedly against the covenant will he corrupt by flatteries; but the people that do know their God will be strong, and deal [valiantly].

33 And the intelligent among the people will impart understanding to many: yet they will stumble through the sword, and through flame, through captivity, and through being plundered for some time.

34 But in their stumbling will they be aided with a little help: but many will join themselves to them with deceptive flatteries.

35 And some of the intelligent will stumble, to make a purification among them, and to select and to cleanse them, until the time of the end; because it is yet for the time appointed.

36 And the king will do according to his pleasure; and he will exalt and magnify himself above every god, and against the God of gods will he speak incredible things, and he will prosper till the indignation be at an end; for that which is determined will be accomplished.

37 And to the gods of his fathers will he pay no regard; and to the desire of women, or to any god whatever will he not pay any regard; for above all will he magnify himself.

38 But in his place he will pay honor to the god of the fortresses; and to a god whom his fathers knew not will he pay honor with gold, and silver, and with precious stones, and costly things.

39 This will he do for the very strong fortresses together with the strange god: whoever will acknowledge him, him will he give much honor; and he will cause such to rule over many, and he will divide out the land for a price.

40 And at the time of the end will the king of the south push against him; and the king of the north will come against him like a storm-wind, with chariots, and with horsemen, and with many ships; and he will enter into some countries, and will overflow and press along.

41 And he will enter into the glorious land, and much will be overthrown; but these will escape out of his hand, even Edom, and Moab, and the first portion of the children of 'Ammon.

42 And he will stretch forth his hand against some countries, and the land of Egypt will not escape.

43 And he will have control over the treasures of gold and of silver, and over all the costly things of Egypt: and the Libyans and the Ethiopians will follow at his steps.

44 But reports out of the east and out of the north will terrify him; and he will go forth with great fury to destroy, and to exterminate many.

45 And he will pitch the tents of his palace between seas and the glorious holy mountain; and he will come to his end, without one to help him.

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DANIEL CHAPTER 12

1 And at that time will Michael, the great prince who standeth for the children of thy people, stand forth; and there will be a time of distress, such as hath never been since the existence of any nation, until that same time; and at that time shall thy people be delivered, every one that shall be found written in the book.

2 And many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to disgrace and everlasting abhorrence.

3 And the intelligent shall shine brilliantly like the brilliance of the expanse [of the sky]; and they that bring many to righteousness shall be like the stars, for ever and ever.

4 But thou, O Daniel, close up the words, and seal the book, until the time of the end: many will roam about, yet shall knowledge be increased.

5 Then I Daniel looked, and behold, there were two others standing, the one on this side of the bank of the stream, and the other on that side of the bank of the stream. 6 And one said to the man clothed in linen, who was above the waters of the stream, How long shall it be to the end of these wonders?

7 Then heard I the man clothed in linen, who was above the waters of the stream; and he lifted up his right hand and his left hand unto the heavens, and swore by the Everliving One that after a time, times, and a half, and when there shall be an end to the crushing of the power of the holy people, all these things shall be ended.

8 And I heard indeed, but I understood it not: then said I, O my lord, what shall be the end of these things?

9 And he said, Go [thy way], Daniel; for the words are closed up and sealed till the time of the end.

10 Many shall be selected and cleansed, and purified; but the wicked will deal wickedly, and none of the wicked will understand: but the intelligent will understand. 11 And from the time that the continual sacrifice will be removed, even to set up the desolating abomination, there will be a thousand two hundred and ninety days.

12 Happy is he that waiteth, and attaineth to the thousand three hundred and five and thirty days.

13 But thou, go [thy way] toward the end; and thou shalt rest, and arise again for thy lot at the end of the days.

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THE BOOK OF EZRA

(Ezra made the Torah the common law of the land.)
Author: Nehemia (as biographer)
Estimated Range of Dating: mid-5th century B.C.

(Ezra, Arzayahu; fl. 480–440 BC) was an important Jewish author (sofer) and priest (kohen) in the early Second Temple period. In the Greek Septuagint, the name is rendered as Esdras, from which the Latin name Esdras comes. His name is just a shortened Aramaic form of the Hebrew name Azaryahu, meaning "Yahweh helps".

In the Hebrew Bible, or the Christian Old Testament, Ezra is an important figure in the books of Ezra and Nehemiah, which he is said to have written and edited, respectively. According to tradition, Ezra was also the author of the Books of Chronicles and the Book of Malachi.

Ezra was instrumental in restoring the Jewish scriptures and religion to the people after the return from the Babylonian Captivity. The canonical Book of Ezra and Book of Nehemiah are the oldest sources for the activity of Ezra, whereas many of the other books ascribed to Ezra (First Esdras, 3–6 Ezra) are later literary works dependent on the canonical books of Ezra and Nehemiah. The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: Appendix C, The Elephantine Papyrus Find by Eduard Meyer, 1912.) Ezra wrote the Chronicles while his successor Nehemia finished the Chronicles and wrote the book known as Ezra-Nehemia.

According to the Hebrew Bible he was a descendant of Seraiah, the last High Priest to serve in Solomon's Temple, and a close relative of Joshua, the first High Priest of the Second Temple. He returned from Babylonian captivity and reintroduced the Torah in Jerusalem. According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodox Church, he was also a High Priest. Rabbinic tradition supports the positions that Ezra was an ordinary member of the priesthood, and that he actually served as a Kohen Gadol. Ezra was living in Babylon when in the seventh year of Artaxerxes I, the Achaemenid emperor (c. 457 BC), the emperor sent him to Jerusalem to teach the laws of God to any who did not know them. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem where he is said to have enforced observance of the Torah.

The first-century Roman-Jewish historian Titus Flavius Josephus deals with Ezra in his Antiquities of the Jews. He uses the name Xerxes for Artaxerxes I reserving the name Artaxerxes for the later Artaxerxes II whom he identifies as the Ahasuerus of Esther, thus placing Ezra before the events of the book of Esther. Josephus' account of the deeds of Ezra

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derives entirely from 1 Esdras, which he cites as the 'Book of Ezra' in his numeration of the Hebrew bible. Contrariwise, Josephus does not appear to recognise Ezra-Nehemiah as a biblical book, does not quote from it, and relies entirely on other traditions in his account of the deeds of Nehemiah.

Traditionally Judaism credits Ezra with establishing the Great Assembly of scholars and prophets, the forerunner of the Sanhedrin, as the authority on matters of religious law.

A disciple of Baruch ben Neriah, Ezra favoured study of the Law over the reconstruction of the Temple and thus because of his studies, he did not join the first party returning to Jerusalem in the reign of Cyrus. According to another opinion, he did not join the first party so as not to compete, even involuntarily, with Joshua ben Jozadak for the office of High Priest of Israel.

Ezra was a priest and "a scribe skilled in the law." He represented the position of stricter Babylonian Jews who had been upset by reports of laxity in Judah and desired to see matters corrected. When Ezra arrived the situation in Judah was discouraging. Religious laxity was prevalent, the Law was widely disregarded, and public and private morality was at a low level. Moreover, intermarriage with foreigners posed the threat that the community would mingle with the pagan environment and lose its identity.

According to the Babylonian Talmud, Ezra the Scribe is said to have enacted ten standing laws and orders, which are as follows:

1. That the public come together to read from the sefer Torah on Shabbatot during the time of the afternoon oblation (Minchah), because of those travelling merchants who loiter in the closed shops in the street corners, and who may have missed the biblical lections that were read during the weekdays.

2. That the courts be opened throughout the Jewish townships on Mondays and Thursdays.

3. That women would not wait beyond Thursday to launder their clothes, because of the honour due to the Sabbath day.

4. That men would accustom themselves to eat [cooked] garlic on the eve of the Sabbath (believed to enhance love between a man and his wife).

5. That women would rise up early on Friday mornings to bake bread, so that a piece of bread would be available for the poor.

6. That Jewish women in every place be girded with a wide belt (waist band), whether from the front or from behind, out of modesty.

7. That Jewish women, during their menses, wash and comb their hair three days prior to their purification in a ritual bath.

8. That the traveling merchants make regular rounds into the Jewish villages and townships because of the honor due to the daughters of Israel (viz., so that jewelry can be purchased by the daughters of Israel).

9. That Jewish women and/or girls, as a precautionary measure, be accustomed to conversing with one another while one of their party goes out to relieve herself in the outhouse.

10. That men who may have suffered a seminal emission (especially after accompanying with their wives) be required to immerse (baptise) themselves in a mikveh (baptisterium) before being permitted to read from the scroll of the Law (Torah).

The order in which Ezra took the various measures attributed to him is uncertain. His actions come close to that what we call a coup d'etat. He took action against mixed marriages and succeeded in persuading the people to divorce their foreign wives voluntarily. His efforts reached their climax when the people engaged in solemn covenant before God to enter into no more mixed marriages, to refrain from work on the sabbath, to levy on themselves an annual tax for the support of the Temple, regularly to present their tithes and offerings, and otherwise to comply with the demands of the Law. It was the xenophobic attitude of Ezra and Nehemia that brought the Jews to total distruction by the Romans.

Nothing further is known of Ezra after his reforms. The 1st-century Roman-Jewish historian Titus Flavius Josephus states in his Antiquities that he died and was buried in Jerusalem. According to another tradition, he returned to Babylonia, where his supposed grave is a holy site.

The contents of Ezra–Nehemiah are structured in a theological rather than chronological order: "The Temple must come first, then the purifying of the community, then the building of the outer walls of the city, and so finally all could reach a grand climax in the reading of the law."

The Book of Ezra consists of ten chapters: chapters 1–6, covering the period from the Cyrus the Great to the dedication of the Second Temple, are told in the third person; chapters 7–10, dealing with the mission of Ezra, are told largely in the first person. The book contains several documents presented as historical inclusions, written in Aramaic while the surrounding text is in Hebrew (1:2–4, 4:8–16, 4:17–22, 5:7–17, 6:3–5, 6:6–12, 12–26)

Chapters 1–6:

1. Decree of Cyrus, first version: Cyrus, inspired by God, returns the Temple vessels to Sheshbazzar, "prince of Judah", and directs the Israelites to return to Jerusalem with him and rebuild the Temple.

2. 42,360 exiles, with men servants, women servants and "singing men and women", return from Babylon to Jerusalem and Judah under the leadership of Zerubbabel and Jeshua the High Priest.

3. Jeshua the High Priest and Zerubbabel build the altar and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid and the dedication takes place with great rejoicing.

4. Letter of the Samaritans to Artaxerxes, and reply of Artaxerxes: The "enemies of Judah and Benjamin" offer to help with the rebuilding, but are rebuffed; they then work to frustrate the builders "down to the reign of Darius." The officials of Samaria write to king Artaxerxes warning him

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that Jerusalem is being rebuilt, and the king orders the work to stop. "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia."
5. Tattenai's letter to Darius: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Joshua recommence the building of the Temple. Tattenai, satrap over both Judah and Samaria, writes to Darius warning him that Jerusalem is being rebuilt and advising that the archives be searched to discover the decree of Cyrus.
6. Decree of Cyrus, second version, and decree of Darius: Darius finds the decree, directs Tattenai not to disturb the Jews in their work, and exempts them from tribute and supplies everything necessary for the offerings. The Temple is finished in the month of Adar in the sixth year of Darius, and the Israelites assemble to celebrate its completion.

Chapters 7–10:
7. Letter of Artaxerxes to Ezra (Artaxerxes' rescript): King Artaxerxes is moved by God to commission Ezra "to inquire about Judah and Jerusalem with regard to the Law of your God" and to "appoint magistrates and judges to administer justice to all the people of Trans-Euphrates—all who know the laws of your God." Artaxerxes gives Ezra much gold and directs all Persian officials to aid him.
8. Ezra gathers a large body of returnees and much gold and silver and precious vessels for the Temple and camps by a canal outside Babylon. There he discovers he has no Levites, and so sends messengers to gather some. The exiles then return to Jerusalem, where they distribute the gold and silver and offer sacrifices to God.
9. Ezra is informed that some of the Jews already in Jerusalem have married non-Jewish women. Ezra is appalled at this proof of sin, and prays to God: "O God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."
10. Despite the opposition of some of their number, the Israelites assemble and send away their foreign wives and children.)

EZRA CHAPTER 1

1 And in the first year of Cyrus (the Great) the king of Persia (Emperor Kurush II; r. 559-530 BC), at the time the word of the Lord by the mouth of Jeremiah was accomplished, the Lord awakened the spirit of Cyrus the king of Persia; and he caused a proclamation to be made throughout all his kingdom, and also by means of writing, saying,

2 Thus hath said Cyrus the king of Persia, All the kingdoms of the earth hath the Lord the God of heaven given unto me; and he hath directed me to build for him a house at Jerusalem, which is in Judah.

3 Whoever among you that is of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord the God of Israel, he is the God who is in Jerusalem.

4 And whosoever remaineth out of any place where he hath sojourned, him shall the men of his place assist with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem.

5 Then rose up the chiefs of the divisions of Judah and Benjamin, and the priests, and the Levites, with all those whose spirit God had awakened, to go up to build the house of the Lord which is in Jerusalem.

6 And all those that were round about them supplied them with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7 Also king Cyrus brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought away out of Jerusalem, and had placed in the house of his god:

8 Even these did Cyrus the king of Persia bring forth through the hand of Mithredath the treasurer, and counted them out unto Sheshbazzar the prince for Judah.

9 And this is their number: Thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty cups of gold, silver cups of a second degree four hundred and ten, other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with the exiles that were brought up from Babylon unto Jerusalem.

EZRA CHAPTER 2

1 Now these are the children of the province who went up out of the captivity of the exiles, whom Nebuchadnezzar the king of Babylon had carried away into exile unto Babylon, and who returned unto Jerusalem and Judah, every one unto his city;

2 Who came with Zerubbabel, Jeshua', Nehemiah, Serayah, Re'elayah, Mordecai, Bilshan, Misspar, Bigvai, Rechum, Ba'anah. The number of the men of the people of Israel was:

3 The children of Par'osh, two thousand one hundred seventy and two.

4 The children of Shephatyah, three hundred seventy and two.

5 The children of Arach, seven hundred seventy and five.

6 The children of Pachath-moab, of the children of Jeshua' and Joab, two thousand eight hundred and twelve.

7 The children of 'Elath, one thousand two hundred fifty and four.

8 The children of Zatthu, nine hundred and forty and five.

9 The children of Zaccai, seven hundred and sixty.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of 'Azgad, one thousand two hundred twenty and two.

13 The children of Adonilam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of 'Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

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17 The children of Bezai, three hundred twenty and three.
18 The children of Jorah, one hundred and twelve.
19 The children of Chashum, two hundred twenty and three.
20 The children of Gibbar, ninety and five.
21 The people of Beth-lechem, one hundred twenty and three.
22 The men of Netophah, fifty and six.
23 The men of 'Anathoth, one hundred twenty and eight.
24 The people of 'Azmaveth, forty and two.
25 The people of Kiryath-'arim, Kephirah, and Beeroth, seven hundred and forty and three.
26 The people of Ramah and Geba', six hundred twenty and one.
27 The men of Michmass, one hundred twenty and two.
28 The men of Beth-el and 'Ai, two hundred twenty and three.
29 The people of Nebo, fifty and two.
30 The children of Magbish, one hundred fifty and six.
31 The children of the other 'Elam, one thousand two hundred fifty and four.
32 The children of Charim, three hundred and twenty.
33 The people of Lod, Chadid, and Ono, seven hundred twenty and five.
34 The people of Jericho, three hundred forty and five.
35 The people of Senaah, three thousand and six hundred and thirty.
36 The priests were: The children of Jeda'yah, of the house of Jeshua', nine hundred seventy and three.
37 The children of Immer, one thousand fifty and two.
38 The children of Pashchur, one thousand two hundred forty and seven.
39 The children of Charim, one thousand and seventeen.
40 The Levites were: The children of Jeshua, and Kadmiel, of the children of Hodavyah, seventy and four.
41 The singers were: The children of Assaph, one hundred twenty and eight.
42 The children of the gate-keepers were: The children of Shallum, the children of Ater, the children of Talmon, the children of 'Akkub, the children of Chatita, the children of Shobai, in all one hundred thirty and nine.
43 The temple-servants were: The children of Zicha, the children of Chassupha, the children of Tabba'oth.
44 The children of Keross, the children of Si'aha, the children of Padon.
45 The children of Lebanah, the children of Chagabah, the children of 'Akkub.
46 The children of Chagab, the children of Shalmai, the children of Chanan.
47 The children of Giddel, the children of Gachar, the children of Reayah.
48 The children of Rezin, the children of Nekoda, the children of Gazzam.
49 The children of 'Uzza, the children of Paseach, the children of Bessai,
50 The children of Assnah, the children of Me'unim, the children of Nephussim,
51 The children of Bakbuk, the children of Chakupha, the children of Charchur,
52 The children of Bazluth, the children of Mechida, the children of Charsha,
53 The children of Barkoss, the children of Sissera, the children of Thamach,
54 The children of Neziach, the children of Chatipha.
55 The children of Solomon's servants were: The children of Sotai, the children of Sophereth, the children of Peruda.
56 The children of Ja'alah, the children of Darkon, the children of Giddel.
57 The children of Shephatyah, the children of Chattil, the children of Pochereth- hazzebayim, the children of Ami.
58 All the temple-servants, and the children of Solomon's servants, were three hundred and ninety and two.
59 And these are those who went up from Thel-melach, Thelcharsha, Kerub, Addan, and Immer; but they could not tell their family division, and their descent, whether they were of Israel:
60 The children of Delayah the children of Tobiyah, the children of Nekoda, six hundred fifty and two.
61 And of the children of the priests: The children of Chabayah, the children of Hakkoz, the children of Barzillai, who had taken a wife from the daughters of Barzillai the Gil'adite, and was called after their name.
62 These sought for their family-registers, but they were not found: wherefore they were excluded, as unfit, from the priesthood.
63 And the Thirshatha said unto them, that they should not eat of the most holy things, till there should stand up a priest with the Urim and Thummim.
64 The whole congregation together was forty and two thousand three hundred and sixty.
65 Besides their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: they had also two hundred singing men and singing women.
66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;
67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.
68 And some of the chiefs of the divisions, when they came to the house of the Lord which is at Jerusalem, offered freewill gifts for the house of God to set it up in its place:
69 After their ability they gave unto the treasure for the work sixty and one thousand drachms of gold, and five thousand manehs of sliver, and one hundred coats for the priests.
70 And the priests, and the Levites, and some of the people, and the singers, and the gate-keepers, and the temple-servants, dwelt in their cities, and all Israel in their cities.

EZRA CHAPTER 3

1 And when the seventh month drew near, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

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2 Then arose Jeshua' the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealthiel, and his brethren, and they built the altar of the God of Israel, to offer thereon burnt-offerings, as it is written in the law of Moses the man of God.

3 And they erected the altar upon its foundations; for there was fear upon them because of the people of these countries; and they offered thereon burnt-offerings unto the Lord, burnt-offerings at morning and at evening.

4 And they celebrated the feast of tabernacles, as it is written, and [offered] the daily burnt-offerings by number, according to the prescribed manner, the offering of every day on its day;

5 And afterward the continual burnt-offering, and that for the new moons, and for all the feasts of the Lord that are hallowed, and that of every one who willingly offered a free-will offering unto the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord: although the foundation of the temple of the Lord had not yet been laid.

7 Then did they give money unto the masons, and to the carpenters; and food, and drink, and oil, unto the Zidonians and Tyrians, to bring cedar-trees from the Lebanon by sea to Joppa, according to the permission of Cyrus the king of Persia for them.

8 And in the second year of their coming unto the house of God at Jerusalem, in the second month, did Zerubbabel the son of Shealthiel and Jeshua' the son of Jozadak, and the remainder of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem make a beginning; and they appointed the Levites, from twenty years old and upward, to superintend the work of the house of the Lord.

9 Then stood forward Jeshua' with his sons and his brethren, Kadmiel and his sons, the sons of Judah, as one man, to superintend the workmen in the house of God; [also] the sons of Chenadad, their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the Lord, they placed the priests in their apparel with trumpets, and the Levites the sons of Assaph with cymbals, to praise the Lord, after the manner of David the king of Israel.

11 And they sang responsively in praise and thanksgiving unto the Lord; because he is good, for unto everlasting endureth his kindness toward Israel. And all the people shouted with a great shout, while praising the Lord; because the foundation of the house of the Lord had been laid.

12 But many of the priests and Levites and chiefs of the divisions, the aged, who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, while many, shouting for joy, raised aloud their voice:

13 So that the people could not distinguish the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard ever so far off.

EZRA CHAPTER 4

1 Now when the adversaries of Judah and Benjamin heard that the children of the exile were building the temple unto the Lord the God of Israel:

2 Then came they near to Zerubbabel, and to the chiefs of the divisions, and said unto them, Let us build with you; for like you will we seek your God; and unto him do we sacrifice since the days of Essar-chaddon the king of Asshur, who hath brought us up hither.

3 But Zerubbabel, and Jeshua', and the rest of the of the divisions of Israel, said unto them, It is not obligatory on you and on us to build a house unto our God; but we ourselves together must build unto the Lord the God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then did the people of the land weaken the hands of the people of Judah, and frightened them off from building;

5 And they hired against them counsellors, to frustrate their purpose, all the days of Cyrus the king of Persia, and even until the reign of Darius the king of Persia.

6 And in the reign of Achashverosh, in the beginning of his reign they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes the king of Persia: and the writing of the letter was written in Aramic, and interpreted in Aramic.

8 Rechum the counsellor and Shimshai the scribe wrote a certain letter against Jerusalem to Artaxerxes the king, as followeth:

9 Then [wrote] Rechum the counsellor, and Shimshai the scribe, and the rest of their companions, from Din, and Apharsathach, Tarpel, Apharass, Erech, Babylon, Shushan, Dehav, and 'Elam,

10 And the rest of the nations whom the great and honored Assnapper had brought into exile, and settled in the cities of Samaria, and the rest that are on this side the river, and so forth.

11 This is the copy of the letter which they sent unto him, even unto king Artaxerxes: Thy servants the men on this side the river, and so forth.

12 Be it made known unto the king, that the Jews who removed away from thee are come up to us unto Jerusalem: they are building the rebellious and the bad city, and are completing the walls, and are joining together the foundations.

13 Be it now known unto the king, that, if this city be rebuilt, and the walls be completed, they will not give tax, tribute, and toll, and the royal revenues will suffer damage.

14 Now because we eat the salt of the palace, and it is not proper for us to see the king's dishonor, therefore have we sent and let the king know this:

15 That search may be made in the book of the memorable events of thy fathers, and thou wilt find in the book of the memorable events, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have

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practised sedition within the same from the most ancient time; for which cause this city was destroyed.

16 We let the king know that, if this city be rebuilt, and its walls be completed, by this means thou wilt have no more any portion on this side of the river.

17 Then sent the king a reply unto Rechum the counsellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest of those beyond the river, Peace, and so forth.

18 The letter which ye have sent unto us hath been plainly read before me.

19 And an order was given by me, and search was made, and it was found that this city from the most ancient time hath lifted itself up against kings, and that rebellion and sedition have been practised therein.

20 And that mighty kings have been over Jerusalem, who ruled over all the countries beyond the river; and that tax, tribute, and toll was given unto them.

21 Now give ye the order to stop these men, and this city shall not be built, until the order be given from me.

22 Take heed now that ye commit no error in this: that not any injury may grow [out of this] to the damage of the kings.

23 Thereupon so soon as the copy of king Artaxerxes' letter was read before Rechum, and Shimshai the scribe, and their companions, they did go up in haste to Jerusalem unto the Jews, and stopped them by force and power.

24 Then was stopped the work of the house of God which is at Jerusalem, and it remained interrupted until the second year of the reign of Darius the king of Persia.

EZRA CHAPTER 5

1 Then prophesied Haggai the prophet, and Zechariah the son of 'Iddo, the prophets, unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, concerning them.

2 Then rose up Zerubbabel the son of Shealthiel, and Jeshua' the son of Jozadak, and began to build the house of God which is in Jerusalem; and with them were the prophets of God helping them.

3 At this same time came to them Thathnai, the governor on this side of the river, and Shethar-bozenai, and their companions, and thus they said unto them, “Who hath given you an order to build this house, and to complete these walls?”

4 Then said we unto them after this manner, what are the names of the men that erect this building.

5 But the eye of their God was upon the elders of the Jews, so that they did not stop them, till the matter came to Darius; and they then returned an answer by letter concerning this.

6 A copy of the letter which Thathnai, the governor on this side of the river, and Shethar-bozenai, and his companions, the Apharsachites, who were on this side of the river, sent unto king Darius.

7 They sent a report unto him, and thus was it written therein: Unto king Darius be all peace.

8 Be it known unto the king, that we went into the province of Judah, to the house of the great God, which they are building with heavy stones, and timber is laid in the walls, and this work is urged with speed, and it prospereth in their hands.

9 Then asked we these elders, and after this manner said we unto them, Who hath given you the order to build this house, and to complete these walls?

10 Also their names did we ask of them, to let thee know them, that we might write down the names of the men that are at their head.

11 And in this manner did they return us answer, saying, We are the servants of the God of heaven and earth, and we build the house that was built before this many years, and a great king of Israel built and completed it.

12 But since our fathers had provoked the God of heaven unto wrath, he gave them up into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, and he destroyed this house, and carried the people as exiles into Babylon.

13 However, in the first year of Cyrus the king of Babylon, king Cyrus gave an order to build this house of God.

14 And also the vessels of gold and silver of the house of God, which Nebuchadnezzar had taken out of the temple that was in Jerusalem, and brought into the temple of Babylon, these did king Cyrus take out of the temple of Babylon, and gave them unto one, Sheshbazzar by name, whom he had appointed as governor;

15 And he said unto him, Take these vessels, go, carry them into the temple which is in Jerusalem, and let the house of God be built on its site.

16 Then came this same Sheshbazzar, [and] laid the foundation of the house of God which is in Jerusalem; and from that time even until now they have been building it, but it is not yet finished.

17 And now, if it seem good to the king, let search be made in the king's treasure-house, which is there at Babylon, whether it be so, that an order was given by king Cyrus to build this house of God at Jerusalem, and let the king send to us his pleasure concerning this matter.

EZRA CHAPTER 6

1 Then gave king Darius an order, that they should make search in the house of the books, where the treasures were laid up there in Babylon.

2 And there was found at Achmetha, in the castle that is in the province of Media, a roll, and therein was thus written: A record.

3 In the first year of king Cyrus, king Cyrus gave an order concerning the house of God at Jerusalem, Let the house be built, the place where they used to offer sacrifices, and let its foundations be strongly laid: its height shall be sixty cubits, its breadth sixty cubits,

4 With three rows of heavy stones, and a row of new timber; and let the expenses be given out of the king's house.

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5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took away out of the temple which is in Jerusalem, and brought unto Babylon, be restored, and brought back unto the temple which is in Jerusalem, every one to its place, and let them be put in the house of God.

6 Now Thathnai, governor beyond the river, Shethar-bozenai, and your companions the Apharsachites, who are beyond the river, be ye far from there:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God on its site.

8 And by me is the order given what ye shall do to the elders of these Jews for the building of this house of God, that out of the king's property, arising out of the tax beyond the river, the expenses shall forthwith be given unto these men, that they be not hindered.

9 And what they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings unto the God of heaven, wheat, salt, wine, and oil, according to the requirement of the priests who are a Jerusalem, shall be given unto them day by day, without fail.

10 That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king and of his sons.

11 Also is by me the order given, that if any man should alter this command, timber shall be pulled down from his house, and being set up, he shall be hanged thereon; and his house shall be made a dunghill for this.

12 And may the God that causeth his name to dwell there cast down every king and people that will stretch forth their hand to alter, to destroy this house of God which is in Jerusalem. I Darius have given the order: let it be done speedily.

13 Then did Thathnai the, governor on this aide of the river, Shethar-bozenai, and their companions, in accordance with what king Darius had sent, act in this manner speedily.

14 And the elders of the Jews built, and they prospered, through the prophesying of Haggai the prophet, and Zechariah the son of 'Iddo. And they built, and completed it, according to the order of the God of Israel, and according to the order of Cyrus, and Darius, and Artaxerxes the king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of king Darius.

16 Then celebrated the children of Israel, the priests, and the Levites, and the rest of the children of the exile, the dedication of this house of God with joy;

17 And they offered for the dedication of this house of God one hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they stationed the priests in their orders, and the Levites in their divisions, for the service of God, which is in Jerusalem, as it is written in the book of Moses.

19 And the children of the exile prepared the passover-[sacrifice] on the fourteenth day of the first month.

20 For the priests and the Levites had purified themselves, as one man were all of them clean; and they slaughtered the passover-sacrifice for all the children of the exile, and for their brethren the priests, and for themselves.

21 And then did the children of Israel, who were returned out of the exile, and all such as had separated themselves unto them from the uncleanness of the nations of the earth, to seek the Lord the God of Israel, eat thereof.

22 And they celebrated the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and had turned the heart of the king of Asshur toward them, to strengthen their hands in the work of the house of God, the God of Israel.

EZRA CHAPTER 7

1 And after these things, in the reign of Artaxerxes the king of Persia, Ezra the son of Serayah, the son of 'Azaryah, the son of Chilkiyah,

2 The son of Shallum, the son of Zadok, the son of Achitub,

3 The son of Amaryah, the son of 'Azaryah, the son of Merayoth,

4 The son of Zerachyah, the son of 'Uzzi, the son of Bukki,

5 The son of Abishua', the son of Phinehas, the son of Elazar, the son of Aaron the chief priest:

6 This 'Ezra went up from Babylon; and he was a practised expounder in the law of Moses, which the Lord the God of Israel hath given; and the king gave him, according to the hand of the Lord his God upon him, all his request.

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the gate-keepers, and the temple-servants, unto Jerusalem, in the seventh year of king Artaxerxes.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For on the first day of the first month was the commencement of the expedition from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For 'Ezra had directed his heart to inquire in the law of the Lord, and to do it, and to teach in Israel statutes and ordinances.

11 Now this is the copy of the letter which king Artaxerxes gave unto 'Ezra the priest, the expounder of the law, the expounder of the words of the commandments of the Lord, and of his statutes for Israel.

12 Artaxerxes, the king of kings, unto 'Ezra the priest, the expounder of the law of the God of heaven, the perfect, and so forth.

13 By me is the order given, that every one who is freely willing in my kingdom out of the people of Israel, and their priests and Levites, to go up to Jerusalem, may go up with thee:

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14 Forasmuch as thou art sent on the part of the king, and of his seven counsellors, to make inquiry concerning Judah and Jerusalem, according to the law of thy God which is in thy hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem.

16 And all [freewill offerings of] silver and gold that thou canst find in all the province of Babylon, with the freewill offerings which the people and the priests offer willingly for the house of their God which is in Jerusalem.

17 Therefore mayest thou buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do according to the will of your God.

19 And the vessels which have been given unto thee for the service of the house of thy God, deliver thou before the God of Jerusalem.

20 And the remainder that will yet be needful for the house of thy God, which thou shalt have occasion to procure, procure out of the King's treasure-house.

21 And by me, me King Artaxerxes, is the order given unto all the treasurers who are beyond the river, that whatsoever 'Ezra the priest, the expounder of the law of the God of heaven, may demand of you, shall be done speedily.

22 Up to one hundred talents of silver, and up to one hundred cors of wheat, and up to one hundred baths of wine, and up to one hundred baths of oil, and salt without prescribing it.

23 Whatsoever is ordered by the God of heaven shall be carefully done for the house of the God of heaven; for why should there be wrath against the kingdom of the king and his sons?

24 And to you make we it known, that on any of the priests and Levites, singers, gate-keepers, and temple-servants, or ministers of this house of God, no one shall be empowered to impose any tax, tribute, or toll.

25 And thou, 'Ezra, according to the wisdom of thy God which is in thy hand, appoint judges and magistrates, who are to judge all the people that are beyond the river, all such as know the laws of thy God; and make ye them known to those that know them not.

26 And if there be any one who will not execute the law of thy God, and the law of

the king, let justice be speedily executed upon him, whether it be unto death or to banishment, or to a fine on goods, or to imprisonment.

27 Blessed be the Lord the God of our fathers, who hath put the like of this in the heart of the king, to glorify the house of the Lord which is in Jerusalem;

28 And who hath extended kindness unto me before the king and his counsellors, and before all the mighty princes of the king: and I strengthened myself according to the hand of the Lord my God upon me, and I gathered together out of Israel principal men to go up with me.

EZRA CHAPTER 8

1 Now these are the chiefs of their divisions, and this is the genealogy of those that went up with me, in the reign of king Artaxerxes, from Babylon.

2 Of these sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Chattush;

3 Of the sons of Shechanyah, [who was] of the sons of Par'osh, Zechariah; and with him were recorded by genealogy of males one hundred and fifty.

4 Of the sons of Pachath-moab, Elyeho'enai the son of Zerachyah, and with him were two hundred males.

5 Of the sons of Shechanyah, the son of Yachaziel, and with him were three hundred males.

6 And of the sons of 'Adin, 'Ebed the son of Jonathan, and with him were fifty males.

7 And of the sons of 'Elam, Jesha'yah the son of 'Athalyah, and with him were seventy males.

8 And of the sons of Shephatyath, Zebadyah the son of Michael, and with him were eighty males.

9 Of the sons of Joab, 'Obadiah the son of Jechiel, and with him were two hundred and eighteen males.

10 And of the sons of Shelomith, the son of Jossiphyah, and with him were one hundred and sixty males.

11 And of the sons of Bebai, Zechariah the son of Bebai, and with him were twenty and eight males.

12 And the sons of 'Azgad, Jochanan the son of Hakkatan, and with him were one hundred and ten males.

13 And of the sons of Adonikam the last; and those are their names, Eliphelet, Je'iel, and Shema'yah, and with them were sixty males.

14 And of the sons of Bigvai, 'Uthai, and Zabbur, and with them were seventy males.

15 And I gathered them together to the river that runneth into the Ahava, and we encamped there three days: and I looked about among the people, and the priests, but of the sons of Levi I found none there.

16 Then sent I for Eli'ezer, for Ariel, for Shema'yah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, the head men; also for Joyarib, and for Elnathan, men of understanding.

17 And I sent them with a charge unto Iddo the chief at the place Cassiphia, and I laid the words in their mouth to speak unto Iddo, and to his brother, who were appointed at the place Cassiphia, that they should bring unto us ministers for the house of our God.

18 And they brought unto us according to the good hand of our God upon us a man of intelligence, of the sons of Machli, the son of Levi, the son of Israel, namely, Sherebyah, with his sons and his brothers, eighteen;

19 And Chashabyah, and with him Jesha'yah of the sons of Merari, his brothers and their sons, twenty.

20 Also of the temple-servants, whom David and the princes had assigned for the service of the Levites two

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hundred and twenty temple-servants, all of whom were expressed by names.

21 Then did I proclaim a fast there, at the river Ahava, that we might afflict ourselves before our God, to request from him a prosperous journey for us, and for our little ones, and for all our substance.

22 For I was ashamed to ask of the king an army and horsemen to assist us against an enemy on the way; because we had spoken unto the king, saying, The hand of our God is upon all those that seek him for good; but his power and his wrath are against all those that forsake him.

23 So we fasted and besought our God for this, and he suffered himself to be entreated by us.

24 Then set I apart of the chiefs of the priests twelve persons, Sherebyah, Chashabyah, and with them ten of their brethren.

25 And I weighed out unto them the silver, and the gold, and the vessels, the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered.

26 And I weighed out into their hand of silver six hundred and fifty talents, and of silver vessels one hundred talents, of gold one hundred talents;

27 Also twenty cups of gold, of a thousand drachms; and two vessels of fine polished copper, valuable as gold.

28 And I said unto them, Ye are holy unto the Lord; and the vessels are holy; and the silver and the gold are a freewill offering unto the Lord the God of your fathers.

29 Watch ye, and guard them, until ye weigh them out before the chiefs of the priests and the Levites, and the chiefs of the divisions of Israel, at Jerusalem, into the chambers of the house of the Lord.

30 And the priests and the Levites accepted what was weighed out of the silver, and the gold, and the vessels, to bring the same to Jerusalem to the house of our God.

31 And we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was over us, and he delivered us from the hand of any enemy, and of such as lie in wait on the way.

32 And we came to Jerusalem, and remained there three days.

33 And on the fourth day were the silver and the gold and the vessels weighed out in the house of our God into the hand of Meremoth the son of Uriyah the priest; and with him was El'azar the son of Phinehas; and with them was Jozabad the son of Jeshua', and No'adyah the son of Binnui, the Levites;

34 By number and by weight of everything: and all the weight was written down at the same time.

35 Those that came out of the captivity, the children of the exile, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven sheep, twelve he-goats for a sin-offering: all as burnt-offerings unto the Lord.

36 And they delivered the king's commands unto the king's lieutenants, and to the governors on this side of the river; and these endowed the people, and the house of God.

EZRA CHAPTER 9

1 Now when these things were accomplished, the princes approached me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the nations of the lands, notwithstanding their abominations, from the Canaanites, the Hittites, the Perizzites, the Jebusites, the 'Ammonites, the Moabites, the Egyptians, and the Emorites;

2 For they have taken of their daughters for themselves and for their sons; and the holy seed have mingled themselves with the nations of these lands; and the hand of the princes and rulers hath been the first in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and I plucked out some of the hair of my head and of my beard, and sat down astounded.

4 And then assembled themselves unto me every one that trembled at the words of the God of Israel, because of the trespass of the exiles; and I sat astounded until the evening sacrifice.

5 And at the evening sacrifice I rose up from my fasting, and while rending my garment and my mantle, I knelt down upon my knees, and spread out my hands unto the Lord my God.

6 And I said, O my God, I am ashamed and confounded to lift up my face unto thee, my God! for our iniquities are increased above our head, and our guiltiness is grown up as far as the heavens.

7 From the days of our fathers have we been in a great guiltiness even until this day; and through our iniquities have we been delivered, we, our kings, and our priests, into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to the shame of face, as it is this day.

8 And now for a little moment hath grace been extended from the Lord our God, to preserve us a remnant to escape, and to give us a stake in his holy place, that our God might enlighten our eyes, and give us a little reviving in our bondage.

9 For we are bondmen: yet in our bondage hath our God not forsaken us, but hath extended unto us kindness before the kings of Persia, to give us a reviving, to exalt the house of our God, and to erect again its ruins, and to give us a fence in Judah and in Jerusalem.

10 And now what shall we say, O our God, after this? for we have forsaken thy commandments,

11 Which thou hast commanded through means of thy servants the prophets, saying, The land, unto which ye go to take possession thereof, is a land defiled through the defilement of the nations of the lands, through their abominations, with which they have filled it from one end to another through their uncleanness.

12 And now your daughters shall ye not give unto their sons, and their daughters shall ye not take for your sons, and ye shall not seek their peace and their welfare unto eternity: in order that ye may be strong, and eat the best of the land, and leave it for an inheritance to your children unto eternity.

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13 And after all that is come over us for our evil deeds, and for our great guiltiness, seeing that thou our God hast spared us [punishing us] less than our iniquities [deserved], and hast given us such deliverance as this:

14 Should we again make void thy commandments, and make marriage with these people of abominations? wouldst thou not be angry with us even to make an end of us, so that there would not be any remnant or escape?

15 O Lord, God of Israel, thou art righteous; for we have been left a remnant that hath escaped, as it is this day; behold, we are before thee in our guiltiness; for there is no standing before thee because of this.

EZRA CHAPTER 10

1 Now when 'Ezra prayed, and when he made his confession, weeping and casting himself down before the house of God, there gathered themselves unto him out of Israel a very large assembly of men and women and children; for the people wept exceedingly much.

2 Thereupon commenced Shechanyah the son of Jechiel, of the sons of 'Elam, and said unto 'Ezra, we have indeed trespassed against our God, and have brought home strange wives of the nations of the land: yet now there is hope in Israel concerning this thing.

3 And now let us make a covenant with our God to put away all the wives, and such as are born of them, according to the direction of the Lord, and of those that tremble at the commandment of our God: and let it be done according to the law.

4 Arise; for this matter is obligatory upon thee; and we will be with thee: be strong, and do it.

5 Then arose 'Ezra, and caused the princes of the priests, the Levites, and of all Israel, to swear to do according to this word. And they swore.

6 Then arose 'Ezra from before the house of God, and went into the chamber of Jochanan the son of Elyashib; and he went thither without having eaten bread, or having drunk water; for he was mourning because of the trespass of the exiles.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the exile, to gather themselves together at Jerusalem;

8 And that whosoever should not come within three days, according to the resolve of the princes and the elders, all his substance should be devoted, and himself separated from the congregation of the exiles.

9 Then were all the men of Judah and Benjamin gathered together unto Jerusalem within three days: it was in the ninth month, on the twentieth day of the month; and all the people sat in the open place before the house of God, trembling because of this matter, and by reason of the showers of rain.

10 And 'Ezra the priest rose up, and said unto them, Ye have acted unfaithfully, and have brought home strange wives, to increase yet more the guiltiness of Israel.

11 Now therefore make confession unto the Lord the God of your fathers, and do his will; and separate yourselves from the nations of the earth, and from the strange wives.

12 Then answered all the assembly and said with a loud voice, So be it: according to thy word it is our duty to do.

13 But the people are many, and it is the rainy season, and we have not the strength to remain in the street, nor is this a work for one day or for two days; for we are many that have transgressed in this matter.

14 Let however our princes stand forward for all the congregation, and let all those in our cities who have brought home strange wives come at appointed times, and with them the elders of each and every city, and its judges, until the fierce wrath of our God be turned away from us for this whole matter.

15 Only Jonathan the son of 'Assahel and Jachzeyah the son of Thikvah withstood this [proposal]: and Meshullam and Shabbethai the Levite assisted them.

16 And the children of the exile did so. And then were set apart 'Ezra the priest, [and] certain chiefs of the divisions, for their family divisions, and all of them [designated] by their names; and they sat down on the first day of the tenth month to examine the matter.

17 And they made an end with all, with the men that had brought home strange wives, not before the first day of the first month.

18 And there were found among the sons of the priests that had brought home strange wives, namely, of the sons of Jeshua' the son of Jozadak, and his brethren: Ma'asseyah, and Eli'ezer, and Jarib, and Gedalyah.

19 And they gave their hand to put away their wives, and being guilty, [they offered] a ram of the flock for their trespass.

20 And of the sons of Immer: Chanani, and Zebadyah.

21 And of the sons of Charim: Ma'asseyah, and Elijah, and Shema'yah, and Jechiel, and 'Uzziyah.

22 And of the sons of Pashchur: Elyo'enai, Ma'asseyah. Ishmael, Nethanel, Jozabad, and El'assah.

23 Also of the Levites: Jozabad, and Shim'i, and Kelayan, the same is Kelita, Pethachyah, Judah, and Eli'ezer.

24 And of the singers, Elyashib; and of the gate-keepers, Shallum, and Telem, and Uri.

25 And of Israel: Of the sons of Par'osh, Ramyah, and Yizziyah, and Malkiyah, and Miyamin, and El'azar, and Malkiyah, and Benayah.

26 And of the sons of 'Elam; Matthanyah, Zecharyah, and Jechiel, and 'Abdi, and Jeremoth, and Eliyah.

27 And of the sons of Zatthu: Elyo'enai, Elyashib, Matthanyah, and Jeremoth, and Zabad, and 'Aziza.

28 And of the sons of Bebai: Jehochanan, Chananyah, Zabbai, and 'Athlai.

29 And of the sons of Bani: Meshullam, Malluch, and 'Adayah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pachath-moab: 'Adna, and Kelal, Benayah, Ma'asseyah, Matthanyah, Bezalel, and Binnui, and Menasseh.

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31 And of the sons of Charim: Eli'ezer, Yishiyah, Malkiyah, Shema'yah, Shim'on,
32 Benjamin, Malluch, and Shemaryah.
33 Of the sons of Chashum: Matthenai, Matthathah, Zabad, Eliphelet, Jeremai, Menasseh, and Shim'i.
34 Of the sons of Bani: Ma'adai, 'Amram, and Uel,
35 Benayah, Bedeyah, Keluhu,
36 Vanyah, Meremoth, Elyashib,
37 Matthanyah, Matthenai, and Ja'assai,
38 And Bani, and Binnui, and Shim'i,
39 And Shelemyah, and Nathan, and 'Adayah,
40 Machnadbai, Shashai, Sharai,
41 'Asar'el, and Shelemyahu, Shemaryah,
42 Shallum, Amaryah, and Joseph.
43 Of the sons of Nebo: Je'iel, Matthithyah, Zabad, Zebina, Jaddai, and Joel, Benayah.
44 All these had taken strange wives; and some of them had wives by whom they had children.

THE BOOK OF NEHEMIAH

or Second Book of Ezra or 2 Ezra
Author: Nehemia (as autobiographer)
Estimated Range of Dating: 5th - 4th centuries B.C.

(This book is also known as The Nehemiah Memoir or The Autobiography of Nehemia, names given by scholars to the book because it is written in the first person, and it is considered historically reliable (See Appendix C: The Elephantine Papyrus Find by Eduard Meyer, 1912. The Book of Nehemia is the second part of "Ezra-Nehemia" which was separated from the first part only by an empty line in the scroll. Nehemiah (Hebrew for "Yah comforts") was governor of Yehud Medinat (Persian Judaea) under Artaxerxes I of Persia (465–424 BC). Nehemiah wrote both parts of the Ezra-Nehemia work and he describes in his double-book the rebuilding of Jerusalem during the Second Temple period.

Nehemiah's narrative on the Rebuilding of Jerusalem: In the 20th year of Artaxerxes I (445 or 444 BC), Nehemiah was cup-bearer to the king. Learning that the remnant of Jews in Judah were in distress and that the walls of Jerusalem were broken down, he asked the king for permission to return and rebuild the city, around 20 years after Ezra's arrival in Jerusalem in 468 BC. Artaxerxes sent him to Judah as governor of the province with a mission to rebuild, letters explaining his support for the venture, and provision for timber from the king's forest. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days, from the Sheep Gate in the North, the Hananeel Tower at the North West corner, the Fish Gate in the West, the Furnaces Tower at the Temple Mount's South West corner, the Dung Gate in the South, the East Gate and the gate beneath the Golden Gate in the East. He then took measures to repopulate the city and purify the Jewish community, enforcing the cancellation of debt, assisting Ezra in publicising the law of Moses, and enforcing the divorce of Jewish men from their non-Jewish wives.

After 12 years as governor, during which he ruled with justice and righteousness, he returned to the king in Susa. Appearing in the Queen's presence may indicate that he was a eunuch, and in the Septuagint, the Greek translation of the Hebrew Bible, he is described as such: eunochos (eunuch), rather than oinochoos (wine-cup-bearer). If so, the attempt by his enemy Shemaiah to trick him into entering the Temple is aimed at making him break Jewish law, rather than simply hide from assassins.

After some time in Susa he returned to Jerusalem, only to find that the people had fallen back into their evil ways. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he purified the Temple and the priests and Levites and enforced the observance of the law of Moses.

The Second Book of Maccabees says Nehemiah is the one who brought the holy fire for the altar back from the

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diaspora to Jerusalem and founded a library of the Holy Scriptures just as Judas Maccabeus did. Here, Nehemiah's political role sets an example for the Hasmonean dynasty and becomes a role model for pious, national leadership in general. The scene of reading and explaining the Torah in Neh 8 became the model of synagogue worship. See 2 Maccabees 2:13.

Book of Sirach: Ben Sira's hymn in praise of the fathers mentions only Nehemiah (not Ezra) after Zerubbabel and Joshua and praises him for his building activities (Sir 49:15).

The Babylonian Talmud: One rabbinic text, or aggadah, identifies Nehemiah as Zerubbabel, with the latter being considered an epithet and indicating that he was born in Babylon. Another oral tradition, or mishnah, records that Nehemiah was blamed for seeming to boast (Neh. v. 19 & xiii. 31), and disparage his predecessors (Neh. v. 15). This tradition asserts that his book was appended to the Book of Ezra, as a consequence, rather than being a separate book in its own right, as it is in the Christian Old Testament. Another Talmudic text, or Baba Bathra, records that Nehemiah completed the Book of Chronicles, which was said to have been written by Ezra, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others.

The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: Appendix C, The Elephantine Papyrus Find by Eduard Meyer, 1912.) The book is set in the 5th century BC. Judah is one of several provinces within a larger satrapy (a large administrative unit) within the Persian Empire of the Achaemenid Dynasty. The capital of the empire is at Susa (Elam, western Iran). The Book of Nehemiah, in the Hebrew Bible, largely takes the form of a first-person memoir concerning the rebuilding of the walls of Jerusalem after the Babylonian exile by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's laws (the Torah, Pebtateuch).

Nehemiah is a cup-bearer to king (emperor) Artaxerxes I (Artakhshasa I, 465-424 BC) of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah (Judaea). He was provided with an escort and with documents that guaranteed the assistance of Judah's Persian officials. So about 444 BC Nehemiah journeyed to Jerusalem and aroused the people there to the necessity of repopulating the city and rebuilding its walls. Jerusalem had been conquered and destroyed by the Babylonians in 586 BC and Nehemiah finds it still in ruins.

The Temple at Jerusalem had been rebuilt, but the Jewish community there was dispirited and defenseless against its non-Jewish neighbours. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans, the Ammonites, and the Arabs, as well as the city of Ashdod, but in the space of 52 days the Jews under his direction succeed in rebuilding Jerusalem's walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses.

Since the 16th century it has generally been treated as a separate book within the Christian Bible. Before that date, it had been included in the Book of Ezra; but in Latin Christian bibles from the 13th century onwards, the Vulgate Book of Ezra was divided into two texts, called respectively the First and Second books of Ezra; a separation which became canonised with the first printed bibles in Hebrew and Latin. Mid 16th century Reformed Protestant bible translations produced in Geneva were the first to introduce the name 'Book of Nehemiah' for the text formerly called the 'Second Book of Ezra'.)

NEHEMIAH (2 EZRA) CHAPTER 1

1 The words of Nehemiah the son of Chachalyah. And it came to pass in the month Kislev, in the twentieth year, as I was in Shushan, the capital,

2 That there came Chanani, one of my brethren, himself with certain men of Judah: and I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great misery and in disgrace; and the wall of Jerusalem is broken down, and her gates are burnt with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned some days, and I was fasting, and praying before the God of heaven.

5 And I said, I beseech thee, O Lord the God of heaven, the great and terrible God, that keepeth the covenant and kindness for those that love him and for those that keep his commandments:

6 Let thy ear now be attentive, and thy eyes be open, I entreat thee, to hearken unto the prayer of thy servant, which I am praying this day before thee, by day and by night, in behalf of the children of Israel thy servants, and [as] I confess for the sins of the children of Israel, [with] which we have sinned against thee: yea, I also and my father's house have sinned.

7 We have dealt very corruptly toward thee: and we have not kept the commandments, and the statutes, and the ordinances, which thou didst command Moses thy servant.

8 Remember, I beseech thee, the word with which thou didst charge Moses thy servant, saying, If ye become truly unfaithful, I will indeed scatter you among the nations.

9 But if ye return unto me, and keep my commandments, and do them: [then] though your outcasts should be at the utmost parts of heaven, from there will I gather them, and I will bring them unto the place which I have chosen to let my name dwell there.

10 And they are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

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11 I beseech thee, O Lord, do let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who are desirous to fear thy name; and grant success, I pray thee, to thy servant this day, and let him find mercy in the sight of this man—But I was butler by the king.

NEHEMIAH (2 EZRA) CHAPTER 2

1 And it came to pass in the month Nissan, in the twentieth year of king Artaxerxes, that wine [stood] before him; and I took up the wine, and gave it unto the king. But I had never been sad in his presence.

2 Then said the king unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing but an illness of heart. Then was I very greatly afraid.

3 And I said unto the king, May the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth ruined, and her gates are consumed by fire?

4 Then said the king unto me, For what then dost thou make request? Then did I pray to the God of heaven.

5 And I said unto the king, If it seem good to the king, and if thy servant might be pleasing in thy presence, [I desire] that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, while the queen was sitting beside him, When is thy journey to be undertaken? and when wilt thou return? So it pleased the king to let me go; and I indicated to him a time.

7 And I said unto the king, If it seem good to the king, let letters be given unto me for the governors beyond the river, that they may convey me over till the time that I come into Judah;

8 Also a letter unto Assaph the keeper of the king's forests, that he may give me timber to make beams for the gates of the fortress which appertaineth to the house, and for the wall of the city, and for the house that I shall move into. And the king gave [them] to me, according to the good hand of my God upon me.

9 And [so] came I to the governors beyond the river, and I gave them the king's letters. Now the king had sent with me captains of the army and horsemen.

10 When Sanballat the Choronite, and Tobiyah the servant, the 'Ammonite, heard of it, it displeased them exceedingly, that there was come a man to seek the welfare of the children of Israel.

11 So came I to Jerusalem, and remained there three days.

12 Then arose I in the night, I and some few men with me; but I had not told any man what my God had put in my heart to do for Jerusalem: nor was there any beast with me, save the beast on which I rode.

13 And I went out through the gate of the valley by night, even toward the direction of the dragon-well, and to the dung-gate; and I was viewing the walls of Jerusalem, which were broken down, and the gates whereof were consumed by fire.

14 Then passed I on to the gate of the fountain, and to the king's pool; but there was no space for the beast that was under me to pass through.

15 Then went I up through the valley in the night, and I was viewing the wall, and I returned and entered through the gate of the valley, and so returned home.

16 And the rulers knew not whither I was gone, or what I was doing: nor had I as yet told it to the Jews, and to the priests, and to the nobles, and to the rulers, and to the rest of the superintendents of the work.

17 Then said I unto them, Ye see the misery in which we are, how Jerusalem lieth in ruins, and its gates are burnt with fire: come, and let us build up the wall of Jerusalem, that we may no more be for a reproach.

18 And I told them of the hand of my God, which was good upon me, as also the king's words which he had spoken unto me. And they said, We will rise up and build. So they strengthened their hands for the good work.

19 But when Sanballat the Choronite, and Tobiyah the servant, the 'Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye are doing? are ye rebelling against the king?

20 And I returned them an answer, and said unto them, The God of heaven will indeed give us prosperity, and we his servants will truly rise up and build; but ye have no portion, nor right, nor memorial, in Jerusalem.

NEHEMIAH (2 EZRA) CHAPTER 3

1 Then rose up Elyashib the high priest with his brethren the priests, and they built the sheep-gate; they sanctified it, and set up its doors: even as far as the tower of Meah did they sanctify it, as far as the tower of Chananel.

2 And by his side built the men of Jericho. And by his [other] side built Zaccur the son of Imri.

3 But the fish-gate did the sons of Hassenaah build: they also laid its beams, and set up its doors, its locks, and its bars.

4 And alongside of them repaired Meremoth the son of Uriyah, the son of Kakkoz. And alongside of them repaired Meshullam the son of Berechyah, the son of Meshezabel. And alongside of them repaired Zadok the son of Ba'ana.

5 And alongside of them repaired the Teko'ites; but their principal men put not their necks to the work of their Lord.

6 Moreover the old gate repaired Yoyada' the son of Passeach, and Meshullam the son of Bessodeyah: they laid its beams, and set up its doors, and its locks, and its bars.

7 And alongside of them repaired Melatyah the Gib'onite, and Jadon the Meronothite, men of Gib'on and of Mizpah, unto the seat of the governor on this side of the river.

8 Alongside of him repaired 'Uzziel the son of Charhayah, of the goldsmiths. And alongside of him repaired Chananyah the son of one of the apothecaries, and they fortified Jerusalem as far as the broad wall.

9 And alongside of them repaired Rephayah the son of Chur, the chief of the half of the district of Jerusalem.

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10 And alongside of them repaired Jedayah the son of Charumaph, and this opposite to his house. And alongside of him repaired Chattush the son of Chashabneyah.

11 Another division did Malkiyah the son of Charim, and Chashub the son of Pachathmoab, repair, as also the tower of the ovens.

12 And alongside of him repaired Shallum the son of Hallochesh, the chief of the other half of the district of Jerusalem, he and his daughters.

13 The gate of the valley repaired Chanun, and the inhabitants of Zanoach: they built it, and set up its doors, its locks, and its bars, and a thousand cubits of the wall as far as the dung-gate.

14 And the dung-gate repaired Malkiyah the son of Rechah, the chief of the district of Beth-hakkerem: he built it, and set up its doors, its locks, and its bars.

15 And the gate of the fountain repaired Shallum the son of Col-chozeh, the chief of the district of Mizpah: he built it and covered it, and set up its doors, its locks, and its bars, and the wall of the pool of Shelach by the king's garden, and as far as the stairs that lead down from the city of David.

16 Next to him repaired Nehemiah the son of 'Azbuk, the chief of the half district of Beth-zur, as far as the place opposite to the sepulchres of David, and as far as the pool that was [newly] made, and as far as the house of the mighty men.

17 Next to him repaired the Levites: Rechum the son of Bani. Alongside of him repaired Chashabyah, the chief of the half district of Ke'ilah, for his district.

18 Next to him repaired their brethren: Bavai the son of Chenadad, the chief of the [other] half district of Ke'ilah.

19 And there repaired alongside of him 'Ezer the son of Joshua, the chief of Mizpah, another division, opposite to the ascent to the armory at the angle.

20 Next to him did Baruch the son of Zaccai' earnestly repair another division, from the angle as far as the door of the house of Elyashib the high priest.

21 Next to him repaired Meremoth the son of Uriyah the son of Hakkoz another division, from the door of the house of Elyashib even as far as the end of the house of Elyashib.

22 And next to him repaired the priests, the men of the plain [of Jordan].

23 Next to him repaired Benjamin and Chashub opposite to their house. Next to him repaired 'Azaryah the son of Ma'aseyah the son of 'Ananyah alongside of his house.

24 Next to him repaired Binnui the son of Chenadad another division, from the house of 'Azaryah as far as the angle, and as far as the corner.

25 Palal the son of Uzai [repaired] from opposite to the angle, and the tower which standeth out from the king's upper house, that was by the court of the prison. Next to him Pedayah the son of Par'osh.

26 And the temple-servants dwelt on the hill fort, [and they built] as far as opposite to the water-gate toward the east, and the tower that standeth out.

27 Next to them repaired the Teko'ites another division from opposite the great tower that standeth out, and as far as the wall of the hill fort.

28 From above the horse-gate repaired the priests, every one opposite to his house.

29 Next to this repaired Zadok the son of Immer opposite to his house. And next to him repaired Shema'yah the son of Schechanyah, the keeper of the east gate.

30 Next to him repaired Chananyah the son of Shelemyah, and Chanun the sixth son of Zalaph another division. Next to him repaired Meshullam the son of Berechyah opposite to his chamber.

31 Next to him repaired Malkiyah the goldsmith's son as far as the house of the temple-servants, and of the merchants, opposite to the mustering-gate, and to the upper chamber of the corner.

32 And between the upper chamber of the corner and the sheep-gate repaired the goldsmiths and the merchants.

NEHEMIAH (2 EZRA) CHAPTER 4

1 And it came to pass, when Sanballat heard that we were building the wall, that it displeased him, and he became very angry, and he mocked at the Jews.

2 And he spoke before his brethren and the army of Samaria, and said, What are these feeble Jews doing? will people suffer them [to build]? will they sacrifice? will they complete it in one day? will they revive the stones out of the heaps of the rubbish, seeing that they have been burnt?

3 And Tobiyah the 'Ammonite was near him, and he said, Even what they are building, if a fox were to run up, he would readily break through their stone wall.

4 Hear, O our God! how we are become a scorn; and bring their reproach back upon their own head, and give them up for prey in the land of captivity.

5 And cover not up their iniquity, and let not their sin be blotted out from before thee; for they have taunted [us] in the presence of the builders.

6 But we built the wall; and all the wall was joined together up to the half thereof; for the people had a heart to work.

7 And it came to pass, when Sanballat and Tobiyah, and the Arabians, and the 'Ammonites, and the Ashdodites, heard that the walls of Jerusalem were restored, and that the breaches began to be closed up, that it displeased them greatly.

8 And they conspired all of them together to come to fight against Jerusalem, and to do it an injury.

9 But we prayed unto our God, and set a watch over them day and night, because of the others.

10 And Judah said, The strength of the bearers of the burden is failing, and there is much rubbish; and we are not able to build on the wall.

11 And our adversaries said, “They shall not know, nor see until we come in the midst of them, and slay them, and so stop the work.”

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12 And it came to pass, when the Jews who dwelt near them came, that they said unto us ten times, “From all places whence ye may return home [they intend to come] over us.”

13 I placed therefore on the lower parts of the place on the naked rocks behind the wall—there I placed the people after their families with their swords, their spears, and their bows.

14 And I looked [about], and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not afraid of them: think on the Lord, the great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, that, when our enemies heard that it was known unto us, God frustrated their counsel: and we returned, all of us, to the wall, every one unto his work.

16 And it came to pass from that day forth, that the half of my young men wrought at the work, while the other half of them were holding the spears, the shields, and the bows, and the coats of mail; and the princes stood behind all the house of Judah.

17 Those that built on the wall, and those that bore burdens, with those that loaded,—every one with one of his hands wrought on the work, and with the other hand held a weapon.

18 And the builders had every one his sword fastened around his loins while they were building; and he that blew the cornet stood alongside of me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and extensive, and we are separated upon the wall, distant one from another.

20 In what place [then] ye hear the sound of the cornet, thither must ye assemble unto us: our God will fight for us.

21 So we labored at the work, while the half of them were holding the spears from the rising of the morning-dawn till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his young man lodge within Jerusalem, so that they may be in the night a guard to us, and during the day for the labor.

23 And neither I, nor my brothers, nor my young men, nor the men of the guard who followed me—none of us took off our clothes, no one leaving them off even for washing himself.

NEHEMIAH (2 EZRA) CHAPTER 5

1 And there arose a great outcry of the people and of their wives against their brethren the Jews.

2 And there were some that said, Our sons, and our daughters, [and] ourselves are many; and we must buy corn, that we may eat, and live.

3 And others there were that said, We must pledge our fields, our vineyards, and our houses, that we may buy corn, in the famine.

4 And others there were that said, We have borrowed money for the king's tax on our fields and vineyards.

5 Yet now our flesh is like the flesh of our brethren, our children are like their children: and, lo, we must force our sons and our daughters to become servants, and some of our daughters are forced [to become so], and our hand is powerless; and our fields and our vineyards belong to others.

6 And it displeased me greatly when I heard their complaint and these words.

7 Then did I consult with my heart, and I upbraided the nobles, and the rulers, and said unto them, “Ye exact usury, every one of his brother!” And I brought together a great assembly against them.

8 And I said unto them, We have indeed ransomed our brethren the Jews, who had been sold unto the various nations, as far as our means went: and will ye yourselves even sell your brethren, so that they will be sold again unto us? And they remained silent, and found no answer.

9 Then said I, The thing is not good which ye are doing: ought ye not to walk in the fear of our God, because of the taunting of the nations, our enemies?

10 And also I, my brothers, and my young men, have lent them money and corn: I pray you, let us relinquish this loan.

11 Give back to them, I pray you, even this day, their fields, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye have lent them.

12 Then said they, We will give [all] back, and of them will we require nothing: so will we do as thou sayest. Then I called the priests, and made them swear, that they would do in accordance with this promise.

13 Also my lap did I shake out, and said, So may God shake out every man that performeth not this promise, from his house and of his toil-gotten wealth, and so let him remain shaken out, and empty. And all the assembly said, Amen, and they praised the Lord. And the people did according to this promise.

14 Moreover from the day that [the king] had enjoined on me to be governor in the land of Judah, from the twentieth year up to the two and thirtieth year of king Artaxerxes, [full] twelve years, neither I nor my brothers ate the food of the governor.

15 But the former governors that had been before me had made it heavy for the people, and had taken of them bread and wine, beside forty shekels of silver: yea, even their young men ruled over the people; but I myself did not act so, because of the fear of God.

16 And in the work of this wall also did I labor actively; and we bought not any fields; and all my young men were assembled there by the work.

17 Moreover of the Jews and rulers, one hundred and fifty men, besides those that came unto us from the nations that are about us, [ate] at my table.

18 And that which was prepared for one day was one ox and six choice sheep; also birds were prepared for me, and once in ten days all sorts of wine in abundance: yet with all this I required not the food of the governor; because the service lay heavily upon this people.

19 Remember for me, my God, for good, all that I have done for this people.

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NEHEMIAH (2 EZRA) CHAPTER 6

1 Now it came to pass, when it came to the hearing of Sanballat, and Tobiyah, and Geshem the Arabian, and the rest of our enemies, that I had built the wall, and that there was no breach left therein, although up to that time I had not yet set up the doors in the gates.

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in Kephirim, in the plain of Ono. But they were thinking of doing me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, and I cannot come down: why should the work cease, while I leave it lying, and come down to you?

4 And they sent unto me after this manner four times; and I answered them after the same manner.

5 Then sent Sanballat unto me in like manner the fifth time his young man with an open letter in his hand:

6 Therein was written, It hath been heard among the nations, and Gashmu saith it, that thou and the Jews think of rebelling; wherefore thou art building up the wall; and that thou art to be king unto them, according to these reports.

7 And that thou hast also set up prophets to proclaim concerning thee at Jerusalem, saying, He is king in Judah: and now there may be reported to the king something like these words. Now therefore come, and let us take counsel together.

8 Then I sent unto him, saying, “There hath been done nothing like these reports of which thou speakest; but out of thy own heart thou inventest them.”

9 For they all wished to make us afraid, thinking, Their hands will be withdrawn from the work, so that it will not be done. Now therefore, [O God,] strengthen my hands.

10 And I came also into the house of Shema'yah the son of Delayah the son of Mehetabel, who had shut himself up; and he said, Let us meet together in the house of God, within the temple, and let us lock the doors of the temple; for they are coming to slay thee: yea, in the night are they coming to slay thee.

11 And I said, Should a man like me flee? and who is there that is like me, that would go into the temple and live? I will not go in.

12 And I perceived that, lo, God had not sent him; but that he pronounced this prophecy over me, because Tobiyah and Sanballat had hired him.

13 Therefore was he hired, in order that I should become afraid, and do so, and sin, and that it might serve them for an evil report, so that they might cast reproach upon me.

14 Think, O my God, of Tobiyah and Sanballat according to these their works, and also of No'adyah the prophetess, and the rest of the prophets, who wished to make me afraid.

15 And so was the wall finished on the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, when our enemies heard this, and all the nations that were about us saw it, that they sank greatly in their own eyes; and they perceived that by the aid of our God had this work been wrought.

17 Moreover in those days the nobles of Judah despatched frequently their letters unto Tobiyah, and those of Tobiyah came unto them.

18 For many in Judah were sworn friends unto him; because he was the son-in-law of Shechanyah the son of Arach, and Jehochanan his son had taken the daughter of Meshullam the son of Bercehyah.

19 Also his good deeds were they reporting before me, and my words they used to carry out to him: also Tobiyah sent letters to make me afraid.

NEHEMIAH (2 EZRA) CHAPTER 7

1 And it came to pass, when the wall was built, that I set up the doors; and then were appointed the gatekeepers and the singers and the [other] Levites [to their office].

2 And I gave my brother Chanani, and Chananyah the commander of the fortress, charge over Jerusalem; for he was esteemed a faithful man, and one that feared God these many days.

3 And I said unto them, The gates of Jerusalem must not be opened until the sun be hot; and while ye stand by, let them shut the doors, and do ye bar them; and station watches of the inhabitants of Jerusalem, every one in his watch, and every one opposite to his house.

4 But the city was roomy in space and large: while the people therein were few, and the houses were not yet built.

5 Then did my God put it into my heart, and I assembled together the nobles, and the rulers, and the people, that they might give in their genealogy; and I found a register of the genealogy of those who were come up at the first, and I found written therein:

6 These arc the children of the province, that came up out of the captivity of the exiles, whom Nebuchadnezzar the king of Babylon had carried into exile, and who returned to Jerusalem and to Judah, every one unto his own city;

7 Who came with Zerubbabel, Jeshua', Nehemiah, 'Azaryah, Ra'amyah, Nachamani, Mordecai, Bilshan, Misspereth, Bigvai, Nechum, Ba'anah. The number of the men of the people of Israel was:

8 The children of Par'osh, two thousand one hundred and seventy and two.

9 The children of Shephatyah, three hundred seventy and two.

10 The children of Arach, six hundred fifty and two.

11 The children of Pachath-moab, of the children of Jeshua' and Joab, two thousand and eight hundred and eighteen.

12 The children of 'Elam, one thousand two hundred fifty and four.

13 The children of Zatthu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and sixty.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of 'Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred sixty and seven.

19 The children of Bigvai, two thousand sixty and seven.

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20 The children of 'Adin, six hundred fifty and five.
21 The children of Ater of Hezekiah, ninety and eight.
22 The children of Chashum, three hundred twenty and eight.
23 The children of Bezai, three hundred twenty and four.
24 The children of Chariph, one hundred and twelve.
25 The children of Gib'on, ninety and five.
26 The men of Beth-lechem and Netophah, one hundred eighty and eight.
27 The men of 'Anathoth, one hundred twenty and eight.
28 The men of Beth-'azmaveth, forty and two.
29 The men of Kiryath-ye'arim, Kephirah, and Beeroth, seven hundred forty and three.
30 The men of Ramah and Gaba', six hundred twenty and one,
31 The men of Michmass, one hundred twenty and two.
32 The men of Beth-el and 'Ai, one hundred twenty and three.
33 The men of the other Nebo, fifty and two.
34 The children of the other 'Elam, one thousand two hundred fifty and four.
35 The children of Charim, three hundred and twenty.
36 The people of Jericho, three hundred forty and five.
37 The people of Lod, Chadid, and Ono, seven hundred and twenty and one.
38 The people of Senaah, three thousand nine hundred and thirty.
39 The priests: the children of Jeda'yah, of the house of Jeshua', nine hundred seventy and three.
40 The children of Immer, one thousand fifty and two.
41 The children of Pashchur, one thousand two hundred forty and seven.
42 The children of Charim, one thousand and seventeen.
43 The Levites: The children of Jeshua', of Kadmiel, of the children of Hodevah, seventy and four.
44 The singers: The children of Assaph, one hundred forty and eight.
45 The gatekeepers: The children of Shallum, the children of Ater, the children of Talmon, the children of 'Akkub, the children of Chatita, the children of Shobai, one hundred thirty and eight.
46 The temple-servants: The children of Zicha, the children of Chassupha, the children of Tabba'oth,
47 The children of Keross, the children of Si'a, the children of Padon,
48 The children of Lebana, the children of Chagaba, the children of Salmai,
49 The children of Chanan, the children of Giddel, the children of Gachar,
50 The children of Reayah, the children of Rezin, the children of Nekoda.
51 The children of Gazzam, the children of 'Uzza, the children of Passeach.
52 The children of Bessai, the children of Me'unim, the children of Nephishessim,
53 The children of Bakbuk, the children of Chakupha, the children of Charchur.
54 The children of Bazlith, the children of Mechida, the children of Charsha,
55 The children of Barkoss, the children of Sissera, the children of Thamach,
56 The children of Neziach, the children of Chatipha.
57 The children of Solomon's servants: The children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Ya'ala, the children of Darkon, the children of Giddel,
59 The children of Shephatyah, the children of Chattil, the children of Pochereth- hazzebayim, the children of Amon.
60 All the temple-servants, and the children of Solomon' servants, were three hundred ninety and two.
61 And these were they who came up from Thel-melach, Thelcharsha, Kerub, Addon, and Immer, but they could not tell their family division and their descent, whether they were of Israel.
62 The children of Delayah, the children of Tobiyah, the children of Nekoda, six hundred forty and two.
63 And of the priests: The children of Chobayah, the children of Hakkoz, the children of Barzillai who had taken a wife from the daughters of Barzillai the Gil'adite, and was called after their name.
64 These sought for their family register, but it was not found: wherefore they were excluded, as unfit, from the priesthood.
65 And the Thirshatha said unto them, that they should not eat of the most holy things, till there should stand up a priest with the Urim and Thummim.
66 The whole congregation together was forty and two thousand three hundred and sixty:
67 Besides these were their man-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred and forty and five singing men and singing women.
68 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;
69 [Their] camels, four hundred thirty and five: [their] asses, six thousand seven hundred and twenty.
70 And a portion of the chiefs of the divisions gave unto the work. The Thirshatha gave to the treasure, of gold one thousand drachms, fifty bowls, five hundred and thirty coats for the priests.
71 And some of the chiefs of the divisions gave to the treasury of the work, of gold twenty thousand drachms, and of silver two thousand and two hundred manehs.
72 And what the rest of the people gave was, of gold twenty thousand drachms, and of silver two thousand manehs, and priests coats sixty and seven.
73 So the priests, and the Levites, and the gatekeepers, and the singers, and some of the people, and the temple-servants, and all Israel, dwelt in their cities: and so came round the seventh month, while the children of Israel were in their cities.

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NEHEMIAH (2 EZRA) CHAPTER 8

1 And all the people gathered themselves together as one man into the open place which is before the water-gate; and they said unto 'Ezra the expounder that he should bring forward the book of the law of Moses, which the Lord commanded to Israel.

2 Then did 'Ezra the priest bring forward the law before the congregation both of men and women, and every one that had understanding to listen [attentively], on the first day of the seventh month;

3 And he read therein in the open place which is before the water-gate from the first daylight until midday, before the men and the women, and those that could understand: and the ears of all the people were directed unto the book of the law.

4 And 'Ezra the expounder stood upon an elevated stand of wood, which they had made for the purpose: and beside him stood Matthithyah, and Shema', and 'Anayah, and Uriyah, and Chilkiyah, and Ma'asseyah, on his right hand; and on his left, Pedayah, and Mishael, and Malkiyah, and Chashum, and Chashbadanah, Zechariah, [and] Meshullam.

5 And 'Ezra opened the book before the eyes of all the people; for he was [standing] higher than all the people; and as he opened it, all the people became silent.

6 And 'Ezra blessed the Lord, the great God: and all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and prostrated themselves before the Lord with their faces to the ground.

7 Also Jeshua', and Bani, and Sherebyah, Jamin, 'Akkub, Shabbethai, Hodiyah, Ma'asseyah, Kelita, 'Azaryah, Jozabad, Chanan, Pelayah, and the Levites, explained to the people the law: while the people remained where they stood.

8 So they read in the book, in the law of God distinctly, and exhibiting the sense: so that [the people] understood what was read.

9 Then said Nehemiah, that is the Thirshatha, and 'Ezra the priest the expounder, and the Levites that explained to the people, unto all the people, This day is holy unto the Lord your God: mourn not, and weep not. For all the people were weeping, when they heard the words of the law.

10 Then said he unto them, Go your way, eat fat things, and drink sweet drinks, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: and do not grieve yourselves; but let the joy of the Lord be your stronghold.

11 So the Levites quieted all the people, saying, Be still! for the day is holy: and do not grieve yourselves.

12 And all the people went their way to eat, and to drink, and to send out portions, and to prepare for themselves great joy: because they had understood the words which [the others] had made known unto them.

13 And on the second day there gathered themselves together the chiefs of the divisions of all the people, the priests, and the Levites, unto 'Ezra the expounder, to obtain again intelligence of the words of the law.

14 And they found written in the law that the Lord had commanded through means of Moses, that the children of Israel should dwell in booths during the feast in the seventh month.

15 And [they ordered] that they should publish and have proclamation made throughout all their cities, and through Jerusalem, saying, Go forth unto the mountain and fetch olive-leaves, and oleaster-leaves, and myrtle-leaves, and palm-leaves, and leaves of the three-leaved myrtle, to make booths, as it is written.

16 And the people went forth, and brought them; and they made themselves booths, every one upon his roof, and in their courts, and in the courts of the house of God, and in the open place by the water-gate, and in the open place by the gate of Ephraim.

17 And all the congregation that were returned out of the captivity made booths, and dwelt in the booths; for since the days of Jeshua' the son of Nun until that day the children of Israel had not done so. And there was very great joy.

18 And he read in the book of the law of God, day by day, from the first day until the last day. And they celebrated the feast seven days, and on the eighth day the solemn assembly, after the prescribed manner.

NEHEMIAH (2 EZRA) CHAPTER 9

1 And on the twenty and fourth day of this month were the children of Israel assembled with fasting, and in sackclothes, and with earth upon them.

2 And the seed of Israel separated themselves from all children of the strangers: and they stood forward and made confession for their sins, and the iniquities of their fathers.

3 And they stood up in their standing-place, and read in the book of the law of the Lord their God the fourth part of the day; and another fourth part they made confession, and prostrated themselves before the Lord their God.

4 Then stood up upon the stairs of the Levites, Jeshua' and Bani, Kadmiel, Shebanyah, Bunni, Sherebyah, Bani, and Kenani, and they cried with a loud voice unto the Lord their God.

5 Then said the Levites, Jeshua', and Kadmiel, Bani, Chashabneyah, Sherebyah, Hodiyah, Shebanyah, and Pethachyah, Arise! bless ye the Lord your God from eternity to eternity. And let men bless thy glorious name, which is exalted above all blessing and praise.

6 Thou indeed art the Eternal One alone: It is thou that hast made the heavens with all their host, the earth, and all that is upon her, the seas, and all that is in them, and thou givest life to them all; and the host of the heavens bow down before thee.

7 Thou art indeed the Lord the [true] God, who didst choose Abram, and bring him forth out of Ur of the Chaldeans, and change his name to Abraham;

8 And thou didst find his heart faithful before thee: and thou madest with him the covenant to give the land of the Canaanites, the Hittites, the Emorites, and the Perizittes,

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and the Jebusites, and the Girgashite—to give it to his seed: and thou hast performed thy words; for thou art righteous.

9 And thou didst see the affliction of our fathers in Egypt, and their cry didst thou hear by the Red Sea;

10 And thou didst display signs and wonders on Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they had dealt presumptuously against them; and thou didst [thus] make thyself a name, as it is this day.

11 And the sea didst thou divide before them, so that they passed through the midst of the sea on dry land; and their pursuers didst thou throw into the deeps, like a stone in mighty waters.

12 And by a pillar of cloud didst thou lead them in the day, and by a pillar of fire in the night, to give light unto them on the way whereon they should go.

13 Also on mount Sinai camest thou down, and spokest with them from heaven; and thou gavest them upright ordinances, and truthful laws, good statutes and commandments;

14 And thy holy sabbath madest thou known unto them, and commandments, statutes, and a law didst thou enjoin on them, by the hand of Moses thy servant.

15 And bread from heaven didst thou give them for their hunger, and water out of the rock broughtest thou forth for them for their thirst; and thou didst order them to go in to take possession of the land concerning which thou hadst lifted up thy hand to give it unto them.

16 And they and our fathers acted presumptuously, and hardened their neck, and hearkened not to thy commandments.

17 And they refused to obey, and remembered not thy marvelous deeds which thou hadst done with them; but they hardened their neck, and [spoke of] appointing a chief to return to their bondage, in their rebellion; but thou art a God ready to pardon, gracious and merciful, long-suffering, and abundant in kindness, and forsookest them not.

18 Yea, although they had made for themselves a molten calf, and said, 'This is thy god that hath brought thee up out of Egypt,' and had practised great provocations:

19 Yet in thy abundant mercies didst thou not forsake them in the wilderness: the pillar of cloud departed not from them by day, to lead them on the way; nor the pillar of fire by night, to give them light on the way whereon they should go.

20 And thy good spirit thou gavest to make them intelligent, and thy manna thou withheldest not from their mouth, and water thou gavest them for their thirst.

21 And forty years didst thou provide for them in the wilderness; they lacked nothing; their clothes did not wear out; and their feet swelled not.

22 Thou gavest them also kingdoms and nations, which thou didst divide into various corners: and they took possession of the land of Sichon, even the land of the king of Cheshbon, and the land of 'Og the king of Bashan.

23 And their children didst thou multiply like the stars of heaven, and then broughtest them into the land, concerning which thou hadst ordered their fathers to enter in to take possession of it.

24 And the children entered in and took possession of the land; and thou didst humble before them the inhabitants of the land, the Cana'anites, and gavest them up into their hands, with their kings, and the nations of the land, that they might do with them according to their pleasure.

25 And they captured fortified cities, and a fat soil; and they took possession of houses full of all good things, hewn-out wells, vineyards, and olive-yards, and fruit trees in abundance; and they ate, and were satisfied, and became fat, and delighted themselves in thy great goodness.

26 Then became they disobedient, and rebelled against thee, and cast thy law behind their back, and they slew thy prophets who had warned them to bring them back unto thee, and they practised great provocations.

27 Thereupon thou gavest them up into the hand of their adversaries, who oppressed them: and in the time of their distress they used to cry unto thee, and thou ever heardest them from heaven; and according to thy abundant mercies thou wast wont to give them helpers, who helped them out of the hand of their adversaries.

28 But when [once more] they had rest, they did again evil before thee: wherefore thou didst leave them in the hand of their enemies, so that they had dominion over them; and when they returned, and cried unto thee, thou wast wont to hear them from heaven, and thou didst ever deliver them according to thy mercies many times.

29 And thou gavest them warning to bring them back unto thy law: yet they acted presumptuously, and hearkened not unto thy commandments, and sinned against thy ordinances, which a man is to do that he may live through them: and they rendered their shoulder rebellious, and hardened their neck, and would not hear.

30 Yet thou gavest them indulgence many years, and didst warn them through thy spirit by means of thy prophets; but they gave no ear: therefore didst thou give them up into the hand of the nations of the lands.

31 Yet in thy abundant mercies hast thou not made an entire end of them, and thou hast not forsaken them; for a gracious and merciful God art thou.

32 And now, our God, the great, the mighty, and the terrible God, who keepest the covenant and kindness, let not be esteemed as little before thee all the hardship that hath befallen us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, from the days of the kings of Assyria until this day.

33 Nevertheless thou art righteous in all that is come over us; for thou hast acted [according to] truth, but we have done wickedly.

34 Also our kings, our priests, and our fathers have not executed thy law, and have not listened unto thy commandments and thy testimonies, wherewith thou didst warn them.

35 But they in their kingdom, and in thy abundant goodness which thou hadst given unto them, and in the

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ample and fat land which thou hadst given up before them, did indeed not serve thee, and they turned not away from their wicked deeds.

36 Behold, we are this day servants: and as regardeth the land that thou gavest unto our fathers to eat its fruit and its good things, behold, we are servants in it;

37 And it yieldeth its products in abundance for the kings whom thou hast set over us because of our sins; also over our bodies have they dominion, and over our cattle [also] at their pleasure, and we are in great distress.

38 (10:1) And because of all this, we make a faithful covenant, and write it down; and on the sealed document are our princes, our Levites, and our priests.

NEHEMIAH (2 EZRA) CHAPTER 10

1 And with those whose seal was affixed were, Nehemiah the Tirshatha the son of Chachalyah, and Zidkiyah.

2 [Then] Serayah, 'Azaryah, Jeremiah,

3 Pashchui, Amaryah, Malkiyah,

4 Chattush, Shebanyah, Malluch,

5 Charim, Meremoth, 'Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abiyah, Miyamin,

8 Ma'azyah, Bilgai, Shema'yah: these were the priests.

9 And the Levites: Jeshua' the son of Azanyah, Binnui [[of]] the sons of Chenadad, Kadmiel;

10 And their brethren, Shebanyah, Hodiyah, Kelita, Palayah, Chanan,

11 Micha, Rechob, Chashabyah,

12 Zaccur, Sherebyah, Shebanyah,

13 Hodiyah, Bani, Beninu.

14 The chiefs of the people: Par'osh, Pachath-moab, 'Elam, Zatthu, Bani,

15 Bunni, 'Azgad, Bebai,

16 Adoniyah, Bigvai, 'Adin,

17 Ater, Chizkiyah, 'Azzur,

18 Hodiyah, Chashum, Bezai,

19 Chariph, 'Anathoth, Nebai,

20 Magpi'ash, Meshullam, Chezir,

21 Meshezabel, Zadok, Jaddua',

22 Pelatyah, Chanan, 'Anayah,

23 Hoshea', Chanayah, Chasshub,

24 Hallochesh, Pilcha, Shobek,

25 Rechum, Chashabnah, Ma'asseyah,

26 And Achiyah, Chanan, 'Anan,

27 Malluch, Charim, Ba'anah.

28 And the rest of the people, the priests, the Levites, the gate-keepers, the singers, the temple-servants, and all those that had separated themselves from the nations of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding,

29 Held firmly with their brethren, their nobles, and entered into a curse, and into an oath, to walk in the law of God, which was given through means of Moses the servant of God, and to observe and to do all the commandments of the Eternal One, our Lord, and his ordinances and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons;

31 And that if the people of the land should bring wares or any provisions on the sabbath day to sell, we would not buy of them on the sabbath, or on [another] holy day; and that we would leave [the fields without reaping in] the seventh year, and [give up] every loan of hand.

32 And we established for us as one of the commandments to impose on ourselves [to give] the third part of a shekel in every year for the service of the house of our God;

33 For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering, [for those of] the sabbaths, of the new-moons, for the appointed feasts, and for the holy things, and for the sin-offerings to make an atonement for Israel, and [for] all the work of the house of our God.

34 And we, the priests, the Levites, and the people, cast lots concerning the procuring of the wood, to bring it into the house of our God, unto the house of our fathers, at fixed times, year by year, to burn upon the altar of the Lord our God, as it is written in the law;

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord;

36 And also the first-born of our sons, and for our [unclean] cattle, as it is written in the law, and to bring the first-born of our herds and of our flocks to the house of our God, unto the priests that minister in the house of our God;

37 And that we would bring the first portion of our dough, and our heave- offerings, and this of the fruit of all manner of trees, of wine and of oil, to the priests, unto the chambers of the house of our God, and the tithes of our ground unto the Levites; and that these same Levites should be the receivers of the tithes in all the cities of our land-tillage;

38 And that the priest the son of Aaron should be with the Levites, when the Levites receive the tithes; and that the Levites should bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

39 For into the chambers shall the children of Israel and the children of Levi bring the heave-offering of the corn, of the new wine, and the oil, and there shall be the vessels of the sanctuary, and the priests that minister, and the gatekeepers, and the singers: and that we will not forsake the house of our God.

NEHEMIAH (2 EZRA) CHAPTER 11

1 And the rulers of the people dwelt at Jerusalem: and the rest of the people cast lots, to bring one of every ten to dwell in Jerusalem the holy city, and the nine parts to [remain] in the [other] cities.

2 And the people blessed all the men, that offered themselves voluntarily to dwell at Jerusalem.

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3 Now these are the chiefs of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, [to wit,] Israel, the priests, and the Levites, and the temple-servants, and the children of Solomon's servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah: 'Athayah the son of 'Uzziyah, the son of Zechariah, the son of Amaryah, the son of Shephatyah, the son of Mahalalel, of the children of Perez:

5 And Ma'asseyah the son of Baruch, the son of Kol-chozeh, the son of Chazayah, the son of 'Adayah, the son of Joyarib, the son of Zechariah, the son of Hashiloni;

6 All the sons of Perez that dwelt at Jerusalem were four hundred sixty and eight valiant men.

7 And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Jo'ed, the son of Pedayah, the son of Kolayah, the son of Ma'asseyah, the son of Ithiel, the son of Jessha'yah;

8 And next to him Gabbai, Sallai; nine hundred twenty and eight.

9 And Joel the son of Zichri was overseer over them; and Judah the son of Hassenuah was second over the city.

10 Of the priests: Jedayah the son of Joyarib, Jachin:

11 Serayah the son of Chilkiyah, the son of Meshullam, the son of Zadok, the son of Merayoth, the son of Achitub, the superintendent of the house of God;

12 And their brethren who did the work of the house, eight hundred twenty and two; and 'Adayah the son of Jerocham, the son of Pelalyah, the son of Amzi, the son of Zechariah, the son of Pashchur, the son of Malkiyah;

13 And his brethren, chiefs of the divisions, two hundred forty and two; and 'Amashsai the son of 'Azarel, the son of Achsai, the son of Meshillemoth, the son of Immer;

14 And their brethren, mighty men of valor, one hundred twenty and eight; and the overseer over them was Zabdiel, the son of Haggedolim.

15 Also of the Levites: Shema'yah the son of Chasshub, the son of 'Azrikam, the son of Chashabyah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chiefs of the Levites, had the oversight of the outward business of the house of God;

17 And Matthaniah the son of Micha, the son of Zabdi, the son of Assaph, the principal to begin the thanksgiving at prayer; and Bakbukyah the second among his brethren and 'Abda the son of Shammua', the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city were two hundred eighty and four.

19 And the gatekeepers, Akkub, Talmon and their brethren that watched at the gates, were one hundred seventy and two.

20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

21 But the temple-servants dwelt in the hill-fort; and Zicha and Gishpa were over the temple-servants.

22 And the overseer of the Levites at Jerusalem was 'Uzzi the son of Bani, the son of Chashabyah, the son of Matthanyah, the son of Micha, one of the sons of Assaph, the singers, over the business of the house of God.

23 For the king's command was obligatory on them; and there was a fixed rate for the singers, the requirement of every day on its day.

24 And Pethachyah the son of Meshezabel, of the children of Zerach the son of Judah, was at the king's hand in every thing concerning the people.

25 And respecting the villages with their fields, some of the children of Judah dwelt at Kiryath-arba' and in its villages, and at Dibon and in its villages, and at Jekabzeel and in its villages.

26 And at Jeshua', and at Moladah, and at Beth-phelet,

27 And at Chazar-shu'al, and at Beer-sheba' and in its villages,

28 And at Ziklag, and at Mechonah and in its villages,

29 And at 'En-rimmon, and at Zor'ah, and at Yarmuth,

30 Zanoach, 'Adullam, and in their villages, at Lachish and its fields, at 'Azekah and in its villages. And they dwelt from Beer-sheba' as far as the valley of Hinnom.

31 And the children of Benjamin [dwelt], beginning from Geba', at Michmash, and 'Ay-ya, and Beth-el, and in their villages,

32 'Anathoth, Nob, 'Ananyah,

33 Chazor, Ramah, Gittayim.

34 Chadid, Zebo'im, Neballat,

35 Lod, and Ono, the valley of the carpenters.

36 And of the Levites dwelt certain divisions in Judah, and in Benjamin.

NEHEMIAH (2 EZRA) CHAPTER 12

1 And these are the priests and the Levites that came up with Zerubbabel the son of Shealthiel, and Jeshua': Serayah, Jeremiah, 'Ezra,

2 Amaryah, Malluch, Chattush,

3 Shechanyah, Rechum, Meremoth,

4 'Iddo, Ginnethoy, Abiyah,

5 Miyamin, Ma'adyah, Bilgah,

6 Shema'yah, and Joyarib, Jed'ayah,

7 Sallu, 'Amok, Chilkiyah, Jed'ayah. These were the chiefs of the priests and of their brethren in the days of Jeshua'.

8 And the Levites: Jeshua', Binnui, Kadmiel, Sherebyah, Judah, and Matthaniah, who was over the songs of thanksgiving, he and his brethren;

9 And Bakbukyah and 'Unni, their brethren, were opposite to them in the watches.

10 And Jeshua' begat Joyakim, and Joyakim begat Elyashib, and Elyashib begat Joyada'.

11 And Joyada' begat Jonathan, and Jonathan begat Jaddua'.

12 And in the days of Joyakim were priests, as chiefs of the divisions: Of Serayah, Merayah; of Jeremiah, Chananyah;

13 Of 'Ezra, Meshullam; of Amaryah, Jehochanan;

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14 Of Mellchu, Jonathan; of Shebanyah, Joseph;
15 Of Charim, 'Adna; of Merayoth, Chelkai;
16 Of 'Iddo, Zechariah; of Ginnethon, Meshullam;
17 Of Abiyah, Zichri; of Minyamin, of Mo'adyah, Piltai;
18 Of Bilgah, Shammua'; of Shem'ayah, Jehonathan;
19 And of Joyarib, Matthenai; of Jeda'yah, 'Uzzi;
20 Of Sallai, Kallai; of 'Amok, 'Eber;
21 Of Chilkiyah, Chashabyah; of Jeda'yah, Nethanel.
22 Of the Levites in the days of Elyashib, Yoyada', and Yochanan, and Jaddua', are written down the chiefs of the divisions: also those of the priests to the reign of Darius the Persian.
23 The sons of Levi, the chiefs of the divisions were written down in the book of the chronicles, even until the days of Jochanan the son of Elyashib.
24 And the chiefs of the Levites were: Chashabyah, Sherebyah, and Jeshua' the son of Kadmiel, with their brethren opposite to them, to praise and to give thanks, according to the command of David the man of God, section by section.
25 Matthanyah, and Bakbukyah, 'Obadiah, Meshullam, Talmon, 'Akkub, were watching gatekeepers on the watch at the thresholds of the gates.
26 These were in the days of Joyakim, the son of Jeshua', the son of Jozadak, and in the days of Nehemiah the governor, and of 'Ezra the priest, the expounder.
27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to celebrate the dedication with joy, with thanksgivings, and with singing, cymbals, psalteries, and with harps.
28 And there gathered themselves together the sons of the singers, both out of the district round about Jerusalem, and from the villages of Netophah;
29 Also from Beth-hagilgal, and out of the fields of Geba' and Azmaveth; for the singers had built themselves villages round about Jerusalem.
30 And the priests and the Levites purified themselves, and then they purified the people, and the gates, and the wall.
31 Then brought I up the princes of Judah upon the wall, and stationed two great companies for thanksgiving, and trains to walk on the right hand upon the wall by the dung-gate (See: Map of Jerusalem, Appendix B);
32 And after them walked Hosha'yah, and half of the princes of Judah,
33 And 'Azaryah, 'Ezra, and Meshullam,
34 Judah, and Benjamin, and Shema'yah, and Jeremiah;
35 And of the sons of priests' with trumpets, Zechariah the son of Jonathan, the son of Shema'yah, the son of Matthanyah, the son of Michayah, the son of Zaccur, the son of Assaph;
36 And his brethren, Shema'yah, and 'Azarel, Milalai, Gilalai, Ma'ai, Nethanel, and Judah, Chanani, with the musical instruments of David the man of God; and 'Ezra the expounder walked before them.
37 And over the fountain-gate, and straight before them, they went up by the stairs of the city of David, at the ascent of the wall, above the house of David, even as far as the water-gate, eastward.
38 And the other company for thanksgiving that walked in the opposite direction to them,—this one did I follow, and the half of the people upon the wall, from beyond the tower of the ovens even as far as the broad wall;
39 And above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Chananel, and the tower of Meah, even as far as the sheep-gate; and they halted at the prison-gate.
40 So did the two companies for thanksgiving place themselves in the house of God, and I, and the half of the rulers with me.
41 And the priests, Elyakim, Ma'asseyah, Minyamin, Michayah, Elyo'enai, Zechariah, and Chananiah, with trumpets;
42 And Ma'asseyah, and Shema'yah, and El'azar, and 'Uzzi, and Jehochanan, and Malkiyah, and 'Elam, and 'Ezer. And the singers sang aloud, with Yisrachyah as their overseer.
43 And they sacrificed on that day great sacrifices, and rejoiced; for God had caused them to rejoice with great joy; and also the women and the children rejoiced: so that the [shout of] joy of Jerusalem was heard even at a great distance off.
44 And there were appointed at that day certain men as superintendents over the chambers for the treasuries, for the heave-offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions according to the law for the priests and the Levites; for Judah had joy on the priests and on the Levites that stood there,
45 And kept the charge of their God, and the charge of the purification, and as singers and gatekeepers, according to the command of David, [and] of Solomon his son.
46 For in the days of David and Assaph of old there were chiefs of the singers, and songs of praise and thanksgiving unto God.
47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the gatekeeper, what was required for every day on its day; and they sanctified things for the Levites: and the Levites sanctified [the portion due] for the children of Aaron.

NEHEMIAH (2 EZRA) CHAPTER 13

1 On that day there was read in the book of Moses before the ears of the people; and there was found written therein, that no 'Ammonite or Moabite should come into the congregation of God for ever;
2 Because they had not met the children of Israel with bread and with water, but had hired Bil'am against them, that he should curse them; although our God had changed the curse into a blessing.
3 And it tame to pass, when they had heard the law, that they separated all the alien mixture from Israel.

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4 And before this, Elyashib the priest, appointed over the chambers of the house of our God, and a near [of kin] unto Tobiyah,

5 Had prepared for him a large chamber, where they had laid in former times the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was ordained for the Levites, and the singers, and the gatekeepers, and the heave-offering of the priests.

6 But during all this I was not at Jerusalem; for in the two and thirtieth year of Artaxerxes the king of Babylon I went back unto the king, and after the lapse of some time I obtained by request [leave] of the king;

7 And I came to Jerusalem, and perceived the evil that Elyashib had done for Tobiyah, in preparing for him a chamber in the courts of the house of God.

8 And it displeased me greatly: wherefore I cast forth all the household vessels of Tobiyah away out of the chamber.

9 And I gave the order, whereupon they cleansed the chambers; and I had brought thither again the vessels of the house of God, with the meat-offering and the frankincense.

10 And I perceived that the portions of the Levites had not been given [them]: so that the Levites and the singers, that used to do the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why hath the house of God become forsaken? And I gathered them together, and placed them on their posts.

12 And all Judah brought the tithe of the corn and the new wine and the oil unto the treasuries.

13 And I appointed receivers over the treasuries, Shelemyah the priest and Zadok the scribe, and Pedayah of the Levites; and with them acted Chanan the son of Zaccur, the son of Matthanyah; for they were accounted as faithful, and it was their duty to make a distribution among their brethren.

14 Remember me, O my God, concerning this, and wipe not out my pious deeds which I have done for the house of my God, and for those that had charge of it.

15 In those days I saw in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading burdens on asses, as also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I warned them on the day whereon they sold provisions.

16 Also the men of Tyre [that] dwelt therein brought fish and all kinds of wares, and sold [them] on the sabbath unto the children of Judah and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this which ye are doing, and profaning [thereby] the sabbath day?

18 Did not your fathers act thus, wherefore our God brought over us all this evil, and over this city? and ye bring yet more wrath over Israel by profaning the sabbath.

19 And it came to pass, that, when the shadows were lengthened in the gates of Jerusalem before the sabbath, I gave the order, whereupon the gates were locked, and I ordered that they should not be opened till after the sabbath: and some of my young men did I place at the gates, that there should be brought in no burden on the sabbath-day.

20 But the merchants and sellers of all kinds of wares lodged outside of Jerusalem once or twice.

21 Thereupon did I warn them, and said unto them, Why do ye lodge along the wall? if ye do so again, I will lay hands on you. From that time forth they came no more on the sabbath.

22 And I ordered the Levites that they should cleanse themselves, and that they should come and keep watch at the gates, to sanctify the sabbath-day. Also this remember unto me, O my God, and shield me according to the abundance of thy kindness.

23 In those days also I saw certain Jews that had brought home wives of Ashdod, of 'Ammon, and of Moab:

24 And their children spoke partly in the speech of Ashdod, and did not understand to speak in the Jewish language, but according to the language of one or the other people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked out their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters for your sons, nor for yourselves.

26 Did not Solomon the king of Israel sin by these things? and although among the many nations there was never a king like him, and beloved as he was by his God, and God had placed him as king over all Israel: nevertheless even him did the alien women mislead to sin.

27 Shall we then hear it said of you, that ye do all this great evil, to trespass against our God in bringing home alien wives?

28 And one of the sons of Joyada', the son of Elyashib the high priest, was son-in-law to Sanballat the Choronite; wherefore I chased him away from me.

29 Remember [this] unto them, O my God, because of the defilements of the priesthood, and of the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all aliens, and I appointed the watches of the priests and the Levites, every one in his work;

31 And for the procuring of the wood, at fixed time, and for the first-fruits. Remember this unto me, O my God, for good.

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THE FIRST BOOK OF CHRONICLES

or 1 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Author: Azaryahu, known as Ezra (Greek: Esdras)
(Nehemia might have edited some parts.)
Estimated Range of Dating: mid-5th century B.C.

(The Book of Chronicles (Hebrew: Dibre Hayyamim 'The Matters of the Days') is a Hebrew prose work constituting part of Jewish and Christian scripture. Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipomenon (Greek: lit. "things left on one side"). In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronikon given to the text by the scholar Jerome. In the Christian Bible, the books (commonly referred to as 1 Chronicles and 2 Chronicles, or First Chronicles and Second Chronicles) generally follow the two Books of Kings, and precede Ezra–Nehemiah; thus they conclude the history-oriented books of the Old Testament.

Originally a single work, Chronicles was divided into two in the Greek Septuagint: 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. It contains a genealogy from a human being, Adam, and a narrative of the history of ancient Judah and Israel. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book.

Chronicles appears to be largely the work of a single individual. The writer was probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid (Persian) Empire. Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is believed to be the author of Chronicles, the first part of Ezra–Nehemiah, and Malachi. Many scholars maintain support for Ezra's authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah.

One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra–Nehemiah. These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll.

Scholars suggest it was probably composed between 450–250 BC, with the period 350–300 BC the most likely. This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.

Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. The Chronicles narrative begins with Adam, Seth and Enosh, and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel (in the "introductory chapters", 1 Chronicles 1–9). The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David (1 Chronicles 11–29). The next long section concerns David's son Solomon (2 Chronicles 1–9), and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.)

1 CHRONICLES CHAPTER 1

1 Adam, Sheth, Enosh,
2 Kenan, Mehalalel, Jered,
3 Enoch, Methushelah, Lemech,
4 Noah, Shem, Ham, and Japheth.
5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshech, and Thirass.
6 And the sons of Gomer: Ashkenas, and Diphath, and Thogarmah.
7 And the sons of Javan: Elishah, and Tharshishah, Kittim, and Rodanim.
8 The sons of Ham: Cush, and Misrayim, Put, and Canaan.
9 And the sons of Cush: Seba, and Chavilah, and Sabta, and Ra'mah, and Sabtecha. And the sons of Ra'mah: Sheba, and Dedan.
10 And Cush begat Nimrod: this one began to be a mighty man upon the earth.

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11 And Mizrayim begat the Ludim, and there the 'Anamim, and the Lehabim, and the Naphtuchim,
12 And the Pathrussim, and the Cassluchim, of whom came the Philistines, and the Caphthorim.
13 And Canaan begat Zidon, his first-born, and Heth.
14 And the Jebusite, and the Emorite, and the Girgashite,
15 And the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Chamathite.
17 The sons of Shem: 'Elam, and Asshur, and Arpachshad, and Lud, and Aram, and 'Uz, and Chul, and Gether, and Meshech.
18 And Arpachshad begat Shelach, and Shelach begat 'Eber.
19 And unto 'Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided; and his brother's name was Joktan.
20 And Joktan begat Almodad, and Sheleph, and Chazarmaveth, and Jerach,
21 And Hadoram, and Uzal, and Diklah,
22 And 'Ebal and Abimael, and Sheba,
23 And Ophir, and Chavilah, and Jobab. All these were the sons of Joktan.
24 Shem, Arpachshad, Shelach,
25 'Eber, Peleg, Re'u,
26 Serug, Nachor, Terach,
27 Abram, the same is Abraham.
28 The sons of Abraham: Isaac, and Ishma'el.
29 These are their generations: The first-born of Ishma'el, Nebayoth, then Kedar, and Adbeel, and Mibsam,
30 Mishma', and Dumah, Massa, Chadad, and Thema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishma'el.
32 And the sons of Keturah, the concubine of Abraham: she bore Zimran, and Jokshan, and Medan, and Midian, and Yishbak, and Shuach. And the sons Jokshan: Sheba, and Dedan.
33 And the sons of Midian: 'Ephah, and 'Epher, and Chanoch, and Abida', and Elda'ah. All these are the sons of Keturah.
34 And Abraham begat Isaac. The sons of Isaac: Esau and Israel.
35 The sons of Esau: Eliphaz, Re'uel, and Ye'ush, and Ya'lam, and Korach.
36 The sons of Eliphaz: Theman, and Omar, Zephi, and Ga'tam, Kenas, and Thimna', and 'Amalek.
37 The sons of Re'uel: Nachath, Zerach, Shammah, and Mizzah.
38 And the sons of Se'ir: Lotan, and Shobal, and Zib'on, and 'Anah, and Dishon, and Ezer, and Dishan.
39 And the sons of Lotan: Chori, and Homam: and the sister of Lotan: Thimna'.
40 The sons of Shobal: 'Alyan, and Manachath, and 'Ebal, Shephi, and Onam. And the sons of Zib'on: 'Ayah, and 'Anah.
41 The sons of 'Anah: Dishon. And the sons of Dishon: Chamran, and Eshban, and Yithran, and Cheran.
42 The sons of Ezer: Bilhan, and Za'avan, and Ja'akan. The sons of Dishan: 'Uz, and Aran.
43 And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel: Bela' the son of Be'or; and the name of his city was Dinhabah.
44 And Bela' died, and there reigned in his stead Jobab the son of Zerach of Bozrah.
45 And Jobab died, and there reigned in his stead Chusham of the land of Theman.
46 And Chusham died and there reigned in his stead Hadad the son of Bedad, who smote Midian in the field of Moab; and the name of his city was 'Avith.
47 And Hadad died, and there reigned in his stead Samlah of Massrekah.
48 And Samlah died, and there reigned in his stead Saul of Rechoboth by the river.
49 And Saul died, and there reigned in his stead Ba'al-chanan the son of 'Achbor.
50 And Ba'al-chanan died, and there reigned in his stead Hadad; and the name of his city was Pa'i; and the name of his wife was Mehetabel, the daughter of Matred, the daughter of Me-zahab.
51 Hadad died also. And the dukes of Edom were: Thimna', duke 'Alvah, duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenas, duke Theman, duke Mibzar,
54 Duke Magdiel, duke 'Iram. These are the dukes of Edom.

1 CHRONICLES CHAPTER 2

1 These are the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 The sons of Judah: 'Er, and Onan, and Shelah, the three [who] were born unto him of the daughter of Shua' the Canaanitess. And 'Er, the first-born of Judah, was evil in the eyes of the Lord: and he slew him.
4 And Thamar his daughter-in-law bore unto him Perez and Zerach. All the sons of Judah were five.
5 The sons of Perez: Chezron and Chamul.
6 And the sons of Zerach: Zimri, and Ethan, and Heman, and Calcol, and Dara'; all of them five.
7 And the sons of Carmi: 'Achar the troubler of Israel, who trespassed against the devoted things.
8 And the sons of Ethan: 'Azaryah.
9 And the sons of Chezron, that were born unto him: Jerachmeel, and Ram, and Kelubai.
10 And Ram begat 'Amminadab, and 'Amminadab begat Nachshon, the prince of the children of Judah;
11 And Nachshon begat Salma, and Salma begat Bo'az,
12 And Bo'az begat 'Obed, and 'Obed begat Jesse,
13 And Ishai begat his first-born Eliab, and Abinadab the second, and Shim'a the third,
14 Nathanel the fourth, Raddai the fifth,
15 Ozem the sixth, David the seventh;
16 And their sisters were Zeruyah, and Abigayil. And the sons of Zeruyah: Abshai, and Joab, and 'Assahel, three.
17 And Abigayil bore 'Amassa: and the father of 'Amassa was Jether the Ishme'elite.

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18 And Caleb the son of Chezron begat [children] of 'Azubah his wife, and of Jeri'oth; and these are her sons: Jesher, and Shobab, and Ardon.

19 And 'Azubah died, when Caleb took unto himself Ephrath, who bore unto him Chur.

20 And Chur begat Uri, and Uri begat Bezalel.

21 And afterward came Chezron to the daughter of Machir the father of Gil'ad, and he took her [for wife] when he was sixty years old: and she bore unto him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gil'ad.

23 But Geshur and Aram took the small towns of Jair from them, with Kenath, and the villages thereof, even sixty cities. All these [belonged to] the sons of Machir the father of Gil'ad.

24 And after Chezron was dead in Calebephratah, then bore Chezron's wife Abiyah unto him Ashchur the father of Thekoa'.

25 And the sons of Jerachmeel the first-born of Chezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Achiyah.

26 Yerachmeel had also another wife, whose name was 'Atarah; she was the mother of Onam.

27 And the sons of Ram the first-born of Jerachmeel were, Ma'az, and Jamin, and 'Eker.

28 And the sons of Onam were, Shammai, and Jada'. And the sons of Shammai: Nadab, and Abishur.

29 And the name of the wife of Abishur was Abichayil, and she bore unto him Achban, and Molid.

30 And the sons of Nadab: Seled, and Appayim; and Seled died without children.

31 And the sons of Appayim: Yish'i. And the sons of Yish'i: Sheshan. And the sons of Sheshan: Achlai.

32 And the sons of Jada' the brother of Shammai: Jether, and Jonathan; and Jether died without children.

33 And the sons of Jonathan: Peleth, and Zaza. These were the sons of Jerachmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarcha'.

35 And Sheshan gave his daughter unto Jarcha' his servant for wife: and she bore unto him 'Attai.

36 And 'Attai begat Nathan, and Nathan begat Zabad.

37 And Zabad begat Ephlal, and Ephlal begat 'Obed.

38 And 'Obed begat Jehu, and Jehu begat 'Azaryah,

39 And 'Azaryah begat Chelez, and Chelez begat El'assah,

40 And El'assah begat Sissmai, and Sissmai begat Shallum.

41 And Shallum begat Jekamyah, and Jekamyah begat Elishama'.

42 Now the sons of Caleb the brother of Jerachmeel were, Mesha', his first-born, who was the father of Ziph, and of the sons of Mareshah the father of Hebron.

43 And the sons of Hebron: Korach, and Thappuach, and Rekem, and Shema'.

44 And Shema' begat Racham, the father of Jorke'am; and Rekem begat Shammai.

45 And the son of Shammai was Ma'on; and Ma'on was the father of Beth-zur.

46 And 'Ephah, Caleb's concubine, bore Charan, and Moza, and Gazez; and Charan begat Gazez.

47 And the sons of Jahdai: Regem, and Jotham, and Gesham, and Pelet, and 'Ephah, and Sha'aph.

48 Ma'achah, Caleb's concubine, bore Sheber, and Tirchanah.

49 She bore also !!Sha'aph the father of Madmannah. Sheva the father of Machbena, and the father of Gib'a: !!and the daughter of Caleb was 'Achsah.

50 These were the sons of Caleb: Benchur, the first-born of Ephratah, Shobal the father of Kiryath-ye'arim,

51 Salma the father of Beth-lechem, Chareph the father of Beth-gader.

52 And Shobal the father of Kir'yath-ye'arim had sons: Haroeh, and Chazi- hammenuchoth.

53 And the families of Kir'yath-ye'arim are the Yithrites, and the Puthites, and the Shumathites, and the Mishra'ites: from these came the Zor'athites, and the Eshthaulites.

54 The sons of Salma: Beth-lechem, and the Netophathites, 'Ataroth of the house of Joab, and Chazi-hammanachthi, the Zor'ite.

55 And the families of the scribes who dwelt at Jabez: the Thirathites, the Shim'athites, and Suchathites. These are the Kenites that came from Chammath, the father of the house of Rechab.

1 CHRONICLES CHAPTER 3

1 And these were the sons of David, who were born unto him in Hebron: The first-born, Amnon, of Achino'am the Jizre'elitess; the second, Daniel, of Abigayil the Carmelitess;

2 The third, Abshalom the son of Ma'achah the daughter of Thalmai the king of Geshur; the fourth, Adoniyah the son of Chaggith;

3 The fifth, Shephatyah of Abital; the sixth, Yithre'am of 'Eglah his wife.

4 Six were born unto him in Hebron: and he reigned there seven years and six months; and thirty and three years he reigned in Jerusalem.

5 And these were born unto him in Jerusalem: Shim'a, !!and Shobab, and Nathan, and Solomon, four, of Bathshua' the daughter of 'Ammiel;

6 And Yibchar, and Elishama', and Eliphelet,

7 And Nogah, and Nepheg, and Japhia'.

8 And Elishama', and Elyada', and Eliphelet, nine.

9 [These were] all the sons of David, beside the sons of the concubines, and Thamar their sister.

10 And Solomon's son was Rehobo'am. Abiyah his son, Assa his son, Jehoshaphat his son.

11 Joram his son, Achazyahu his son, Joash his son,

12 Amazyahu his son, 'Azaryah his son, Jotham his son,

13 Achaz his son, Hezekiah his son, Menasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born Jochanan, the second Jehoyakim, the third Zedekiah, the fourth Shallum.

16 And the sons of Jehoyakim: Jechonyah his son, Zedekiah his son.

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17 And the sons of Jechonyah: Assir, Shealthiel his son,
18 And Malkiram, and Pedayah, and Shenazzar, Jekamyah, Hoshama', and Nedabyah.
19 And the sons of Pedayah were, Zerubbabel, and Shim'i: and the sons of Zerubbabel were, Meshullam, and Chananyah, and Shelomith their sister;
20 And Chashubah, and Ohel, and Berechyah, and Chassadyah, Jushab-chessed, five.
21 And the sons of Chananyah: Pelatyah, and Jesha'yah; the sons of Rephayah, the sons of Arnan, the sons of 'Ohadiah, the sons of Shechanyah.
22 And the sons of Shechanyah: Shema'yah: and the sons of Shema'yah were Chattush, and Yigal, and Bariach, and Ne'aryah, and Shaphat, six.
23 And the sons of Ne'aryah: Elyo'enai, and Hezekiah, and 'Azrikam, three.
24 And the sons of Elyo'enai were, Hodavyahu, and Elyashib, and Pelayah, and 'Akkub, and Jochanan, and Delayah, and 'Anani, seven.

1 CHRONICLES CHAPTER 4

1 The sons of Judah: Perez, Chezron, and Carmi, and Chur, and Shobal.
2 And Reayah the son of Shobal begat Jachath, and Jachath begat Achumai, and Lahad. These are the families of the Zor'athites.
3 And these were [those of] the father of 'Etam, Jizre'el, and Yishma, and Yidbash: and the name of their sister was Hazzelelponi.
4 And Penuel the father of Gedor, and 'Ezer the father of Chushah. These are the sons of Chur, the first-born of Ephratah, the father of Beth-lechem.
5 And Ashchur the father of Thekoa' had two wives. Chelah and Na'arah.
6 And Na'arah bore him Achuzzam, and Chepher, and Themeni. and Haachashthari. These were the sons of Na'arah.
7 And the sons of Chelah were, Zereth, and Zochar, and Ethnan.
8 And Koz begat 'Anub and Hazzobebah, and the families of Acharchel the son of Harum.
9 And Ja'bez was more honorable than his brothers; and his mother called his name Ja'bez, saying, Because I bore him in pain.
10 And Ja'bez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my boundary, and that thy hand might be with me, and that thou wouldst act for me against the evil, that it may not give me pain! And God granted him what he had asked for.
11 And Kelub the brother of Shuchah begat Mechir, who was the father of Eshthon.
12 And Eshthon begat Beth-rapha, and Passeach, and Techinnah the father of 'Irnachash. These are the men of Rechah.
13 And the sons of Kenas: 'Othniel and Serayah. And the sons of 'Othniel: Chathath.
14 And Me'onothai begat 'Ophrah: and Serayah begat Joab, the father of the valley of the carpenters; for they were carpenters.
15 And the sons of Caleb the son of Jephunneh: 'Iru, Elah, and Na'am. And the sons of Elah: Ukenas.
16 And the sons of Jehalelel: Ziph, and Ziphah, Thireya, and Assarel.
17 And the sons of 'Ezrah: Jether, and Mered, and 'Epher, and Jalon. And she conceived [and bore] Miriam, and Shammai, and Yishbach the father of Eshthemoa'.
18 And his wife the Jewess bore Jered the father of Gedor, and Cheber the father of Socho, and Jekuthiel the father of Zanoach. And these are the sons of Bithyah the daughter of Pharaoh, whom Mered had taken [for wife].
19 And the sons of the wife of Hodiyah the sister of Nacham: The father of Kei'lah the Garmite, and Eshthemoa' the Ma'achathite.
20 And the sons of Shimon: Amnon, and Rinnah, Ben-chanan, and Thilon. And the sons of Yish'i were, Zocheth, and Benzocheth.
21 The sons of Shelah the son of Judah: 'Er the father of Lechah, and La'dah the father of Mareshah, and the families of the house of those that wrought fine linen, of the house of Ashbea'.
22 And Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubi-lechem. And these are ancient things.
23 There were the potters, and those that dwelt in plantations and sheepfolds: for the king's sake to do his work they dwelt there.
24 The sons of Simeon: Nemuel, and Jamin, Jarib, Zerach, and Saul.
25 Shallum his son, Mibsam his son, Mishma' his son.
26 And the sons of Mishma': Hamuel his son, Zaccur his son, Shim'i his son.
27 And Shim'i had sixteen sons and six daughters; but his brethren had not many children, nor did all their family multiply, equal to the children of Judah.
28 And they dwelt at Beer-sheba', and Moladah, and Chazar-shu'al.
29 And at Bilhah, and at 'Ezem, and at Tholad,
30 And at Bethuel, and at Chormah, and at Ziklag.
31 And at Beth-marcaboth, and Chazar-sussim, and at Beth-biri, and at Sha'arayim. These were their cities until the reign of David.
32 And their villages were 'Etam, and 'Ayin, Rimmon, and Tochen, and 'Ashan, five cities;
33 And all their villages that were round about these same cities as far as Ba'al. These were their dwelling-places, and after them are they recorded.
34 And Meshobab, and Jamlech, and Joshah the son of Amazyah,
35 And Joel, and Jehu the son of Joshibyah, the son of Serayah, the son of 'Assiel.
36 And Elyo'enai and Ja'akobah, and Jeshochayah, and 'Assayah, and Adiel, and Jessimiel, and Benayah.

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37 And Ziza the son of Shiph'i, the son of Allon, the son of Jedayah, the son of Shimri, the son of Shema'yah:

38 These mentioned by their names were princes in their families; and their family divisions spread themselves out greatly.

39 And they went to the entrance of Gedur, as far as the east side of the valley, to seek pasture for their flocks.

40 And they found a fat and good pasture, and the land was roomy, and quiet, and peaceable; for descendants of Ham dwelt there before that time.

41 And then came these written down by name in the days of Hezekiah the king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their stead; because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to mount Se'ir having at their head Pelatyah, and Ne'aryah, and Rephayah, and 'Uzziel, the sons of Yish'i.

43 And they smote the rest of the 'Amalekites that were escaped, and dwelt there unto this day.

1 CHRONICLES CHAPTER 5

1 And the sons of Reuben the first-born of Israel—for he was the first-born; but, when the defiled his father's bed, was his birthright given unto the sons of Joseph the son of Israel: so that the genealogy is not to be reckoned after the first-birth.

2 For Judah became the mightiest of his brothers, and the prince descended from him: while the first-birthright belonged to Joseph,—

3 The sons of Reuben the first-born of Israel were, Chanoch, and Pallu, Chezron, and Carmi.

4 The sons of Joel: Shema'yah his son, Gog his son, Shim'i his son,

5 Michah his son, Reayah his son, Ba'al his son,

6 Beerah his son, whom Tilgath-pilneesser the king of Assyria carried into exile: he was the prince of the Reubenites.

7 And his brethren by their families, according to their genealogy after their generations, were, the chief, Je'iel, and Zecharyahu,

8 And Bela' the son of 'Azaz, the son of Shema', the son of Joel, who dwelt in 'Aro'er, and as far as Nebo and Ba'al-me'on;

9 And to the eastward he dwelt as far as the entrance of the wilderness from the river Euphrates; because their cattle were numerous in the land of Gil'ad.

10 And in the days of Saul they made war with the Hagarenes, who fell by their hand; and they dwelt in their tents in the whole front of the land to the east of Gil'ad. 11 And the children of Gad dwelt alongside of them, in the land of Bashan as far as Salchah.

12 Joel the chief, and Shapham the next, and Ja'nai, and Shaphat in Bashan.

13 And their brethren according to their family divisions were, Michael, and Meshullam, and Sheba', and Jorai, and Ya'kan, and Zia', and 'Eber, seven.

14 These are the children of Abichayil the son of Churi, the son of Jaroach, the son of Gil'ad, the son of Michael, the son of Jeshishai, the son of Jachdo, the son of Buz:

15 Achi the son of Abdiel the son of Guni, the chief of their family division.

16 And they dwelt in Gil'ad, in Bashan, and in its minor towns, and in all the open districts of Sharon, as far as their terminations.

17 All these were recorded by their genealogies in the days of Jotham the king of Judah, and in the days of Jerobo'am the king of Israel.

18 The sons of Reuben, and the Gadites, and the half tribe of Menasseh, of valiant men, men able to bear shield and sword, and to draw the bow, and practised in war, were four and forty thousand seven hundred and sixty, that went out to the army.

19 And they made war with the Hagarenes, and Jetur, and Naphish, and Nodab.

20 And they obtained help against them, and the Hagarenes were delivered into their hand, and all that were with them; for to God they cried in the battle, and he was entreated by them; because they put their trust in him.

21 And they led away captive their cattle: of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of human beings one hundred thousand.

22 For there fell down many slain; because the war was of God. And they dwelt in their stead until the exile.

23 And the children of the half tribe of Menasseh dwelt in the land: from Bashan unto Ba'al-chermon and Senir and mount Chermon were they numerous.

24 And these were the heads of their family divisions: namely, 'Epher, and Yish'i, and Eliel, and 'Azriel, and Jeremiah, and Hodavyah, and Jachdiel, mighty men of valor, famous men, [and] heads of their family divisions.

25 But they trespassed against the God of their fathers, and went astray after the gods of the people of the land, whom God had destroyed from before them.

26 And the God of Israel stirred up the spirit of Pul the king of Assyria, and the spirit of Tilgath-pilneser the king of Assyria, and he carried them into exile, even the Reubenites, and the Gadites, and the half tribe of Menasseh, and brought them unto Chalach, and Chabor, and Hara, and to the river Gozan, even until this day.

1 CHRONICLES CHAPTER 6

1 The sons of Levi: Gershon, Kehath, and Merari.

2 And the sons of Kehath: 'Amram, Yizhar, and Chebron, and 'Uzziel.

3 And the children of 'Amram: Aaron, and Moses, and Miriam. And the sons of Aaron: Nadab, and Abihu, El'azar, and Ithamar.

4 El'azar begat Phinehas, Phinehas begat Abishua',

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5 And Abishua' begat Bukki, and Bukki begat 'Uzzi,
6 And 'Uzzi begat Zerachyah, and Zerachyah begat Merayoth,
7 Merayoth begat Amaryah, and Amaryah begat Achitub,
8 And Achitub begat Zadok, and Zadok begat Achima'az,
9 And Achima'az begat 'Azaryah, and 'Azaryah begat Jochanan,
10 And Jochanan begat 'Azaryah, he it is that officiated as priest in the house that Solomon had built in Jerusalem;
11 And 'Azaryah begat Amaryah, and Amaryah begat Achitub,
12 And Achitub begat Zadok, and Zadok begat Shallum,
13 And Shallum begat Chilkiyah, and Chilkiyah begat 'Azaryah,
14 And 'Azaryah begat Serayah, and Serayah begat Jehozadak,
15 And Jehozadak went away, when the Lord carried Judah and Jerusalem into exile through the hand of Nebuchadnezzar.
16 The sons of Levi: Gershom, Kehath, and Merari.
17 And these are the names of the sons of Gershom: Libni, and Shim'i.
18 And the sons of Kehath were, 'Amram, and Yizhar, and Chebron, and 'Uzziel.
19 The sons of Merari: Machli, and Mushi. And these are the families of the Levites according to their fathers.
20 Of Gershom: Libni his son, Jachath his son, Zimmah his son,
21 Yoach his son, 'Iddo his son, Zerach his son, Yeatherai his son.
22 The sons of Kehath: 'Amminadab his son, Korach his son, Assir his son,
23 Elkanah his son, and Ebyassaph his son, and Assir his son,
24 Tachath his son, Uriel his son, 'Uzziyah his son, and Saul his son.
25 And the sons of Elkanah: 'Amassai, and Achimoth,
26 [And] Elkanah. The sons of Elkanah: Zophai his son, and Nachath his son.
27 Eliab his son, Jerocham his son, Elkanah his son.
28 And the sons of Samuel: the first-born Vashni, and Abiyah.
29 The sons of Merari: Machli, Libni his son, Shim'i his son, 'Uzzah his son,
30 Shim'a his son, Chaggiyah his son, 'Assayah his son.
31 And these are those whom David appointed for the purpose of conducting the singing in the house of the Lord, after the ark had a resting-place.
32 And they ministered before the tabernacle of the tent of the congregation with singing, until Solomon built the house of the Lord in Jerusalem; and they acted according to their prescribed manner in their service.
33 And these are those that so acted with their sons. Of the sons of the Kehathites: Heman the singer, the son of Joel, the son of Samuel,
34 The son of Elkanah, the son of Jerocham, the son of Eliel, the son of Toach,
35 The son of Zuph, the son of Elkanah, the son of Machath, the son of 'Amassai,
36 The son of Elkanah, the son of Joel, the son of 'Azaryah, the son of Zephanyah,
37 The son of Tachath, the son of Assir, the son of Ebyassaph, the son of Korach,
38 The son of Yizhar, the son of Kehath, the son at Levi, the son of Israel.
39 And his relative Assaph was he, who stood on his right hand, [even] Assaph the son of Berachyah, the son of Shim'a,
40 The son of Michael, the son of Ba'asseyah, the son of Malkiyah,
41 The son of Ethni, the son of Zerach, the son of 'Adayah.
42 The son of Ethan, the son of Zimmah, the son of Shim'i,
43 The son of Jachath, the son of Gershom, the son of Levi.
44 And their brethren the sons of Merari [stood] on the left hand: Ethan the son of Kishi, the son of 'Abdi, the son of Malluch,
45 The son of Chashabyah, the son of Amazyah, the son of Chilkiyah,
46 The son of Amzi, the son of Bani, the son of Shamer,
47 The son of Machli, the son of Mushi, the son of Merari, the son of Levi.
48 And their brethren the Levites were superadded for all manner of service of the tabernacle of the house of God.
49 But Aaron and his sons offered upon the altar of the burnt-offering, and upon the altar of incense, [and were] for all the work of the most holy place, and to make an atonement for Israel, in accordance with all that Moses the servant of God had commanded.
50 And these are the sons of Aaron: El'azar his son, Phinehas his son, Abishua' his son,
51 Bukki his son, 'Uzzi his son, Zerachyah his son,
52 Merayoth his son, Amaryah his son, Achitub his son,
53 Zadok his son, Achima'az his son.
54 And these are their dwelling-places with their castles in their boundaries; unto the sons of Aaron, of the families of the Kehathites; for theirs was the [first] lot,—
55 And they gave unto them Hebron in the land of Judah, with its open spaces round about it.
56 But the fields of the city, and its villages, they gave to Caleb the son Jephunneh.
57 And to the sons of Aaron they gave [of] the cities of refuge Hebron, and Libnah with its open spaces, and Jattir, and Eshthemoa, with its open spaces.
58 And Chilen with its open spaces, Debir with its open spaces,
59 And 'Ashan with its open spaces, and Beth-shemesh with its open spaces.
60 And from the tribe of Benjamin, Geba' with its open spaces, and 'Alemeth with its open spaces, and 'Anathoth with its open spaces. And all their cities were thirteen cities after their families.

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61 And unto the sons of Kehath that were left of the family of that tribe, [were given] from the half tribe, the half tribe of Menasseh, by lot, ten cities.

62 And to the sons or Gershom after their families, from the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the tribe of Menasseh in Bashan, [were given] thirteen cities.

63 Unto the sons of Merari after their families, from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zebulun, [were given] by lot, twelve cities. 64 (6:49) And the children of Israel gave to the Levites these cities with their open spaces.

65 And they gave by lot from the tribe of the children of Judah, and from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities, which they called by names.

66 And some of the families of the sons of Kehath had the cities of their territory from the tribe of Ephraim.

67 And they gave unto them, [of] the cities of refuge Sechem with its open spaces in the mountain of Ephraim, and Gezer with its open spaces.

68 And Jokme'am with its open spaces, and Beth-choron with its open spaces,

69 And Ayalon with its open spaces, and Gath-rimmon with its open spaces.

70 And from the half tribe of Menasseh: 'Aner with its open spaces: and Bil'am with its open spaces, for the family of the remaining portion of the sons of Kehath.

71 Unto the sons of Gershom [were given] from the family of the half tribe of Menasseh, Golan in Bashan with its open spaces, and 'Ashtaroth with its open spaces. 72 (6:57) And from the tribe of Issachar: Kedesh with its open spaces, Dobrath with its open spaces,

73 And Ramoth with its open spaces, and 'Anem with its open spaces.

74 And from the tribe of Asher: Mashal with its open spaces, and 'Abdon with its open spaces,

75 And Chukok with its open spaces, and Rechob with its open spaces.

76 And from the tribe of Naphtali: Kedesh in Galilee with its open spaces, and Chammon with its open spaces, and Kiryathayim with its open spaces.

77 Unto the remaining portion of the children of Merari [were given] from the tribe of Zebulun, Rimmono with its open spaces, Tabor with its open spaces.

78 And on the other side the Jordan by Jericho, on the east side of Jordan, from the tribe of Reuben, Bezer in the wilderness with its open spaces, and Jahzah with its open spaces,

79 And Kedemoth with its open spaces, and Mepha'ath with its open spaces.

80 And from the tribe of Gad: Ramoth in Gila'd with its open spaces, and Machanayim with its open spaces.

81 And Cheshbon with its open spaces, and Ja'azer with its open spaces.

1 CHRONICLES CHAPTER 7

1 And the sons of Issachar were, Tola', and Puah, Yashub, and Shimron, four.

2 And the sons of Tola': 'Uzzi, and Rephayah, and Jeriel, and Jachmai, and Yibsam, and Shemuel, heads of their family divisions, of Tola', being valiant men of might, after their descent. Their number in the days of David was two and twenty thousand and six hundred.

3 And the sons of 'Uzzi: Yizrachyah. And the sons of Yizrachyah: Michael, and 'Obadiah, and Joel, Yishiyah, five, chief men all of them.

4 And with them according to their descent, after their family divisions, were bands of the army for war, six and thirty thousand men; for they had many wives and sons.

5 And their brethren of all the families of Issachar were valiant men of might, eighty and seven thousand reckoned by their genealogies in all.

6 Of Benjamin: Bela', and Becher, and Jedi'ael, three.

7 And the sons of Bela': Ezbon, and 'Uzzi, and 'Uzziel, and Jerimoth, and 'Iri, five, heads of family divisions, being mighty men of valor; and they were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher: Zemirah, and Jo'ash, and Eli'ezer, and Elyo'enai, and 'Omri, and Jeremoth, and Abiyah, and 'Anathoth, and 'Alemeth. All these are the sons of Becher.

9 And reckoned by their genealogy after their descent, heads of their family divisions, mighty men of valor, there were twenty thousand and two hundred.

10 And the sons of Jedi'ael: Bilhan. And the sons of Bilhan: Je'ush, and Benjamin, and Ehud, and Kena'anah, and Zethan, and Tharshish, and Achishachar.

11 All these the sons of Jedi'ael by the heads of their divisions, being mighty men of valor, were seventeen thousand and two hundred, fit to go out to the army for war.

12 And Shuppim, and Chuppim, the children of 'Ir, and Chushim, the sons of Acher.

13 The sons of Naphtali: Jachziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 The sons of Menasseh: Assriel, whom [his wife] bore; his concubine the Aramitess bore Machir the father of Gil'ad.

15 And Machir took for wife [the sister] of Chuppim and Shuppim, whose sister's name was Ma'achah. And the name of the second was Zelophehad: and Zelophehad had daughters.

16 And Ma'achah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rekem.

17 And the sons of Ulam: Bedan. These were the sons of Gil'ad, the son of Machir, the son of Menasseh.

18 And his sister Hammolecheth bore Isshod, and Abi'ezer, and Machlah.

19 And the sons of Shemida' were, Achyan, and Shechem, and Likchi, and Ani'am.

20 And the sons of Ephraim: Shuthelach, and Bered his son, and Tachath his son, and El'adah his son, and Tachath his son,

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21 And Zabad his son, and Shuthelach his son, and 'Ezer, and El'ad, whom the men of Gath that were born in that land slew, when they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And he went in to his wife, and she conceived, and bore a son, and he called his name Beri'ah, because misfortune had come into his house.

24 And his daughter was Sheerah, who built Beth-choron the lower, and the upper, and Uzzen-sheerah.

25 And Rephach was his son, also Resheph, and Telach his son, and Tachan his son.

26 La'dan his son, 'Ammihud his son, Elishama' his son,

27 Non his son, Jehoshua' his son.

28 And their possessions and dwelling-places were, Beth-el and its villages, and at the east Na'aran, and at the west Gezer, with its villages, and Shechem with its villages, as far as Gazzah and its villages.

29 And by the borders of the children of Menasseh: Beth-shean and its villages, Ta'nach and its villages, Megiddo and its villages, Dor and its villages. In these dwelt the children of Joseph the son of Israel.

30 The sons of Asher: Yimnah, and Yishvah, and Yishvi, and Beri'ah, and Serach their sister.

31 And the sons of Beri'ah: Cheber, and Malkiel, who is the father of Birzavith.

32 And Cheber begat Yaphlet, and Shomer, and Chotham, and Shu'a their sister.

33 And the sons of Yaphiet: Passach, and Bimhal, and 'Ashvath. These are the children of Yaphlet.

34 And the sons of Shemer: Achi, and Rohgah, and Chubbah and Aram.

35 And the sons of his brother Helem: Zophach, and Yimna', and Shelesh, and 'Amal

36 The sons of Zophach: Suach, and Charnepher, and Shu'al, and Berl, and Yimrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Yithran, and Beera.

38 And the sons of Jether: Jephunneh, and Pisspah, and Ara.

39 And the sons of 'Ulla: Arach, and Chaniel, and Rizya.

40 All these were the children of Asher, heads of their family divisions, selected mighty men of valor, chiefs of the princes. And being recorded according to their genealogy for the army for the war, their number was of men twenty and six thousand.

1 CHRONICLES CHAPTER 8

1 And Benjamin begat Bela' his first-born, Ashbel the second, and Achrach the third,

2 Nochah the fourth, and Rapha the fifth.

3 And Bela' had sons, Addar, and Gera, and Abihud,

4 And Abishua', and Na'aman, and Achoach,

5 And Gera, and Shephuphan, and Churam.

6 And these are the sons of Echud: these are the heads of the family divisions of the inhabitants of Geba', who were exiled to Manachath;

7 Both Na'aman, and Achiyah; and Gera,—he exiled them, and begat 'Uzza, and Achichud.

8 And Shacharayim begat children in the fields of Moab, after he had sent them away—Chushim and Ba'ara his wives.

9 And he begat of Chodesh his wife, Jobab, and Zibya and Mesha, and Malkam,

10 And Je'uz, and Shabyah, and Mirmah. These were his sons, heads of family divisions.

11 And of Chushim he begat Abitub, and Elpa'al.

12 And the sons of Elpa'al: 'Eber, and Mish'am, and Shemer, who built Ono, and Lod, with its villages;

13 And Beri'ah, and Shema', who were the heads of the family divisions of the inhabitants of Ayalon; these were those who drove away the inhabitants of Gath;

14 And Achyo, Shashak, and Jeremoth.

15 And Zebadyah, and 'Arad, and 'Eder,

16 And Michael, and Yishpah, and Jocha, the sons of Beri'ah;

17 And Zebadyah, and Meshullam, and Chiski, and Cheber,

18 And Yishmerai, and Yizliah, and Jobab, the sons of Elpa'al:

19 And Jakim, and Zichri, and Zabdi,

20 And Eli'enai, and Zillethai, and Eliel,

21 And 'Adayah, and Berayah, and Shimrath, the sons of Shim'i:

22 And Yishpan, and 'Eber, and Eliel,

23 And 'Abdon, and Zichri, and Chanan,

24 And Chananyah, and 'Elam, and 'Anthothiyah,

25 And Yiphdeyah, and Penuel, the sons of Shashak:

26 And Shamsherai, and Shecharyah, and Athalyah,

27 And Ja'areshyah, and Eliyah, and Zichri, the sons of Jerocham.

28 These were the heads of the family divisions, by their generations, chief men. These dwelt in Jerusalem.

29 And at Gib'on dwelt the father of Gib'on, whose wife's name was Ma'achah;

30 And his first-born son 'Abdon, then Zur, and Kish, and Ba'al, and Nadab,

31 And Gedor, and Achyo, and Zecher.

32 And Mikloth begat Shimah. And these also dwelt alongside of their brethren in Jerusalem, with their brethren.

33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jehonathan and Malkishua', and Abinadab, and Eshba'al.

34 And the son of Jehonathan was Merib-ba'al; and Merib-ba'al begat Michah.

35 And the sons of Michah were, Pithon, and Melech, and Tarea', and Achaz.

36 And Achaz begat Jeho'addah; and Jeho'addah begat 'Alemeth, and 'Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Bin'ah; Rapha was his son, El'assah his son, Azel his son.

38 And Azel had six sons, and these are their names, 'Azrikam, Bocheru, and Ishmael, and She'aryah, and 'Obadiah, and Chanan. All these were the sons of Azel.

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39 And the sons of 'Eshek his brother were, Ulam his first-born, Je'ush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valor, who drew the bow, and had many sons, and sons' sons, one hundred and fifty. All these are of the sons of Benjamin.

1 CHRONICLES CHAPTER 9

1 So all Israel were recorded by their genealogies, and, behold, they are written in the book of the Kings of Israel; but [the men of] Judah were carried away into exile to Babylon for their unfaithfulness.

2 And the first inhabitants that [dwelt again] in their possessions in their cities, were the Israelites, the priests, the Levites, and the temple-servants.

3 And in Jerusalem dwelt some of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Menasseh.

4 'Uthai the son of 'Ammihud, the son of 'Omri, the son of Imri, the son of Bani, of the children of Perez the son of Judah.

5 And of the Shilonites: 'Assayah the first-born, and his sons.

6 And of the sons of Zerach: Je'uel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodavyah, the son of Hassenuah,

8 And Yibneyah the son of Jerocham, and Elah the son of 'Uzzi, the son of Michri, and Meshullam the son of Shephatyah, the son of Re'uel, the son of Yibniyah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chiefs of the divisions of their family divisions.

10 And of the priests: Jeda'yah, and Jehoyarib, and Jachin.

11 And 'Azaryah the son of Chilkiyah, the son of Meshullam, the son of Zadok, the son of Merayoth, the son of Actitub, the ruler of the house of God.

12 And 'Adayah the son of Jerocham, the son of Pashchur, the son of Malkiyah, and Ma'sai the son of 'Adiel, the son of Jachzerah, the son of Meshullam, the son of Meshillemith, the son of Immer:

13 And their brethren, chiefs of their family divisions, were one thousand and seven hundred and sixty, very able men for the work of the service of the house of God.

14 And of the Levites: Shema'yah the son of Chasshub, the son of 'Azrikam, the son of Chashabyah, of the sons of Merari;

15 And Bakbakkar, Cheresh, and Galal, and Matthanyah the son of Micha, the son of Zichri, the son of Assaph;

16 And 'Obadiah the son of Shema'yah, the son of Galal, the son of Jeduthun; and Berechyah the son of Assa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the gatekeepers were Shallum, and 'Akkub, and Talmon, and Achiman, and their brethren, Shallum being the chief;

18 And up to this time they are in the king's gate to the eastward: they are the gatekeepers for the camps of the children of Levi.

19 And Shallum the son of Kore, the son of Ebyassaph, the son of Korach, and his brethren, of the house of his father, the Korchites, being over the work of the service, were the watchmen at the threshold of the tabernacle: and their fathers, being over the camp of the Lord, were the watchmen at the entrance [thereof].

20 And Phinehas the son of El'azar was the ruler over them in times past; [and] the Lord was with him.

21 [And] Zechariah the son of Meshelemyah was gatekeeper at the entrance of the tabernacle of the congregation.

22 All of these selected to be gatekeepers at the thresholds were two hundred and twelve. These were recorded according to their genealogy in their villages; [and they were] those [whom] David and Samuel the seer did ordain in their trust.

23 Both they and their children had the oversight over the gates of the house of the Lord, [namely,] the house of the tabernacle, as watches.

24 On four quarters were the gatekeepers, toward the east, the west, the north, and the south.

25 And their brethren, who were in their villages, had to come after every seven days from time to time in common with these.

26 For in [their] trust were these four chief gatekeepers—these Levites, and they were [appointed] over the chambers and treasuries of the house of God.

27 And they lodged round about the house of God; because upon them rested the duty of watching, and they had the supervision of the opening thereof each and every morning.

28 And some of them had the charge of the vessels for the service; for by number did they bring them in, and by number did they carry them out.

29 Some of them also were appointed over the vessels, and over all the vessels of the sanctuary, and over the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests prepared the mixture of the spices.

31 And Matthithyah, one of the Levites, who was the first-born of Shallum the Korchite, had the trust over the meat-offerings that were baked in the pans.

32 And others of their brethren, of the sons of the Kehathites, were over the orders of the shew-bread, to prepare it every sabbath.

33 But these the singers, the chiefs of the divisions of the Levites, remained in the chambers free of service; for day and night were they obliged to engage in that work.

34 These are the chiefs of the divisions of the Levites, being the chiefs for their generations: these dwelt at Jerusalem.

35 And in Gib'on dwelt the father of Gib'on, Je'iel; and the name of his wife was Ma'achah;

36 And his first-born son was 'Abdon, then Zur, and Kish, and Ba'al, and Ner, and Nadab,

37 And Gedor, and Achyo, and Zechariah, and Mikloth.

38 And Mikloth begat Shimam. And they also dwelt alongside of their brethren at Jerusalem, with their brethren.

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39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jehonathan, and Malki- shua', and Abinadab, and Eshba'al.

40 And the son of Jehonathan was Merib-ba'al: and Merib-ba'al begat Michah.

41 And the sons of Michah were, Pithon, and Melech, and Thachrea'.

42 And Achaz begat Ja'rah; and Ja'rah begat 'Alemeth, 'Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Bin'a; !!and Rephayah his son, El'assah his son, Azel his son.

44 And Azel had six sons, and these are their names, 'Azrikam, Bocheru, and Ishmael, and She'aryah, and 'Obadiah, and Chanan: these were the sons of Azel.

1 CHRONICLES CHAPTER 10

1 Now the Philistines fought against Israel: and the men of Israel fled before the Philistines, and there fell down [many] slain on mount Gilboa'.

2 And the Philistines pursuing them overtook Saul and his sons; and the Philistines smote Jonathan, and 'Abinadab, and Malkishua', the sons of Saul.

3 And the battle was heavy against Saul, and he was found by the archers, and he was greatly in dread of the archers.

4 And Saul said to his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and wantonly ill-use me. But his armor- bearer would not; for he was greatly afraid: wherefore Saul took the sword and fell upon it.

5 And when the armor-bearer saw that Saul was dead, then fell he likewise on the sword, and died.

6 Thus died Saul and his three sons; and all his household died together.

7 And when all the men of Israel that were in the valley saw that they had fled, and that Saul and his sons were dead: they forsook their cities, and fled, and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, that the Philistines came to strip the slain; and they found Saul and his sons fallen on mount Gilboa'.

9 And they stripped him, and they carried away his head, and his armor, and sent them into the land of the Philistines round about, to publish it to their idols, and to the people.

10 And they put his armor in the house of their gods, and his skull they fastened in the temple of Dagon.

11 And when all Yabesh-gil'ad heard all the Philistines had done to Saul:

12 Then arose all the valiant men, and carried away the body of Saul, and the bodies of his sons, and brought them to Yabesh; and they buried their bones under the terebinth in Yabesh, and they fasted seven days.

13 And [so] died Saul for his unfaithfulness which he had committed against the Lord, because of the word of the Lord which he had not kept, and also for asking one of a familiar spirit to inquire of the same;

14 And had not inquired of the Lord: therefore he slew him, and turned over the kingdom unto David the son of Jesse.

1 CHRONICLES CHAPTER 11

1 Then did all Israel gather themselves unto David unto Hebron, saying Behold, thy bone and thy flesh are we.

2 Already yesterday and even before, even when Saul was king, thou wast he that led out and brought in Israel; and the Lord, thy God, said unto thee, Thou shalt indeed feed my people Israel, and thou shalt be truly a chief over my people Israel.

3 Thus came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David as king over Israel, according to the word of the Lord through means of Samuel.

4 And David and all Israel went to Jerusalem, which is Jebus; and there were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come in hither. Nevertheless David captured the strong-hold of Zion, the same is the City of David.

6 And David said, Whosoever doth smite the Jebusites at first shall be head and chief. Then did Joab the son of Zeruyah go up at first, and became head-man.

7 And David dwelt in the castle: therefore they called it, “The City of David.”

8 And he built the city round about, even from the Millo as far as the surrounding district, and Joab repaired the rest of the city.

9 And David want on, and became greater and greater, and the lord of hosts was with him.

10 These also are the principals of the mighty men whom David had, who held firmly with him in his kingdom, with all Israel, to make him king, according to the word of the Lord concerning Israel.

11 And this is the number of the mighty men whom David had: Jashoh'am, the son of Chachmoni, the chief of the captains, who lifted up his spear against three hundred slain at one time.

12 And after him was El'asar the son of Dodo, the Achochite, who was one of the three mighty men.

13 He was with David at Pass-dammim, and the Philistines were gathered together there to battle, and there was a piece of ground full of barley; and the people had fled from before the Philistines.

14 And they placed themselves in the midst of that piece [of ground], and they delivered it, and smote the Philistines: and the Lord helped [them] with a great victory.

15 And these three, the chiefs of the thirty, went down to the rock to David, to the cave of 'Adullam; and the camp of the Philistines was pitched in the valley of Rephaim. 16 And David was then in the strong-hold, and an outpost of the Philistines was then at Beth-lechem.

17 And David longed, and said, Oh that some one would bring me water to drink out of the well of Beth-lechem, which is by the gate!

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18 And the three broke through the camp of the Philistines, and drew water out of the well of Beth-lechem, which was by the gate, and carried it, and brought it to David; but David would not drink thereof, and poured it out unto the Lord.

19 And he said, Far be it from me, before my God, that I should do this: shall I drink the blood of these men that went at the risk of their lives? for at the risk of their lives did they bring it; and thus he would not drink it. These things did the three mighty men.

20 And Abshai the brother of Joab was the chief of these three; and he lifted up his spear against three hundred slain, and had a name among the three.

21 Of the three, he was more honored than the two, wherefore he became their captain; he nevertheless attained not unto the three [in prowess].

22 Banayah the son of Jehoyada', the son of a valiant man, great in many acts, of Kah-zeel: he it was that smote the two lion-like heroes of Moab; he also went down and smote a lion in the midst of a pit on a day when it snowed.

23 And he smote an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and he snatched the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benayah the son of Jehoyada'; and he had a name among the mighty men.

25 Behold, he was indeed more honored than the thirty; but he attained not to the first three. And David appointed him over his private council.

26 And the mighty men of the armies were, 'Assahel the brother of Joab, Elchanan the son of Dodo of Beth-lechem.

27 Shammoth the Harorite, Chelez the Pelonite,

28 'Ira the son of 'Ikkesh the Theko'ite, Abi'ezer the 'Antothite,

29 Sibbechai the Chushathite, 'Ilai the Achochite,

30 Maharai the Netophathite, Cheled the son of Ba'anah the Netophathite,

31 Ithai the son of Ribai of Gib'ah, of the children of 'Benjamin, Benayah the Pir'athonite.

32 Churai of the Nachale-Ga'ash, Abiel the 'Arbathite,

33 'Azmaveth the Bacharumite, Elyachba the Sha'albonite,

34 Bnai-hashem the Gizonite, Jonathan the son of Shage the Hararite.

35 Achiam the son of Sachar the Hararite, Eliphal the son of Ur,

36 Chepher the Mecherathite, Achiyah the Pelonite.

37 Chezro the Carmelite, Na'arai the son of Ezbai,

38 Joel the brother of Nathan, Mibchar the son of Hagri,

39 Zelek the 'Ammonite, Nachrai the Berothite, the armor bearer of Joab the son of Zeruyah,

40 'Ira the Yithrite, Gareb the Yithrite,

41 Uriyah the Hittite, Zabad the son of Achlai,

42 'Adina the son of Shiza the Reubenite, a chief of the Reubenites, and with him were thirty [men].

43 Chanan the son of Ma'achah, and Joshaphat the Mithnite.

44 'Uzziya the 'Ashterathite, Shama' and Je'iel the sons of Chothan the 'Aro'erite,

45 Jedi'ael the son of Shimri, and Jocha his brother, the Thizite,

46 Eliel the Machavite, and Jerihal, and Joshavyah, the son of Elna'am, and Yithmah the Moabite,

47 Eliel, and 'Obed, and Ja'assiel the Mezobayite.

1 CHRONICLES CHAPTER 12

1 And these are those that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, confederates for the war,

2 Who were armed with bows, and could use both the right and the left hand in [hurling] stones and shooting arrows with the bow, even of the brethren of Saul out of Benjamin.

3 The chiefs were Achi'ezer, then Joash, the sons of Hashema'ab the Gib'athite; and Jeziel, and Pelet, the sons of 'Azmaveth; and Berachah, and Jehu the 'Anthothite,

4 And Yishma'yah the Gib'onite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jachaziel, and Jochanan, and Jozabad the Gederathite,

5 El'uzai, and Jerimath, and Be'alyah, and Shemaryahu, and Shephatyahu, the Chariphite,

6 Elkanah, and Yishiyahu, and 'Azarel, and Jo'ezer, and Jashob'am, the Korchites,

7 And Jo'elah, and Zebadyah, the sons of Jerocham of Gedor.

8 And of the Gadites there separated themselves unto David into the strong-hold in the wilderness mighty men of valor, and men of the army for the war, that could handle shield and lance, whose faces were like the faces of lions, and were as the roebucks upon the mountains in swiftness.

9 'Ezer was the chief, 'Ohadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth.

11 'Attai the sixth, Eliel the seventh,

12 Jochanan the eighth, Elzabad the ninth,

13 Jirmiyahu the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, the chiefs of the army, one of the least could fight with a hundred, and the greatest with a thousand.

15 These are those that passed over the Jordan in the first month, when it had overflowed all its banks; and they put to flight all the men of the valleys, both toward the east, and toward the west.

16 And there came some of the children of Benjamin and of Judah as far as the strong-hold unto David.

17 And David went out to meet them, and commenced and said unto them. If ye be come for peace unto me, to help me, my heart shall be inclined toward you to unite with you; but if it be to betray me to my adversaries while there is no violence in my hands, then may the God of our fathers look on and decide it.

18 Then a spirit invested 'Amassai, the chief of the captains, [who said,] Thine are we, David, and with thee, O son of Jesse: peace, peace be unto thee, and peace be to every one that

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helpeth thee; for thy God helpeth thee. Then David received them, and placed them at the head of the troop.

19 And some of Menasseh went over to David, when he came with the Philistines against Saul to battle; but he helped them not; for upon consultation did the lords of the Philistines send him away, saying, With our heads will he go over to his master Saul.

20 As he was going over to Ziklag, there went over to him of Menasseh, 'Adnach, and Jozabad, and Jedi'ael, and Michael, and Jozabad, and Elihu, and Zillethai, captains of the thousands that belonged to Menasseh.

21 And they were those that helped David against the band [of 'Amelekites]; for they were all mighty men of valor, and they became officers in the army.

22 For all the time, day by day, people used to come to David to help him, until the camp became great, like the camp of God.

23 And these are the numbers of the heads of those ready armed for the host that came to David to Hebron, to turn over the kingdom of Saul to him, according to the order of the Lord.

24 The children of Judah that bore shield and spear were six thousand and eight hundred, ready armed for the host.

25 Of the children of Simeon, mighty men of valor for the host, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoyada' was the leader of the family of Aaron, and with him were three thousand and seven hundred.

28 Also Zadok, a young man, mighty of valor, and his family division twenty and two chiefs.

29 And of the children of Benjamin, the brethren of Saul, three thousand; for till that time the greatest part of them had kept the charge of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valor, men of fame in their family divisions.

31 And of the half tribe of Menasseh eighteen thousand, who had been expressed by name, to come to make David king.

32 And of the children of Issachar, those who had understanding of the times, to know what Israel ought to do,—their heads were two hundred; and all their brethren were ready at their order.

33 Of Zebulun, such as went forth to the host, arrayed for battle, with all manner of weapons of war, fifty thousand; and these were ready to place themselves in battle array with an undivided heart.

34 And of Naphtali one thousand captains, and with them were with shield and spear thirty and seven thousand.

35 And of the Danites arrayed for battle twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to the host to put themselves in battle array, forty thousand.

37 And from the other side of the Jordan, of the Reubenites, and the Gadites, and the half tribe of Menasseh, with all manner of weapons of the host for war, one hundred and twenty thousand.

38 All these men of war, that placed themselves in battle array, came with an entire heart to Hebron, to make David King over all Israel; and also all the rest of Israel were of one heart to make David king.

39 And they were there with David three days eating and drinking; for their brethren had prepared for them.

40 And also those that were nigh unto them, as far as Issachar and Zebulun and Naphtali, brought in bread on asses, and on camels, and on mules, and on oxen, food made of meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep in abundance; for there was joy in Israel.

1 CHRONICLES CHAPTER 13

1 And David consulted with the officers of the thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, if it seem good unto you, and if it be of the Lord our God, let us send widely about unto our brethren who are left in all the lands of Israel, and with them unto the priests and Levites who are in their cities and open districts, that they may gather themselves together unto us.

3 And let us bring round the ark of our God to us; for we have inquired not at it in the days of Saul.

4 And all the congregation said that this should be done; for the king was right in the eyes of all the people.

5 So David assembled all Israel together, from Shichor of Egypt even unto the entrance of Chemath, to bring the ark of God from Kiryath-ye'arim.

6 And David went up, with all Israel, to Ba'alah, [that is] to Kiryath-ye'arim, which belonged to Judah, to bring up thence the ark of God the Lord, that dwelleth between the cherubim, whose name is called [on it].

7 And they conveyed the ark of God in a new wagon out of the house of Abinadab: and 'Uzza and Achyo guided the wagon.

8 And David and all Israel played before God with all their might, and with singing, and on harps, and on psalteries, and on tambourines, and with cymbals, and with trumpets.

9 And when they came as far as the threshing-floor of Kidon, 'Uzza put forth his hand to take hold of the ark; for the oxen shook it.

10 And the anger of the Lord was kindled against 'Uzza, and he smote him, because he had put forth his hand toward the ark: and he died there before God.

11 And it was grievious to David, because the Lord had suddenly taken away 'Uzza; and he called that place Perez-'uzza [[Breach of 'Uzza]] until this day.

12 And David was afraid of God that day, saying, How shall I bring home to me the ark of God?

13 So David removed not the ark unto himself into the city of David, but had it carried round into the house of 'Obed-edom the Gittite.

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14 And the ark of God remained in the house of 'Obed-edom, in his house, three months. And the Lord blessed the house of 'Obed-edom, and all that belonged to him.

1 CHRONICLES CHAPTER 14

1 And Churam the king of Tyre sent messengers to David, and trees of cedars, and masons and carpenters, to build him a house.

2 And David felt conscious that the Lord had established him as king over Israel; for his kingdom was exalted on high, because of his people Israel.

3 And David took yet more wives at Jerusalem; and David begat more sons and daughters.

4 And these are the names of the children that he had in Jerusalem: Shammua', and Shobab, Nathan, and Solomon,

5 And Yibchar, and Elishua', and Elpalet,

6 And Nogah, and Nepheg, and Yaphia',

7 And Elishama', and Be'elyada', and Eliphalet.

8 But when the Philistines heard that David had been anointed as king over all Israel, all the Philistines came up to seek David: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves out in the valley of Rephaim.

10 And David asked counsel of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the Lord said unto him, Go up; and I will deliver them into thy hand.

11 And they came up to Ba'al-perazim; and David smote them there. Then David said, God hath broken down my enemies through my hand as a breach [is made] by water: therefore they called the name of that place Ba'al-perazim.

12 And they left behind there their gods, and David gave the order, and they were burnt with fire.

13 And the Philistines [came] once again, and spread themselves out in the valley.

14 And David asked again counsel of God; and God said unto him, Thou shalt not go up after them: turn about from them, and come upon them opposite the mulberry- trees,

15 And it shall be, when thou hearest the sound of walking on the tops of the mulberry-trees, that then thou shalt go out to battle; for God will be gone forth before thee to smite the camp of the Philistines.

16 And David did as God had commanded him; and they smote the camp of the Philistines from Gib'on as far as Gezer.

17 And the fame of David went out into all the lands; and the Lord laid the dread of him upon all the nations.

1 CHRONICLES CHAPTER 15

1 And [David] made himself houses in the city of David, and he prepared a place for the ark of God, and pitched for it a tent.

2 Then said David, None shall carry the ark of God but the Levites; for of them hath the Lord made choice to carry the ark of God, and to minister unto him for ever.

3 And David assembled all Israel to Jerusalem, to bring up the ark of the Lord unto its place, which he had prepared for it.

4 And David gathered together the children of Aaron, and the Levites.

5 Of the sons of Kehath: Uriel the chief, and his brethren one hundred and twenty.

6 Of the sons of Merari: 'Assayah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom: Joel the chief, and his brethren one hundred and thirty.

8 Of the sons of Elizaphan: Shema'yah the chief, and his brethren two hundred.

9 Of the sons of Hebron: Eliel the chief, and his brethren eighty.

10 Of the sons of 'Uzziel: 'Amminadab the chief, and his brethren one hundred and twelve.

11 And David called for Zadok and Ebyathar the priests, and for the Levites, for Uriel, 'Assayah, and Joel, Shema'yah, and Eliel, and 'Amminadab,

12 And he said unto them, Ye are the chiefs of the family divisions of the Levites: sanctify yourselves, ye and your brethren, and bring up the ark of the Lord the God of Israel unto [the place which] I have prepared for it.

13 For, because ye [did] it not at the first, the Lord our God made a breach among us; because we had not sought him after the prescribed manner.

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord the God of Israel.

15 And the children of the Levites bore the ark of God, as Moses had commanded according to the word of the Lord, on their shoulders, by means of barrows placed upon them.

16 And David said to the chiefs of the Levites to appoint their brethren the singers with instruments of music, psalteries and harps and cymbals, to sing aloud, by lifting up the voice for joy.

17 So the Levites appointed Heman the son of Joel, and of his brethren, Assaph the son of Berechyahu, and of the sons of Merari their brethren, Ethan the son of Kushayahu;

18 And with them their brethren of the second degree, Zecharyahu, Ben, and Ja'aziel, and Shemiramoth, and Jechiel, and 'Unni, Eliab, and Benayahu, and Ma'asseyahu, and Matthithyahu, and Eliphelehu, and Mikneyahu, and 'Obed-edom, and Je'iel, the gatekeepers.

19 Namely, the singers, Heman, Assaph, and Ethan, to play aloud with cymbals of copper;

20 And Zechariah, and 'Aziel, and Shemiramoth, and Jechiel, and 'Unni, and Eliab, and Ma'asseyahu, and Benayahu, with psalteries on 'Alamoth;

21 And Matthithyahu, and Eliphelehu, and Mikneyahu, and 'Obed-edom, and Je-iel, and 'Azazyahu, with harps on the Sheminith to play as leaders.

22 And Kenanyahu was the chief of the Levites in conducting the singing: he instructed in conducting the singing, because he was skilful.

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23 And Berechyah and Elkanah were gatekeepers for the ark.

24 And Shebanyahu, and Joshaphat, and Nethanel, and 'Amassai, and Zecharyahu, and Benayahu, and Eli'ezer, the priests, did blow on the trumpets before the ark of God; and 'Obed-edom and Jechiyah were gatekeepers for the ark.

25 And it was David, with the elders of Israel, and the officers over the thousands, who went to bring up the ark of the covenant of the Lord out of the house of 'Obed- edom with joy.

26 And it came to pass, when God helped the Levites who carried the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and [so were] all the Levites that carried the ark, and the singers, and Kenanyahu the chief in conducting the singing of the singers; but David had also upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of the cornet, and with trumpets, and with cymbals, playing aloud on psalteries and harps.

29 And it happened, as the ark of the covenant of the Lord came as far as the city of David, that Michal the daughter of Saul looked through the window, and saw king David dancing and playing, and she despised him in her heart.

1 CHRONICLES CHAPTER 16

1 And they brought in the ark of God, and set it in the midst of the tent that David had pitched for it; and they offered burnt-offerings and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace- offerings, he blessed the people in the name of the Lord.

3 And he dealt out to every one of Israel, both man and woman, to every one a loaf of bread, and a piece of flesh, and a flagon of wine.

4 And he placed before the ark of the Lord several of the Levites as ministers, and to chaunt hymns, and to give praise and thanks unto the Lord the God of Israel:

5 Assaph the chief, and next to him Zechariah; Je'iel, and Shemiramoth, and Jechiel, and Matthithyah, and Eliab, and Benayahu, and 'Obed-edom; and Je'iel with psalteries and with harps; but Assaph played aloud with the cymbals.

6 And Benayahu and Jachaziel the priests were with the trumpets continually before the ark of the covenant of God.

7 On that day—then did David appoint for the first time to give thanks to the Lord through means of Assaph and his brethren.

8 O give thanks unto the Lord; call on his name; make known among the people his deeds.

9 Sing unto him, sing praises unto him: speak of all his wonderful works.

10 Glorify yourselves in his holy name: let the heart of those rejoice that seek the Lord.

11 Inquire after the Lord and his strength: seek his presence evermore.

12 Remember his wonderful works which he hath done, his tokens, and the decrees of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his elect.

14 He is the Lord our God: over all the earth are his decrees.

15 Remember ye for ever his covenant, the word which he hath commanded to the thousandth generation.

16 Which he covenanted with Abraham, and his oath unto Isaac;

17 And which he established unto Jacob as a statute, unto Israel as an everlasting covenant;

18 Saying, Unto thee will I give the land of Canaan, as the portion of your inheritance;

19 When ye were but few men in number; yea, very few, and strangers in it.

20 And when they wandered from one nation to another, and from one kingdom to another people:

21 He suffered no man to oppress them; yea, he reproved kings for their sake.

22 Saying, “Touch not my anointed, and do my prophets no harm.”—

23 Sing unto the Lord all ye lands: announce from day to day his salvation.

24 Relate among the nations his glory: among all the people his wonderful deeds.

25 For great is the Lord, and greatly praised; and he is to be feared above all gods.

26 For all the gods of the people are idols: but the Lord hath made the heavens.

27 Majesty and honor are in his presence, strength and gladness are in his place.

28 Ascribe unto the Lord, O ye families of people, ascribe unto the Lord glory and strength.

29 Ascribe unto the Lord the glory due unto his name; take up an offering, and come into his presence; bow down before the Lord in the beauty of holiness.

30 Tremble before him, all ye lands! Also the world standeth firmly, that it be not moved.

31 Let the heavens rejoice, and let the earth be glad; and let men say among the nations, The Lord reigneth.

32 Let the sea roar, with all that filleth it: let the fields rejoice, and all that is therein.

33 Then shall the trees of the forest sing joyfully at the presence of the Lord; because he cometh to judge the earth.

34 O give thanks unto the Lord; for he is good; because unto everlasting endureth his kindness.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the nations, that we may give thanks to thy holy name, to glorify ourselves in thy praise.

36 Blessed be the Lord the God of Israel from everlasting even unto everlasting. And all the people said, Amen, and praise unto the Lord.

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37 And he left there in charge before the ark of the covenant of the Lord Assaph and his brethren, to minister before the ark continually, at the work of every day on its day,

38 And 'Obed-edom with their brethren, sixty and eight, and 'Obed-edom the son of Jeduthun and Chossah to be gatekeepers;

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord, in the high-place that was at Gib'on,

40 To offer burnt-offerings unto the Lord upon the altar of the burnt-offering continually at morning and at evening, and this in accordance with all that is written in the law of the Lord which he had commanded concerning Israel;

41 And with them Heman and Jeduthun, and the rest that were selected who were expressed by name, to give thanks to the Lord, because unto everlasting endureth his kindness;

42 And with them, with Heman and Jeduthun, the trumpets and cymbals to play aloud, and the musical instruments of God; and the sons of Jeduthun to be for the service at the gate.

43 And all the people went every man to his house; and David turned about to bless his house.

1 CHRONICLES CHAPTER 17

1 And it came to pass, when David dwelt in his house, that David said unto Nathan the prophet, Lo, I dwell in a house of cedar, while the ark of the covenant of the Lord is under curtains.

2 And Nathan said unto David, All that is in thy heart do; for God is with thee.

3 And it came to pass during that night, that the word of God came unto Nathan, saying,

4 Go and say unto David my servant, Thus hath said the Lord, Not thou shalt build for me the house to dwell in;

5 For I have not dwelt in a house since the day that I brought up Israel even until this day; but have been [moving] from tent to tent, and from [one] tabernacle [to another].

6 In all the places where I moved about among all Israel, did I speak a word to any one of the judges of Israel, whom I had ordained to feed my people, saying, Why have ye not built for me a house of cedar?

7 Now therefore, thus shalt thou say unto my servant, to David, Thus hath said the Lord of hosts, I took thee away from the sheepcote, from behind the flocks, to be a ruler over my people Israel;

8 And I have been with thee withersoever thou didst go, and I have cut off all thy enemies from thy presence, and I have made thee a name; like the name of the great men who are on the earth;

9 And I have procured a place for my people Israel, and I have planted them, that they may dwell in a place of their own, and be no more troubled; and that the children of wickedness shall not waste them any more, as aforetimes,

10 And [as it was] since the time that I ordained judges to be over my people Israel; and I have humbled all thy enemies; and now I tell thee that the Lord will build for thee a house.

11 And it shall come to pass, that, when thy days will be completed that thou must go [to sleep] with thy fathers, I will set up thy seed after thee, who shall be of thy sons, and I will establish his kingdom.

12 He it is that shall build for me a house, and I will establish his throne for ever.

13 I too will be to him as a father, and he shall indeed be unto me as a son: and my kindness will I not cause to depart from him, as I caused it to depart from him that was before thee;

14 But I will place him firmly in my house and in my kingdom for evermore; and his throne shall be established for ever.

15 In accordance with all these words, and in accordance with all this vision, so did Nathan speak unto David.

16 Then went king David in and sat down before the Lord, and he said, Who am I, O Lord God, and what is my house, that thou hast brought me as far as hitherward?

17 And this was [yet] too small a thing in thy eyes, O God, and thou hast spoken concerning thy servant's house for a distant time, and hast regarded me as though I belonged to the rank of a man of high degree, O Lord God.

18 What can David add yet more [to speak] unto thee of the honor of thy servant? since thou knowest well thy servant.

19 O Lord, for the sake of thy servant, and in accordance with thy own heart, hast thou done all this great thing, to make known all these great things.

20 O Lord, there is none like thee, and there is no god beside thee, in accordance with all that we have heard with our ears.

21 And who is like thy people Israel, the only nation on the earth which God went to redeem for himself as a people, to acquire for thyself a name for great and terrible deeds, by driving out nations from before thy people, which thou hadst redeemed out of Egypt?

22 And thou hast instituted thy people Israel unto thyself as a people for ever; and thou, Lord, art indeed become their God.

23 And now, O Lord, let the thing that thou hast spoken concerning thy servant and concerning his house be verified for ever, and do as thou hast spoken.

24 Yea, let it be verified, and let thy name be magnified unto everlasting, that men may say, The Lord of hosts is the God of Israel, even a God for Israel; and may the house of David thy servant be established before thee.

25 For thou, O my God, hast revealed to the ear of thy servant, that thou wilt build for him a house; therefore hath thy servant found himself able to pray before thee.

26 And now, O Lord, thou art the [true] God, and thou hast spoken concerning thy servant this goodness:

27 And now hast thou been pleased to bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord, hast blessed, and [it will remain] blessed for ever.

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1 CHRONICLES CHAPTER 18

1 And it came to pass after this, that David smote the Philistines, and humbled them; and he took Gath and its dependent towns out of the hand of the Philistines.

2 And he smote Moab, and the Moabites became David's servants, bringing presents.

3 David also smote Hadar'ezer the king of Zobah, at Chamath, as he went to establish his dominion at the river Euphrates.

4 And David captured from him a thousand chariots, and seven thousand horsemen, and twenty thousand men on foot; and David hamstringed all the chariot-teams, but reserved of them a hundred chariot-teams.

5 And the Syrians of Damascus came to aid Hadar'ezer the king of Zobah, when David slew of the Syrians two and twenty thousand men.

6 Then did David put [garrisons] in Syria of Damascus, and the Syrians became unto David servants, bringing presents. And the Lord helped David withersoever he went. 7 And David took the quivers of gold that were on the servants of Hadar'ezer, and brought them to Jerusalem.

8 And from Tibchath, and from Kun, cities of Hadar'ezer, did David take exceedingly much copper; thereof made Solomon the copper sea, and the pillars, and the vessels of copper.

9 And when To'u the king of Chamath heard that David had smitten all the host of Hadar'ezer the king of Zobah:

10 Then did he send Hadoram his son unto king David, to ask him after his well- being, and to bless him, because he had fought against Hadar'ezer, and smitten him: for Hadar'ezer had been engaged in wars with To'u; and [he had with him] all manner of vessels of gold and silver and copper.

11 Also these did king David sanctify unto the Lord, with the silver and the gold that he had carried away from all the nations, from Edom, and from Moab, and from the children of 'Ammon, and from the Philistines, and from 'Amalek.

12 And Abshai the son of Zeruyah smote of the Edomites in the valley of salt eighteen thousand [men].

13 And he put garrisons in Edom, and all the Edomites became servants unto David. And the Lord helped David withersoever he went.

14 And David reigned over all Israel, and he did what is just and right unto all his people.

15 And Joab the son of Zeruyah was over the army, and Jehoshaphat the son of Achilud, recorder.

16 And Zadok the son of Achitub, and Abimelech the son of Ebyathar, were [the] priests; and Shavsha was scribe;

17 And Benayahu the son of Jehoyada' was over the Kerethites and the Pelethites; and the sons of David were the first at the side of the king.

1 CHRONICLES CHAPTER 19

1 And it came to pass after this, that Nachash the king of the children of 'Ammon died, and his son became king in his stead.

2 And David said, I will show kindness unto Chanun the son of Nachash, because his father showed kindness unto me. And David sent messengers to comfort him concerning his father. And the servants of David came unto the land of the children of 'Ammon to Chanun, to comfort him.

3 And the princes of the children of 'Ammon said unto Chanun, Doth David honor thy father in thy eyes, that he hath sent comforters unto thee? are not his servants come unto thee in order to search out, and to overthrow, and to spy out the land?

4 Chanun thereupon took David's servants, and shaved them, and cut off their garments in the middle as far as the hip-bone, and sent them away.

5 And some people went and told David concerning these men. And he sent [persons] to meet them: because the men were greatly ashamed; and the king said, Tarry at Jericho until your beard be grown, and then return.

6 And when the children of 'Ammon saw that they were become in bad odor with David, Chanun and the children of 'Ammon sent a thousand talents of silver to hire for themselves from Mesopotamia, and from Syria-ma'achah, and from Zobah, chariots and horsemen.

7 And they hired for themselves thirty and two thousand [warriors in] chariots, and the king of Ma'achah and his people: and they came and encamped before Medeba. And the children of 'Ammon gathered themselves together out of their cities, and came to the battle.

8 And when David heard of it, he sent Joab, and all the army [and] the mighty men.

9 And the children of 'Ammon came out, and put themselves in battle array at the entrance of the city: and the kings that were come were by themselves in the field.

10 When now Joab saw that the front of battle was against him before and behind, he made a selection from all the chosen men of Israel, and arrayed himself against the Syrians.

11 And the rest of the people he delivered into the hand of Abshai his brother, and they arrayed themselves against the children of 'Ammon.

12 And he said, If the Syrians be too strong for me, then shalt thou bring me help; but if the children of 'Ammon be too strong for thee, then will I help thee.

13 Be strong, and let us strengthen ourselves in behalf of our people, and in behalf of the cities of our God, and may the Lord do that which seemeth good in his eyes.

14 And Joab drew nigh and the people that were with him in front of the Syrians unto the battle, and they fled from before him.

15 And when the children of 'Ammon saw that the Syrians were fled, then did they also fly before Abshai his brother, and entered into the city. And Joab went back to Jerusalem.

16 And when the Syrians saw that they were smitten before Israel, they sent messengers, and brought out the Syrians that were beyond the river: and Shophach the captain of the army of Hadar'ezer went before them.

17 And when it was told to David, he gathered all Israel together, and passed over the Jordan, and came up with them,

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and arrayed himself against them. So when David had arrayed himself against the Syrians [for] battle, they fought with him.

18 And the Syrians fled from before Israel: and David slew of the Syrians [the men of] seven thousand chariots, and forty thousand men on foot, and Shophach the captain of the army he put to death.

19 And when the vassals of Hadar'ezer saw that they were smitten before Israel, they made peace with David, and served him: and the Syrians would not help the children of 'Ammon any more.

1 CHRONICLES CHAPTER 20

1 And it came to pass, at the time of the return of the same season of the year, at the time when kings go forth, that Joab led out the power of the army, and destroyed the country of the children of 'Ammon, and he came and besieged Rabbah. But David remained behind at Jerusalem. And Joab smote Rabbah, and pulled it down.

2 And David took the crown of Malkam from off his head, and found it to weigh a talent of gold, and thereon a precious stone; and it was set on the head of David: and the booty of the city he brought out in great abundance.

3 And the people that were therein he brought forward, and cut them with saws, and with iron threshing-wagons, and with axes; and thus did David unto all the cities of the children of 'Ammon; and David returned then with all the people unto Jerusalem. 4 And it came to pass after this, that there arose a battle at Gezer with the Philistines: then smote Sibbechai the Chushathite Sippai, one of the children of the Rapha; and they were humbled.

5 And there was again a battle with the Philistines, when Elchanan the son of Yair smote Lachmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

6 And there was again a battle at Gath, where was a man of [great] stature, whose fingers and toes were six on each [hand and foot], four and twenty [in all]; and he also was born to the Rapha.

7 And he defied Israel; but Jonathan the son of Shim'a the brother of David smote him.

8 These were born unto the Rapha in Gath, and they fell by the hand of David, and by the hand of his servants.

1 CHRONICLES CHAPTER 21

1 And the Accuser stood up against Israel, and incited David to count Israel.

2 And David said to Joab, and to the princes of the people, Go, number Israel from Beer-sheba' even to Dan, and bring their number to me, that I may know it.

3 Then said Joab, May the Lord add unto his people, how many soever they be, a hundred-fold more: are they not all, my lord the king, my lord's servants? why then will my lord require this thing? why shall it be a cause of guiltiness for Israel?

4 Nevertheless the king's word remained firm against Joab; and Joab went out, and moved about throughout all Israel, and came [back] to Jerusalem.

5 And Joab gave up the sum of the number of the people unto David: and there were [in] all Israel a thousand times thousand and one hundred thousand men that drew the sword: and [of] Judah were four hundred and seventy thousand men that drew the sword.

6 But Levi and Benjamin did he not count among them: for the king's word was abominable to Joab.

7 And this thing was displeasing in the eyes of God, and he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing; but now, I beseech thee, cause the iniquity of thy servant to pass away; for I have acted very foolishly.

9 And the Lord spoke unto Gad, David's seer, saying,

10 Go and speak unto David, saying, Thus hath said the Lord, Three things do I offer thee: choose for thyself one of them, and I will do it unto thee.

11 So Gad came to David, and said unto him, Thus hath said the Lord, Select for thyself,

12 Whether there shall be three years famine; or three months, to be destroyed before thy adversaries, so that the sword of thy enemies overtake thee; or that during three days the sword of the Lord, even the pestilence, shall be in the land, and an angel of the Lord destroying throughout all the boundaries of Israel? And now reflect what word I shall bring back to him that hath sent me.

13 And David said unto Gad, I am in a great strait: let me fall then into the hand of the Lord; for his mercies are very great; but let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it; but as he was destroying, the Lord looked on, and he bethought himself of the evil, and said to the angel that destroyed, It is enough: now stay thy hand. And the angel of the Lord was standing by the threshing-floor of Ornan the Jebusite.

16 And David lifted up his eyes, and saw the angel of the Lord standing between the earth and the heavens, with his sword drawn in his hand, stretched out over Jerusalem. Then fell David, with the elders wrapt in sackcloth, upon their faces.

17 And David said unto God, Was it not I that ordered to count the people? and I am the one that have sinned and have done evil indeed; but these sheep, what have they done? O Lord my God, let thy hand, I pray thee, be against me, and against my father's house, but not against thy people, that there should be a plague.

18 And the angel of the Lord spoke to Gad to say to David, that David should go up, to erect an altar unto the Lord on the threshing-floor of Ornan the Jebusite.

19 And David went up by the word of Gad, which he had spoken in the name of the Lord.

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20 And when Ornan turned back, and saw the angel, then did he and his four sons with him hide themselves. Now Ornan was threshing wheat.

21 And as David came up to Ornan, Ornan looked up and saw David; and he went out of the threshing-floor, and bowed himself to David with his face to the ground.

22 Then said David to Ornan, "Grant me the site of this threshing-floor, that I may build thereon an altar unto the Lord: for the full price shalt thou give it unto me, so that the plague may be stayed from the people."

23 And Ornan said unto David, Take it for thyself, and let my lord the king do what is good in his eyes: lo, I give the oxen for burnt-offerings, and the threshing-rollers for wood, and the wheat for the meat-offering; the whole do I give [thee].

24 And king David said to Ornan, No: but I will surely buy it at the full value; for I will not take what is thine for the Lord, so as to offer burnt-offerings without paying therefore.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and he called on the Lord: and he answered him from heaven by fire upon the altar of burnt-offering.

27 And the Lord spoke to the angel, and he put back his sword into its sheath.

28 At that time when David saw that the Lord had answered him on the threshing- floor of Ornan the Jebusite, then did he sacrifice there.

29 But the tabernacle of the Lord, which Moses had made in the wilderness, and the altar of the burnt-offering, were at that time in the high-place at Gib'on.

30 But David was not able to go before it to inquire of God; for he was afraid because of the sword of the angel of the Lord.

1 CHRONICLES CHAPTER 22

1 And David said, This is the house of the Lord the [true] God, and this is the altar for the burnt-offering for Israel.

2 And David ordered to gather together the strangers that were in the land of Israel: and he appointed [them] to be masons to hew cut stones to build the house of God.

3 And iron in abundance for the nails for the doors of the gates, and for the joinings, did David prepare; and copper in abundance, [which] could not be weighed;

4 Also cedar-trees [which] could not be counted; for the Zidonians and the Tyrians had brought cedar-trees in abundance to David.

5 And David said, Solomon my son is young and tender, and the house that is to be built [in honor] of the Lord must be exceedingly great, for fame and for glory throughout all the countries: I will therefore make preparation for it. So David made abundant preparation before his death.

6 And he called for Solomon his son, and charged him to build a house for the Lord the God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build a house unto the name of the Lord my God;

8 But there came concerning me the word of the Lord, saying, Blood in abundance hast thou shed, and great wars hast thou made: thou shalt not build a house unto my name, because much blood hast thou shed upon the earth before me.

9 Behold, a son will be born to thee, he it is who shall be a man of rest; and I will give him rest from all his enemies on every side; for Solomon [[The Peaceful]] shall be his name, and peace and quietness will I bestow on Israel in his days.

10 He it is who shall build a house unto my name; and he shall be unto me as a son, and I will be unto him as a father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, may the Lord be with thee, that thou mayest prosper, and build the house of the Lord thy God, as he hath spoken concerning thee.

12 Only may the Lord give thee intelligence and understanding, and give thee charge over Israel, so that thou mayest observe the law of the Lord thy God.

13 Then wilt thou prosper, if thou observe to practise the statutes and the ordinances which the Lord commanded Moses concerning Israel: be strong, and of good courage; be not afraid, nor be thou dismayed.

14 And, behold, during my affliction have I prepared for the house of the Lord one hundred thousand talents of gold, and a thousand times thousand talents of silver; and of copper and iron [as much as] cannot be weighed; for in [such] abundance was it: and wood and stone have I prepared; and thou must add thereto.

15 Moreover there are with thee in abundance workmen, hewers and workers of stone and timber, and all manner of skilful men for every kind of work.

16 The gold, the silver, and the copper, and the iron cannot be numbered: arise, [therefore,] and be doing, and may the Lord be with thee.

17 And David gave a charge to all the princes of Israel to help Solomon his son, [saying,]

18 Behold the Lord your God is with you; and he hath given you rest on every side; for he hath given up into my hand the inhabitants of the land, and the land is subdued before the Lord, and before his people.

19 Now direct your heart and your soul to seek the Lord your God; and arise, and build ye the sanctuary of the Lord the [true] God, [in order] to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built unto the name of the Lord.

1 CHRONICLES CHAPTER 23

1 And when David was old and full of days, he made Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, with the priests and the Levites.

3 And then were numbered the Levites from thirty years old and upward: and their number by their polls, of men, was thirty and eight thousand.

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4 Of these were twenty and four thousand to superintend the work of the house of the Lord; and six thousand were officers and judges;

5 And four thousand were gatekeepers: and four thousand those who praised the Lord with the instruments which I have made, to praise therewith.

6 And David divided them into divisions after the sons of Levi, after Gershon, Kehath, and Merari.

7 Of the Gershunites: La'dan, and Shim'i.

8 The sons of La'dan: The chief was Jechiel, and Zetham, and Joel, three.

9 The sons of Shim'i: Shelomith, and Chaziel, and Haran, three. These were the chiefs of the families of La'dan.

10 And the sons of Shim'i were, Jachath, Zina, and Je'ush, and Beri'ah. These four were the sons of Shim'i.

11 And Jachath was the chief, and Zizah the second; but Je'ush and Beri'ah had not many sons: therefore were they accounted as one family division in the numbering.

12 The sons of Kehath: 'Amram, Yizhar, Hebron, and 'Uzziel, four.

13 The sons of 'Amram, Aaron and Moses: and Aaron was set apart, to sanctify him as most holy, he with his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever.

14 But as regardeth Moses the man of God, his sons were named after the tribe of Levi.

15 The sons of Moses were, Gershom, and Eli'ezer.

16 Of the sons of Gershom, Shebuel was the chief.

17 And the sons of Eli'ezer were, Rechahyah the chief. And Eli'ezer had no other sons; but the sons of Rechahyah became exceedingly numerous.

18 Of the sons of Yizhar, was Shelomith the chief.

19 The sons of Hebron: Jeriyahu the chief, Amaryah the second, Jachaziel the third, and Jekam'am the fourth.

20 The sons of 'Uzziel: Michah the chief, and Yishiyah the second.

21 The sons of Merari: Machli, and Mushi. The sons of Machli: El'azar, and Kish.

22 And El'azar died, and had no sons, but daughters; and the sons of Kish, their brethren, took them [for wives].

23 The sons of Mushi: Machli, and 'Eder, and Jeremoth, three.

24 These were the sons of Levi after their family divisions, even the chiefs of the families, as they were counted by numbering the names after their polls, that did the work for the service of the house of the Lord, from twenty years old and upward.

25 For David said, The Lord the God of Israel hath given rest unto his people, and he dwelleth in Jerusalem for evermore.

26 And also the Levites are no more bound to carry the tabernacle, and all its vessels for the service thereof.

27 Therefore by the last words of David were there numbered of the Levites those who were from twenty years old and above;

28 Because their station was to be at the side of the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and by the purification of all holy things, and the work of the service of the house of God;

29 And for the shew-bread, which was put in rows, and for the fine flour for meat- offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is sodden, and for all manner of dry and wet measure;

30 And to stand every morning to thank and praise the Lord, and so also at evening,

31 And at all the offering of burnt-offerings unto the Lord on the sabbaths, on the new moons, and on the appointed feasts, according to the number, and after the manner prescribed for them, continually before the Lord;

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

1 CHRONICLES CHAPTER 24

1 And the divisions of the sons of Aaron were: The sons of Aaron were Nadab, and Abihu, El'azar, and Ithamar.

2 But Nadab and Abihu died before their father, and they had no children: and El'azar and Ithamar became priests.

3 And David divided them off with Zadok of the sons of El'azar', and Achimelech of the sons of Ithamar, to their office in their service.

4 And the sons of El'azar were found more numerous in the chiefs of males than the sons of Ithamar; and they divided them accordingly. Of the sons of El'azar there were sixteen chiefs of the family divisions, and of the sons of Ithamar, eight for their family divisions.

5 And they divided them off by lot, both the first and the last; for the governors of the sanctuary, and governors [of the house] of God, were from the sons of El'azar, and from the sons of Ithamar.

6 And Shema'yah the son of Nethanel the scribe, one of the Levites, wrote them down before the king, and the princes, and Zadok the priest, and Achimelech the son of Ebyathar, and the chiefs of the families of the priests and Levites: one family division being drawn of El'azar, and one being equally drawn of Ithamar.

7 And there came out the first lot for Jehoyarib, for Jeda'yah the second,

8 For Charim the third, for Se'orim the fourth,

9 For Malkiyah the fifth, for Miyamin the sixth.

10 For Hakkoz the seventh, for Abiyah the eighth,

11 For Jeshua' the ninth, for Shechanyahu the tenth,

12 For Elyashib the eleventh, for Jakim the twelfth,

13 For Chuppah the thirteenth, for Jeshehah the fourteenth,

14 For Bilgah the fifteenth, for Immer the sixteenth,

15 For Chezir the seventeenth, for Happizzez the eighteenth,

16 For Pethachyah the nineteenth, for Ezekiel the twentieth.

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17 For Jachin the one and twentieth, for Gamul the two and twentieth,
18 For Delayahu the three and twentieth, for Ma'azyahu the four and twentieth.
19 This was their office in their service to come into the house of the Lord, according to the manner prescribed to them, under the supervision of Aaron their father, as the Lord the God of Israel had commanded him.
20 And of the rest of the sons of Levi there were, of the sons of 'Amram: Shubael. Of the sons of Shubael: Jechdeyahu.
21 Concerning Rechabyahu, of the sons of Rechabyahu the chief was Yishiyah.
22 Of the Yisharites was Shelomoth: of the sons of Shelomoth was Jachath.
23 And the sons [of Hebron]: Jeriyah, Amaryahu the second, Jachaziel the third, Jekam'am the fourth.
24 [Of] the sons of 'Uzziel, Michah: of the sons of Michah, Shamir.
25 The brother of Michah was Yishiyah; of the sons of Yishiyah, Zecharyahu.
26 The sons of Merari were Machli and Mushi: the sons of Ja'aziyahu, Beno.
27 The sons of Merari by Ja'aziyahu: Beno, and Shoham, and Zaccur, and 'Ibri.
28 Of Machli: El'azar, who had no sons.
29 Of Kish: The son of Kish was Jerachmeel.
30 And the sons of Mushi were Machli, and 'Eder, and Jerimoth. These were the sons of the Levites after their family divisions.
31 These likewise cast lots in the same manner as their brethren the sons of Aaron in the presence of king David, and Zadok, and Achimelech, and the chiefs of the families of the priests and Levites, even the principal of the families equally with his youngest brother.

1 CHRONICLES CHAPTER 25

1 David also divided off with the chiefs of the host for the service of the sons of Assaph, and of Heman, and of Jeduthun, those who uttered praise [accompanied] with harps, with psalteries, and with cymbals: and their number was of the men [that did] the work in their service.
2 Of the sons of Assaph: Zaccur, and Joseph, and Nethanyah, and Asharelah, the sons of Assaph under the supervision of Assaph, who uttered praise under the supervision of the king.
3 Of Jeduthun, the sons of Jeduthun: Gedalyahu, and Zeri, and Jesha'yahu, Chashahyahu, and Matthithyahu, six, under the supervision of their father Jeduthun, who uttered praise with a harp, in order to give thanks and to utter praise unto the Lord.
4 Of Heman, the sons of Heman: Bukkiyahu, Matthanyahu, 'Uzziel, Shebuel, and Jerimoth, Chananyah, Chanani, Eliathah, Giddalti, and Romamti-'ezer, Joshbekashah, Mallothi, Hothir, and Machaz'oth;
5 All these sons of Heman the king's seer in the words of God, were to lift up the horn. And God gave to Heman fourteen sons and three daughters.
6 All these were under the supervision of their father at the singing in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, under the supervision of the king, Assaph, Jeduthun, and Heman.
7 And their number, with their brethren that were practised in singing unto the Lord, even all that were acquainted [therewith], was two hundred eighty and eight.
8 And they cast lots, division against [division], the small well as the great, the one acquainted with his business together with the scholar.
9 And there came forth the first lot for Assaph for Joseph; Gedalyahu was the second, he with his brethren and sons, being twelve:
10 The third was Zaccur, his sons, and his brethren, being twelve:
11 The fourth was for Yizri, his sons, and his brethren, being twelve;
12 The fifth was Nethanyahu, his sons, and his brethren, being twelve:
13 The sixth was Bukkiyahu, his sons, and his brethren, being twelve:
14 The seventh was Jessarelah, his sons, and his brethren, being twelve;
15 The eighth was Jesha'yahu, his sons, and his brethren, being twelve;
16 The ninth was Matthanyahu, his sons, and his brethren, being twelve;
17 The tenth was Shim'i, his sons, and his brethren, being twelve;
18 The eleventh was 'Asarel, his sons, and his brethren, being twelve;
19 The twelfth was for Chashahyah, his sons, and his brethren, being twelve;
20 The thirteenth was Shuhael, his sons, and his brethren, being twelve;
21 The fourteenth was Matthithyahu, his sons, and his brethren, being twelve;
22 The fifteenth was for Jeremoth, his sons, and his brethren, being twelve;
23 The sixteenth was for Chananyahu, his sons, and his brethren, being twelve;
24 The seventeenth was for Joshbekashah, his sons, and his brethren, being twelve;
25 The eighteenth was for Chanani, his sons, and his brethren, being twelve;
26 The nineteenth was for Mallothi, his sons, and his brethren, being twelve;
27 The twentieth was for Eliyathah, his sons, and his brethren, being twelve;
28 The one and twentieth was for Hothir, his sons, and his brethren, being twelve;

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29 The two and twentieth was for Giddalthi, his sons, and his brethren, being twelve;
30 The three and twentieth was for Machasioth, his sons, and his brethren, being twelve;
31 The four and twentieth was for Romamthi-'eser, his sons and his brethren, being twelve.

1 CHRONICLES CHAPTER 26

1 Concerning the divisions of the gatekeepers [who were] of the Korchites: Meshelemyahu the son of Kore, of the sons of Assaph.
2 And Meshelemyahu had sons: Zecharyahu the first-born, Jedi'ael the second, Zebaiyahu the third, Jathniel the fourth,
3 Elam the fifth, Jehochanan the sixth, Elyeho'enal the seventh,
4 And 'Obed-edom had sons: Shema'yah the first-born, Jehosabad the second, Joach the third, and Sachar the fourth, and Nethanel the fifth,
5 'Ammiel the sixth, Issachar the seventh, Pe'ulthai the eighth; for God had blessed him.
6 Also unto Shema'yah his son there were born sons, that were rulers for the house of their father; for they were mighty men of valor.
7 The sons of Shema'yah were 'Othni, and Rephael, and 'Obed, [and] Elsahad, his brothers [were] valiant men, Elihu, and Semachyahu.
8 All these were of the sons of 'Obed-edom: they and their sons and their brethren were valiant men in strength for the service, being sixty and two [descendants] of 'Obed-edom.
9 And Meshelemyahu had sons and brethren, valiant men, eighteen.
10 Also Chossah, of the children of Merari, had sons: Shimri the chief, for [though] he was not the first-born, yet his father made him the chief;
11 Chilkiyahu the second, Tehalyahu the third, Zecharyahu the fourth; all the sons and brethren of Chossah were thirteen.
12 These divisions of the gatekeepers, after the chief men, had the watch along with their brethren, to minister in the house of the Lord.
13 And they cast lots, the small as well as the great, according to their family divisions, for each and every gate.
14 And the lot at the east fell for Shelemyahu. And for Zecharyahu his son, an intelligent counsellor, they cast lots, and his lot came out at the north.
15 For 'Obed-edom at the south; and to his sons [was assigned] the house of Assuppim.
16 For Shuppim and for Chossah at the west, by the gate Shallecheth, on the ascending causeway, watch alongside of watch.
17 At the east were six Levites, at the north four for every day, at the south four for every day, and for [the house of] Assuppim always two.
18 At the Parbar on the west, four at the causeway, and two at the Parbar.
19 These are the divisions of the gatekeepers of the sons of the Korchites, and of the sons of Merari.
20 And of the Levites, Achiyah was over the treasuries of the house of God, and over the treasuries of the holy things.
21 [As concerning] the sons of La'dan, the sons of the Gershunites of La'dan, the chiefs of the families of La'dan the Gershunite, were the Jechielites.
22 The sons of Jechieli, Zetham, and Joel his brother, were over the treasuries of the house of the Lord.
23 Of the 'Amramites, of the Yizharites, of the Hebronites, and of the 'Uzzielites,
24 [Was] even Shebuel the son of Gershom, the son of Moses, superintendent of the treasuries.
25 And his brethren by Eli'ezer: Rechabyahu his son, and Jesha'yahu his son, and Joram his son, and Zichri his son, and Shelomoth his son.
26 This Shelomoth and his brethren were over all the treasuries of the holy things, which king David had sanctified, together with the chiefs of the family divisions, the captains over the thousands and the hundreds, and the captains of the army.
27 Out of the wars, and out of the booty did they sanctify to maintain the house of the Lord.
28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruyah, had sanctified, whatsoever [any one] had sanctified, was under the supervision of Shelomoth and of his brethren.
29 Of the Yizharites were Kenanyahu and his sons for the outward business over Israel, for officers and judges.
30 Of the Hebronites were Chashabyahu and his brethren, valiant men, a thousand and seven hundred [in number], appointed over the affairs of Israel on this side of the Jordan to the west, for all the business of the Lord, and for the service of the king.
31 Of the Hebronites was Jeriyah the chief, for the Hebronites, according to their generations by families. In the fortieth year of the reign of David were they inquired into, and there were found among them mighty men of valor at Ja'zer of Gil'ad.
32 And his brethren, valiant men, were two thousand and seven hundred chiefs of families: and king David appointed them over the Reubenites, the Gadites, and the half tribe of Menasseh, for every matter pertaining to God, and the affairs of the king.

1 CHRONICLES CHAPTER 27

1 And [these are] the children of Israel after their number; [to wit,] the chiefs of the family divisions and the captains of the thousands and the hundreds, and their officers that served the king in every matter of the divisions, that came in and went out month by month, throughout all the months of the year, every division being twenty and four thousand.
2 Over the first division for the first month was Jashob'am the son of Zabdiel; and in his division were twenty and four thousand.
3 [He] of the children of Perez was the chief of all the captains of the armies for the first month.

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4 And over the division of the second month was Dodai the Achochite, and of his division was Mikloth also the ruler; and in his division were twenty and four thousand.

5 The third captain of the army for the third month was Benayahu the son of Jehoyada', the priest, the chief; and in his division were twenty and four thousand.

6 This Benayahu was the mighty among the thirty, and [set] over the thirty'; and of his division was 'Ammizabad his son.

7 The fourth for the fourth month was 'Assahel the brother of Joab, with Zebadyah his son after him; and in his division were twenty and four thousand.

8 The fifth for the fifth month was the captain Shamhuth the Yizrachite; and in his division were twenty and four thousand.

9 The sixth for the sixth month was 'Ira the son of 'Ikkesh the Theko'ite; and in his division were twenty and four thousand.

10 The seventh for the seventh month was Chelez the Pelonite, of the children of Ephraim; and in his division were twenty and four thousand.

11 The eighth for the eighth month was Sibbechai the Chushathite, of the Zarchites: and in his division were twenty and four thousand.

12 The ninth for the ninth month was Abi'ezer the 'Anthothite, of Benjamin; and in his division were twenty and four thousand.

13 The tenth for the tenth month was Maharai the Netophathite, of the Zarchites; and in his division were twenty and four thousand.

14 The eleventh for the eleventh month was Benayah the Pir'athonite, of the children of Ephraim; and in his division were twenty and four thousand.

15 The twelfth for the twelfth month was Cheldai the Netophathite, of 'Othniel; and in his division were twenty and four thousand.

16 Moreover over the tribes of Israel: Of the Reubenites was ruler Eli'ezer the son of Zichri; of the Simeonites, Shephatyahu the son of Ma'achah;

17 Of the Levites, Chashabyah the son of Kamuel; of [the sons of] Aaron, Zadok;

18 Of Judah, Elihu, one of the brothers of David; of Issachar, 'Omri the son of Michael;

19 Of Zebulun, Yishma'yahu the son of 'Obadyahu; of Naphtali, Jerimoth the son of 'Azriel;

20 Of the children of Ephraim, Hoshea, the son of 'Azazyahu; of the half tribe of Menasseh, Joel the son of Pedayahu;

21 Of the half tribe of Menasseh in Gil'ad, Yiddo the son of Zecharyahu; of Benjamin, 'Ja'assiel the son of Abner;

22 Of Dan, 'Azarel the son of Jerocham. These were the princes of the tribes of Israel.

23 But David took not their number from twenty years old and under; because the Lord had said he would multiply Israel like the stars of the heavens.

24 Joab the son of Zeruyah began to number [them]; but he finished not, and there came wrath because of it against Israel: and the number was not entered in the account of the chronicles of king David.

25 And over the king's treasures was 'Azmaveth the son of 'Adiel; and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of 'Uzziyahu.

26 And over those that did the work of the field, in the tillage of the ground, was 'Ezri the son of Kelub.

27 And over the vineyards was Shim'i the Ramathite; and over what was in the vineyards, as regardeth the supplies of wine, was Zabdi the Shiphmite.

28 And over the olive-trees and the sycamore-trees that were in the lowlands was Ba'al-chanan the Gederite: and over the supplies of oil was Jo'ash.

29 And over the herds that fed in Sharon was Shitrai the Sharonite; and over the herds that were in the valleys was Shaphat the son of 'Adlai.

30 And over the camels was Obil the Ishma'elite; and over the she-asses was Yechdeyahu the Meronothite.

31 And over the flocks was Jaziz the Hagerene. All these were the rulers of the property which belonged to king David.

32 Also Jonathan David's uncle was a counsellor, being a man of understanding and acquainted with law; and Jeshiel the son of Chachmoni was with the king's sons;

33 And Achithophel was the king's counsellor; and Chushai the Arkite was the king's friend;

34 And after Achithophel [came] Jehoyada' the son of Benayahu and Ebyathar; and the captain of the king's army was Joab.

1 CHRONICLES CHAPTER 28

1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the divisions that ministered to the king, and the captains of the thousands, and the captains of the hundreds, and the rulers of all the property and the cattle of the king and of his sons, with the court-servants, and the mighty men, and with all the valiant men of the army, unto Jerusalem.

2 Then arose king David upon his feet, and said, Hear me, my brethren, and my people! I had in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and I had made preparations to build;

3 But God said unto me, Thou shalt not build a house unto my name; because thou art a man of war, and blood hast thou shed.

4 Yet the Lord the God of Israel made choice of me out of all the house of my father to be king over Israel for ever; for of Judah had he made choice as ruler, and among the house of Judah, of the house of my father; and among the sons of my father had he pleasure in me to make [me] king over all Israel:

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5 And of all my sons,—for the Lord hath given me many sons,— hath he made choice of Solomon my son, to sit upon the throne of the kingdom of the Lord over Israel.

6 And he hath said unto me, Solomon thy son it is that shall build my house and my courts; for I have made choice of him to be as a son unto me, and I will be indeed to him as a father.

7 Moreover, I will firmly establish his kingdom for everlasting, if he be strong to execute my commandments and my ordinances as it is this day.

8 And now before the eyes of all Israel, the congregation of the Lord, and in the hearing of our God, [I admonish you] observe and seek for all the commandments of the Lord your God: in order that ye may keep possession of this good land, and leave it for an inheritance unto your children after you forever.

9 And thou, Solomon my son, know thou the God of thy father, and serve him with an entire heart and with a willing soul; for all hearts doth the Lord search, and every imagination of the thoughts doth he understand; if thou seek him, he will let himself be found by thee; but if thou forsake him, he will cast thee off for ever.

10 See now that the Lord hath made choice of thee to build a house for the sanctuary: be strong and do it.

11 Then gave David to Solomon his son the pattern of the porch, and of its apartments, and of its treasuries, and of upper chambers, and of its inner chambers, and of the place of the cover of the ark.

12 And the pattern of all that he had in his spirit, concerning the courts of the house of the Lord, and concerning all the chambers round about, concerning the treasuries of the house of God, and concerning the treasuries of the holy things:

13 Also concerning the divisions of the priests and the Levites, and concerning all the work of the service of the house of the Lord, and concerning all the vessels of service of the house of the Lord;

14 Concerning the golden vessels, after the weight of the gold, for all the vessels of all manner of service; concerning all the vessels of silver after the weight, for all the vessels of every kind of service;

15 Also the weight for the candlesticks of gold, and for their lamps of gold, after the weight for every candlestick, and for its lamps; and concerning the candlesticks of silver after the weight, for the candlestick, and for its lamps, according to the use of every candlestick;

16 And the gold after the weight for the tables of the rows of shewbread, for every table; and the silver for the tables of silver;

17 Also [concerning] the forks, and the bowls, and the supporters of pure gold; and concerning the golden cups after the weight for every cup; and concerning the silver cups after the weight for every cup;

18 And concerning the altar of incense the refined gold after the weight; and concerning the pattern of the chariot of the golden cherubim, which spread out [their wings], and over the ark of the covenant of the Lord.

19 All [this, said David,] was put in writing from the hand of the Lord, who gave me instruction [respecting] all the works of the pattern.

20 And David said to Solomon his son, Be strong, and of good courage, and do [the work]; fear not, and be not dismayed; for the Lord God, [yea,] my God is with thee: he will not fail thee, nor forsake thee, until thou have finished all the work for the service of the house of the Lord.

21 And, behold, the divisions of the priests and the Levites are there for all the service of the house of God; and with thee are in all manner of workmanship all kinds of men distinguished in wisdom, for every manner of service; and the princes and all the people are ready [to obey] all thy words.

1 CHRONICLES CHAPTER 29

1 And king David said unto all the assembly, Solomon, the only son of mine whom God hath made choice of, is yet young and tender, and the work is great; because not for man is the palace to be, but for the Lord God.

2 But with all my might have I made ready for the house of my God, the gold for the things of gold, and the silver for the things of silver, and the copper for the things of copper, the iron for the things of iron, and the wood for the things of wood, onyx stones, and stones to be set, bright stones, and stones of divers colors, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection on the house of my God, have I acquired as my own property gold and silver; [and this] have I given to the house of my God, over and above all that I have prepared for the holy house:

4 Three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses;

5 All that is needed of gold and of silver, and for every manner of work [to be made] by the hands of artificers. And who [now] is willing to consecrate his hand this day unto the Lord?

6 Thereupon offered voluntarily the chiefs of the family divisions and the princes of the tribes of Israel, and the captains of the thousands and of the hundreds, with the supervisors of the king's work;

7 And they gave for the service of the house of God of gold five thousand talents and ten thousand drachms, and of silver ten thousand talents, and of copper eighteen thousand talents, and of iron one hundred thousand talents.

8 And those with whom stones were found gave them to the treasury of the house of the Lord, under the supervision of Jechiel the Gershunite.

9 Then did the people rejoice, because they had voluntarily offered: for with an undivided heart did they offer to the Lord: and also king David rejoiced with great joy.

10 And David blessed the Lord before the eyes of all the congregation; and David said, Blessed be thou, O Lord the God of Israel our father, from everlasting even unto everlasting.

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11 Thine, O Lord, are the greatness, and the might, and the glory, and the victory, and the majesty, yea, all that is in the heavens and on the earth: thine, O Lord, is the kingdom, and thou art exalted as the head above all.

12 And riches and honor come from thee, and thou rulest over all; and in thy hand are power and might; and it is in thy hand to make great, and to give strength unto all.

13 And now, O our God, we give thanks unto thee, and praise thy glorious name.

14 For who am I, and what is my people, that we should possess the power to offer voluntarily after this sort? for from thee is every thing, and out of thy own have we given unto thee.

15 For strangers are we before thee, and sojourners, as were all our fathers: like a shadow are our days on the earth, and there is no hope [of abiding].

16 O Lord our God! all this abundant store which we have prepared to build for thee a house for thy holy name, is out of thy own hand, and thine is all.

17 And I know, my God, that thou probest the heart, and uprightness thou receivest in favor. As for me, in the uprightness of my heart have I voluntarily offered all these things; and now thy people, that are present here, do I see with joy offering voluntarily unto thee.

18 O Lord, God of Abraham, Isaac, and of Israel, our father, preserve this for ever as the imagination of the thoughts of the heart of thy people, and direct their heart firmly unto thee.

19 And unto Solomon my son do thou give an undivided heart to keep thy commandments, thy testimonies, and thy statutes, and to do all, and to build the palace, for which I have made preparation.

20 And David said to all the assembly. Bless now the Lord your God. And all the assembly blessed the Lord the God of their fathers, and bent down their heads, and prostrated themselves to the Lord, and to the king.

21 And they sacrificed sacrifices unto the Lord, and they offered burnt-offerings unto the Lord, on the morrow after that day, one thousand bullocks, a thousand rams, a thousand sheep, with their drink-offerings, and [other] sacrifices in abundance for all Israel;

22 And they ate and drank before the Lord on that day with great joy. And they declared the second time Solomon the son of David to be king, and they anointed him unto the Lord as chief ruler, and Zadok as priest.

23 Then sat Solomon on the throne of the Lord as king instead of David his father, and he was prosperous; and all Israel obeyed him.

24 And all the princes, and the mighty men, and also all the sons of king David, submitted themselves unto king Solomon.

25 And the Lord made Solomon exceedingly great before the eyes of all Israel; and he bestowed upon him a royal majesty such as had not been on any king over Israel before him.

26 Thus did David the son of Jesse reign over all Israel.

27 And the time that he reigned over Israel was forty years: in Hebron he reigned seven years, and in Jerusalem he reigned thirty and three [years].

28 And he died in a good old age, full of days, riches, and honor: and Solomon his son became king in his stead.

29 And the acts of king David, the first and the last, behold, they are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer,

30 Together with all his reign and his mighty deeds, and the times that passed over him, and over Israel, and over all the kingdoms of the [various] countries.

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THE SECOND BOOK OF CHRONICLES

or 2 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Authors: Azaryahu, known as Ezra (Greek: Esdras),
The final chapters were written by Nehemia
Estimated Range of Dating: mid-5th century B.C.

2 CHRONICLES CHAPTER 1

1 And Solomon the son of David strengthened himself in his kingdom, and the Lord his God was with him, and caused him to become exceedingly great.

2 Then said Solomon unto all Israel, to the captains of the thousands and of the hundreds, and to the judges, and to every prince in all Israel, the chiefs of the family divisions [that they should go with him].

3 Thereupon went Solomon, and all the assembly with him, to the high-place that was at Gib'on; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness.

4 Nevertheless the ark of God had David brought up from Kiryath-ye'arim to [the place which] David had prepared for it; for he had pitched a tent for it at Jerusalem.

5 But the copper altar, which Bezalel the son of Uri, the son of Chur, had made, he placed before the tabernacle of the Lord: and Solomon and the assembly sought for it.

6 And Solomon sacrificed there on the copper altar before the Lord, which was at the tabernacle of the congregation, and offered upon it a thousand burnt-offerings.

7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shown unto David my father great kindness, and hast made me king in his stead.

9 Now, O Lord God, let thy word unto David my father be verified; for thou hast made me king over a people as numerous as the dust of the earth.

10 Give me now wisdom and knowledge, that I may go out and come in before this people; for who could [otherwise] judge this thy great people?

11 And God said unto Solomon, Whereas this hath been in thy heart, and thou hast not asked riches, wealth, or honor, nor the life of thy enemies, and hast not even asked long life; but hast asked for thyself wisdom and knowledge, that thou mayest judge my people, over whom I have made thee king:

12 [Therefore] are the wisdom and the knowledge granted unto thee; and riches, and wealth, and honor, will I give thee, such as no kings that have been before thee have had, and the like of which after thee none shall have.

13 Then came Solomon from the high-place that was at Gib'on to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon brought together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, and he placed them in the chariot-cities, and with the king at Jerusalem.

15 And the king rendered the silver and gold at Jerusalem like stones, and cedar- trees he rendered as the sycamore-trees that are in the lowlands for abundance.

16 And Solomon had his horses brought out of Egypt; a company of the king's merchants bought a quantity at a price.

17 And they brought up, and fetched out of Egypt a chariot for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

2 CHRONICLES CHAPTER 2

1 And Solomon ordered to build a house for the name of the Lord, and a house for his royal residence.

2 And Solomon numbered seventy thousand men to bear burdens, and eighty thousand stonecutters in the mountain, and as superintendents over them three thousand and six hundred.

3 And Solomon sent to Churam the king of Tyre, saying, As thou hast dealt with David my father, and didst send him cedars to build him a house to dwell therein, [even so deal with me].

4 Behold, I am building a house to the name of the Lord my God, to sanctify it to him, to burn before him incense of spices, and for the continual rows of show- bread, and for the burnt-offerings at morning and evening, on the sabbaths, and on the new-moons, and on the stated festivals of the Lord our God: this being for ever obligatory on Israel.

5 And the house which I am building is great; for greater is our God than all the gods.

6 But who possesseth the power to build him a house? for the heavens and the heavens of heavens cannot contain him: and who am I then, that I should build him a house, save only to burn incense before him?

7 And now send me a skilful man to work in gold, and in silver and in copper, and in iron, and in purple, and crimson, and blue, and that understandeth how to engrave with the skilful men that are with me in Judah and in Jerusalem whom David my father hath provided.

8 Send me also cedar-trees, fir-trees, and sandal-wood, from the Lebanon; for I know well that thy servants have the skill to cut the trees of Lebanon: and, behold, my servants shall be with thy servants,

9 Even to prepare for me timber in abundance; for the house which I am building is to be wonderfully great.

10 And, behold, for the hewers that cut the timber will I give unto thy servants twenty thousand cors of threshed wheat, and twenty thousand cors of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 Then answered Churam the king of Tyre in writing, and he sent it to Solomon, Out of the love of the Lord for his people hath he set thee as king over them.

12 And Churam said, Blessed be the Lord the God of Israel, that hath made the heavens and the earth, who hath given to king David a wise son, endowed with intelligence and understanding, who is to build a house unto the Lord, and a house for royal residence.

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13 And now have I sent a skilful man, endowed with understanding, namely, Churam-Abi,

14 The son of a woman from the daughters of Dan, while his father was a man of Tyre, skilful to work in gold, and in silver, in copper, in iron, in stone, and in wood, in purple, in blue, and in fine linen, and in crimson; also to execute any manner of engraving, and to devise every kind of work of art which may be given to him, together with thy skilful men, and skilful men of my lord David thy father.

15 And now the wheat, and the barley, the oil, and the wine, of which my lord hath spoken, let him send unto his servants:

16 And we will truly cut down trees out of the Lebanon, as much as thou mayest need; and we will bring them to thee in boats by sea to Joppa; and thou shalt carry them up to Jerusalem.

17 And Solomon numbered all the strange men that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found to be one hundred and fifty thousand and three thousand and six hundred.

18 And he made of them seventy thousand bearers of burdens, and eighty thousand stonecutters in the mountain, and three thousand and six hundred superintendents to set the people to work.

2 CHRONICLES CHAPTER 3

1 And Solomon began to build the house (Temple) of the Lord in Jerusalem on mount Moriah, where He had appeared unto David his father, on the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 And he began to build on the second day of the second month, in the fourth year of his reign.

3 Now in this manner was the foundation laid of the house of God [at its] building [by] Solomon: The length by cubits after the first measure was sixty cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the length was according to the breadth of the house, twenty cubits, and the height was a hundred and twenty: and he overlaid it within with pure gold.

5 And the great house he ceiled with fir-wood, which he overlaid with pure gold, and he wrought thereon palm-trees and chains.

6 And he overlaid the house with costly stones for ornament: and the gold was gold of Parvayim.

7 And he covered the house, the beams, the sills, and its walls, and its doors, with gold: and he engraved cherubim on the walls.

8 And he made the most holy house, its length being in front of the breadth of the house, twenty cubits, and its breadth twenty cubits: and he covered it with fine gold, [amounting] to six hundred talents.

9 And the weight of the nails [amounted] to fifty shekels of gold. And the upper chambers he covered with gold.

10 And he made in the most holy house two cherubim of sculpture work, and they overlaid them with gold.

11 And regarding the wings of the cherubim their length was twenty cubits; the wing of the one amounting to five cubits, reaching to the wall of the house: and the other wing of five cubits, reaching to the wing of the other cherub.

12 And the wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing of five cubits was joined closely to the wing of the other cherub.

13 The wings of these cherubim [as they were] spread out were twenty cubits: and they were standing on their feet, and their faces were inward.

14 And he made the vail of blue, and purple, and crimson, and fine linen, and wrought thereon cherubim.

15 And he made before the house two pillars of thirty and five cubits in length, and the capital that was on the top of each of them was five cubits.

16 And he made chains in the debir; and [others which] he placed on the top of the pillars; and he made a hundred pomegranates, and placed them on the chains.

17 And he set up the pillars in front of the temple, one on the right hand, and the other on the left; and he called the name of that on the right hand Jachin, and the name of that on the left Bo'az.

2 CHRONICLES CHAPTER 4

1 He made also an altar of copper, twenty cubits being its length, and twenty cubits its breadth, and ten cubits its height.

2 He made also the molten sea, being ten cubits from the one brim to the other, rounded all about, and it was five cubits in height: and a line of thirty cubits did encompass it round about.

3 And likenesses of oxen were under it, encompassing it all round about, ten in a cubit, encircling the sea round about: the oxen were in two rows [and were] cast [with it], when it was cast.

4 It was standing upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was resting above upon them, and all their hinder parts were inward.

5 And its thickness was a hand's breadth, and its brim like the brim of a cup, with lily-buds; and it could hold and contain three thousand baths.

6 He made also ten lavers; and he placed five on the right hand, and five on the left, to wash in them: what belonged to the burnt-offering they rinsed off at them; but the sea was for the priests to wash in.

7 And he made ten candlesticks of gold according to their prescribed manner: and he placed [them] in the temple, five on the right side, and five on the left.

8 He made also ten tables, and he set them in the temple, five on the right side, and five on the left. And he made a hundred bowls of gold.

9 And he made the court of the priests, and the great out-court, and doors for the out-court, and their doors he overlaid with copper.

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10 And the sea he placed on the right side toward the east, opposite to the south.

11 And Churam made the pots, and the shovels, and the basins. And Churam made an end of doing the work which he made for king Solomon in the house of God:

12 The two pillars, and the bowls, and the capitals on the top of the two pillars, and the two networks to cover the bowl-shaped capitals which were on the top of the pillars;

13 And the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowl-shaped capitals which were upon the front of the pillars.

14 The bases also did he make, and the lavers made he upon the bases.

15 The one sea, and the twelve oxen under it,

16 And the pots also, and the shovels, and the forks, and all their instruments, did Churam-Abiv make for king Solomon for the house of the Lord, of polished copper.

17 In the plain of the Jordan did the king cast them, in the clay-ground between Succoth and Zeredathah.

18 And Solomon made all these vessels in very great abundance; for the weight of the copper was not inquired into.

19 And Solomon made all the vessels that pertained to the house of God; and the altar of gold also, and the tables whereon the show-bread [was set];

20 And the candlesticks with their lamps, to light them after the prescribed manner before the debir, of pure gold.

21 And the flowers, and the lamps, and the tongs, were of gold, the purest of gold;

22 And the knives, and the basins, and the spoons, and the censers were of pure gold; and the entrance of the house, its inner doors for the most holy place, and the doors of the house of the temple, were of gold.

2 CHRONICLES CHAPTER 5

1 And so was ended all the work which Solomon made for the house of the Lord; and Solomon brought in the things sanctified by David his father; and the silver, and the gold, and all the vessels he placed in the treasuries of the house of God.

2 Then did Solomon assemble the elders of Israel, and all the heads of the tribes, the princes of the divisions of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

3 And all the men of Israel assembled themselves unto the king at the feast which is [in] the seventh month.

4 All the elders of Israel came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle: these did the priests and the Levites bring up.

6 And king Solomon, and all the congregation of Israel that were assembled unto him were before the ark, sacrificing sheep and oxen, which could not be numbered nor told for multitude.

7 And the priests brought in the ark of the covenant of the Lord unto its place, into the debir of the house, into the most holy place, under the wings of the cherubim.

8 And the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and its staves from above.

9 And they had made the staves so long that the ends of the staves were seen [standing out] from the ark in the front of the debir; but they were not seen without; and they have remained there until this day.

10 There was nothing in the ark save the two tables which Moses had placed [therein] at Horeb, where the Lord made a covenant with the children of Israel, when they came out of Egypt.

11 And it came to pass, when the priests were come out of the holy place; for all the priests that were present had sanctified themselves, the divisions not having been observed;—

12 And the Levites the singers, all together, of Assaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white linen, having cymbals and psalteries and harps, stood at the east side of the altar, and with them were one hundred and twenty priests blowing on trumpets;—

13 And it came thus to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice [accompanied] with trumpets and cymbals and instruments of music, and in praising the Lord, For he is good; because unto everlasting endureth his kindness: that the house, even the house of the Lord, was filled with a cloud;

14 And the priests were not able to stand to minister because of the cloud; for the glory of the Lord had filled the house of God.

2 CHRONICLES CHAPTER 6

1 Then said Solomon, “The Lord said that he would dwell in the thick darkness.

2 And I have indeed built a dwelling-house for thee, and have settled a place for thy abode for ever.”

3 And the king turned his face, and blessed the whole congregation of Israel, and all the congregation of Israel was standing.

4 And he said, Blessed be the Lord, the God of Israel, who spoke with his mouth unto David my father, and hath with his hands fulfilled it, when he said,

5 Since the day that I brought forth my people out of the land of Egypt, I did not make choice of any city out of all the tribes of Israel to build a house, that my name might be therein; nor did I make choice of any man to be a ruler over my people of Israel;

6 But I have made choice of Jerusalem, that my name might be there; and I have made choice of David to be over my people Israel,

7 And it was in the heart of David my father to build a house for the name of the Lord the God of Israel.

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8 But the Lord said unto David my father, Whereas it was in thy heart to build a house unto my name, thou didst well in that it was in thy heart:

9 Nevertheless thou shalt not thyself build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

10 And the Lord hath fulfilled his word that he hath spoken; and I am risen up in the stead of David my father, and I sit on the throne of Israel, as the Lord hath spoken, and I have built the house unto the name of the Lord the God of Israel.

11 And I have placed there the ark, wherein is the covenant of the Lord which he hath made with the children of Israel.

12 And he now placed himself before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands;

13 For Solomon had made a laver of copper, and had placed it in the midst of the out-court, five cubits being its length, five cubits its breadth, and three cubits its height; and he placed himself upon it, and kneeled down upon his knees in the presence of all the congregation of Israel, and spread forth his hands toward heaven;

14 And he said, O Lord God of Israel, there is no god like thee in the heavens, or on the earth, thou who keepest the covenant, and the kindness for thy servants that walk before thee with all their heart;

15 Who has kept for thy servant David my father that which thou hadst promised him; and thou spokest with thy mouth, and hast fulfilled it with thy hand, as it is this day.

16 And now, O Lord, God of Israel, keep for thy servant David my father that which thou hast spoken concerning him, saying, There shall never fail thee a man in my sight who sitteth on the throne of Israel, if thy children but take heed to their way to walk in my law, as thou hast walked before me.

17 And now, O Lord, the God of Israel, let thy word be verified, which thou hast spoken unto thy servant, unto David.

18 For, in truth, will God then dwell with men on the earth? behold, the heavens and the heavens of heavens cannot contain thee: how much less then this house that I have built!

19 Yet wilt thou turn thy regard unto the prayer of thy servant, and to his supplication, O Lord my God, to listen unto the entreaty and the prayer which thy servant prayeth before thee:

20 That thy eyes may be open toward this house day and night, toward the place of which thou hast said that thou wouldst put thy name there; that thou mayest listen unto the prayer which thy servant will pray at this place.

21 And listen thou to the supplications of thy servant, and of thy people Israel, which they will pray at this place: and oh, do thou hear from thy dwelling-place, from heaven; and hear, and forgive.

22 If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thy altar in this house:

23 Then do thou hear from heaven, and act, and judge thy servants, by requiting the wicked, to bring his way upon his own head; and by justifying the righteous, to give him according to his righteousness.

24 And if thy people Israel be struck down before the enemy, because they have sinned against thee, and they return and confess thy name, and pray, and make supplication before thee in this house:

25 Then do thou hear from heaven, and forgive the sin of thy people Israel, and cause them to return unto the land which thou hast given to them and to their fathers.

26 When the heavens be shut up, and there he no rain, because they have sinned against thee, and they pray toward this place, and confess thy name, and turn from their sin, because thou hast afflicted them:

27 Then do thou hear in heaven, and forgive the sin of thy servants, and of thy people Israel; for thou wilt direct them unto the good way, wherein they should walk; and give then rain upon thy land, which thou hast given unto thy people for an inheritance.

28 If there be famine in the land, if there be pestilence, blasting, or mildew, if there be locusts, or caterpillars; if their enemies besiege them in their land, in their gates at whatsoever plague, and at whatsoever sickness;

29 What prayer and what supplication soever be made by any man, or by all thy people Israel, when they shall be conscious every man of his plague and his pain, and he then spread forth his hands toward this house:

30 Then do thou hear from heaven the place of thy dwelling, and forgive, and give to every man in accordance with all his ways, as thou mayest know his heart; for thou, thyself alone, knowest the heart of the children of men;

31 In order that they may fear thee, to walk in thy ways, all the days that they live on the face of the land which thou hast given unto our fathers.

32 But also to the stranger, who is not of thy people Israel, but cometh out of a far-off country for the sake of thy great name, and of thy mighty hand, and of thy outstretched arm,— if they come and pray in this house,—

33 Mayest thou likewise listen from heaven, from the place of thy dwelling, and do according to all that the stranger will call on thee for: in order that all people of the earth may know thy name, both to fear thee, as do thy people Israel, and to understand that this house, which I have built, is called by thy name.

34 If thy people go out to battle against their enemies on the way on which thou mayest send them, and they do pray unto thee in the direction of this city which thou hast chosen, and of the house that I have built unto thy name:

35 Then hear thou from heaven their prayer and their supplication, and procure them justice.

36 If they sin against thee—for there is no man that may not sin,—and thou be angry with them, and give them up before the enemy, so that their captors carry them away captive unto a land far off or near;

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37 And if they then take it to their heart in the land whither they have been carried captive, and repent and make supplication unto thee in the land of their captivity, saying, We have sinned, we have committed iniquity, and have acted wickedly;

38 And they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have been carried captive, and they pray in the direction of their land, which thou hast given unto their fathers, and of the city which thou hast chosen, and toward the house which I have built unto thy name:

39 Then hear thou from heaven, from the place of thy dwelling, their prayer and their supplications, and procure them justice, and forgive thy people for what they have sinned against thee.

40 Now, my God, let I beseech thee, thy eyes be open, and thy ears be attentive unto the prayer on this place.

41 And now arise, O Lord God, unto thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, clothe themselves with salvation, and let thy pious servants rejoice in happiness.

42 O Lord God, turn not away the face of thy anointed: remember the pious deeds of David thy servant.

2 CHRONICLES CHAPTER 7

1 And when Solomon had made an end of praying, a fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house.

2 And the priests were not able to enter into the house of the Lord; because the glory of the Lord had filled the Lord's house.

3 And all the children of Israel were looking on as the fire came down, and the glory of the Lord [was resting] upon the house; and they kneeled down with their faces to the ground upon the pavement, and prostrated themselves, and gave thanks unto the Lord, for he is good; because unto everlasting endureth his kindness.

4 And the king and all the people offered sacrifices before the Lord.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep: and so they dedicated the house of God, the king and all the people.

6 And the priests were standing on their stations, and the Levites with the instruments of the music of the Lord, which king David had made to give thanks unto the Lord, because unto everlasting endureth his kindness, with the song of praise of David in their hand; and the priests blew the trumpets opposite to them, and all Israel were standing.

7 And Solomon hallowed the interior of the court that was before the house of the Lord; for he prepared there the burnt-offerings, and the fat of the peace-offerings; because the copper altar which Solomon had made was not able to contain the burnt- offerings, and the meat-offerings, and the fat.

8 And Solomon held the feast at that time seven days, and all Israel with him, a very great assembly, from the entrance of Chamath unto the river of Egypt.

9 And they held on the eighth day a solemn assembly; for the dedication of the altar they held seven days, and the feast seven days.

10 And on the three-and-twentieth day of the seventh month he dismissed the people unto their tents, joyful and glad of heart because of the good that the Lord had done for David, and for Solomon, and for Israel his people.

11 Thus did Solomon complete the house of the Lord, and the king's house; and [in] all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prospered.

12 Then appeared the Lord to Solomon during the night, and said unto him, I have heard thy prayer, and I have made choice of this place for myself as a house of sacrifice.

13 If I shut up the heavens that there be no rain, or if I give a charge to the locusts to devour off the land, or if I send a pestilence among my people:

14 And if my people, over whom my name is called, do then humble themselves, and pray, and seek my presence, and turn away from their evil ways: then will I also hear from heaven, and I will forgive their sin, and will heal their land.

15 Now, my eyes shall be open, and my ears attentive unto the prayer on this place.

16 And now I have chosen and hallowed this house, that my name may be there for ever; and my eyes and my heart shall be there at all times.

17 And as for thee, if thou wilt walk before me, as David thy father hath walked, so as to do in accordance with all that I have commanded thee, and wilt keep my statutes and my ordinances:

18 Then will I establish the throne of thy kingdom, just as I have covenanted with David thy father, saying, There shall never fail thee a man to be ruler in Israel.

19 But if ye will indeed turn away, and forsake my statutes and my commandments, which I have set before you, and will go and serve other gods, and bow down to them:

20 Then will I pluck them up out of my land which I have given unto them; and this house, which I have hallowed for my name, will I cast away from my sight, and I will render it to be for a proverb and for a by-word among all the people.

21 And this house, which hath been so exalted, shall become an astonishment to every one that passeth by it: so that he will say, Why hath the Lord done thus unto this land, and unto this house?

22 And men shall then say, For the cause that they forsook the Lord the God of their fathers, who had brought them forth out of the land of Egypt, and they took hold of other gods, and bowed down to them, and served them: therefore hath he brought upon them all this evil.

2 CHRONICLES CHAPTER 8

1 And it came to pass at the end of twenty years, when Solomon had built the house of the Lord, and his own house,

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2 That [as regardeth] the cities which Churam had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Chamath-zobah, and prevailed against it.

4 And he built Thadmor in the wilderness, and all the treasure-cities, which he built in Chamath.

5 And he built the upper Beth-choron, and the lower Beth-choron, fortified cities, with walls, gates, and bars;

6 And Ba'alath, and all the treasure-cities that Solomon had, and all the cities for chariots, and the cities for horsemen, and all the [other] desire of Solomon which he desired to build in Jerusalem, and in the Lebanon, and throughout all the land of his dominion.

7 All the people that were left of the Hittites, and the Emorites, and the Perizzites, and the Hivites, and the Jebusites, who were not of Israel,

8 Out of their children, who were left after them in the land, whom the children of Israel had not destroyed—these did Solomon levy as tributary [laborers] until this day.

9 Yet of the children of Israel did Solomon make no bondmen for his work; but they were men of war, and chiefs of his captains; and officers of his chariots and of his horsemen.

10 And these were the chiefs of the superintendents whom king Solomon had, [even] two hundred and fifty, who ruled over the people.

11 And the daughter of Pharaoh did Solomon bring up out of the city of David unto the house that he had built for her; for he said, No wife of mine shall dwell in a house of David the king of Israel, because they are holy, because there came [once] unto them the ark of the Lord.

12 Then did Solomon offer burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch,

13 Even according to what was the due of [every] day on its day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the stated festivals, three times in the year, on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles.

14 And he stationed, according to the prescription of David his father, the divisions of the priests at their service, and the Levites at their stations, to praise and minister next to the priests, in the requirement of every day on its day, and the gate-keepers in their divisions at every gate; for so was the charge of David the man of God.

15 And they departed not from the charge of the king concerning the priests and Levites respecting every matter, and respecting the treasuries.

16 And [so] was all the work of Solomon successful from the day of founding the house of the Lord, even until it was finished. [So] was perfected the house of the Lord.

17 Then went Solomon to 'Ezyon-geber, and to Eloth (Elat), at the sea-shore in the land of Edom.

18 And Churam sent him by means of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, northwestern India), and they fetched away thence four hundred and fifty talents of gold, and brought the same to king Solomon.

2 CHRONICLES CHAPTER 9

1 And when the queen of Sheba (Saba, Yemen and Ethiopia) heard of the fame of Solomon, she came to prove Solomon with riddles at Jerusalem, with a very great train, and with camels bearing spices, and gold in abundance, and precious stones: and when she was come to Solomon, she spoke with him of all that was on her heart.

2 And Solomon solved for her all her questions; and there was nothing hidden from Solomon which he did not tell her.

3 And when the queen of Sheba saw the wisdom of Solomon, and the house that he had built,

4 And the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and their apparel; and his ascent by which he went up into the house of the Lord: there was no more spirit in her.

5 And she said to the king, The truth [only] was the word that I heard in my own land of thy acts, and of thy wisdom.

6 And I believed not in their words, until I came, and my eyes saw [all]; and, behold, the one-half of the greatness of thy wisdom hath not been told me: thou excellest the report which I have heard.

7 Happy are thy men, and happy are these thy servants, who stand before thee continually, and hear thy wisdom.

8 Blessed be the Lord thy God, who hath had delight in thee to place thee on his throne, as a king for the Lord thy God; because thy God loved Israel, to sustain them for ever, therefore hath he placed thee over them as king, to exercise justice and righteousness.

9 And she gave to the king one hundred and twenty talents of gold, and spices in very great abundance, and precious stones: and there never were any such spices as those which the queen of Sheba gave to king Solomon.

10 And also the servants of Churam, and the servants of Solomon, who brought gold from Ophir, brought sandal-trees and precious stones.

11 And the king made of the sandal-trees steps for the house of the Lord, and for the king's palace, and harps and psalteries for singers: and there were never seen the like of them before in the land of Judah.

12 And king Solomon gave unto the queen of Sheba all her pleasure, whatsoever she asked, beside [a return for] that which she had brought unto the king. And she turned about and went away to her own country, she and her servants.

13 Now the weight of gold that came to Solomon in one year was six hundred and sixty and six talents of gold;

14 Besides what the travelling tradesmen and the merchants brought. And all the kings of Arabia and the governors of the country brought gold and silver to Solomon.

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15 And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold he used for each one target.

16 And [he made] three hundred shields of beaten gold; three hundred shekels of gold he used for each one shield. And the king put them in the house of the forest of Lebanon.

17 The king also made a great throne of ivory, and overlaid it with pure gold.

18 And the throne had six steps, with a footstool of gold, fastened into the throne; and there were arms on either side, on the place of the seat; and two lions stood beside the arms;

19 And twelve lions stood there upon the six steps on both sides: there was not the like made in any kingdom.

20 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: no silver was valued in the days of Solomon at the least.

21 For the king's ships went to Tharshish with the servants of Churam; once in three years did the Tharshish-ships use to come home laden with gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon became greater than all the kings of the earth for riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and garments, armor, and spices, horses, and mules; [and] so year by year.

25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he quartered in the cities for chariots, and near the king at Jerusalem.

26 And he was ruling over all the kings from the river even unto the land of the Philistines, and as far as the boundary of Egypt.

27 And the king rendered silver in Jerusalem like stones, and the cedar-trees he rendered like the sycamore-trees that are in the lowlands, for abundance.

28 And men were bringing out horses for Solomon from Egypt and from all lands.

29 And the remainder of the acts of Solomon, the first and the last, behold, they are written in the history of Nathan the prophet, and in the prophecy of Achiyah the Shilonite, and in the visions of Ye'do the seer concerning Jerobo'am the son of Nebat.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and they buried him in the city of David his father: and Rehobo'am his son became king in his stead.

2 CHRONICLES CHAPTER 10

1 And Rehobo'am went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jerobo'am the son of Nebat heard of it, for he was in Egypt, whither he had fled from the presence of king Solomon, that Jerobo'am returned out of Egypt.

3 And they sent and called him: and so came Jerobo'am with all Israel and spoke to Rehobo'am, saying,

4 Thy father made our yoke hard; but now do thou make lighter the hard service of thy father, and his heavy yoke which he put upon us, and we will serve thee.

5 And he said unto them, After but three days, then return unto me. And the people went away.

6 Then consulted king Rehobo'am with the old men that had stood before Solomon his father while he yet lived, saying, How do you advise that I should return an answer to this people?

7 And they spoke unto him, saying, If thou wilt be kind to this people, and please them, and speak to them good words: then will they be servants unto thee for all times.

8 But he forsook the counsel which the old men had given him, and consulted with the young men that were grown up with him, and who stood before him.

9 And he said unto them, How do you counsel how we should give an answer to this people, who have spoken to me, saying, Make lighter the yoke which thy father did put upon us?

10 Then spoke with him the young men that were grown up with him, saying, Thus must thou say unto the people that have spoken unto thee, saying, Thy father made our yoke heavy, but do thou make it lighter unto us: thus must thou say unto them, My little finger is thicker than my father's loins.

11 And now [if] my father hath burdened you with a heavy yoke, I will add to your yoke: [if] my father hath chastised you with whips, then will I [do it] with scorpion- thorns.

12 When now Jerobo'am and all the people came to Rehobo'am on the third day, as the king had spoken, saying, Return to me on the third day:

13 The king answered them harshly; and king Rehobo'am forsook the counsel of the old men;

14 And he spoke to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add thereto; my father chastised you with whips, but I will [do it] with scorpion-thorns.

15 And the king hearkened not unto the people; for it was so brought about from God, in order that the Lord might fulfill his word, which he had spoken by means of Achiyahu the Shilonite unto Jerobo'am the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? nor have we an inheritance in the son of Jesse: every man to your tents, O Israel; now, see to thy own house, David. So did all Israel go to their tents.

17 But as for the children of Israel who dwelt in the cities of Judah, over them did Rehobo'am reign.

18 Then sent king Rehobo'am Hadoram who was over the tribute; but the children of Israel stoned him with stones, that he died. Therefore king Rehobo'am made speed with his might to get upon his chariot, to flee to Jerusalem.

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19 So did Israel rebel against the house of David unto this day.

2 CHRONICLES CHAPTER 11

1 And when Rehobo'am was come to Jerusalem, he assembled the house of Judah and Benjamin a hundred and eighty thousand chosen men, warriors, to fight against Israel, to bring back the kingdom again to Rehobo'am.

2 But the word of the Lord came unto Shema'yahu the man of God, saying,

3 Say unto Rehobo'am the son of Solomon, the king of Judah and Benjamin, saying,

4 Thus hath said the Lord, Ye shall not go up, nor fight with your brethren: return every man to his house; for from me hath this thing been brought about. And they hearkened to the words of the Lord, and returned from going against Jerobo'am.

5 And Rehobo'am dwelt in Jerusalem, and built cities as fortresses in Judah.

6 He built, namely, Beth-lechem, and 'Etam, and Thekoa'.

7 And Beth-zur, and Socho, and 'Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adorayim and Lachish, and 'Azekah,

10 And Zor'ah, and Ayalon, and Hebron, which are in Judah and in Benjamin, fortified cities.

11 And he strengthened the strong-holds, and put commanders in them, and stores of food, and oil and wine;

12 And in each and every city [he placed] shields and spears, and made them exceedingly strong: and thus remained with him Judah and Benjamin.

13 And the priests and the Levites that were in all Israel presented themselves to him out of all their territory.

14 For the Levites left their open districts and their possession, and went to Judah and Jerusalem; because Jerobo'am and his sons cast them off from executing the priest's office unto the Lord,

15 And [because] he ordained for himself priests for the high-places, and for the evil spirits, and for the calves which he had made.

16 And after them [came] out of all the tribes of Israel such as directed their heart to seek the Lord the God of Israel: these came to Jerusalem, to sacrifice unto the Lord, the God of their fathers.

17 And they strengthened the kingdom of Judah, and brought power to Rehobo'am, the son of Solomon, during three years; for they walked in the way of David and Solomon during three years.

18 And Rehobo'am took himself as wife Machalath the daughter of Jerimoth the son of David, [and] Abichayil the daughter of Eliab the son of Jesse;

19 And she bore to him sons: Je'ush, and Shamaryah, and Zaham.

20 And after her did he take Ma'achah the daughter of Abshalom; and she bore to him Abiyah, and 'Attai, and Ziza, and Shelomith.

21 And Rehobo'am loved Ma'achah the daughter of Abshalom more than all his wives and his concubines; for he had taken eighteen wives and sixty concubines; and he begat twenty and eight sons, and sixty daughters.

22 And Rehobo'am appointed Abiyah the son of Ma'achah to be the chief, to be ruler among his brethren; because [he desired] to make him king.

23 And he dealt understandingly, and dispersed all his children throughout all the countries of Judah and Benjamin, unto all the fortified cities; and he gave them food in abundance and he required [for them] a multitude of wives.

2 CHRONICLES CHAPTER 12

1 And it came to pass, when Rehobo'am had established the kingdom, and when he had become strong, that he forsook the law of the Lord, and all Israel with him.

2 And it came to pass in the fifth year of king Rehobo'am, that Shishak the king of Egypt came up against Jerusalem,— because they had acted faithlessly against the Lord,—

3 With twelve hundred chariots and sixty thousand horsemen: and innumerable were the people that came with him out of Egypt—the Lubim, the Sukkiyim, and the Ethiopians.

4 And he captured the fortified cities which pertained to Judah, and he came as far as Jerusalem.

5 And Shem'ayah the prophet came to Rehobo'am, and the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus hath said the Lord, Ye have indeed forsaken me, and therefore have I also relinquished you into the hand of Shishak.

6 Thereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

7 And when the Lord saw that they had humbled themselves, then came the word of the Lord to Shem'ayah, saying, “They have humbled themselves: I will not destroy them; but I will permit some little to escape from them; and my wrath shall not be poured out over Jerusalem by the hand of Shishak.”

8 However they shall be servants unto him, and they shall know my service, and the service of the kingdoms of the [various] countries.

9 And so came up Shishak the king of Egypt against Jerusalem, and he took away the treasures of the house of the Lord, and the treasures of the king's house: every thing did he take away; and he took away the shields of gold which Solomon had made.

10 And king Rehobo'am made in their stead shields of copper, and committed them for keeping into the hand of the chiefs of the runners, who kept guard at the door of the king's house.

11 And it happened whenever the king went into the house of the Lord, that the runners came and bore them, and carried them back into the apartment of the runners.

12 And when he had humbled himself, the wrath of the Lord turned from him, so that he destroyed him not to make an end [of him]: and also in Judah were some good things [found].

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13 And king Rehobo'am strengthened himself in Jerusalem, and reigned; for Rehobo'am was one and forty years old when he became king, and seventeen years did he reign in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Na'amah the 'Ammonitess.

14 And he did the evil; because he directed not his heart to seek the Lord.

15 And the acts of Rehobo'am, the first and the last, behold, they are written in the history of Shem'ayah the prophet, and of 'Iddo, the seer concerning the genealogies. And the wars of Rehobo'am and Jerobo'am [lasted] all the days.

16 And Rehobo'am slept with his fathers, and was buried in the city of David: and Abiyah his son became king in his stead.

2 CHRONICLES CHAPTER 13

1 In the eighteenth year of king Jerobo'am became Abiyah king over Judah.

2 Three years he reigned in Jerusalem: and his mother's name was Michayahu the daughter of Uriel of Gib'ah. And there was war between Abiyah and Jerobo'am.

3 And Abiyah joined the battle with an army of valiant men of war, even of four hundred thousand chosen men: Jerobo'am also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valor.

4 And Abiyah stood up above mount Zemarayim, which is in the mountain of Ephraim, and said, Hear me, O Jerobo'am, and all Israel;

5 Ought ye not to know that the Lord the God of Israel hath given the kingdom over Israel to David for eternity, yea, to him and to his sons by a covenant of salts?

6 But there rose up Jerobo'am the son of Nebat, the servant of Solomon the son of David, and rebelled against his lord.

7 And there were gathered unto him idle men, worthless persons, and put themselves in violent resistance against Rehobo'am the son of Solomon: while Rehobo'am was young and tender hearted, and could not sustain himself before them.

8 And now ye think to sustain yourselves before the kingdom of the Lord in the hand of the sons of David; and ye are a great multitude; and with you are golden calves, which Jerobo'am hath made for you as gods.

9 Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made yourselves priests like the people of the [various] lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams can become a priest to things that are no gods?

10 But as for us, the Lord is our God, and we have not forsaken him; and the priests, who minister unto the Lord, are the sons of Aaron; and the Levites are at their [appointed] work;

11 And they burn unto the Lord burnt-offerings every morning and every evening and incense of sweet spices; and the rows of the show-bread [do they place] upon the pure table; and there is the candlestick of gold with its lamps, to light the same every evening; for we keep the charge of the Lord our God, while ye have truly forsaken him.

12 And, behold, with us at our head, is the [true] God, with his priests with trumpets for blowing the alarm, to sound an alarm against you. O children of Israel, do not fight against the Lord the God of your fathers; for ye will not prosper.

13 But Jerobo'am caused an ambush to come around behind them: so they themselves were before Judah, and the ambush was behind them.

14 And when Judah turned round, behold, they had the battle before and behind: and they cried unto the Lord, and the priests blew with the trumpets.

15 And then gave the men of Judah a shout: and it came to pass, as the men of Judah shouted, that God struck down Jerobo'am and all Israel before Abiyah and Judah.

16 And the children of Israel fled from before Judah, and God gave them up into their hand.

17 And Abiyah and his people smote them with a great defeat, and there fell down slain of Israel five hundred thousand chosen men.

18 Thus were the children of Israel humbled at that time: and the children of Judah became powerful, because they relied upon the Lord the God of their fathers.

19 And Abiyah made pursuit after Jerobo'am, and captured cities from him, Bethel with its villages, and Jeshanah with its villages, and 'Ephrayin with its villages.

20 And Jerobo'am did not recover strength again in the days of Abiyahu: and the Lord struck him, and he died.

21 But Abiyahu became strong, and he took himself fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abiyah, and his ways, and his speeches, are written in the writing of the prophet 'Iddo.

2 CHRONICLES CHAPTER 14

1 And Abiyah slept with his fathers, and they buried him in the city of David: and Assa his son became king in his stead. In his days the land had repose ten years.

2 And Assa did what is good and right in the eyes of the Lord his God.

3 And he removed the altars of the strange [gods], and the high-places, and broke up the statues, and cut down the groves;

4 And he ordered Judah to seek the Lord the God of their fathers, and to execute the law and the commandment.

5 Also he removed out of all the cities of Judah the high-places and the sun-images: and the kingdom had repose before him.

6 And he built fortified cities in Judah; for the land had repose, and no one had war with him in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and surround them with walls, and towers, gates, and bars: the land is yet before us; because we have sought the Lord our God,—we have sought him, and he hath given us rest on every side. So they built and prospered.

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8 And Assa had an army that bore targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bore shields and drew the bow, two hundred and eighty thousand: all these were mighty men of valor.

9 And there came out against them Zerach the Ethiopian with an army of a thousand times thousand, and three hundred chariots; and he came as far as Mareshah.

10 Then went Assa out against him, and they set themselves in battle-array in the valley of Zephathah near Mareshah.

11 And Assa called unto the Lord his God, and said, Lord, nothing can hinder thee to help, whether it be the mighty, or those that have no power: help us, O Lord our God; for on thee do we rely, and in thy name are we come against this multitude. O Lord, thou art our God! no mortal can place a restraint against thee.

12 Thereupon did the Lord strike down the Ethiopians before Assa, and before Judah: and the Ethiopians fled.

13 And Assa and the people that were with him pursued them as far as Gerar: and there fell of the Ethiopians [so many], that they could not recover themselves; for they were broken down before the Lord, and before his camp; and they carried away exceedingly much booty.

14 And they smote all the cities round about Gerar; for the dread of the Lord was upon them: and they plundered all the cities; for abundant spoil was in them.

15 And also the tents of [the owners of] cattle did they smite, and they carried away sheep in abundance, and camels, and returned to Jerusalem.

2 CHRONICLES CHAPTER 15

1 And as for 'Azaryahu the son of 'Oded—on him came the spirit of God;

2 And he went out to meet Assa, and said unto him, Hear me, O Assa, and all Judah and Benjamin, The Lord is with you, while ye remain with him; and if ye seek him, he will let himself be found by you; but if ye forsake him, he will forsake you.

3 And many days [had elapsed] for Israel, [they being] without the true God, and without a teaching priest, and without law.

4 But they returned when they were in distress unto the Lord, the God of Israel, and they sought him, and he let himself be found by them.

5 And in those times there was no peace to him that went out, and to him that came in; but there were great confusions among all the inhabitants of the countries.

6 And nation was dashed to pieces against nation, and city against city; for God did confound them with all kind of distress.

7 But as for you, be ye strong, and let not your hands be weak; for there is a reward for your doing.

8 And when Assa heard these words, and the prophecy of 'Oded the prophet, he was strengthened, and he put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had captured from the mountain of Ephraim; and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And he assembled all Judah and Benjamin, and those that sojourned with them out of Ephraim and Menasseh, and out of Simeon; for they had joined him out of Israel in abundance, when they saw that the Lord his God was with him.

10 And so they assembled themselves at Jerusalem in the third month, in the fifteenth year of the reign of Assa.

11 And they sacrificed unto the Lord on the same day, of the booty which they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into the covenant to seek the Lord the God of their fathers with all their heart and with all their soul;

13 So that whosoever would not seek the Lord the God of Israel should be put to death, from the small even up to the great, whether it be man or woman.

14 And they swore unto the Lord with a loud voice, and with [joyful] shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced because of the oath; for with all their heart had they sworn, and with their whole desire did they seek him, and he let himself be found by them: and the Lord gave them rest on every side.

16 And also concerning Ma'achah the mother of king Assa, he removed her from being queen, because she had made a scandalous image for the grove; and Assa cut down her scandalous image, and had it ground up, and burnt it by the brook Kidron.

17 But the high-places were not removed out of Israel; nevertheless the heart of Assa was entire all his days.

18 And be brought the things which his father had sanctified, and his own sanctified things, into the house of God,—silver, and gold, and vessels.

19 And there was no war until the five-and-thirtieth year of the reign of Assa.

2 CHRONICLES CHAPTER 16

1 In the six-and-thirtieth year of the reign of Assa, came up Ba'sha the king of Israel against Judah, and built Kamah, in order not to suffer any one to go out or come in to Assa the king of Judah.

2 Then did Assa bring out silver and gold out of the treasuries of the house of the Lord and of the king's house, and sent [them] to Ben-hadad the king of Syria, who dwelt at Damascus, saying,

3 A covenant is between me and thee, as between my father and thy father: behold, I have sent unto thee silver and gold; go, break thy covenant with Ba'sha the king of Israel, that he may withdraw from me.

4 And Ben-hadad hearkened unto king Assa, and sent the captains of the armies that he had against the cities of Israel, and they smote 'Iyon, and Dan, and Abel-mayim, and all the treasure-cities of Naphtali.

5 And it came to pass, when Ba'sha heard this, that he left off the building of Ramah, and stopped his work.

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6 And king Assa took then all Judah; and they carried away the stones of Ramah, and its timber, wherewith Ba'sha had built; and he built therewith Geba' and Mizpah. 7 And at that time came Chanani the seer to Assa the king of Judah, and said unto him, Because thou hast relied on the king of Syria, and hast not relied on the Lord

thy God: therefore is the army of the king of Syria escaped out of thy hands.

8 Were not the Ethiopians and the Lubim a numerous army, with chariots and horsemen in great abundance? yet, because thou didst rely on the Lord, he gave them up into thy hand.

9 For as regardeth the Lord, his eyes roam throughout the whole earth, to hold strongly with those whose heart is entire toward him: thou hast done foolishly for this reason; because from this time forth there will be wars with thee.

10 Then became Assa incensed toward the seer, and put him in a prison-house; for he was in a rage with him because of this. And Assa oppressed some of the people at the same time.

11 And, behold, the acts of Assa, the first and the last, lo, they are written in the book of the kings of Judah and Israel.

12 And Assa became sick in the thirty-and-ninth year of his reign in his feet, his disease being exceedingly severe: yet even in his disease he sought not to the Lord, but [applied] to the physicians.

13 And Assa slept with his fathers, and died in the one-and-fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had dug for himself in the city of David, and they laid him in the couch which was filled with sweet odors and divers kinds of spices mixed by the apothecary's art; and they made for him a burning uncommonly great.

2 CHRONICLES CHAPTER 17

1 And Jehoshaphat his son became king in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fortified cities of Judah, and placed garrisons in the land of Judah, and in the cities of Ephraim, which Assa his father had captured.

3 And the Lord was with Jehoshaphat; because he walked in the first ways of David his father, and sought not after the Be'alim;

4 On the contrary, after the God of his father did he seek, and in his commandments did he walk, but not after the doings of Israel.

5 Therefore did the Lord establish the kingdom in his hand; and all Judah gave presents to Jehoshaphat; and he had riches and honor in abundance.

6 And his heart raised itself up in the ways of the Lord, and he removed moreover the high-places and groves out of Judah.

7 And in the third year of his reign he sent his princes, even Ben-chayil, and 'Obadiah, and Zechariah, and Nethanel, and Michayahu, to teach in the cities of Judah.

8 And with them were the Levites, Shema'yahu, and Nethanyahu, and Zebadyahu, and 'Assahel, and Shemiramoth, and Jehonathan, and Adoniyahu, and Tobiyahu, and Tobadoniyah, the Levites; and with them Elishama' and Jehoram, the priests.

9 And they taught in Judah, and with them was the book of the law of the Lord, and they moved about through all the cities of Judah, and taught the people.

10 And the dread of the Lord was upon all the kingdoms of the lands that were round about Judah, so that they made no war with Jehoshaphat.

11 Also from the Philistines did people bring unto Jehoshaphat presents and silver, as tribute: also the Arabians brought him small cattle, rams seven thousand and seven hundred, and he-goats seven thousand and seven hundred.

12 And Jehoshaphat went on becoming exceedingly great, and he built in Judah castles and treasure-cities.

13 And he had great works in the cities of Judah, and men of war, mighty in valor, in Jerusalem.

14 And these are their numbers according to their family divisions: Of Judah, of the captains of the thousands was 'Adnah the chief, and with him were mighty men of valor, three hundred thousand.

15 And next to him was Jehochanan the chief, and with him were two hundred and eighty thousand.

16 And next to him was 'Amassyah the son of Zichri, who voluntarily offered himself unto the Lord; and with him were two hundred thousand mighty men of valor.

17 And of Benjamin, the mighty valiant Elyada', and with him were those armed with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him were one hundred and eighty thousand ready armed for the host.

19 These were those that ministered to the king, besides those whom the king had placed in the fortified cities throughout all Judah.

2 CHRONICLES CHAPTER 18

1 And Jehoshaphat had riches and honor in abundance, and he intermarried with Achab.

2 And he went down after [some] years to Achab to Samaria. And Achab killed for him sheep and oxen in abundance, and for the people that were with him, and persuaded him to go up to Ramoth-gil'ad.

3 Then said Achab the king of Israel unto Jehoshaphat the king of Judah, Wilt thou go with me against Ramoth-gil'ad! And he said to him, I [will be] like thee, and my people [shall be] as thy people; and we will be with thee in the battle.

4 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, today [first] of the word of the Lord.

5 Then did the king of Israel assemble the prophets, four hundred men, and said unto them, Shall we go to Ramoth-gil'ad to battle, or shall I forbear? And they said, Go up, and God will deliver [it] into the hand of the king.

6 And Jehoshaphat said, Is there not here a prophet of the Eternal besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the Lord; but I hate him; for he never prophesieth any good concerning me, but

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at all times evil: it is Michayhu the son of Yimla. And Jehoshaphat said, Let not the king say so.

8 Then called the king of Israel a certain court-officer, and said, “Hasten hither Michayhu the son of Yimla.”

9 And the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, dressed in their royal garments, and they were sitting in a threshing-floor at the entrance of the gate of Samaria: and all the prophets prophesied before them.

10 And Zedekiah the son of Kena'anah had made himself horns of iron; and he said, Thus hath said the Lord, With these shalt thou push the Syrians until thou have made an end of them.

11 And all the prophets prophesied so, saying, Go up against Ramoth-gil'ad, and prosper, and the Lord will deliver it into the king's hand.

12 And the messenger that went to call Michayhu spoke to him, saying, Behold, the words of the prophets are with one voice good for the king: so do let thy word, I pray thee, be like [that of] any one of them, and speak something good.

13 And Michayhu said, As the Lord liveth, truly what my God may say, that will I speak.

14 And when he was come to the king, the king said unto him, Michah, shall we go to Ramoth-gil'ad to battle, or shall I forbear? And he said, Go ye up, and prosper, and may they be delivered into your hand.

15 And the king said to him, How many times yet must I adjure thee that thou shalt not speak to me any thing but the truth in the name of the Lord?

16 Then said he, I saw all Israel scattered over the mountains, as flocks that have not a shepherd: and the Lord said, These have no master; let them return every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not say unto thee that he would not prophesy concerning me any good, but [only] for evil?

18 And he said, Therefore hear ye the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing on his right and his left.

19 And the Lord said, Who will persuade Achab the king of Israel, that he may go up and fall at Ramoth-gil'ad? And one said—one saying after this manner, and another saying after that manner.

20 Then came there forth a spirit, and placed himself before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith?

21 And he said, I will go forth, and I will become a lying spirit in the mouth of all his prophets. And he said, Thou wilt persuade him, and also prevail: go forth, and do so.

22 And now, behold, the Lord hath put a lying spirit in the mouth of these thy prophets: but the Lord hath spoken evil concerning thee.

23 And Zedekiah the son of Kena'anah went near, and struck Michayhu on the cheek, and said, Which is the way the Spirit of the Lord passed away from me to speak with thee?

24 And Michayhu said, Behold, thou shalt see it on that day when thou shalt go into the innermost chamber to hide thyself.

25 And the king of Israel said, Take ye Michayhu, and carry him back unto Amon the governor of the city, and to Joash the king's son;

26 And say ye, Thus hath said the king, Put this man in the prison, and feed him with sparing bread and with sparing water, until I return in peace.

27 And Michayhu said, If thou return at all in peace, then hath the Lord not spoken through me. And he said, Hear it, O all ye nations!

28 And the king of Israel went up with Jehoshaphat the king of Judah to Ramoth- gil'ad.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but do thou put on thy royal garments. And the king of Israel disguised himself, and they went into the battle.

30 And the king of Syria had commanded the captains of the chariots that he had, saying, Fight ye not with the small or with the great, save only with the king of Israel alone.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, This is the king of Israel. And they encompassed him to fight; and Jehoshaphat cried out, and the Lord helped him; and God induced them to go away from him.

32 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from following him.

33 But a certain man drew his bow at a venture, and struck the king of Israel between the joints and the armor: wherefore he said to the chariot-driver, Turn about, and carry me out of the camp; for I am wounded.

34 And the battle increased on that day: and the king of Israel stayed [himself] up in the chariot against the Syrians until the evening, and he died at the time of the sun's going down.

2 CHRONICLES CHAPTER 19

1 And Jehoshaphat the king of Judah returned to his house in peace, to Jerusalem.

2 And there came out to meet him Jehu the son of Chanani the seer, and said to king Jehoshaphat, Shouldst thou help the wicked, and love those that hate the Lord? and because of this there is wrath over thee from before the Lord.

3 Nevertheless there are good things found on thee; because thou hast removed the Asheroth out of the land, and hast directed thy heart firmly to seek God.

4 And Jehoshaphat remained at Jerusalem; but he went out again through the people from Beer-sheba' as far as the mountain of Ephraim, and caused them to return unto the Lord the God of their fathers.

5 And he appointed judges in the land in all the fortified cities of Judah, in city by city.

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6 And he said to the judges, Look [well] at what ye are doing; because not for man are ye to judge, but for the Lord, who is with you in pronouncing judgment.

7 And now let the dread of the Lord be upon you: take heed and act; for with the Lord our God there is no injustice, nor respect for persons, nor taking of bribes.

8 But also in Jerusalem did Jehoshaphat appoint some of the Levites, and the priests, and of the chiefs of the family divisions of Israel, for the [giving of] the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9 And he charged on them, saying, Thus shall ye do in the fear of the Lord, in faithfulness, and with an undivided heart.

10 And whatsoever controversy may come to you from your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, ye shall truly warn them that they incur not guilt against the Lord, and so there come wrath over you, and over your brethren: so must ye do, and ye will not incur guilt.

11 And, behold, Amaryahu the chief priest is over you for every matter of the Lord; and Zebadyahu the son of Yishma'el, the ruler for the house of Judah, for every matter of the king; and the Levites are officers before you. Be strong and act, and may the Lord be with the good.

2 CHRONICLES CHAPTER 20

1 And it came to pass after this, that the children of Moab, and the children of 'Ammon, and with them some of the 'Ammonim, came against Jehoshaphat to battle.

2 And there came some and told unto Jehoshaphat, saying, There is coming against thee a great multitude from beyond the sea, from Syria; and, behold, they are in Chazazon-thamar, which is 'En-gedi.

3 Then became Jehoshaphat afraid, and he directed his face to seek the Lord; and he proclaimed a fast over all Judah.

4 And [the people of] Judah gathered themselves together, to ask [help] of the Lord: also out of all the cities of Judah did they come to seek the Lord.

5 And Jehoshaphat stood forward in the assembly of Judah and Jerusalem, in the house of the Lord, before the new court.

6 And he said, O Lord, the God of our fathers, thou art God in the heavens, and thou rulest over all the kingdoms of the nations; and in thy hand are the power and might, and there is none that can withstand thee.

7 Behold, it is thou, O our God, who hast driven out the inhabitants of this land from before thy people Israel; and thou gavest it to the seed of Abraham thy friend to eternity.

8 And they have dwelt therein, and have built for thee therein a sanctuary for thy name, saying,

9 If there should come over us any evil, the sword, punishment, or pestilence, or famine, [then] will we stand before this house, and in thy presence, for thy name is in this house, and we will cry unto thee out of our distress, and thou wilt hear and help.

10 And now, behold, the children of 'Ammon and Moab and mount Se'ir, against whom thou wouldst not suffer Israel to come, when they came out of the land of Egypt, but they turned aside from them, and destroyed them not:—

11 And behold, they recompense us, by coming to drive us out of thy inheritance, which thou hast given us to possess.

12 O our God, wilt thou not execute justice on them? for there is no power in us against this great multitude that is coming against us; and we indeed know not what we are to do: but upon thee are our eyes [directed].

13 And all Judah were standing before the Lord, also their little ones, their wives, and their sons.

14 And upon Jachaziel the son of Zecharyahu, the son of Benayah, the son of Je'iel, the son of Matthanyah, the Levite, of the sons of Assaph, came the spirit of the Lord in the midst of the assembly;

15 And he said, Listen ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus hath said the Lord unto you, Be ye not afraid and be not dismayed because of this great multitude; for not unto you belongeth the battle, but unto God.

16 Tomorrow go ye down against them behold, they come up by the ascent of Ziz; and ye will find them at the end of the valley, in front of the wilderness of Jeruel.

17 Ye shall not need to fight in this place: stand firmly, stand still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, and be not dismayed; tomorrow go out to meet them, and the Lord will be with you.

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell down before the Lord, to prostrate themselves unto the Lord.

19 And then arose the Levites, of the children of the Kehathites, and of the children of the Korehites, to praise the Lord the God of Israel with a very loud voice.

20 And they rose up early in the morning, and went forth into the wilderness of Thekoa': and as they went forth, Jehoshaphat stood forward and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, and ye will have permanence; believe his prophets, and ye will prosper.

21 And he consulted with his people, and he appointed singers unto the Lord, and those that should praise in the holy ornaments, as they went out before the armed array, and said, Give thanks unto the Lord; for unto everlasting endureth his kindness.

22 And at the time when they began with the song and the praise, the Lord set an ambush against the children of 'Ammon, Moab, and mount Se'ir, who were come against Judah, and they were smitten.

23 And the children of 'Ammon and Moab stood up against the inhabitants of mount Se'ir, utterly to annihilate and to destroy them; and when they had made an end of the inhabitants of Se'ir, they helped to destroy one another.

24 And when Judah came toward the watchtower in the wilderness, they looked toward the multitude, and, behold, they were dead bodies fallen to the earth, and none had escaped.

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25 And then came Jehoshaphat and his people to plunder their booty, and they found among them in abundance both riches and dead bodies, and costly vessels, which they stript off for themselves, more than they could carry away: and they were three days in plundering the booty, for it was so much.

26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore did they call the name of this place, The valley of Berachah [[Blessing]], until this day.

27 Then returned all the men of Judah and Jerusalem, and Jehoshaphat at their head, to return to Jerusalem with joy; for the Lord had caused them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and with harps and with trumpets unto the house of the Lord.

29 And a dread from God was on all the kingdoms of [those] countries, when they heard that the Lord had fought with the enemies of Israel.

30 So the kingdom of Jehoshaphat had repose, and his God gave him rest all round about.

31 And [so] did Jehoshaphat reign over Judah; thirty and five years old was he when he became king, and twenty and five years did he reign in Jerusalem. And his mother's name was 'Azubah the daughter of Shilchi.

32 And he walked in the way of his father Assa, and turned not aside from it, doing what is right in the eyes of the Lord.

33 Nevertheless the high-places were not removed; for the people had not yet directed their heart firmly unto the God of their fathers.

34 And the rest of the acts of Jehoshaphat, the first and the last, behold, they are written in the history of Jehu the son of Chanani, which was entered into the book of the kings of Israel.

35 And after this did Jehoshaphat the king of Judah connect himself with Achazyah the king of Israel, the same who acted very wickedly;

36 And he connected himself with him to make ships to go to Tharshish: and they made ships in 'Ezyon-geber.

37 Then prophesied Eli'ezer the son of Dodavahu of Mareshah against Jehoshaphat, saying, Because thou hast connected thyself with Achazyahu, the Lord hath broken down thy works. And the ships were wrecked, so that they were not able to go to Tharshish.

2 CHRONICLES CHAPTER 21

1 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son became king in his stead.

2 And he had brothers the sons of Jehoshaphat: 'Azaryah, and Jechiel, and Zecharyahu, and 'Azaryahu, and Michael, and Shephatyahu, all these being sons of Jehoshaphat the king of Israel.

3 And their father gave them many gifts [consisting] of silver, and of gold, and of precious things, with fortified cities in Judah; but the kingdom gave he to Jehoram; because he was the first-born.

4 Now when Jehoram was risen up over the kingdom of his father, and had strengthened himself, he slew all his brothers with the sword, and also some of the princes of Israel.

5 Thirty and two years was Jehoram old when he became king, and eight years did he reign in Jerusalem.

6 And he walked in the way of the kings of Israel, as had done the house of Achab; for the daughter of Achab had he for wife: and he did what is evil in the eyes of the Lord.

7 Yet would the Lord not destroy the house of David, on account of the covenant which he had made with David, and as he had said to give to him a government and to his sons at all times.

8 In his days Edom revolted from under the power of Judah, and they appointed a king over themselves.

9 Then did Jehoram go over with his princes, and all the chariots were with him; and he rose up by night, and smote the Edomites who compassed him about, and the captains of the chariots.

10 Yet Edom revolted from under the power of Judah even until this day: then did Libnah revolt at the same time from under his power; because he had forsaken the Lord the God of his fathers.

11 He also made high-places in the mountains of Judah, and caused the inhabitants of Jerusalem to go astray, and misled Judah.

12 And there came unto him a writing from Elijah the prophet, saying, Thus hath said the Lord the God of David thy father, Inasmuch as thou hast not walked in the ways of Jehoshaphat thy father, and in the ways of Assa the king of Judah,

13 But hast walked in the way of the kings of Israel, and hast caused Judah and the inhabitants of Jerusalem to go astray, as the house of Achab hath caused [others] to go astray, and hast also slain thy brothers of thy father's house, who were better than thyself:

14 Behold, the Lord will inflict a great plague on thy people, and on thy children, and on thy wives, and on all thy possessions;

15 And thou shalt be [afflicted] with great diseases by a disease of thy bowels, until thy bowels pass out [from thee] by reason of the disease days upon days.

16 And the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that are alongside of the Cushim:

17 And they went up against Judah, and made an incursion into it, and carried away all the substance that was found in the king's house, and also his sons, and his wives; and there was not left unto him any son, save Jehoachaz, the youngest of his sons.

18 And after all this did the Lord afflict him in his bowels with a disease which was incurable.

19 And it came to pass, from days to days, and when the [fixed] time was expired, after two years, that his bowels passed out [from him] by reason of his disease: so he died of evil diseases. And his people made no burning for him, like the burning for his fathers.

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20 Thirty and two years old was he when he became king, and eight years did he reign in Jerusalem, and departed without joy: and they buried him in the city of David, but not in the sepulchres of the kings.

2 CHRONICLES CHAPTER 22

1 And the inhabitants of Jerusalem made Achazyahu his youngest son king in his stead; for the predatory band that was come with the Arabians to the camp had slain all the eldest. So became Achazyahu, the son of Jehoram the king of Judah, king.

2 Forty and two years old was Achazyahu when he became king, and one year did he reign in Jerusalem: and his mother's name was Athalyahu the [grand-]daughter of 'Omri.

3 Also he walked in the ways of the house of Achab; for his mother was his counsellor to act wickedly.

4 And he did what is evil in the eyes of the Lord like the house of Achab; for these were his counsellors after the death of his father to his destruction.

5 He walked also after their counsel, and went with Jehoram the son of Achab the king of Israel to war against Chazael the king of Syria at Ramoth-gil'ad: and the Syrians smote Joram.

6 And he returned to be healed in Yizre'el because of the wounds which had been given him at Ramah, when he fought with Chazael the king of Syria. And 'Azaryahu the son of Jehoram the king of Judah went down to see Jehoram the son of Achab at Yizre'el, because he was sick.

7 But from God was the confusion of Achazyahu that he should come to Joram: and when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Achab.

8 And it came to pass, when Jehu was executing judgment on the house of Achab, that he found the princes of Judah, and the sons of the brothers of Achazyahu, that ministered to Achazyahu, and he slew them.

9 And he sought Achazyahu, and they caught him while he was hiding himself in Samaria, and they brought him to Jehu, and they slew him, and buried him; because they said, He is son of Jehoshaphat, who sought the Lord with all his heart. And there was none of the house of Achazyahu who had sufficient power [to obtain] the kingdom.

10 And when 'Athalyahu the mother of Achazyahu saw that her son was dead, she arose and exterminated all the royal seed of the house of Judah.

11 But Yehoshab'ath, the daughter of the king, took Joash the son of Achazyahu, and stole him away from the midst of the king's sons that were slain, and put him and his nurse into the bed-chamber. So did Yehoshab'ath, the daughter of king Jehoram, the wife of Yehoyada' the priest,—for she was the sister of Achazyahu,—hide him from 'Athalyahu, so that she slew him not.

12 And he was with them in the house of God hidden six years, while 'Athalyah was reigning over the land.

2 CHRONICLES CHAPTER 23

1 And in the seventh year Yehoyada' strengthened himself, and took the captains of the hundreds, 'Azaryah the son of Jerocham and Yishma'el the son of Jehochanan, and 'Azaryahu the son of 'Obed, and Ma'asseyahu the son of 'Adayahu, and Elishaphat the son of Zichri, with him into a covenant.

2 And they moved about in Judah, and gathered the Levites together out of all the cities of Judah, and the heads of the families of Israel; and they came to Jerusalem.

3 And all the congregation made a covenant in the house of God with the king. And he said unto them, Behold, the king's son shall be king, as the Lord hath spoken concerning the sons of David.

4 This is the thing that ye shall do, A third part of you that enter in on the sabbath, of the priests and of the Levites, shall be gatekeepers at the thresholds;

5 And a third part shall be at the king's house; and a third part at the foundation-gate; and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the priests, and they that minister of the Levites: they shall enter, for they are holy; but all the people shall keep the charge of the Lord.

7 And the Levites shall encompass the king round about, every man with his weapons in his hand: and he who cometh into the house shall be put to death; and be ye with the king when he cometh in, and when he goeth out.

8 And the Levites and all Judah did in accordance with all that Yehoyada' the priest had commanded, and they took every man his men that came in on the sabbath, with those that were to be relieved on the sabbath; for Yehoyada' the priest had not dismissed the divisions.

9 And Yehoyada' the priest gave to the captains of the hundreds the spears, and the shields, and the quivers, that belonged to king David, which were in the house of God.

10 And he placed all the people, every man having his weapon in his hand, from the right side of the house to the left side of the house, along by the altar and the temple, all round about the king,

11 Then did they bring forth the king's son, and put upon him the crown, and [gave him] the testimony, and they made him king. And Yehoyada' and his sons anointed him, and said, Long live the king.

12 And when 'Athalyah heard the noise of the people running and praising the king, she came to the people into the house of the Lord.

13 And she looked, and behold, the king stood upon his stand at the entrance, and the princes and the trumpets were around the king; and all the people of the land rejoiced, and blew on trumpets; also the singers [were there] leading with instruments of music in the songs of praise; and 'Athalyah rent her clothes, and said, “Treason, treason.”

14 But Yehoyada' the priest ordered the captains of the hundreds, the commanders of the army, to go out, and said unto them, Lead her forth to within the ranges; and he that

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followeth her shall be put to death with the sword. For the priest had said, Ye shall not put her to death in the house of the Lord.

15 And they made way for her: and she went to the entrance of the horse-gate by the king's house, and they put her to death there.

16 And Yehoyada' made a covenant between him, and between all the people, and between the king, that they should be a people unto the Lord.

17 And then came all the people into the house of Ba'al, and pulled it down, and his altars and his images did they break in pieces, and Mathhan the priest of Ba'al they slew before the altars.

18 And Yehoyada' placed the supervision over the house of the Lord into the hand of the priests, the Levites, whom David had divided off over the house of the Lord, to offer the burnt-offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, after the manner of David.

19 And he appointed the gatekeepers over the gates of the house of the Lord, that none unclean in any thing should enter therein.

20 And he took the captains of the hundreds, and the nobles, and the governors over the people, and all the people of the land, and he brought down the king from the house of the Lord, and they came through the midst of the upper gate into the king's house; and they caused the king to sit upon the throne of the kingdom.

21 And all the people of the land rejoiced, and the city was quiet; but 'Athalyahu they had slain with the sword.

2 CHRONICLES CHAPTER 24

1 Seven years old was Joash when he became king, and forty years did he reign in Jerusalem: and the name of his mother was Zibyah of Beer-sheba'.

2 And Joash did what is right in the eyes of the Lord, all the days of Yehoyada' the priest.

3 And Yehoyada' took for himself two wives, and he begat sons and daughters.

4 And it came to pass after this, that Yoash had it in his mind to renew the house of the Lord.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather from all Israel money to repair the house of your God from year to year, and ye shall make haste in this matter. But the Levites made no haste.

6 Then called the king for Yehoyada' the chief, and said unto him, Why hast thou not required from the Levites to bring in out of Judah and out of Jerusalem the contribution [fixed by] Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of the testimony?

7 For the sons of the wicked 'Athalyahu have made breaches [in] the house of God; and also the holy things of the house of the Lord have they applied to the Be'alim.

8 And at the king's order they made a chest, and placed it at the gate of the house of the Lord on the outside.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the contribution [fixed by] Moses the servant of God upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and they brought it in, and cast it into the chest, until it was full.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, then came the king's scribe and the high-priest's officer and emptied the chest, and took it up, and brought it back to its place. Thus did they day by day, and gathered money in abundance.

12 And the king and Yehoyada' gave it to those who overlooked the service of the house of the Lord, and these hired masons and carpenters to renew the house of the Lord, and also to the workers in iron and copper to repair the house of the Lord.

13 So the workmen wrought, and the work was restored through their means, and they replaced the house of God in its [former] state, and strengthened it.

14 And when they had completed it, they brought before the king and Yehoyada' the rest of the money, and they made of it vessels for the house of the Lord, the vessels of the service and for the sacrificing, and the spoons, and [other] vessels of gold and silver. And they offered burnt-offerings in the house of the Lord continually all the days of Yehoyada'.

15 And Yehoyada' became old, and was full of days, and died: he was old one hundred and thirty years when he died.

16 And they buried him in the city of David among the kings; because he had done a good thing in Israel, and toward God, and his house.

17 But after the death of Yehoyada' came the princes of Judah, and bowed themselves down to the king. Then did the king hearken unto them.

18 And they forsook the house of the Lord the God of their fathers, and served the Asherim and the idols: and there came wrath over Judah and Jerusalem for this their guiltiness.

19 And he sent prophets among them, to bring them back again unto the Lord; and they gave them warning; but they did not give ear.

20 And the spirit of God endued Zechariah the son of Yehoyada' the priest, and he stood up above the people, and he said unto them, Thus hath said the [true] God, Why transgress ye the commandments of the Lord? ye cannot prosper so; because [as] ye have forsaken the Lord, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the command of the king in the court of the house of the Lord.

22 And king Joash did not remember the kindness which Yehoyada' his father had shown to him, but slew his son. And when he died, he said, The Lord will see [this], and require [my blood].

23 And it came to pass at the expiration of the year, that the army of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the

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people from among the people, and all their spoil they sent off unto the king of Damascus.

24 Indeed with a small company of men did the army of Syria come; but the Lord delivered into their hand an army exceedingly numerous; because they had forsaken the Lord the God of their fathers. And on Joash they executed punishment.

25 And when these were gone away from him—for they left him [suffering] with great diseases—his own servants conspired against him because of the blood of the sons of Yehoyada' the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are those that conspired against him; Zabad the son of Shim'ath the 'Ammonitess, and Yehozabad the son of Shimrith the Moabitess.

27 Now concerning his sons, and the great prophecy concerning him, and the founding of the house of God, behold, they are written in the story of the book of the kings. And Amazyahu his son became king in his stead.

2 CHRONICLES CHAPTER 25

1 When twenty and five years old did Amazyahu become king, and twenty and nine years did he reign in Jerusalem. And his mother's name was Yeho'addan of Jerusalem.

2 And he did what is right in the eyes of the Lord, yet not with an entire heart.

3 And it came to pass, when the kingdom was firmly established to him, that he slew his servants that had killed the king his father.

4 But their children he put not to death; but [did] as it is written in the law in the book of Moses, that the Lord had commanded, saying, The fathers shall not die for the children, nor shall the children die for the fathers, but every man shall die for his own sin.

5 And Amazyahu gathered Judah together, and stationed them after the family divisions, after the captains over the thousands, and after the captains over the hundreds, of all Judah and Benjamin; and he numbered them from twenty years old and upward, and found them [to be] three hundred thousand chosen men, able to go forth to the army, that could handle spear and shield.

6 He hired also out of Israel one hundred thousand mighty men of valor for one hundred talents of silver.

7 But a man of God came unto him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, [with] all the children of Ephraim.

8 But if thou wilt go, [and be ever so] active [and] strong for the battle: God will cause thee to stumble before the enemy; for there is power with God to help, and to cause to stumble.

9 Then said Amazyahu to the man of God, But what is it to be done for the hundred talents which I have given to the band of Israel? And the man of God said, The Lord hath [enough in his power] to give thee much more than this.

10 Then did Amazyahu separate them, [to wit,] the band that was come to him out of Ephraim, that they might go to their place: wherefore their anger was greatly kindled against Judah, and they returned to their home in burning anger.

11 And Amazyahu strengthened himself, and led forth his people, and went to the Valley of Salt, and smote of the children of Se'ir ten thousand [men].

12 And ten thousand did the children of Judah take captive alive, and brought them to the top of the rock, and cast them down from the top of the rock, so that they all were crushed.

13 But the men of the band whom Amazyahu had sent back, that they should not go with him to battle, spread themselves about in the cities of Judah, from Samaria even unto Beth-choron, and smote of them three thousand [persons], and plundered much spoil.

14 And it came to pass, after Amazyahu was come home from smiting the Edomites, that he brought the gods of the children of Se'ir, and set them up unto himself as gods, and before them he used to prostrate himself and unto them he used to burn incense.

15 Wherefore the anger of the Lord was kindled against Amazyahu, and he sent unto him a prophet, who said unto him, Why hast thou sought after the gods of the people, that have not delivered their own people out of thy hand?

16 And it came to pass, as he was speaking unto him, that he said unto him, Have we ever appointed thee as a counsellor to the king? forbear this: why shouldst thou be smitten? Then did the prophet forbear; and he said, I know that God hath resolved to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 Then held Amazyahu the king of Judah a council, and sent to Joash, the son of Jehoachaz, the son of Jehu, the king of Israel, saying, Come, let us look one another in the face.

18 And Joash the king of Israel sent to Amazyahu the king of Judah, saying, The thorn-bush that was in the Lebanon sent to the cedar that was in the Lebanon, saying, Give thy daughter to my son for wife. And there passed along the wild beasts that were in the Lebanon, and trod down the thorn-bush.

19 Thou hast thought, Lo, thou hast smitten Edom; and thy heart hath lifted thee up to acquire much glory: now stay in thy house; why wilt thou meddle with misfortune, that thou mayest fall, thou, and Judah with thee?

20 But Amazyahu would not hear; for it was [ordained] by God, in order to deliver them into the hand [of Joash]; because they had sought after the gods of Edom.

21 Thereupon did Joash the king of Israel go up: and they looked one another in the face, he and Amazyahu the king of Judah, at Beth-shemesh, which belongeth to Judah.

22 And Judah was defeated before Israel, and they fled every man to his tents.

23 And Joash the king of Israel caught Amazyahu the king of Judah, the son of Joash, the son of Jehoachaz, at Beth-shemesh; and he brought him to Jerusalem, and made a

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breach in the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits.

24 And [taking] all the gold and the silver, and all the vessels that were found in the house of God with 'Obed-edom, and the treasures of the king's house, and the children of the chiefs as hostages, he returned to Samaria.

25 And Amazyahu the son of Joash the king of Judah lived after the death of Joash the son of Jehoachaz the king of Israel fifteen years.

26 And the rest of the acts of Amazyahu the first and the last, behold, they are fully written in the book of the kings of Judah and Israel.

27 Now from the time that Amazyahu departed from following the Lord, they raised a conspiracy against him in Jerusalem: wherefore he fled to Lachish; but they sent after him to Lachish, and slew him there.

28 And they carried him on horses, and buried him with his fathers in the city of Judah.

2 CHRONICLES CHAPTER 26

1 And all the people of Judah took 'Uzziyahu, who was then sixteen years old, and made him king instead of his father Amazyahu.

2 He it was that built Eloth, and brought it back to Judah, after the king slept with his fathers.

3 Sixteen years old was 'Uzziyahu when he became king, and fifty and two years did he reign in Jerusalem. And his mother's name was Yecholyah of Jerusalem.

4 And he did what is right in the eyes of the Lord, in accordance with all that his father Amazyahu had done.

5 And he was [inclined] to seek God in the days of Zecharyahu, who had understanding in the visions of God; and during the time that he sought the Lord, God caused him to prosper.

6 And he went forth and made war against the Philistines, and he broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he built cities in [the country of] Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-ba'al, and the Me'unim.

8 And the 'Ammonites gave presents to 'Uzziyahu: and his name extended even to the entrance of Egypt; for he became exceedingly strong.

9 And 'Uzziyahu built towers in Jerusalem, above the corner-gate, and above the valley-gate, and at the angle, and made them strong.

10 He built also towers in the desert, and hewed out many wells; for he had much cattle, both in the lowlands and in the plain; [also] husbandmen, and vintners in the mountains, and in Carmel; for he loved husbandry.

11 Moreover 'Uzziyah had an army of fighting men, that went out to the host by bands, according to the number of those mustered of them through the hand of Je'iel the scribe and Ma'asseyahu the overseer, under the supervision of Chananyahu, one of the king's captains.

12 The whole number of the chiefs of the family divisions of the mighty men of valor was two thousand and six hundred.

13 And under their supervision was an efficient army, [of] three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And 'Uzziyahu prepared for them, for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging.

15 And he made in Jerusalem artificial contrivances, contrived by a skilful man, to be [stationed] on the towers and upon the ramparts, to shoot off arrows and great stones. And his name extended ever so far abroad; for he was marvelously assisted, till he became strong.

16 But when he was strong, his heart was lifted up to his destruction; and he became unfaithful against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

17 And there went in after him 'Azaryahu the priest, and with him were priests of the Lord, valiant men, [to the number of] eighty;

18 And they stood forward against king 'Uzziyahu, and they said unto him, It is not for thee, O 'Uzziyahu, to burn incense unto the Lord, but for the priests the sons of Aaron, who are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; and it will not be for thy honor from the Lord God.

19 But 'Uzziyahu became wroth, and in his hand was a censer to burn incense: and while he was wroth with the priests, the leprosy even broke out on his forehead before the priests in the house of the Lord, above the altar of the incense.

20 And when 'Azaryahu the chief priest, with all the priests, turned about toward him, behold, he was leprous on his forehead, and they hurried him away from there: yea, he also made haste to go out, because the Lord had afflicted him.

21 And king 'Uzziyahu was a leper until the day of his death, and dwelt in the leper- house, as a leper; for he was excluded from the house of the Lord: and Jotham his son was over the king's house, [and] judged the people of the land.

22 And the rest of the acts of 'Uzziyahu, the first and the last, did Isaiah the prophet, the son of Amos write.

23 And 'Uzziyahu slept with his fathers, and they buried him with his fathers in the burial-field which belonged to the kings; for they said, He is a leper: and Jotham his son became king in his stead.

2 CHRONICLES CHAPTER 27

1 Twenty and five years old was Jotham when he became king, and sixteen years did he reign in Jerusalem. And his mother's name was Yerushah, the daughter of Zadok.

2 And he did what is right in the eyes of the Lord, in accordance with all that his father 'Uzziyahu had done: only he entered not into the temple of the Lord. But the people acted still corruptly.

3 He it was that built the upper gate of the house of the Lord, and on the wall of the hill-fort he built much.

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4 Moreover he built cities in the mountain of Judah, and in the forests he built castles and towers.

5 And he likewise fought with the king of the sons of 'Ammon, and prevailed against them. And the children of 'Ammon gave him in that same year one hundred talents of silver, and ten thousand kors of wheat, and ten thousand of barley. So much did the children of 'Ammon pay unto him again, both in the second year, and in the third.

6 So Jotham became strong; because he directed his ways before the Lord his God.

7 And the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

8 Five and twenty years old was he when he became king, and sixteen years did he reign in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Achaz his son became king in his stead.

2 CHRONICLES CHAPTER 28

1 Twenty years old was Achaz when he became king, and sixteen years did he reign in Jerusalem; and he did not what is right in the eyes of the Lord, like David his father;

2 But he walked in the ways of the kings of Israel, and made also molten images for the Be'alim.

3 And he also burnt incense in the valley of the son of Hinnom, and burnt his sons in the fire, after the abominable acts of the nations that the Lord had driven out from before the children of Israel.

4 And he sacrificed and burnt incense on the high-places, and on the hills, and under every green tree.

5 Wherefore the Lord his God gave him up into the hand of the king of Syria; and they defeated his people, and carried away a great multitude of them captives, and brought them to Damascus. And also into the hand of the king of Israel was he given up, and he defeated his people with a great slaughter.

6 And Pekach the son of Remalyahu slew in Judah one hundred and twenty thousand in one day, all being valiant men; because they had forsaken the Lord, the God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Ma'asseyahu the king's son, and 'Azrikam the governor of the house, and Elkanah the second in rank to the king.

8 And the children of Israel led away captive from their brethren two hundred thousand, women, sons, and daughters, and also much booty did they plunder from them, and they brought the booty to Samaria.

9 But there was a prophet of the Lord, 'Oded was his name; and he went out to meet the host that was coming to Samaria, and said unto them, Behold, because of the fury of the Lord the God of your fathers against Judah, hath he given them up into your hand, and ye have slain among them in a rage that reacheth as far as the heavens.

10 And now ye think to force the children of Judah and Jerusalem to become bond- men and bond-women unto you; but surely are there not with you, even with you, trespasses against the Lord your God?

11 And now hear me, and restore the captives, whom ye have taken captive from your brethren; for the fierce wrath of the Lord is over you.

12 Then arose certain men of the heads of the children of Ephraim, 'Azaryahu the son of Jehochanan, Berechyahu the son of Meshillemoth, and Jechizkiyahu the son of Shallum, and 'Amassa the son of Chadlai, against those that were come from the army.

13 And they said unto them, Ye shall not bring in the captives hither; for in addition to the guiltiness against the Lord [resting] on us, ye think to add unto our sins and unto our guiltiness; for great is the guiltiness [resting] on us, and there is fierce wrath over Israel.

14 So the armed men abandoned the captives and the spoil before the princes and all the assembly.

15 And then arose the men who have been expressed by name, and took hold of the captives, and all that were naked among them they clothed from the booty; and they gave them garments and shoes, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, near their brethren; and then did they return to Samaria.

16 At that time sent king Achaz unto the kings of Assyria to help him.

17 Moreover the Edomites came again and defeated [the men of] Judah, and carried away captives.

18 And the Philistines invaded the cities of the lowlands, and of the south of Judah, and captured Beth-shemesh, and Ayalon, and Gederoth, and Socho with its villages, and Thimnah with its villages, and Gimzo with its villages; and they dwelt there.

19 For the Lord humbled Judah on account of Achaz the king of Israel; for he made Judah unruly, and acted very faithlessly against the Lord.

20 Then came against him Tilgath-pilneesser the king of Assyria, and distressed him, but strengthened him not.

21 Although Achaz took away a portion [out] of the house of the Lord, and [out] of the house of the king, and of the princes, and gave it unto the king of Assyria: he yet gave him no assistance.

22 And in the time that he distressed him, became he yet more faithless against the Lord,—yea, he, king Achaz;

23 And he sacrificed unto the gods of [the people of] Damascus, who had smitten him; and he said, Because the gods of the kings of Syria do help them, [therefore] will I sacrifice unto them, that they may help me. But they only became to him a stumbling-block for him and for all Israel.

24 And Achaz gathered up the vessels of the house of God, and cut in pieces the vessels of the house of God, and locked up the doors of the house of the Lord, and he made for himself altars in every corner of Jerusalem.

25 And in each and every city of Judah made he high-places to burn incense unto other gods; and he provoked to anger the Lord the God of his fathers.

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26 And the rest of his acts and of all his ways, the first and the last, behold, they are written in the book of the kings of Judah and Israel.

27 And Achaz slept with his fathers, and they buried him in the city, in Jerusalem; for they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son became king in his stead.

2 CHRONICLES CHAPTER 29

1 Hezekiah became king when five and twenty years old, and twenty and nine years did he reign in Jerusalem. And his mother's name was Abiyah, the daughter of Zecharyahu.

2 And he did what is right in the eyes of the Lord, in accordance with all that David his father had done.

3 He it was that in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the open place at the east;

5 And he said unto them, Hear me, ye Levites, sanctify yourselves now, and sanctity the house of the Lord the God of your fathers, and carry forth the unclean thing out of the sanctuary.

6 For our fathers have dealt faithlessly, and have done what is evil in the eyes of the Lord our God, and have forsaken him; and they have turned away their faces from the habitation of the Lord, and turned their backs.

7 They had also locked up the doors of the porch, and put out the lamps, and incense have they not burnt, and the burnt-offerings have they not offered in the sanctuary, unto the God of Israel.

8 Wherefore the wrath of the Lord is upon Judah and Jerusalem. and he hath rendered them to be a horror, an astonishment, and a hissing, as ye see with your eyes.

9 And, lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives are in captivity because of this.

10 Now it is in my heart to make a covenant for the Lord the God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not negligent now; for of you hath the Lord made choice to stand before him, to minister unto him, and that ye might be unto him ministers and those that burn incense.

12 Then arose the Levites, Machath the son of 'Amassai, and Joel the son of 'Azaryahu, of the sons of the Kehathites; and of the sons of Merari, Kish the son of 'Abdi, and 'Azaryahu the son of Jehallelel; and of the Gershunites, Joach the son of Zimmah, and 'Eden the son of Joach:

13 And of the sons of Elizaphan, Shimri, and Je'iel; and of the sons of Assaph, Zecharyahu and Matthanyahu;

14 And of the sons of Heman, Jechiel and Shim'i; and of the sons of Jeduthun, Shema'yah and 'Uzziel;

15 And they gathered together their brethren, and they sanctified themselves, and came, according to the command of the king, by the words of the Lord, to cleanse the house of the Lord.

16 And the priests went into the inner part of the house of the Lord, to cleanse it; and they brought out every thing unclean which they found in the temple of the Lord into the court of the house of the Lord; and the Levites received it, to carry it out abroad unto the brook Kidron.

17 And they commenced on the first day of the first month to sanctify; and on the eighth day of the month they came to the porch of the Lord, and they sanctified the house of the Lord in eight days; and on the sixteenth day of the first month they made an end.

18 Then went they in the inner part [of the palace] to king Hezekiah, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, and all its vessels, and the table of shewbread, and all its vessels.

19 Moreover all the vessels, which king Achaz had cast aside during his reign in his faithlessness, have we put in order and sanctified: and, behold, they are before the altar of the Lord.

20 Then arose king Hezekiah early, and gathered together the princes of the city, and went up to the house of the Lord.

21 And they brought seven bullocks, and seven rams, and seven sheep, and seven he-goats, as a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he ordered the sons of Aaron the priests to offer [them] on the altar of the Lord.

22 So they slaughtered the bullocks, and the priests received the blood, and sprinkled it on the altar; and they slaughtered the rams, and they sprinkled the blood upon the altar; they also slaughtered the sheep, and they sprinkled the blood upon the altar.

23 And they brought near the he-goats of the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests slaughtered them, and they made an expiation with their blood upon the altar, to make an atonement for all Israel; because for all the people, said the king, should be the burnt-offering and the sin-offering.

25 And he stationed the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the command of David, and of Gad the king's seer, and Nathan the prophet: because from the Lord was this commandment by means of his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah ordered to offer the burnt-offering on the altar. And when the burnt-offering began, the song of the Lord began [also] with the trumpets, and with the instruments of David the king of Israel.

28 And all the assembly prostrated themselves, and the song sounded, and the trumpeters blew; all this [continued] until the burnt-offering was completed.

29 And when they had made an end of offering, the king and all that were present with him kneeled down and prostrated themselves.

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30 And king Hezekiah and the princes then said to the Levites to sing praises unto the Lord with the words of David, and of Assaph the seer. And they sang praises with great joy, and they bowed their heads and prostrated themselves.

31 Then commenced Hezekiah, and said, Now have ye consecrated yourselves unto the Lord: come near and bring sacrifices and thanksgiving-offerings unto the house of the Lord. And the assembly brought in sacrifices and thanksgiving-offerings, and every one who was liberal of heart, burnt-offerings.

32 And the number of the burnt-offerings, which the assembly brought, was seventy bullocks, one hundred rams, [and] two hundred sheep: as a burnt-offering unto the Lord were all these.

33 And the hallowed sacrifices were six hundred oxen and three thousand sheep.

34 Only the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites assisted them, till the work was ended, and until the other priests could sanctify themselves, for the Levites were of upright heart to sanctify themselves more than the priests.

35 But there were also burnt-offerings in abundance, with the fat of the peace- offerings, and the drink-offerings for the burnt-offerings. So was [again] established the service of the house of the Lord.

36 And Hezekiah rejoiced, with all the people, over that which God had prepared for the people; because the thing occurred suddenly.

2 CHRONICLES CHAPTER 30

1 Then sent Hezekiah to all Israel and Judah, and he also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to prepare the passover-sacrifice unto the Lord the God of Israel.

2 And the king held a consultation, as also his princes, and all the assembly in Jerusalem, to prepare the passover-sacrifice in the second month.

3 For they were not able to prepare it at that time; because the priests had not sanctified themselves sufficiently, nor had the people gathered themselves together to Jerusalem.

4 And the thing seemed right in the eyes of the king and in the eyes of all the assembly.

5 So they established a decree to cause a proclamation to be made throughout all Israel, from Beer-sheba' even as far as Dan, that they should come to prepare the passover-sacrifice unto thy Lord the God of Israel at Jerusalem; because for a long time past they had not prepared it as it was written,

6 So the runners went with the letters from the hand of the king and his princes throughout all Israel and Judah, and according to the command of the king, saying, O children of Israel, return unto the Lord the God of Abraham, of Isaac, and of Israel, and he will return to the remnant of you, that are escaped out of the power of the kings of Assyria.

7 And be net like your fathers, and like your brethren, who acted faithlessly against the Lord the God of their fathers, wherefore he gave them up to become an [object of] astonishment, as ye see.

8 Now do ye not harden your necks, like your fathers: hold out your hand unto the Lord, and come unto his sanctuary, which he hath sanctified for ever, and serve the Lord your God, and so will he turn away from you the fierceness of his wrath.

9 For If ye return unto the Lord, your brethren and your children will find mercy in the presence of their captors, so that they may return to this land; for the Lord your God is gracious and merciful, and will not turn away his countenance from you, if ye return unto him.

10 And as the runners were passing from city to city through the country of Ephraim and Menasseh and as far as Zebulun, they were laughing them to scorn, and mocking at them.

11 Nevertheless some men of Asher and Menasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also over Judah came the hand of God to give unto them one heart to do the command of the king and of the princes, by the word of the Lord.

13 And there was gathered together at Jerusalem a numerous people to keep the feast of unleavened bread in the second month, a very great assembly.

14 And they arose and removed the altars which were in Jerusalem, and all the vessels for burning incense did they take away, and they threw them into the brook Kidron.

15 And they slaughtered the passover-sacrifice on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought burnt-offerings unto the house of the Lord.

16 And they stood on their station after their prescribed manner, according to the law of Moses the man of God, the priest sprinkling the blood, [which they received] out of the hand of the Levites.

17 For there were many in the assembly that had not sanctified themselves: therefore the Levites had the charge of the slaughtering of the passover sacrifices for every one that was not clean, to sanctify [the same] unto the Lord.

18 For a large portion of the people, even many out of Ephraim, and Menasseh, Issachar, and Zebulun, had not cleansed themselves, but ate the passover not as it is written. However Hezekiah prayed for them, saying, The Lord who is good will grant pardon for this.

19 To every one that hath directed his heart to seek God, the Lord the God of his fathers; though he be not [cleansed] according to the purification of the sanctuary.

20 And the Lord hearkened to Hezekiah, and he healed the people.

21 And the children of Israel that were present at Jerusalem celebrated the feast of unleavened bread seven days with great joy; and the Levites and the priests praised the Lord day by day, with loud instruments before the Lord.

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22 And Hezekiah spoke comfortingly unto all the Levites that had good intelligence of the Lord: and they ate the festive-offerings during seven days, offering peace- offerings, and making confession to the Lord the God of their fathers.

23 And the whole assembly took counsel to celebrate other seven days: and they celebrated [these] seven days with joy.

24 For Hezekiah king of Judah had provided for the assembly one thousand bullocks and seven thousand sheep; and the princes had provided for the assembly one thousand bullocks and ten thousand sheep: and the priests sanctified themselves in great numbers.

25 And thus rejoiced all the assembly of Judah, and the priests and the Levites, and all the assembly that was come out of Israel, and the strangers that were come out of the land of Israel, and those that dwelt in Judah.

26 And there was great joy in Jerusalem: for since the time of Solomon the son of David the king of Israel had the like not been in Jerusalem.

27 Then arose the priests the Levites and blessed the people: and their voice was listened to, and their prayer came to His holy dwelling-place, even unto heaven.

2 CHRONICLES CHAPTER 31

1 And when all this was finished, all Israel that were present went out to the cities of Judah, and broke in pieces the statues, and cut down the groves, and pulled down the high-places and the altars out of all Judah and Benjamin, and in Ephraim and Menasseh, until they had made an end of them all. Then returned all the children of Israel every man to his possession, to their own cities.

2 And Hezekiah stationed the divisions of the priests and the Levites after their divisions, every man according to his service, of the priests and the Levites, for burnt- offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the camps of the Lord.

3 The king also gave a portion from his own property for the burnt-offerings, [namely,] for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the appointed feasts, as it is written in the law of the Lord.

4 Moreover he said to the people, to those who dwelt in Jerusalem, to give the portion of the priests and the Levites, in order that they might hold firmly to the law of the Lord.

5 And when the matter was spread abroad, the children of Israel brought in abundance the first-fruits of corn, of the new wine, and of oil, and of honey, and of all the products of the field: and the tithe of all things did they bring [likewise] in abundance.

6 And as for the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were hallowed unto the Lord their God, and gave [them] by heaps.

7 In the third month did they begin to lay the foundation of the heaps, and in the seventh month did they finish them.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel.

9 Then made Hezekiah inquiry of the priests and the Levites concerning the heaps.

10 Then spoke to him 'Azaryahu the chief priest of the house of Zadok, and said, Since it was begun to bring the heave-offerings into the house of the Lord, there hath been enough to eat, and to leave in great abundance; for the Lord hath blessed his people: and that which is left is this great mass.

11 Then ordered Hezekiah to prepare chambers in the house of the Lord: and they prepared them.

12 And they brought in the heave-offerings, and the tithes, and the sanctified things, in faithfulness: and over them were appointed the ruler Conanyahu the Levite, and Shim'i his brother the second in rank.

13 And Jechiel, and 'Azazyahu, and Nachath, and 'Assahel, and Jerimoth, and Jozabad, and Eliel, and Yissmachyahu, and Machath, and Benayahu, were overseers under the supervision of Conanyahu and Shim'i his brother, by the appointment of king Hezekiah, and 'Azazyahu the ruler of the house of God.

14 And Kore the son of Yimnah the Levite, the gatekeeper at the east side. was over the freewill-offerings of God, to give [to him] the heave-offerings of the Lord, and the most holy things.

15 And under his supervision were 'Eden, and Minyamin, and Jeshua', and Shema- yahu, Amaryahu, and Shechanyahu, in the cities of the priests, in faithfulness, to give to their brethren after the divisions, equally to the great as to the small;

16 Besides [these] to those recorded by their genealogies of males, from three years old and upward, of all that entered into the house of the Lord, the daily portion on its day, for their service in their charges according to their divisions.

17 And likewise to the priests recorded by their genealogies after their family divisions, and the Levites from twenty years old and upward, in their charges by their divisions;

18 And to those recorded by their genealogies of all their little ones, their wives, and their sons, and their daughters, of all the assembly; for in their faithfulness they devoted themselves in the sanctuary.

19 Also of the sons of Aaron the priests, who were in the fields of the open districts of their cities, in each and every city, there were men, expressed by name, who had to give portions to all the males among the priests, and to all that were recorded by their genealogies among the Levites.

20 And the like did Hezekiah in all Judah, and he did what is good and right and true before the Lord his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he acted with all his heart, and prospered.

2 CHRONICLES CHAPTER 32

1 After these things and veritable events came Sennacherib the king of Assyria, and invaded Judah, and encamped against the fortified cities, and thought to break them open for himself.

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2 And when Hezekiah saw that Sennacherib was coming, and that his face [was directed] for war against Jerusalem,

3 He consulted with his princes and his mighty men to stop up the waters of the springs which were without the city: and they helped him.

4 And there were gathered together a very numerous body of people, and they stopped up all the springs, and the brook that flowed through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall where it was broken down, and heightened the towers, and [built] without another wall, and fortified the Millo of the city of David, and made weapons in abundance and shields.

6 And he appointed war-officers over the people, and gathered them together unto him in the open place at the gate of the city, and spoke comfortingly to them, saying,

7 Be strong and of good courage, do not fear and be not dismayed because of the king of Assyria, and because of all the multitude that is with him; for with us there is One greater than with him:

8 With him there is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people relied upon the words of Hezekiah the king of Judah.

9 After this did Sennacherib the king of Assyria send his servants to Jerusalem, while he was himself lying before Lachish, and all [the chief troops of] his dominion with him, against Hezekiah the king of Judah, and against all Judah that were at Jerusalem, saying,

10 Thus hath said Sennacherib the king of Assyria, On what do ye trust, that ye remain besieged in Jerusalem?

11 Doth not Hezekiah mislead you to give you up to die by famine and by thirst, when he saith, The Lord our God will deliver us out of the grasp of the king of Assyria?

12 Is it not this Hezekiah that hath removed his high-places and his altars, when he said to Judah and to Jerusalem, saying, Before one altar shall ye prostrate yourselves, and upon it shall ye burn incense?

13 Know ye not what I have done, I and my fathers, unto all the people of [other] lands? were the gods of the nations of those lands at all able to deliver their land out of my hand?

14 Who among all the gods of those nations that my fathers utterly destroyed, was it, that was able to deliver his people out of my hand, that your God should be able to deliver you out of my hand?

15 And now let not Hezekiah deceive you, and let him not mislead you in this manner, nor believe him; for no god of any nation or kingdom whatever was able to deliver his people out of my hand, and out of the hand of my fathers: how much less will you Gods, deliver you out of my hand!

16 And yet more did his servants speak against the Lord God, and against his servant Hezekiah.

17 He wrote also letters to blaspheme against the Lord the God of Israel, and to speak against him, saying, As the gods of the nations of [other] lands, who have not delivered their people out of my hand, so will the God of Hezekiah not deliver his people out of my hand.

18 Then did they call out with a loud voice in the Jewish language unto the people of Jerusalem that were on the wall, to frighten them, and to terrify them: in order that they might capture the city.

19 And they spoke of the God of Jerusalem, as concerning the gods of the nations of the earth, the work of the hands of man.

20 And king Hezekiah and Isaiah the son of Amos the prophet prayed for this cause, and they cried to heaven.

21 And the Lord sent an angel, who cut off every mighty man of valor and leader and captain in the camp of the king of Assyria: and when he was returned with shame of face to his own land, he went into the house of his god, and [those] that were come forth from his own bowels felled him there with the sword.

22 Thus did the Lord save Hezekiah and the inhabitants of Jerusalem out of the hand of Sennacherib the king of Assyria, and out of the hand of all, and guided them [safely] on every side.

23 And many brought presents unto the Lord to Jerusalem, and precious things to Hezekiah the king of Judah: so that he was exalted before the eyes of all the nations after that time.

24 In those days fell Hezekiah sick to the death; and he prayed unto the Lord: and he spoke unto him, and he gave him a wonderful token.

25 But not according to the mercy shown unto him did Hezekiah act in return; for his heart was lifted up: wherefore there came wrath over him, and over Judah and Jerusalem.

26 Then became Hezekiah humbled because of the lifting up of his heart, both he and the inhabitants of Jerusalem; and the wrath of the Lord came not upon them in the days of Hezekiah.

27 And Hezekiah had riches and honor in exceeding abundance; and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of costly vessels;

28 And storehouses for the produce of corn, and new wine, and oil; and stalls for all kinds of cattle, and sheepfolds for flocks.

29 Moreover he erected for himself cities, and [acquired] possessions of flocks and herds in multitude; for God had given him wealth in great abundance.

30 This same Hezekiah also stopped up the upper mouth of the waters of Gichon, and brought them straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 And in the same manner in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire concerning the wonder that had happened in the land, God left him, to prove him, to know all that was in his heart.

32 And the rest of the acts of Hezekiah, and his pious deeds, behold, they are written in the vision of Isaiah the son of Amoz, the prophet, [and] in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the highest place of the sepulchres of the sons of David:

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and all Judah and the inhabitants of Jerusalem showed him honor at his death. And Manasseh his son became king in his stead.

2 CHRONICLES CHAPTER 33

1 Twelve years old was Manasseh when he became king, and fifty and five years did he reign in Jerusalem.

2 And he did what is evil in the eyes of the Lord, after the abominable acts of the nations whom the Lord had driven out from before the children of Israel.

3 And he built again the high-places which Hezekiah his father had broken down, and he erected altars for the Be'alim, and made Asheroth, and bowed himself down to all the host of heaven, and served them.

4 And he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

6 And he caused his children to pass through the fire in the valley of Ben-hinnom: he also observed times, and employed enchantments, and used witchcraft, and dealt with [those of] a familiar spirit, and with wizards: he did much that is evil in the eyes of the Lord, to provoke him to anger.

7 And he placed a carved image of the idol which he had made in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have made choice of out of all the tribes of Israel, will I place my name for ever.

8 Nor will I any more remove the foot of Israel from off the land which I have appointed for your fathers; but only if they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 But Menasseh led Judah and the inhabitants of Jerusalem astray, to do worse than the nations whom the Lord had destroyed from before the children of Israel.

10 And the Lord spoke to Menasseh, and to his people; but they listened not.

11 Wherefore the Lord brought over them the captains of the army belonging to the king of Assyria: and they took Menasseh prisoner with chains, and bound him with fetters, and led him off to Babylon.

12 And when he was in distress, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

13 And he prayed unto him, and he permitted himself to be entreated by him, and heard his supplication, and brought him back to Jerusalem, unto his kingdom. Then did Menasseh feel conscious that the Lord is indeed the [true] God.

14 And after this he built a wall without the city of David, on the west side of Gichon, in the valley, even to the entrance of the fish-gate, and about the hill-fort, and raised it up to a very great height; and he placed captains of the army in all the fortified cities of Judah.

15 And he removed the strange gods and the idol out of the house of the Lord, and all the altars that he had built on the mount of the house of the Lord, and in Jerusalem, and he cast them forth to without the city.

16 And he rebuilt the altar of the Lord, and sacrificed thereupon peace-offerings and thanksgiving-offerings, and he ordered Judah to serve the Lord the God of Israel. 17 Nevertheless the people sacrificed on the high-places, but only unto the Lord their God.

18 And the rest of the acts of Menasseh, and his prayer unto his God, and the words of the seers that spoke to him in the name of the Lord the God of Israel, behold, they are in the history of the kings of Israel.

19 His prayer also, and [how God] was entreated of him, and all his sins and his faithlessness, and the places whereon he built high-places, and set up the Asherim and the graven images, before he was humbled: behold, they are written in the history of Chozai.

20 And Menasseh slept with his fathers, and they buried him in his own house. And Amon his son became king in his stead.

21 Two and twenty years old was Amon when he became king, and two years did he reign in Jerusalem.

22 And he did what is evil in the eyes of the Lord, as Menasseh his father had done; and unto all the carved images which Menasseh his father had made did Amon sacrifice, and them he served;

23 But he did not humble himself before the Lord, as Menasseh his father had humbled himself; for he, Amon, made his guiltiness great.

24 And his servants conspired against him, and put him to death in his own house.

25 But the people of the land slew all those that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

2 CHRONICLES CHAPTER 34

1 Eight years old was Josiah when he became king, and thirty and one years did he reign in Jerusalem.

2 And he did what is right in the eyes of the Lord, and walked in the ways of David his father, and turned not aside to the right or to the left.

3 And in the eighth year of his reign, while he was yet a lad, he began to seek after the God of David his father; and in the twelfth year he began to purify Judah and Jerusalem from the high-places, and the Asherim, and the carved images, and the molten images.

4 And they broke down in his presence the altars of the Be'alim, and the sun-images, that were set above them, he cut down; and the Asherim, and the carved images, and the molten images, he broke in pieces, and ground down, and strewed [the same] upon the graves of those that had sacrificed unto them.

5 And the bones of priests did he burn upon their altars; and he purified Judah and Jerusalem.

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6 And [so did he] in the cities of Menasseh and Ephraim and Simeon, even as far as Naphtali, with their mattocks, round about.

7 And when he had broken down the altars and had beaten the Asherim and the graven images into powder, and cut down all the sun-images throughout all the land of Israel, he returned to Jerusalem.

8 And in the eighteenth year of his reign, when he had purified the land and the house, he sent Shaphan the son of Azalyahu, and Ma'asseyahu the governor of the city and Joach the son of Joachaz the recorder, to repair the house of the Lord his God.

9 And they came to Chilkiyahu the high-priest, and gave up the money that had been brought into the house of God, which the Levites that watched at the threshold had gathered from the hand of Menasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, and were returned to Jerusalem.—

10 And they delivered it into the hand of those who overlooked the workmen that had been appointed as overseers of the house of the Lord: and those who overlooked the workmen, who did the work in the house of the Lord, gave it out, to repair and to restore the house,

11 And they gave it to the carpenters and to the builders to buy hewn stone and timber for joists, and to lay the beams in the houses which the kings of Judah had destroyed.

12 And the men acted faithfully in the work: and over them were appointed Jachath and 'Obadyahu, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kehathites, to supervise; and every one of these Levites was skilful on instruments of music.

13 They were also over the bearers of burdens and supervisors over all that did the work in every manner of service: and from the Levites there were also scribes, and officers, and gatekeepers.

14 And when they took out the money that had been brought into the house of the Lord, Chilkiyahu the priest found the book of the law of the Lord through the hand of Moses.

15 Then commenced Chilkiyahu and said to Shaphan the scribe, The book of the law have I found in the house of the Lord. And Chilkiyahu gave the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king also word back again, saying, All that was put in the hand of thy servants, have they truly done.

17 And they have taken out the money that was found in the house of the Lord, and have delivered it into the hand of the appointed overseers, and into the hand of those who overlook the workmen.

18 Then told Shaphan the scribe the king, saying, A book hath Chilkiyahu the priest given me. And Shaphan read in it before the king.

19 And it came to pass, when the king heard the words of the law, that he rent his clothes.

20 And the king commanded Chilkiyahu, and Achikam the son of Shaphan, and 'Abdon the son of Michah, and Shaphan the scribe, and 'Assayah a servant of the king's, saying,

21 Go ye, inquire of the Lord in my behalf, and in behalf of those that are left in Israel and in Judah, concerning the words of the book that hath been found; for great is the fury of the Lord that is poured out against us, because our fathers did not keep the word of the Lord, to do in accordance with all that is written in this book.

22 Then went Chilkiyahu with those whom the king [had appointed], to Chuldah the prophetess, the wife of Shallum the son of Thoknath, the son of Chassrah, the keeper of the wardrobe;—now she dwelt in Jerusalem in the suburb;—and they spoke to her in that wise.

23 And she said unto them, Thus hath said the Lord the God of Israel, Say unto the man that hath sent you to me,

24 Thus hath said the Lord, Behold, I will bring evil upon this place, and upon its inhabitants, all the curses that are written in the book which they have read before the king of Judah;

25 Because they have forsaken me, and have burnt incense unto other gods, in order to provoke me to anger with all the works of their hands: therefore is my fury poured out upon this place, and it shall not be quenched.

26 And with respect to the king of Judah, who sendeth you to inquire of the Lord, thus shall ye say to him, Thus hath said the Lord the God of Israel, Concerning the words which thou hast heard;

27 Because thy heart was tender, and thou didst humble thyself before God, when thou heardst his words against this place, and against its inhabitants, and didst humble thyself before me, and rend thy clothes, and weep before me: I have also truly heard it, saith the Lord.

28 Behold, I will gather thee unto thy fathers, and thou shalt be gathered to thy graves in peace, and thy eyes shall not look on all the evil which I am bringing over this place, and over its inhabitants. And they brought the king word again.

29 And the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, with all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, from the great to the small; and he read before their ears all the words of the book of the covenant which had been found in the house of the Lord.

31 And the king stood up on his stand, and he made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart and with all his soul, to perform the words of the covenant that are written in this book.

32 And he caused to accede to it every one that was present in Jerusalem and Benjamin. And the inhabitants of Jerusalem acted in accordance with the covenant of God, the God of their fathers.

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33 And Josiah removed all the abominations out of all the countries that belonged to the children of Israel, and caused all that were present in Israel to serve, even to serve the Lord their God. All his days did they not depart from following the Lord God of their fathers.

2 CHRONICLES CHAPTER 35

1 And Josiah kept in Jerusalem the passover unto the Lord: and they slaughtered the passover-sacrifice on the fourteenth day of the first month.

2 And he placed the priests in their charges, and strengthened them for the service of the house of the Lord.

3 And he said unto the Levites that instructed all Israel, who were holy unto the Lord, Set the holy ark in the house which Solomon the son of David the king of Israel did build; you have not to carry it any more upon your shoulders; now serve the Lord your God, and his people Israel.

4 And prepare yourselves by your family divisions, according to your courses, after the written order of David the king of Israel, and after the written order of Solomon his son;

5 And stand in the holy place according to the divisions of the family divisions of your brethren the sons of the people, and after the division of the families of the Levites;

6 And slaughter the passover-sacrifice, and sanctify yourselves, and prepare it for your brethren, to do according to the word of the Lord by the hand of Moses.

7 And Josiah set apart for the sons of the people, of the flock, lambs and kids, all for the passover-sacrifices, for all that were present, to the number of thirty thousand, and of steers three thousand: these were of the king's property.

8 And his princes set apart [much] as a freewill gift for the people for the priests, and for the Levites: Chilkiyah, and Zecharyahu, and Jechiel, the rulers of the house of God, gave unto the priests for the passover-sacrifices two thousand and six hundred [lambs and kids], and three hundred steers.

9 And Conanyahu, and Shema'yahu and Nethanel, his brothers, and Chashabyahu and Je'iel and Jozabad, the chiefs of the Levites, set apart unto the Levites for passover-sacrifices five thousand [lambs and kids], and five hundred steers.

10 So the service was established, and the priests stood on their station, and the Levites in their divisions, according to the king's command.

11 And they slaughtered the passover-sacrifice, and the priests sprinkled [the blood received] from their hands, and the Levites did the flaying.

12 And they removed the burnt-offerings to give them to the divisions of the family divisions of the sons of the people, to offer [them] unto the Lord, as it is written in the book of Moses. And so did they with the steers.

13 And they roasted the passover by the fire in accordance with the prescribed manner; but the holy offerings they seethed in pots, and in caldrons, and in pans, and divided them speedily among all the sons of the people.

14 And afterward they prepared for themselves, and for the priests; because the priests the sons of Aaron [were busied] in offering the burnt-offerings and the fat until night: therefore the Levites prepared for themselves and for the priests the sons of Aaron.

15 And the singers the sons of Assaph were on their station, according to the command of David, and Assaph, and Heman, and Jeduthun the king's seer; and the gatekeepers were at every gate: they had no need to depart from their service; because their brethren the Levites prepared for them.

16 So was established all the service of the Lord on the same day, to prepare the passover-sacrifice, and to offer burnt-offerings upon the altar of the Lord, according to the command of king Josiah.

17 And the children of Israel that were present prepared the passover-sacrifice at that time, and [kept] the feast of unleavened bread seven days.

18 And there was not holden any passover like this in Israel from the days of Samuel the prophet; and all the kings of Israel did not keep such a passover as Josiah kept, with the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover holden.

20 After all this, when Josiah had restored the temple, came up Necho the king of Egypt to fight against Karkemish by the Euphrates, and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war, and God hath commanded me to make haste: forbear thee from meddling with God who is with me, that he may not destroy thee.

22 Nevertheless did Josiah not turn his face away from him, but disguised himself, to fight with him, and hearkened not unto the words of Necho from the mouth of God; and he came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah: and the king said to his servants, Carry me away: for I am sorely wounded.

24 And his servants carried him away out of that chariot, and conveyed him in the second chariot that he had: and they brought him to Jerusalem, and he died, and was buried in the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented for Josiah; and all the singing men and the singing women spoke of Josiah in their lamentations to this day, and they instituted them as a custom in Israel: and, behold, they are written in the lamentations.

26 And the rest of the acts of Josiah, and his pious deeds, in accordance with what is written in the law of the Lord,

27 And his acts, the first and the last, behold, they are written in the book of the kings of Israel and Judah.

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2 CHRONICLES CHAPTER 36

1 And the people of the land took Jehoachaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Twenty and three years old was Joachaz when he became king, and three months did he reign in Jerusalem.

3 And the king of Egypt deposed him at Jerusalem, and imposed a fine on the land of a hundred talents of silver and a talent of gold.

4 And the king of Egypt made Elyakim his brother king over Judah and Jerusalem, and changed his name to Jehoyakim. And Joachaz his brother did Necho take away, and bring him to Egypt.

5 Twenty and five years old was Jehoyakim when he became king, and eleven years did he reign in Jerusalem: and he did what is evil in the eyes of the Lord his God.

6 Against him came up Nebuchadnezzar the king of Babylon, and he bound him with fetters, to carry him away to Babylon.

7 And some of the vessels of the house of the Lord did Nebuchadnezzar carry to Babylon, and he placed them in his temple at Babylon.

8 And the rest of the acts of Jehoyakim, and his abominable deeds which he did, and that which was found concerning him, behold, they are written in the book of the kings of Israel and Judah. And Jehoyachin his son became king in his stead.

9 Eight years old was Jehoyachin when he became king, and three months and ten days did he reign in Jerusalem: and he did what is evil in the eyes of the Lord.

10 And with the expiration of the year did king Nebuchadnezzar send and had him brought to Babylon, with the costly vessels of the house of the Lord: and he made Zedekiah his brother king over Judah and Jerusalem,

11 Twenty and one years old was Zedekiah when he became king, and eleven years did he reign in Jerusalem.

12 And he did what is evil in the eyes of the Lord his God: he humbled himself not before Jeremiah the prophet, according to the order of the Lord.

13 And also against king Nebuchadnezzar did he rebel, who had made him swear by God; but he stiffened his neck, and hardened his heart so as not to return unto the Lord the God of Israel.

14 Also all the chiefs of the priests and the people committed manifold trespasses, like all the abominable acts of the [foreign] nations: and they defiled the house of the Lord which he had hallowed in Jerusalem.

15 And the Lord the God of their fathers sent to them by means of his messengers, making [them] rise early, and sending [them]: because he had compassion on his people, and on his dwelling-place;

16 But they mocked at the messengers of God, and despised his words, and scorned his prophets, until the fury of the Lord arose against his people, till there was no remedy.

17 And he brought over them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, the old man, and the aged: all did he give up into his hand.

18 And all the vessels of the house of God, the great and the small, and the treasures of the house of the Lord, and the treasures of the king and of his princes,—all these did he carry to Babylon.

19 And they burnt the house of God, and broke down the wall of Jerusalem, and all her palaces they burnt with fire, and all her costly vessels they gave up to destruction.

20 And those that had escaped from the sword did he carry into exile to Babylon: and they were servants to him and to his sons until the kingdom of Persia came to the government:

21 To fulfill the word of the Lord by the mouth of Jeremiah, until the land had satisfied its sabbaths: all the days of its desolation it rested, till seventy years were completed.

22 And in the first year of Cyrus the king of Persia, at the completion of the word of the Lord by the mouth of Jeremiah, did the Lord stir up the spirit of Cyrus the king of Persia, so that he caused a proclamation to be made throughout all his kingdom, and also by means of writing, saying,

23 Thus hath said Cyrus the king of Persia, All the kingdoms of the earth hath the Lord the God of heaven given me, and he hath charged me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, may the Lord his God be with him, and let him go up.

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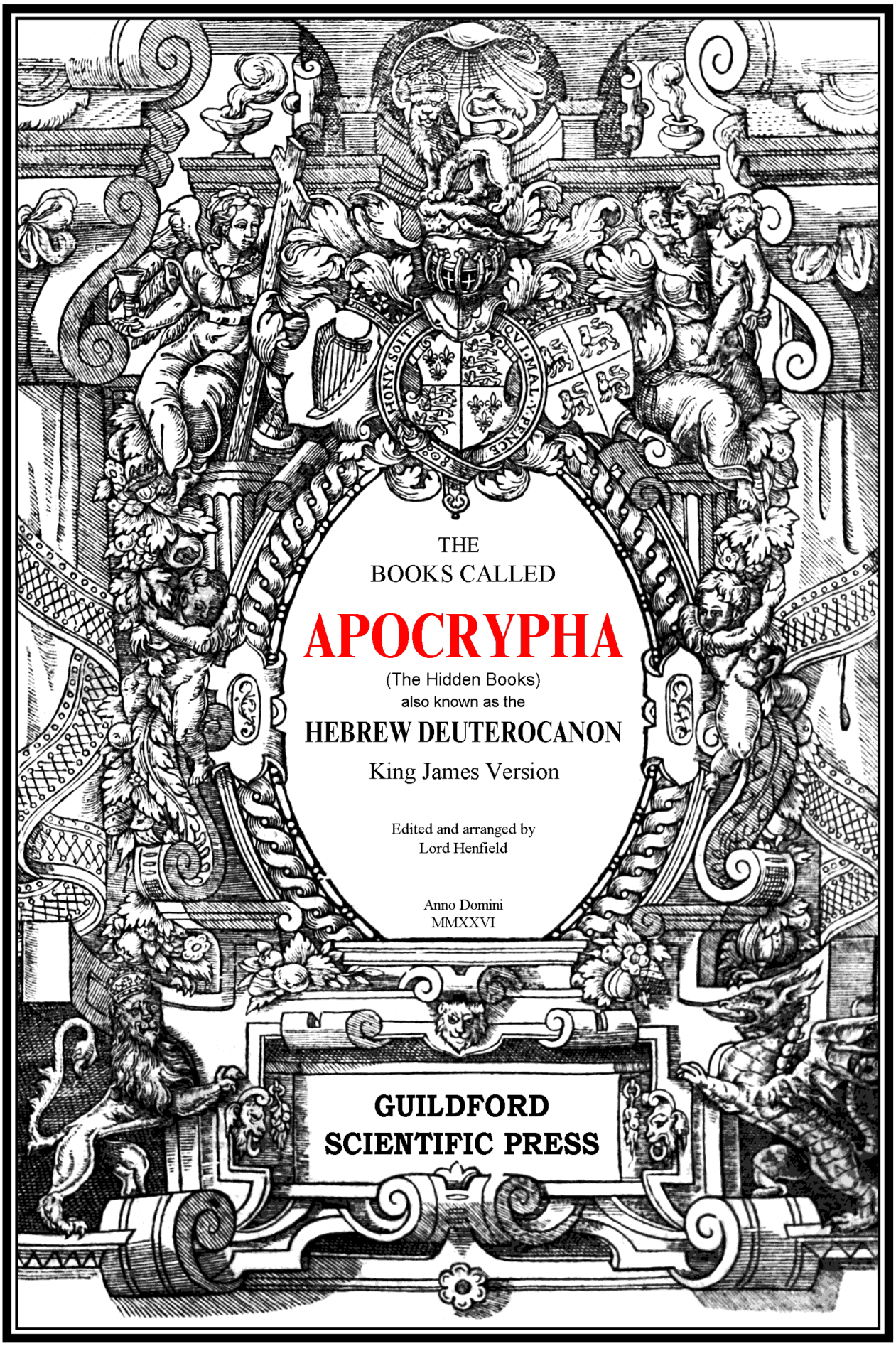

THE
BOOKS CALLED

APOCRYPHA

(The Hidden Books)
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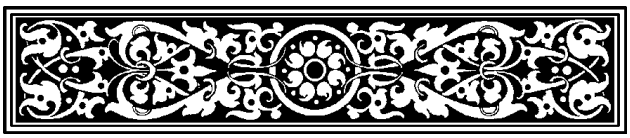

THE HEBREW DEUTEROCANON

also known as The Old Testament Apocrypha
or The Secondary Canon of the Hebrew Bible

(Apocrypha, Hidden Books, from Singular Apocryphon, being the Hebrew Deuterocanon (The 2nd Jewish Canon) are books which the Hebrews do not consider scripture but educational, legal, and historical supplement. The books of Ezra and Maccabees are worthwhile to read. Some contents of the Wisdom of Solomon and the Wisdom of ben Sirach go back 2000 years before the Bible has been finalised in its current form in Babylon during the 6th and 5th centuries BC. See: Appendix D, The Instructions of Shuruppak.

Judaism has a much older history in Greece and the Roman Republic than most modern people are aware of. The Septuagint (Latin word for 'seventy'; often abbreviated in Roman numerals, LXX) or The Old Testament in Greek, proves this fact. The Septuagint is the earliest extant Greek translation of books from the Hebrew Bible, complete with its Deuterocanon and various biblical apocrypha, dating back to the 3rd and 2nd centuries BC.

At the time of Julius Caesar and Augustus Caesar, already 5-10% of the Greek and Roman population was Jewish. The Hebrew Bible was (through its Greek translation) well known among Greeks and Romans. The first Jews came already together with Phoenician traders and settlers. According to the Letter of Aristeas, the Hebrew Torah was translated into Greek at the request of King Ptolemy II Philadelphus of Egypt (285–247 BC) by 70 Jewish scholars or, according to later tradition, 72: six scholars from each of the Twelve Tribes of Israel, who independently produced identical translations.

The miraculous character of the Aristeas legend might indicate the esteem and disdain in which the translation was held at the time; Greek translations of Hebrew scriptures were in circulation among the Alexandrian Jews. Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the royal court of Ptolemy may have had in the translation, it satisfied a need felt by the Jewish community of Alexandria and other places in Egypt (in whom the knowledge of Hebrew was waning).

The Old Testament in Greek was in wide use by the time of Caesar, Jesus and Saul of Tarsos (Paul of Tarsus, Paul the Apostle, the man who created Roman Christianity, the forerunner of modern Christianity) because most Christian proselytes, God-fearers, and other gentile sympathisers of Greek Judaism could not read Hebrew. Greek was the main language of the educated elite in the rising Roman Republic and the Roman Empire. The text of the Greek Old Testament is quoted more often than the original Hebrew Bible text in the Greek New Testament (particularly the Pauline epistles because Paul spoke Greek much better than Hebrew) by the Apostolic Fathers, and later by the Greek Church Fathers.

The first five books of the Hebrew Bible, known as the Torah or the Pentateuch, were translated in the mid-3rd century BC; they did not survive as original-translation texts, however, we have some fragments of them. The remaining books of the Greek Old Testament are presumably translations of the 2nd century BC. The Septuagint translation of the Hebrew Bible into Greek, which the early church used as its Old Testament, included all of the deuterocanonical books.

Modern critical editions of the Greek Old Testament are based on the Codices Alexandrinus (c. 400 AD), Sinaiticus (c.330 AD), and Vaticanus (c.330 AD). The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The Codex Alexandrinus, for example, contains all four books of the Maccabees; the Codex Sinaiticus contains 1 and 4 Maccabees, and the Codex Vaticanus contains none of the four books. The reason for this kind of distribution is a simple one. The Church in the Latin-speaking western half of the Roman Empire was not so much interested in material from the Greek-speaking East. In the East it was important to make Greek and Jewish material available if the Church and Chritianity as a whole wanted to become accepted by the large and powerful eastern population. It was a political decision from the top; meaning Bishop Athanasius of Alexandria (293-373 AD), Eusebius of Caesarea (c. 260–339), or emperor even Flavius Constantinus I (c. 280-337 AD) himself.

The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches and the Assyrian Church of the East to be canonical books of the Old Testament but which are considered non-canonical by the much younger Protestant denominations (16th century AD). They date from the period 300 BC–100 AD approximately (mostly from 200 BC–70 AD, i.e. before the definite separation of the Church from Judaism). While the New Testament never quotes from or ascribes canonical authority to these books, some say there is a correspondence of thought, while others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles depending in large measure on what is counted as a reference.

The Council of Rome (382 AD) defined a list of books of Scripture presented as having been made canonical. It included most of the deuterocanonical books. Since the 16th century, most Protestant Churches have accepted only works in the Masoretic Text of the Hebrew Bible as canonical books of the Old Testament, and hence classify all deuterocanonical texts (of whichever definition) with the Apocrypha.)

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THE THIRD BOOK OF EZRA

(1 Esdras; the name Esdras is Greek for Ezra)
Original language: Greek
Estimated Range of Dating: 1st century B.C.

(The name Esdras is the Greek form of the Hebrew name Ezra. 1 Esdras (Greek: "Εσδρας Α'), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras , is an ancient Greek version of the biblical Book of Ezra in use among the early church, and many modern Christians with varying degrees of canonicity. 1 Esdras is substantially derived from Masoretic Ezra–Nehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material.

As part of the Septuagint translation of the Old Testament, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section, or excluded altogether. 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras A' (English title: 1 Esdras) and Esdras B' (Ezra–Nehemiah) as separate books.

There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'. The Septuagint calls it Esdras A, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome. The Vulgate book of Ezra, translated from the Hebrew was, from the 8th century onwards, occasionally split into two books, which were then denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, '1 Esdras' is applied to the Book of Ezra; while the Book of Nehemiah corresponds to '2 Esdras'. Septuagint version Esdras A is called in the Clementine Vulgate 3 Esdras. The 'Apocalypse of Ezra', an additional work associated with the name Ezra, is denoted '4 Esdras' in the Clementine Vulgate and the Articles of Religion, but called '2 Esdras' in the King James Version and in most modern English bibles. 1 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 2 Esdras varying in canonicity between particular denominations within the Eastern churches.

Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra'(without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of Ezra–Nehemiah (Septuagint 'Esdras B') ; the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.

1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.

Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. Eighteenth-century expositor John Gill, who deemed the reference to Xerxes out of place, identified Ahasuerus with Cambyses II. Nineteenth-century commentator Adam Clarke identified him with Bardiya, who both reigned before Darius I. In 1 Esdras, the section is reorganised, leading up to the additional section, and the reference to Ahasuerus is removed.

The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4. This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.

The purpose of the book seems to be the presentation of the dispute among the courtiers, the 'Tale of the Three Guardsmen', to which details from the other books are added to complete the story. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. Furthermore, there is disagreement as to what the original language of the work was, Greek, Aramaic, or Hebrew.

Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of Ezra–Nehemiah. Some scholars believe that the composition is likely to have taken place in the first century BC or the first century AD. Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in Ezra–Nehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.

In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:13–18. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of

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Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.)

3 EZRA CHAPTER 1

1 And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works or Josias were upright before his Lord with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

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34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleaness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

3 EZRA CHAPTER 2

1 In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine,

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vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artexerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artexerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord king, that the Jews that are up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings,

30 Then king Artexerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

3 EZRA CHAPTER 3

1 Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men, that were of the guard that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgement; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

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20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:
21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:
22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:
23 But when they are from the wine, they remember not what they have done.
24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

3 EZRA CHAPTER 4

1 Then the second, that had spoken of the strength of the king, began to say,
2 O ye men, do not men excel in strength that bear rule over sea and land and all things in them?
3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.
4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers.
5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.
6 Likewise for those that are no soldiers, and have not to do with wars, but use husbundry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.
7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;
8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;
9 If he command to cut down, they cut down; if he command to plant, they plant.
10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:
11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.
12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.
13 Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.
14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?
15 Women have borne the king and all the people that bear rule by sea and land.
16 Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh.
17 These also make garments for men; these bring glory unto men; and without women cannot men be.
18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?
19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?
20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.
21 He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country.
22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?
23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;
24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.
25 Wherefore a man loveth his wife better than father or mother.
26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.
27 Many also have perished, have erred, and sinned, for women.
28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?
29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,
30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.
31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.
32 O ye men, how can it be but women should be strong, seeing they do thus?
33 Then the king and the princes looked one upon another: so he began to speak of the truth.
34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.
35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.
36 All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.
37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

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38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgement is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning. the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

3 EZRA CHAPTER 5

1 After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus. Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

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10 The sons of Ares, seven hundred fifty and six:
11 The sons of Phaath Moab, two thousand eight hundred and twelve:
12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathul, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:
13 The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:
14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:
15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two:
16 The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:
17 The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:
18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:
19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:
20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:
21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:
22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:
23 The sons of Annas, three thousand three hundred and thirty.
24 The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:
25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.
26 The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.
27 The holy singers: the sons of Asaph, an hundred twenty and eight.
28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.
29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,
30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,
31 The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azare, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,
32 The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.
33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,
34 The sons of Hagia, the sons of Pharacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.
35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.
36 These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;
37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two.
38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus, and was named after his name.
39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:
40 For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.
41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty.
42 Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five:
43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.
44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,
45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.
46 And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.
47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east.

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48 Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:

52 And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness.

55 Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

61 And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

3 EZRA CHAPTER 6

1 Now in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salatiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity;

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting:

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity

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9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatane the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

24 In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expences thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

3 EZRA CHAPTER 7

1 Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artexerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

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7 And to the dedication of the temple of the Lord they offered an hundred bullocks two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

3 EZRA CHAPTER 8

1 And after these things, when Artexerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

6 In the seventh year of the reign of Artexerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgements.

8 Now the copy of the commission, which was written from Artexerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artexerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artexerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

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28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artexerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men:

39 Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

46 And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

48 And Asebia, and Annus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

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69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we have been and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83 That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

3 EZRA CHAPTER 9

1 Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

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10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

19 Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus.

20 And they gave their hands to put away their wives and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the sons of Phaisur; Elionas, Massias Israel, and Nathanael, and Ocidelus and Talsas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis.

30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth.

31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose.

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand:

44 And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Asrias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law:)

51 Go then, and eat the fat, and drink the sweet, and send part to them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

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THE FOURTH BOOK OF EZRA

(Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin;
Chapters 5-16 [4 Ezra] Hebrew origin)
Estimated Range of Dating: 70 and 218 A.D.

(4 Esdras / Ezra, by scholars called 2 Esdras, Latin Esdras, or Latin Ezra, is the name of an apocalyptic book. The document is known under different names, depending of who talks about it. Chapters 5-16, the great bulk of 2 Esdras, are today known as 4 Ezra or the Jewish Apocalypse of Ezra. The latter name should not be confused with a later work called the Greek Apocalypse of Ezra. Its authorship is ascribed to Ezra, the author, high priest and Persian administrator of the 5th century BC, although modern scholarship places its composition between 70 and 218 AD. The name Ezra is an abbreviation of Azaryahu, Azariah, "Yah helps". In the Greek Septuagint the name is rendered into Esdras, which is also used in Latin. To Roman Catholics, Protestants, and most Eastern Orthodox Christians 4 Esdras is apocryphal. It was excluded by Jerome from his Vulgate version of the Old Testament, but from the 9th century onwards the Latin text is sporadically found as an appendix to the Vulgate, inclusion becoming more general after the 13th century.

4 Ezra is significant for Jewish history and legislation because towards the end of its last chapter, it mentions the reconstruction of the Hebrew Bible in Babylon. Ezra is seen as a new Moses in this book: He restores The Law [the Torah that was destroyed with the burning of the Temple in Jerusalem in 587 BC] by dictating to scibes the 24 books of the Hebrew Bible for the public and another 70 for the wise alone [the Apocrypha and the Babylonian Talmud; see: The Grand Bible, pp. 1052].

The Ethiopian Church considers 4 Ezra to be canonical and calls it Izra Sutuel [Salatiel]. There had been the belief it was written during the Babylonian captivity and also that it was a part of the Constantine Bible, i.e. the Codex Sinaiticus. It was also often cited by the Fathers of the Church. In the Armenian tradition it is called 3 Ezra.

Among Greek Fathers of the Church, 4 Ezra is generally cited as "The Prophet Ezra" or "Apocalypse of Ezra". Most scholars agree that 4 Ezra was composed in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac-Aramaic, Arabic, Ethiopic, Georgian, Armenian and Slavonic [from Latin] translations have survived.

4 Ezra consists of seven visions of Ezra the scribe. Ezra (fl. 480–440 BC), also called Ezra the Scribe (Ezra ha-Sofer) and Ezra the Priest in the Book of Ezra, was a Jewish scribe (sofer) and priest (kohen). In Greco-Latin Ezra is called Esdras (in Greek). According to the Hebrew Bible he was a descendant of Sraya (Ezra 1) the last High Priest to serve in the First Temple (2 Kings 25:18), and a close relative of Joshua the first High Priest of the Second Temple (Ezra 3:2). He returned from Babylonian exile and reintroduced the Torah in Jerusalem as the law of the land (Ezra 7-10 and Neh 8). According to 1 Esdras (3 Ezra), a Greek translation of the Book of Ezra is still in use in Eastern Orthodoxy. Rabbinic tradition holds that he was an ordinary member of the priesthood.

The apocalyptic fourth book of Ezra (also known as 'Second Book of Esdras' or the 'Third Book of Esdras') was written about 30 years after the destruction of the Temple of Jerusalem in c. 100 AD. The document itself tells us this date as it is hidden in a typological fashion as Double-Story in the 5th Vision which is also known as Eagle-Vision; the eagle stands for Rome and the three heads in 14:22 stand for the Flavian emperors Vespasian, Titus and Domitian; Flavius Titus destroyed the Herodian Temple in 70 AD.

In this book, Ezra has a seven part prophetic revelation, converses with an angel of God three times and has four visions. Ezra, thirty years into the Babylonian Exile (4 Ezra 3:1 / 2 Esdras 1:1), recounts the siege of Jerusalem and the destruction of Solomon's Temple. This would place these revelations in the year 557 BC, a full century before the date given in the canonical Ezra. The central theological themes are "the question of theodicy, God's justness in the face of the triumph of the heathens over the pious, the course of world history in terms of the teaching of the four kingdoms, the function of the law, the eschatological judgement, the appearance on Earth of the heavenly Jerusalem, the Messianic Period, at the end of which the Messiah will die, the end of this world and the coming of the next, and the Last Judgement."

The two chapters, also called 6 Ezra by scholars, and found in the Latin, but not in the Eastern texts, predict wars and rebuke sinners. They are now placed as chapter 3 and 4 between die older chapters 1-2 and the Hebrew bulk of the chapters 5-16.] Many assume that they probably date from a much later period (perhaps late third century) and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; 3:57-59 have been found in Greek, which most scholars agree was translated from a Hebrew original.)

4 ESDRAS (5 EZRA) CHAPTER 1

(Origin: Latin)

1 The second book of the prophet Esdras (Ezra, Azaryahu, Azariah), the son of Saraias, the son of Azarias (Azaryahu, Azariah), the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

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3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artexerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, into whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

4 ESDRAS (5 EZRA) CHAPTER 2

(Origin: Latin)

1 Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

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3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness still come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath led you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

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47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

4 ESDRAS (6 EZRA) CHAPTER 3

(Origin: Latin)

1 Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled bled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be puffed up full of wrath, and the star, that they may make all the earth afraid,

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and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy Power shall be dried up as a flower, the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

4 ESDRAS (6 EZRA) CHAPTER 4

(Origin: Latin)

1 Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then

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shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of Olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold, the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to thy battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

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68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

4 ESDRAS (4 EZRA) CHAPTER [3] 5

First Vision (Origin: Hebrew; former chapter 3)

1 In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leadest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the

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heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and their's also that dwell the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

4 ESDRAS (4 EZRA) CHAPTER [4] 6

(Origin: Hebrew)

1 And the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgement, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

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35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

4 ESDRAS (4 EZRA) CHAPTER [5] 7

(Origin: Hebrew)

1 Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast even days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

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23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgement.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the dross that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

4 ESDRAS (4 EZRA) CHAPTER [6] 8

(Origin: Hebrew)

1 And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

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3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of

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unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch [Behemoth]*, and the other Leviathan [Livyatan]*; *(* Griffins, dragons and other primordial monsters. A reminiscence of the finds of fossilised dinosaur bones in antiquity. Hebrew mythology of Mesopotamian origin in the Hebrew Bible: Job 40-41; Psalms 74:14; Isaiah 27:1; see: Canaanite legends from Ugarit, such as Baal [Bel] battles Yahm, 1360 BC., The Grand Bible, p.2165; Children and Household Tales by the Brothers Grimm, Lord Henfield 2022, KHM 88, p.489; Sumerian Kesh-Temple-Hymn from ca. 2600 BC, The Grand Bible, S.5249, §§ 75-86)*

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

4 ESDRAS (4 EZRA) CHAPTER [7] 9

(Origin: Hebrew)

1 And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils,: and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

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22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgements: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgement, and misery shall pass away, and the long suffering shall have an end:

34 But judgement only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

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67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left peradventure in an innumerable multitude.

4 ESDRAS (4 EZRA) CHAPTER [8] 10

(Origin: Hebrew)

1 And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgement.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth them is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

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38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction:

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

4 ESDRAS (4 EZRA) CHAPTER [9] 11

(Origin: Hebrew)

1 He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such

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as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it

37 Notwithstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

44 And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

4 ESDRAS (4 EZRA) CHAPTER [10] 12

(Origin: Hebrew)

1 And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

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12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth not so: for the multitude present in it according to the course of the earth is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled. by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman, whom thou sawest is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fail, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

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54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest; and so are but few.

58 But to morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

4 ESDRAS (4 EZRA) CHAPTER [11] 13

(Origin: Hebrew)

1 Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up. and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves and to have the rule.

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I head a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

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42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

4 ESDRAS (4 EZRA) CHAPTER [12] 14

(Origin: Hebrew)

1 And it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small, and fill of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was afflicted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads (Vespasian, Titus, Domitian) resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads (leaders) of the eagle (of Rome).

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgement, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall make them joyful until the coming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

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39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs

4 ESDRAS (4 EZRA) CHAPTER [13] 15

(Origin: Hebrew)

1 And it came to pass after seven days, I dreamed a dream by night:

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable Multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, and some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

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28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:
29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.
30 And he shall come to the astonishment of them that dwell on the earth.
31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.
32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.
33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.
34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.
35 But he shall stand upon the top of the mount Sion.
36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.
37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;
38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.
39 And whereas thou sawest that he gathered another peaceable multitude unto him;
40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.
41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,
42 That they might there keep their statutes, which they never kept in their own land.
43 And they entered into Euphrates by the narrow places of the river.
44 For the most High then shewed signs for them, and held still the flood, till they were passed over.
45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.
46 Then dwelt they there until the latter time; and now when they shall begin to come,
47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.
48 But those that be left behind of thy people are they that are found within my borders.
49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.
50 And then shall he shew them great wonders.
51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?
52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.
53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.
54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.
55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.
56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.
57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders which he did in time;
58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

4 ESDRAS (4 EZRA) CHAPTER [14] 16
(Origin: Hebrew)
1 And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.
2 And I said, Here am I, Lord And I stood up upon my feet.
3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:
4 And I sent him and led my people out of Egypt, and brought him up to the mount of where I held him by me a long season,
5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say unto thee,
8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:
9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.
10 For the world hath lost his youth, and the times begin to wax old.
11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:
12 And there remaineth that which is after the half of the tenth part.

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13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the time is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me. I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were filled, that the Highest spake, saying, The first* (twenty-four) that thou hast written publish openly, that the worthy and unworthy may read it (* meant is the reconstruction of the Hebrew Bible which began in Persian occupied Babylon. Die Twelwe Minor Prophets build one book, the Trei Asar):

46 But keep the seventy last (the Apocrypha and the Babylonian Talmud), that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

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THE BOOK OF TOBIT

The Book of Tobias
Estimated Range of Dating: 200 B.C.

(The Book of Tobit is a book of scripture that is part of the Catholic and Orthodox biblical canons. It was recognised as canonical by the Council of Hippo (in 393), the Councils of Carthage of 397 and 417, and the Council of Florence (in 1442), and confirmed in the Counter-Reformation by the Council of Trent (1546). Many Anglicans, Lutherans, and Methodists have it in their canon of scripture.

The Book of Tobit (Greek: Tobias) is listed as a canonical book by the Council of Rome (382 AD), the Council of Hippo (393 AD), the Council of Carthage (397) and (A.D. 419), the Council of Florence (1442) and finally the Council of Trent (1546), and is part of the canon of both the Catholic Church and Eastern Orthodox Churches. Catholics refer to it as deuterocanonical.

Augustine (c. 397 AD) and Pope Innocent I (405 AD) affirmed Tobit as part of the Old Testament Canon. Athanasius (367 AD) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read".

According to Rufinus of Aquileia (c. 400 AD) the book of Tobit and other deuterocanonical books were not called Canonical but Ecclesiastical books.

Article VI of the Thirty-Nine Articles of the Church of England lists it as a book of the "Apocrypha". Historically evangelical Anglicans viewed it as worthy to be read and it is still read in churches. Many high church Anglicans view it as part of the canon of scripture.

In Judaism: Before the 1952 discovery of Aramaic and Hebrew fragments of Tobit among the Dead Sea Scrolls in a cave at Qumran, scholars believed Tobit was not included in the Jewish canon because of late authorship, estimated to A.D. 100. Qumran fragments of the text, which were copied between 100 B.C. to A.D. 25, evidence a much earlier origin than previously thought. These fragments evidence authorship no later than the 2nd century BC and, likely, contemporary with the date ascribed, by modern scholars, to the final compilation of the Book of Daniel, which did attain canonical status.

Other scholars have postulated that Tobit was excluded from the Jewish Scriptures for a halakhic reason because Raguel, the bride's father, wrote the marriage document discussed in Tobit 13, instead of the bridegroom, as required by Jewish rabbinical law.

However, some ancient Jewish rabbinic scholars possibly considered Tobit to be canonical. Midrash Bereishit Rabbah, an aggadic commentary on the Book of Genesis compiled circa 400–600 AD, includes a truncated Aramaic version of Tobit. Tobit was also part of the Septuagint, the first Greek translation of the Bible. In more contemporary times, a number of Jews in Israel have sought to reclaim Tobit as part of the canon.

This book tells the story of Tobit, a righteous Israelite of the tribe of Naphtali, living in Nineveh after Sargon II had deported the northern tribes of Israel to Assyria in 721 BC. In the two Greek versions, the first two and a half chapters are written in the first person; in the Vulgate version, they are written in the third person. Tobit, raised by his paternal grandmother, Deborah, remains loyal to the worship of God at the temple in Jerusalem, refusing the cult of the golden calves that Jeroboam, king of the northern kingdom of Israel, set up at Dan. He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites whom Sargon's successor, Sennacherib, has slain. For this behavior the king seizes his property and exiles him. After Sennacherib's death, Tobit is allowed to return to Nineveh, where he buries a man who has been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings which fall into his eyes. His blindness subsequently leads him to falsely accuse his wife, Anna, of stealing a baby goat she had received as partial payment for work she had done. This strains his marriage and, ultimately, he prays for death.

Meanwhile, in faraway Media, a young woman named Sarah has prayed for death in despair. The demon of lust, Asmodeus ("the worst of demons"), abducts and kills every man Sarah marries on their wedding night before the marriage can be consummated. God sends the angel Raphael, disguised as a human, to heal Tobit and free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah or Tobiyah (Greek: Τωβίας Tobias), who is sent by his father to collect money that the elder has deposited in distant Media. Raphael presents himself as Tobit's kinsman, Azariah, and offers to aid and protect Tobias. Under Raphael's guidance, Tobias journeys to Media with his dog.

Along the way, while washing his feet in the river Tigris, a fish tries to swallow his foot. By the angel's order, he captures it and removes its heart, liver and gall bladder.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry because he is her cousin and closest relative. The angel instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night. The two marry, and the fumes of the burning organs drive the demon to Upper Egypt, where Raphael follows and binds him. Sarah's father had been digging a grave to secretly bury Tobias under the assumption that he would be killed. Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since the feast prevents him from leaving, Tobias sends Raphael to recover his father's money.

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After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his identity and returns to heaven, and Tobit sings a hymn of praise.

Tobit tells his son to leave Nineveh before God destroys it according to prophecy (compare the Book of Nahum). After the prayer, Tobit dies at an advanced age. After burying his father and mother, Tobias returns to Media with his family.)

TOBIT CHAPTER 1

1 The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

2 Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the ways of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myself from eating;

12 Because I remembered God with all my heart.

13 And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

21 And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

TOBIT CHAPTER 2

1 Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness,

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted and my face was uncovered:

10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

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11 And my wife Anna did take women's works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

TOBIT CHAPTER 3

1 Then I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgements are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 Whe she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

TOBIT CHAPTER 4

1 In that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And said with himself, I have wished for death; wherefore do I not call for my son Tobias that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb: and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good treasure for thyself against the day of necessity.

10 Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the most High.

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12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect my son, in all things thou doest, and be wise in all thy conversation.

15 Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms: and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to they that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

TOBIT CHAPTER 5

1 Tobias then answered and said, Father, I will do all things which thou hast commanded me:

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 Be not greedy to add money to money: but let it be as refuse in respect of our child.

19 For that which the Lord hath given us to live with doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

TOBIT CHAPTER 6

1 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

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6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias that this maid hath been given to seven men, who all died in the marriage chamber.

14 And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

TOBIT CHAPTER 7

1 And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

TOBIT CHAPTER 8

1 And when they had supped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

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5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust but uprightly: therefore mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, I fear lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna. Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

TOBIT CHAPTER 9

1 Then Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

TOBIT CHAPTER 10

1 Now Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to wail him, and said,

5 Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; where are do not entreat her evil.

TOBIT CHAPTER 11

1 After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

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9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father: and he strake of the gall on his fathers' eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight.

17 But Tobias gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, and Nasbas his brother's son, came:

19 And Tobias' wedding was kept seven days with great joy.

TOBIT CHAPTER 12

1 Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.

8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heal thee and Sara thy daughter in law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

TOBIT CHAPTER 13

1 Then Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

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8 Let all men speak, and let all praise him for his righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with sapphires and emeralds, and precious stone: thy walls and towers and battlements with pure gold.

17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

TOBIT CHAPTER 14

1 So Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life.

4 Go into Media my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

11 Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

13 Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

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THE BOOK OF JUDITH

(A parable or analogy, often called
"the first historical novel")
Estimated Range of Dating: 200 B.C. - 200 A.D.

(The name Judith (Hebrew: Yehudit, "Jewess" or "Praised") is the feminine form of Judah, Judas, Jude, etc. meaning "Jew". So, the name Judith simply can mean any Jewish woman. The Book of Judith is a book in the Hebrew Deuterocanon or Second Canon. It is included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, and assigned by Protestants to their Apocrypha. It tells of a Jewish widow, Judith, who uses her beauty and charm to destroy an Assyrian general and save Israel from oppression. The surviving Greek manuscripts contain several historical anachronisms, which is why some scholars now consider the book non-historical: a parable, a theological novel, or perhaps the first historical novel.

It is not clear whether the Book of Judith was originally written in Hebrew or in Greek. The oldest existing version is the Septuagint and might either be a translation from Hebrew or composed in Greek. Details of vocabulary and phrasing point to a Greek text written in a language modeled on the Greek developed through translating the other books in the Septuagint. The extant Hebrew language versions, whether identical to the Greek, or in the shorter Hebrew version, date to the Middle Ages. The Hebrew versions name important figures directly such as the Seleucid king Antiochus IV Epiphanes, thus placing the events in the Hellenistic period when the Maccabees battled the Seleucid monarchs. The Greek version uses deliberately cryptic and anachronistic references such as "Nebuchadnezzar", a "King of Assyria", who "reigns in Nineveh", for the same king. The adoption of that name, though unhistorical, has been sometimes explained either as a copyist's addition, or an arbitrary name assigned to the ruler of Babylon.

Although the author was likely Jewish, there is no evidence that the Book of Judith was ever considered authoritative or a candidate for canonicity by any Jewish group.

The Masoretic Text of the Hebrew Bible does not contain it, nor was it found among the Dead Sea Scrolls or referred to in any early Rabbinic literature.

Reasons for its exclusion include the lateness of its composition, possible Greek origin, open support of the Hasmonean dynasty (to which the early rabbinate was opposed), and perhaps the brash and seductive character of Judith herself.

However, after disappearing from circulation among Jews for over a millennium, references to the Book of Judith, and the figure of Judith herself, resurfaced in the religious literature of crypto-Jews who escaped capitulation by the Caliphate of Córdoba. The renewed interest took the form of "tales of the heroine, liturgical poems, commentaries on the Talmud, and passages in Jewish legal codes."

lthough the text itself does not mention Hanukkah, it became customary for a Hebrew midrashic variant of the Judith story to be read on the Shabbat of Hanukkah as the story of Hanukkah takes place during the time of the Hasmonean dynasty.

That midrash, whose heroine is portrayed as gorging the enemy on cheese and wine before cutting off his head, may have formed the basis of the minor Jewish tradition to eat dairy products during Hanukkah.

In that respect, Medieval Jewry appears to have viewed Judith as the Hasmonean counterpart to Queen Esther, the heroine of the holiday of Purim. The textual reliability of the Book of Judith was also taken for granted, to the extent that Biblical commentator Nachmanides (Ramban) quoted several passages from a Peshitta (Syriac version) of Judith in support of his rendering of Deuteronomy 21:14.

Judith is also made reference to in chapter 28 of 1 Meqabyan, a book considered canonical in the Ethiopian Orthodox Tewahedo Church.

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.

Literary structure

The Book of Judith can be split into two parts or "acts" of approximately equal length. Chapters 1–7 describe the rise of the threat to Israel, led by the evil king Nebuchadnezzar and his sycophantic general Holofernes, and is concluded as Holofernes' worldwide campaign has converged at the mountain pass where Judith's village, Bethulia, is located. Chapters 8–16 then introduce Judith and depict her heroic actions to save her people. Part I, although at times tedious in its description of the military developments, develops important themes by alternating battles with reflections and rousing action with rest. In contrast, the second half is devoted mainly to Judith's strength of character and the beheading scene.)

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JUDITH CHAPTER 1

In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

JUDITH CHAPTER 2

1 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians that he should, as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him.

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto that they prepare for me earth and water: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth. and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;

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16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great number also sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen and chariots, and went from thence into the hill country;

23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Israel, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

JUDITH CHAPTER 3

1 So they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against Esdraelon near unto Judea, over against the great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

3 And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

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13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

JUDITH CHAPTER 4

1 Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was straight, for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, and their wives and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and women, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

JUDITH CHAPTER 5

1 Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills and had laid impediments in the champaign countries:

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, more than all the inhabitants of the west.

5 Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

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12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.
13 And God dried the Red sea before them,
14 And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.
15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country.
16 And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.
17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.
18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.
19 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.
20 Now therefore, my lord and governor, if there be any error against this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.
21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.
22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.
23 For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle
24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

JUDITH CHAPTER 6

1 And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,
2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied against us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?
3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.
4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.
5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.
6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.
7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages:
8 And thou shalt not perish, till thou be destroyed with them.
9 And if thou persuade thyself in thy mind that they shall be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.
10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.
11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.
12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.
13 Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.
14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him to Bethulia, and presented him to the governors of the city:
15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.
16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.
17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.
18 Then the people fell down and worshipped God, and cried unto God. saying,
19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.
20 Then they comforted Achior, and praised him greatly.

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21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

JUDITH CHAPTER 7

1 The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cynamon, which is over against Esdraelon.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with fire, and before the sword come against them, they shall be overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhibitants of Bethulia.

21 And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur.

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

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29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

JUDITH CHAPTER 8

1 Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in the barley harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins and ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants and maidservants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; as she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other god, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

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30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

JUDITH CHAPTER 9

1 Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgements are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

11 For thy power standeth not in multitude nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, king of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

JUDITH CHAPTER 10

1 Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words.

2 She rose where she had fallen down, and called her maid, and went down into the house in the which she abode in the sabbath days, and in her feast days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her.

8 The God, the God of our fathers give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

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10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

JUDITH CHAPTER 11

1 Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given to thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the

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valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her. God hath done well to send thee before the people, that strength might be in our hands and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

JUDITH CHAPTER 12

1 Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saving, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank more wine than he had drunk at any time in one day since he was born.

JUDITH CHAPTER 13

1 Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying alone upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bedchamber, and to wait for her. coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute thine enterprizes to the destruction of the enemies which are risen against us.

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6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him.

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off, to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said; So be it, so be it.

JUDITH CHAPTER 14

1 Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacles of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

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17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.

19 When the captains of the Assyrians' army heard these words, they rent their coats and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

JUDITH CHAPTER 15

1 And when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

3 They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

6 And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

8 Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

13 And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

JUDITH CHAPTER 16

1 Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugatives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

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16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgement, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

ADDITIONS TO THE BOOK OF ESTHER

or The Rest of the Book of Esther

Estimated Range of Dating: 2nd century B.C.

(The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Greek Septuagint Bible. They argue that the following chapters were made later than the original Book of Esther. Therefore, they usully placed in the Deuterocanon of the Hebrew Bible. An additional six chapters appear interspersed in Esther in the Septuagint, the Greek translation of the Bible. This was noted by Jerome in compiling the Latin Vulgate. Additionally, the Greek text contains many small changes in the meaning of the main text. Jerome recognised the former as additions not present in the Hebrew Text and placed them at the end of his Latin translation. This placement and numbering system is used in Catholic Bible translations based primarily on the Vulgate, such as the Douay–Rheims Bible and the Knox Bible. In contrast, the 1979 revision of the Vulgate, the Nova Vulgata, incorporates the additions to Esther directly into the narrative itself, as do most modern Catholic English translations based on the original Hebrew and Greek (e.g., Revised Standard Version Catholic Edition, New American Bible, New Revised Standard Version Catholic Edition). The numbering system for the additions differs with each translation.

These additions include:

- *an opening prologue that describes a dream had by Mordecai [in this version called Mardocheus]*
- *the contents of the decree against the Jews*
- *prayers for God's intervention offered by Mordecai and by Esther*
- *an expansion of the scene in which Esther appears before the king, with a mention of God's intervention*
- *a copy of the decree in favor of the Jews*
- *a passage in which Mordecai interprets his dream (from the prologue) in terms of the events that followed*
- *a colophon appended to the end, which reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and his son Ptolemy brought to Egypt the preceding Letter about Purim, which they said was authentic and had been translated by Lysimachus son of Ptolemy, one of the residents of Jerusalem" (NRSV). It is unclear to which version of Greek Esther this colophon refers, and who exactly are the figures mentioned in it.*

By the time the Greek version of Esther was written, the foreign power visible on the horizon as a future threat to Judah was the Macedonians of Alexander the Great, who

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defeated the Persian empire about 150 years after the time of the story of Esther; the Septuagint version noticeably calls Haman a "Bougaion" [incomprehensible] where the Hebrew text describes him as an Agagite.

The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint – Martin Luther, being perhaps the most vocal Reformation-era critic of the work, considered even the original Hebrew version to be of very doubtful value. Luther's complaints against the book carried past the point of scholarly critique and may reflect Luther's antisemitism.

The Council of Trent, the summation of the Roman Catholic Counter-Reformation, reconfirmed the entire book, both Hebrew text and Greek additions, as canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text used is not only taken from a Greek addition, the readings also are the prayer of Mordecai, and nothing of Esther's own words is ever used. The Eastern Orthodox Church uses the Septuagint version of Esther, as it does for all of the Old Testament.

In contrast, the additions are included in the Biblical apocrypha, usually printed in a separate section (if at all) in Protestant bibles. The additions, called "The rest of the Book of Esther", are specifically listed in the Thirty-Nine Articles, Article VI, of the Church of England as non-canonical.)

[. . . . .]

4 Then Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgement, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

ESTHER CHAPTER 11

1 In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artexerxes the Great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream:

5 Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And, behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And lo a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

ESTHER CHAPTER 12

1 And Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artexerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded, Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

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ESTHER CHAPTER 13

1 The copy of the letters was this: The great king Artexerxes writeth these things to the princes and governours that are under him from India unto Ethiopia in an hundred and seven and twenty provinces.

2 After that I became lord over many nations and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion, which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

ESTHER CHAPTER 14

1 Queen Esther also, being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

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16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

18 Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn and deliver us out of the hands of the mischievous, and deliver me out of my fear.

ESTHER CHAPTER 15

1 And upon the third day, when she had ended her prayers, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself daintily;

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though our our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

ESTHER CHAPTER 16

1 The great king Artexerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things and hateth evil.

5 Oftentimes also fair speech of those, that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws:

16 And that they be children of the most high and most mighty, living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

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19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us and the well affected Persians; but to those which do conspire against us a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

WISDOM OF SOLOMON

The Book of Wisdom
Estimated Range of Dating: 1st century B.C.

(The Book of Wisdom, or the Wisdom of Solomon, is a Jewish work written in Greek and most likely composed in Alexandria, Egypt, in the late 1st century BC or early 1st century AD. The central theme of the work is "Wisdom" itself, appearing under two principal aspects. In its relation to man, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity. It is one of the seven Sapiential or wisdom books comprising the Septuagint, the others being Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon), Job, and Sirach. It is included in the canon of Deuterocanonical books by the Roman Catholic Church and of the Eastern Orthodox Church. Most Protestants consider it part of the Apocrypha.

The author's prime literary source was the Septuagint, in particular the Wisdom literature and the Book of Isaiah, and he was familiar with late Jewish works as the Book of Enoch and with Greek philosophical literature. It is uncertain whether the book has a single author or comes from a school of writers, but recent scholarship has favoured regarding it as a unified work. In either case its blend of Greek and Jewish features suggests a learned Hellenistic background, and despite the address to the "rulers of the world" the actual audience was probably members of the author's own community who were tempted to give up their Jewishness in the face of the temptations of Greek culture and the hostile conditions facing Jews in the Greek world.

The book is addressed to the rulers of the earth, urging them to love righteousness and seek wisdom; the wicked think that all is chance and that they should enjoy each day, but they are deluded. In the second section Solomon (not explicitly named, but strongly implied) tells of his search for wisdom.

The Wisdom of Solomon can be linked to several forms of ancient literature, both Jewish and non-Jewish, but it clearly belongs with biblical Wisdom books such as the Book of Job, one of only five such books among ancient Jewish literature. In terms of classical genre it has been identified as an encomium and with the Greek genre of the "exhortatory discourse", by which a teacher attempts to persuade others to a certain course of action.

Structure and content

The structure can be divided into three sections:

1. Book of Eschatology

- *exhortation to justice*
- *speech of the impious, contrasts of the wicked and the just*

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• exhortation to wisdom
2. Book of Wisdom
• Solomon's speech concerning wisdom, wealth, power and prayer
3. Book of History
• introduction, followed by diptychs of plagues
• digression on God's power and mercy
• digression on false worship and further plagues
• recapitulation and concluding doxology.

Melito of Sardis in the 2nd century AD, Augustine (c. 397 AD) and Pope Innocent I (405 AD) considered Wisdom of Solomon as part of the Old Testament. Athanasius writes that the Book of Wisdom along with three other deuterocanonical books, while not being part of the Canon, "were appointed by the Fathers to be read". Epiphanius of Salamis (c. 385 AD) mentions that the Wisdom of Solomon was of disputed canonicity. According to the monk Rufinus of Aquileia (c. 400 AD) the Book of Wisdom was not called a canonical but ecclesiastical book.)

WISDOM OF SOLOMON CHAPTER1

1 Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

WISDOM OF SOLOMON CHAPTER 2

1 For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rosebuds, before they be withered:

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

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17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

WISDOM OF SOLOMON CHAPTER 3

1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

WISDOM OF SOLOMON CHAPTER 4

1 Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

13 He, being made perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he to take him away from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

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19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

WISDOM OF SOLOMON CHAPTER 5

1 Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasted by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgement instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

WISDOM OF SOLOMON CHAPTER 6

1 Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you: for a sharp judgement shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

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16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

WISDOM OF SOLOMON CHAPTER 7

1 I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate her liberally: I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

WISDOM OF SOLOMON CHAPTER8

1 Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

2 I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

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5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

6 And if prudence work; who of all that are is a more cunning workman than she?

7 And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgement, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

WISDOM OF SOLOMON CHAPTER 9

1 O God of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgement with an upright heart:

4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgement and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

WISDOM OF SOLOMON CHAPTER 10

1 She preserved the first formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

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6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

18 Brought them through the Red sea, and led them through much water:

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

WISDOM OF SOLOMON CHAPTER 11

1 She prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

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26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

WISDOM OF SOLOMON CHAPTER 12

1 For thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgements upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgement? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgement is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgement to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgement worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; now being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

WISDOM OF SOLOMON CHAPTER 13

1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit neither are they to be pardoned.

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9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

WISDOM OF SOLOMON CHAPTER 14

1 Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

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28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

WISDOM OF SOLOMON CHAPTER15

1 But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things,

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

WISDOM OF SOLOMON CHAPTER 16

1 Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

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14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgement of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

WISDOM OF SOLOMON CHAPTER17

1 For great are thy judgements, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with strange apparitions.

4 For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars,

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

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WISDOM OF SOLOMON CHAPTER 18

1 Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

WISDOM OF SOLOMON CHAPTER 19

1 As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea for their contentment.

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13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

ECCLESIASTICUS
WISDOM OF JESUS BEN SIRACH

Hokhmat Yoshua ben Sira / The Wisdom of Jesus ben Sirach
Sefer ben Sira / The Book of ben Sirach
Mishley ben Sira / Proverbs of ben Sirach
Sophia Iesou Hyiou Sirakh
The Wisdom of Jesus the son of Sirach
Author: Yeshua ben Eliezer ben Sira
Estimated Range of Dating: 200 - 175 B.C.

(This work has many names. The common title Ecclesiasticus means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, although they had not been admitted into the Canon, were recognised as suitable for use in public teaching. The original Hebrew title was probably Hokhmat Yeshua ben Sira, the Wisdom of ben Sira. In the Latin Bible and in Greek manuscripts it is known as Sophia Iesou hyiou Sirach (the Wisdom of Jesus the Son of Sirach). Written in Hebrew about 200–175 BC, it was translated into Greek by the author's grandson in Egypt. A Syriac translation also was made. Portions (about three-fifths) of the Hebrew text were found in medieval copies in a synagogue of Cairo and a part of the book in a fragment of a scroll from Massada in Palestine (written c. 75 BC). Small Hebrew fragments also were found among the Dead Sea Scrolls; one of them, the Psalms scroll, contains a large part of a poem about wisdom that is a part of the appendix (chapter 51) and that was not written by the author. The Proverbs of Ben-Sira are often quoted in rabbinic literature.

The book is written in the poetical style of the wisdom books of the Old Testament (e.g., Proverbs, Job) and deals with the themes of practical and theoretical morality. The religious and moral position of the author is conservative—he does not believe in the afterlife, but he reflects the contemporary religious positions. He identifies wisdom, the origin of which is divine, with "the Law which Moses commanded," an idea that became important for later Judaism. He also reflects contemporary debates about freedom of will and determinism, and, though realistic in his basic opinions, he sometimes expresses eschatological hopes of salvation for his people. His piety is ethical, though lacking in asceticism; and he invites his readers to enjoy life, which is short (in this point some Greek influence is palpable, but it is not very deep). At the end of the book the author praises, in chronological order, "the fathers of old," from the beginning of history to his contemporary, the high priest Simon, whose appearance in the Temple is poetically described. After some verses comes the colophon with the author's name—the last chapter being an appendix not composed by the author.

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Joshua ben Sirach, in Greek texts called "Jesus the son of Sirach of Jerusalem", was a Jewish scribe who originally came from Jerusalem but may have authored the work in Alexandria, Egypt ca. 200–175 BC, where he is thought to have established a school. Ben Sirach is unique among all Old Testament and Apocryphal writers in that he signed his work. His work has in content and style some similarities with Old-Egyptian works such as The Teaching of Kagemna, Egypt c. 2613-2589 BC; The Teachings of Ptah-Hotep, Egypt c. 2500-2345 BC [See: Grand Bible, pp.5161]; and particularly with The Instructions of Shuruppak, Sumer c. 2600-2550 BC. [See: Grand Bible, pp.5219]; In antiquity, these works were very popular for educational purposes. Ben Sira might have found some copies in the Library of Alexandria and then re-designed them for Hebrew schools..

The Prologue, attributed to Ben Sira's grandson and dated to 132 BC, is generally considered the earliest witness to a canon of the books of the prophets. Thus the date of the text, has been the subject of intense scrutiny by biblical scholars.

Joshua ben Sirach's grandson was in Egypt, translating and editing after the usurping Hasmonean line had definitively ousted Simon's heirs in long struggles and was finally in control of the High Priesthood in Jerusalem. Comparing the Hebrew and Greek versions shows that he altered the prayer for Simon and broadened its application ("may He entrust to us his mercy"), in order to avoid closing a work praising God's covenanted faithfulness on an unanswered prayer.

In Egypt, the book was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of "Euergetes". This epithet was borne by only two of the Ptolemies. Of these, Ptolemy III Euergetes reigned only twenty-five years (247–222 BC) and thus Ptolemy VIII Euergetes must be intended; he ascended the throne in the year 170 BC, together with his brother Ptolemy VI Philometor, but he soon became sole ruler of Cyrene, and from 146 to 117 BC held sway over all Egypt. He dated his reign from the year in which he received the crown (i.e., from 170 BC). The translator must therefore have gone to Egypt in 132 BC.

The translation into Greek is believed to have been done after 117 BC. In Egypt, it was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

***Manuscripts:** The work of Sirach is presently known through various versions, which scholars still struggle to disentangle. The Greek version of Sirach is found in many codices of the Septuagint.*

As early as 1896, several substantial Hebrew texts of Sirach, copied in the 11th and 12th centuries, were found in the Cairo Geniza (a synagogue storage room for damaged manuscripts). Although none of these manuscripts is complete, together they provide the text for about two-thirds of the Wisdom of Sirach. According to scholars including Solomon Schechter and Frederic Kenyon, this shows that the book was originally written in Hebrew.

In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the Jewish fortress destroyed in 73 AD. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BC, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original.

Language and alternative titles: The "Book of ben Sirach" (Sefer ben Sira) was originally written in Hebrew, and was also known in Hebrew as the "Proverbs of ben Sirach" (Misley ben Sira) or the "Wisdom of ben Sirach" (Hokhmat ben Sira). The book was not accepted into the Hebrew Bible and the original Hebrew text was not preserved in the Jewish canon. However, various original Hebrew versions have since been recovered, including fragments recovered within the Dead Sea Scrolls and the Cairo Genizah, the latter of which includes fragments from six separate manuscripts.

The Greek translation was accepted in the Septuagint under the (abbreviated) name of the author: Sirakh. Some Greek manuscripts give as the title the "Wisdom of Iesous Son of Sirakh" or in short the "Wisdom of Sirakh". The older Latin versions were based on the Septuagint, and simply transliterated the Greek title in Latin letters: Sirach. In the Vulgate the book is called Liber Iesu filii Sirach ("Book of Joshua Son of Sirach").

The Greek Church Fathers also called it the "All-Virtuous Wisdom", while the Latin Church Fathers, beginning with Cyprian, termed it Ecclesiasticus because it was frequently read in churches, leading the early Latin Fathers to call it liber ecclesiasticus (Latin and Latinised Greek for "church book"). Similarly, the Nova Vulgata and many modern English translations of the Apocrypha use the title Ecclesiasticus, literally "of the Church" because of its frequent use in Christian teaching and worship.

The Babylonian Talmud occasionally cites Ben-Sira (Sanhedrin 100b; Hagigah 13a, Baba Bathra 98b, etc.), but even so, it only paraphrases his citations, without quoting from him verbatim. This is shown by comparing fragmented texts of the original Hebrew "Book of Wisdom" (Ecclesiasticus) discovered in Qumran with the same quotes as given in the Babylonian Talmud.

***Structure and Contents:** As with other wisdom books, there is no easily recognizable structure in Sirach; in many parts it is difficult to discover a logical progression of thought or to discern the principles of arrangement.*

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However, a series of six poems about the search for and attainment of wisdom (1:1–10, 4:11–19; 6:18–37; 14:20–15:10; 24:1–33; and 38:24–39:11) divide the book into something resembling chapters, although the divisions are not thematically based. The exceptions are the first two chapters, whose reflections on wisdom and fear of God provide the theological framework for what follows, and the last nine chapters, which function as a sort of climax, first in an extended praise of God's glory as manifested through creation (42:15–43:33) and second in the celebration of the heroes of ancient Israel's history dating back to before the Great Flood through contemporary times (see previous section).

Despite the lack of structure, there are certain themes running through the Book that reappear at various points. The New Oxford Annotated Apocrypha identifies ten major recurring topics:

1. The Creation (16:24–124, 18:1–14; 33:7–15; 39:12–35; and 42:15–43:33);

2. Death (11:26–28; 22:11–12; 38:16–23; and 41:1–13);

3. Friendship (6:5–17; 9:10–16: 19:13–17; 22:19–26: 216–21; and 36:23–315);

4. Happiness (25:1–11; 30:14–25; and 40:1–30);

5. Honour and shame (4:20–6:4; 10:19–11:6; and 41:14–42:8);

6. Money matters (3:30–4:10; 11:7–28; 13:1–14:19; 29:1–28; and 31:1–11);

7. Sin (1–17; 15:11–20; 16:1–132; 18:30–19:3; 21:1–10; 22:27–23:27; and 26:28–28:7);

8. Social justice (4:1–10; 34:21–27; and 35:14–26);

9. Speech (5:6,9-15; 18:15–29; 19:4–17; 20:1–31; 23:7–15; 24–7; 211–15; and 28:8–26); and

10. Women (9:1–9; 23:22–27; 25:13–26:27; 36:26–31; and 42:9–14).

Sirach is accepted as part of the Canon by Catholics, Eastern Orthodox, and most of Oriental Orthodoxy. Anglican tradition considers Sirach (which was published with other Greek Jewish books in a separate section of the King James Bible) among the apocryphal or deuterocanonical books, and read them "for example of life and instruction of manners; but yet [do] not apply them to establish any doctrine." The Lutheran Churches take a similar position. It was cited in some writings in early Christianity.)

WISDOM OF JESUS BEN SIRACH CHAPTER 1

1 **Prologue.** Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgement, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law. All wisdom cometh from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?

8 There is one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

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19 Wisdom raineth down skill and knowledge of understanding standing, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot be justified; for the sway of his fury shall be his destruction.

23 A patient man will tear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

WISDOM OF JESUS BEN SIRACH CHAPTER 2

1 My son, if thou come to serve the Lord, prepare thy soul for temptation.

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended.

14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his Word; and they that love him will keep his ways.

16 They that fear the Lord will seek that which is well, pleasing unto him; and they that love him shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

WISDOM OF JESUS BEN SIRACH CHAPTER 3

1 Hear me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed: of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

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19 Many are in high place, and of renown: but mysteries are revealed unto the meek.
20 For the power of the Lord is great, and he is honoured of the lowly.
21 Seek not out things that are too hard for thee, neither search the things that are above thy strength.
22 But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret.
23 Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.
24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgement.
25 Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.
26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.
27 An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.
28 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.
29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.
30 Water will quench a flaming fire; and alms maketh an atonement for sins.
31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

WISDOM OF JESUS BEN SIRACH CHAPTER 4

1 My son, defraud not the poor of his living, and make not the needy eyes to wait long.
2 Make not an hungry soul sorrowful; neither provoke a man in his distress.
3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.
4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.
5 Turn not away thine eye from the needy, and give him none occasion to curse thee:
6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.
7 Get thyself the love of the congregation, and bow thy head to a great man.
8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.
9 Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgement.
10 Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.
11 Wisdom exalteth her children, and layeth hold of them that seek her.
12 He that loveth her loveth life; and they that seek to her early shall be filled with joy.
13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.
14 They that serve her shall minister to the Holy One: and them that love her the Lord doth love.
15 Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely.
16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.
17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.
18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.
19 But if he go wrong, she will forsake him, and give him over to his own ruin.
20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.
21 For there is a shame that bringeth sin; and there is a shame which is glory and grace.
22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.
23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.
24 For by speech wisdom shall be known: and learning by the word of the tongue.
25 In no wise speak against the truth; but be abashed of the error of thine ignorance.
26 Be not ashamed to confess thy sins; and force not the course of the river.
27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.
28 Strive for the truth unto death, and the Lord shall fight for thee.
29 Be not hasty in thy tongue, and in thy deeds slack and remiss.
30 Be not as a lion in thy house, nor frantick among thy servants.
31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

WISDOM OF JESUS BEN SIRACH CHAPTER 5

1 Set thy heart upon thy goods; and say not, I have enough for my life.
2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:
3 And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.
4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.
5 Concerning propitiation, be not without fear to add sin unto sin:
6 And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

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7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding; and let thy word be the same.

11 Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

WISDOM OF JESUS BEN SIRACH CHAPTER 6

1 Instead of a friend become not an enemy; for thereby thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull straying alone.

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him first and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity, and strife will discover thy reproach.

10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithfull friend is a strong defence: and he that hath found such an one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise,

34 Stand in the multitude of the elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire.

WISDOM OF JESUS BEN SIRACH CHAPTER 7

1 Do no evil, so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

5 Justify not thyself before the Lord; and boast not of thy wisdom before the king.

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6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, an stumblingblock in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 Devise not a lie against thy brother; neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thyself greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honor the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living; and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

WISDOM OF JESUS BEN SIRACH CHAPTER 8

1 Strive not with a mighty man' lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thy ancestors be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge; for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17 Consult not with a fool; for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

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WISDOM OF JESUS BEN SIRACH CHAPTER 9

1 Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary place thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

WISDOM OF JESUS BEN SIRACH CHAPTER 10

1 A wise judge will instruct his people; and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to day a king to morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed.

20 Among brethren he that is chief is honorable; so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

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28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.
29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?
30 The poor man is honoured for his skill, and the rich man is honoured for his riches.
31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

WISDOM OF JESUS BEN SIRACH CHAPTER 11

1 Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.
2 Commend not a man for his beauty; neither abhor a man for his outward appearance.
3 The bee is little among such as fly; but her fruit is the chief of sweet things.
4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.
5 Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.
6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.
7 Blame not before thou hast examined the truth: understand first, and then rebuke.
8 Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.
9 Strive not in a matter that concerneth thee not; and sit not in judgement with sinners.
10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.
11 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.
12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate,
13 And lifted up his head from misery; so that many that saw it marvelled at him.
14 Prosperity and adversity, life and death, poverty and riches, come of the Lord.
15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.
16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.
17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.
18 There is that waxeth rich by his wariness and pinching, and this his the portion of his reward:
19 Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.
20 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.
21 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.
22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing flourish.
23 Say not, What profit is there of my service? and what good things shall I have hereafter?
24 Again, say not, I have enough, and possess many things, and what evil shall I have hereafter?
25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.
26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.
27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.
28 Judge none blessed before his death: for a man shall be known in his children.
29 Bring not every man into thine house: for the deceitful man hath many trains.
30 Like as a partridge taken and kept in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:
31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.
32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.
33 Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot.
34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

WISDOM OF JESUS BEN SIRACH CHAPTER 12

1 When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits.
2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.
3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.
4 Give to the godly man, and help not a sinner.
5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for else thou shalt receive twice as much evil for all the good thou shalt have done unto him.
6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.
7 Give unto the good, and help not the sinner.
8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity.
9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.
10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.

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11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

WISDOM OF JESUS BEN SIRACH CHAPTER 13

1 He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

WISDOM OF JESUS BEN SIRACH CHAPTER 14

1 Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompence of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

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10 A wicked eye envieth his bread, and he is a niggard at his table.
11 My son, according to thy ability do good to thyself, and give the Lord his due offering.
12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.
13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.
14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee.
15 Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?
16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.
17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.
18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.
19 Every work rotteth and consumeth away, and the worker thereof shall go withal.
20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.
21 He that considereth her ways in his heart shall also have understanding in her secrets.
22 Go after her as one that traceth, and lie in wait in her ways.
23 He that prieth in at her windows shall also hearken at her doors.
24 He that doth lodge near her house shall also fasten a pin in her walls.
25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.
26 He shall set his children under her shelter, and shall lodge under her branches.
27 By her he shall be covered from heat, and in her glory shall he dwell.

WISDOM OF JESUS BEN SIRACH CHAPTER 15

1 He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her.
2 And as a mother shall she meet him, and receive him as a wife married of a virgin.
3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.
4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.
5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.
6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.
7 But foolish men shall not attain unto her, and sinners shall not see her.
8 For she is far from pride, and men that are liars cannot remember her.
9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.
10 For praise shall be uttered in wisdom, and the Lord will prosper it.
11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.
12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.
13 The Lord hateth all abomination; and they that fear God love it not.
14 He himself made man from the beginning, and left him in the hand of his counsel;
15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.
16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.
17 Before man is life and death; and whether him liketh shall be given him.
18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:
19 And his eyes are upon them that fear him, and he knoweth every work of man.
20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 16

1 Desire not a multitude of unprofitable children, neither delight in ungodly sons.
2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.
3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.
4 For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.
5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.
6 In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.
7 He was not pacified toward the old giants, who fell away in the strength of their foolishness.
8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.
9 He pitied not the people of perdition, who were taken away in their sins:
10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.
11 And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.
12 As his mercy is great, so is his correction also: he judgeth a man according to his works
13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

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14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

24 my son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgement from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

WISDOM OF JESUS BEN SIRACH CHAPTER 17

1 The Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and made them according to his image,

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgements.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony.

17 For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion:

18 Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord

21 But the Lord being gracious and knowing his workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 Afterwards he will rise up and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

27 Who shall praise the most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven; and all men are but earth and ashes.

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WISDOM OF JESUS BEN SIRACH CHAPTER 18

1 He that liveth for ever Hath created all things in general.

2 The Lord only is righteous, and there is none other but he,

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 The number of a man's days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravelstone in comparison of the sand; so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgements.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew asswage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physick or ever thou be sick.

20 Before judgement examine thyself, and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

WISDOM OF JESUS BEN SIRACH CHAPTER 19

1 A labouring man that A is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will hate thee.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High.

18 The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love.

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19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgement appear; and there is a wise man that justifieth in judgement.

26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

WISDOM OF JESUS BEN SIRACH CHAPTER 20

1 There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance! for so shalt thou escape wilful sin.

4 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgement with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

7 A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompence is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it sevenfold.

13 A wise man by his words maketh him beloved: but the graces of fools shall be poured out.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself to honour with his words: and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

WISDOM OF JESUS BEN SIRACH CHAPTER 21

1 My son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

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5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgement cometh speedily.

6 He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his neighbour's house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

WISDOM OF JESUS BEN SIRACH CHAPTER 22

1 A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evilnurtured man is the dishonour of his father that begat him: and a foolish daughter is born to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season is as musick in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery.

18 Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning to favour.

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

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23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

WISDOM OF JESUS BEN SIRACH CHAPTER 23

1 O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse they day of thy nativity.

15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23 For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and inquisition shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

WISDOM OF JESUS BEN SIRACH CHAPTER 24

1 Wisdom shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the most High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

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8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him; and so was I established in Sion.

11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon.

14 I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

16 As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour.

25 He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 25

1 In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgement for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour.

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found prudence, and he that speaketh in the ears of them that will hear:

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and desire her not for pleasure.

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22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

WISDOM OF JESUS BEN SIRACH CHAPTER 26

1 Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 27

1 Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.

5 The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is the wantonness of sin.

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14 The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit; and shall never find friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again

20 Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that betrayeth secrets is without hope.

22 He that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

26 Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

WISDOM OF JESUS BEN SIRACH CHAPTER 28

1 He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

6 Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and wink at ignorance.

8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife,

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 Curse the whisperer and doubletongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he that is defended through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold,

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

WISDOM OF JESUS BEN SIRACH CHAPTER 29

1 He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

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6 If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him in danger that delivered him.

18 Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The chief thing for life is water, and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words:

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.

28 These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

WISDOM OF JESUS BEN SIRACH CHAPTER 30

1 He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance.

3 He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 An horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 Delicates poured upon a mouth shut up are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

20 He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth.

21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

WISDOM OF JESUS BEN SIRACH CHAPTER 31

1 Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep,

3 The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates.

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4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 Gold hath been the ruin of many, and their destruction was present.

7 It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15 Judge not thy neighbour by thyself: and be discreet in every point.

16 Eat as it becometh a man, those things which are set before thee; and devour note, lest thou be hated.

17 Leave off first for manners' sake; and be not unsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23 Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy valiantness in wine; for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkeness.

27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind:

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him to drink.

WISDOM OF JESUS BEN SIRACH CHAPTER 32

1 If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

3 Speak, thou that art the elder, for it becometh thee, but with sound judgement; and hinder not musick.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgement, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

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23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

WISDOM OF JESUS BEN SIRACH CHAPTER 33

1 There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

2 A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law; and the law is faithful unto him, as an oracle.

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth:

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted and some of them he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

13 As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High; and there are two and two, one against another.

16 I awaked up last of all, as one that gathereth after the grapegatherers: by the blessing of the Lord I profited, and tred my winepress like a gatherer of grapes.

17 Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20 As long as thou livest and hast breath in thee, give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

22 In all thy works keep to thyself the preeminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant.

25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not excessive toward any; and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

WISDOM OF JESUS BEN SIRACH CHAPTER 34

1 The hopes of a man void of understanding are vain and false: and dreams lift up fools.

2 Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understand more than I can express.

12 I was ofttimes in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from

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heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

WISDOM OF JESUS BEN SIRACH CHAPTER 35

1 He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering.

2 He that requiteth a goodturn offereth fine flour; and he that giveth alms sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 Thou shalt not appear empty before the Lord.

5 For all these things are to be done because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.

7 The sacrifice of a just man is acceptable. and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands.

9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.

10 Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgement.

18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

WISDOM OF JESUS BEN SIRACH CHAPTER 36

1 Have mercy upon us, O Lord God of all, and behold us:

2 And send thy fear upon all the nations that seek not after thee.

3 Lift up thy hand against the strange nations, and let them see thy power.

4 As thou wast sanctified in us before them: so be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

8 Sake the time short, remember the covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion with thine unspeakable oracles, and thy people with thy glory:

15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

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17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so who will believe a man that hath no house, and lodgeth wheresoever the night taketh him?

WISDOM OF JESUS BEN SIRACH CHAPTER 37

1 Every friend saith, I am his friend also: but there is a friend, which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose, mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprize, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given, him from the Lord, because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

30 For excess of meats bringeth sickness, and surfeiting will turn into choler.

31 By surfeiting have many perished; but he that taketh heed prolongeth his life.

WISDOM OF JESUS BEN SIRACH CHAPTER 38

1 Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal men, and taketh away their pains.

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8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth,

9 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 Take no heaviness to heart: drive it away, and member the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember my judgement: for thine also shall be so; yesterday for me, and to day for thee.

23 When the dead is at rest, let his remembrance rest; and be comforted for him, when his Spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgement: they cannot declare justice and judgement; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and all their desire is in the work of their craft.

WISDOM OF JESUS BEN SIRACH CHAPTER 39

1 But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

12 Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

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15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 As his ways are plain unto the holy; so are they stumblingblocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for vengeance;

30 Teeth of wild beasts, and scorpions, serpents, and the sword punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

WISDOM OF JESUS BEN SIRACH CHAPTER 40

1 Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, trouble their thoughts, and cause fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, unto him that is clothed with a linen frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 Such things happen unto all flesh, both man and beast, and that is sevenfold more upon sinners.

9 Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and musick rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

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28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

WISDOM OF JESUS BEN SIRACH CHAPTER 41

1 O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction:

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon an harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife.

22 Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced and find favour before all men.

WISDOM OF JESUS BEN SIRACH CHAPTER 42

1 Of these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the most High, and his covenant; and of judgement to justify the ungodly;

3 Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

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16 The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 Oh how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good or another: and who shall be filled with beholding his glory?

WISDOM OF JESUS BEN SIRACH CHAPTER 43

1 The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment runneth hastily.

6 He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

13 By his commandment he maketh the snow to fall aplace, and sendeth swiftly the lightnings of his judgement.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist coming speedily, a dew coming after heat refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 Who hath seen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 44

1 Let us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions:

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5 Such as found out musical tunes, and recited verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange for the world; therefore was he left as a remnant unto the earth, when the flood came.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him;

20 Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise for Abraham his father's sake the blessing of all men, and the covenant, And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

WISDOM OF JESUS BEN SIRACH CHAPTER 45

1 And he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He sanctified him in his faithfuless and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgements.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroidere, with a breastplate of judgement, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the statutes of judgements, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance:

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21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart: when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

WISDOM OF JESUS BEN SIRACH CHAPTER 46

1 Jesus the son a Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent of Beth-horon he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preserved to bring them in to the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

WISDOM OF JESUS BEN SIRACH CHAPTER 47

1 And after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.

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12 After him rose up a wise son, and for his sake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands; and for thy peace thou wast beloved.

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin and didst multiply silver as lead.

19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

WISDOM OF JESUS BEN SIRACH CHAPTER 48

1 Then stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High:

6 Who broughtest kings to destruction, and honorable men from their bed:

7 Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgement of vengeance:

8 Who annointedst kings to take revenge, and prophets to succeed after him:

9 Who was taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgement, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love; for we shall surely live.

12 Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection.

13 No word could overcome him; and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

WISDOM OF JESUS BEN SIRACH CHAPTER 49

1 The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

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4 All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory to a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under the figure of the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify Zorobabel? even he was as a signet on the right hand:

12 So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a young man born like Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and so was Adam above every living thing in creation.

WISDOM OF JESUS BEN SIRACH CHAPTER 50

1 Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed about, as a young cedar in Libanus; and as palm trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the name of the Lord for ever. Amen, Amen.

WISDOM OF JESUS BEN SIRACH CHAPTER 51

1 A Prayer of Jesus the son of Sirach. I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

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2 For thou art my defender and helper, and has preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and has been mine helper against mine adversaries:

3 And hast delivered me, according to the multitude of they mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplications from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless they name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, therefore will I ascribe glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be foresaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye to these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 Behold with your eyes, how that I have but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

Yeshua ben Eliezer ben Sira.

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THE BOOK OF BARUCH
THE SON OF NERIAS

or The Book of Baruch or 1 Baruch
Estimated Range of Dating: 200-100 B.C.

(The Book of Baruch, or 1 Baruch, is a deuterocanonical book of the Bible in some Christian traditions. In Judaism and most forms of Protestant Christianity, it is considered not to be part of the Bible. It is named after Baruch ben Neriah, Jeremiah's well-known scribe, who is mentioned at Baruch 1:1, and has been presumed to be the author of the whole work. The book is a reflection of a late Jewish writer on the circumstances of Jewish exiles from Babylon, with meditations on the theology and history of Israel, discussions of wisdom, and a direct address to residents of Jerusalem and the Diaspora. Some scholars propose that it was written during or shortly after the period of the Maccabees.

The earliest known manuscripts of Baruch are in Greek. Some linguistic features of the first parts of Baruch (1:1–3:8) have been proposed as indicating a translation from a Semitic language.

Although not in the Hebrew Bible, it is found in the Septuagint, in the Eritrean / Ethiopian Orthodox Bible, and also in Theodotion's Greek version. Jerome excluded both the Book of Baruch and the Letter of Jeremiah from the Vulgate Bible, but both works were introduced into Latin Vulgate bibles sporadically from the 9th century onwards; and were incorporated into the Sixto-Clementine Vulgate edition. In the Vulgate it is grouped with the prophetical books which also include Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. In the Vulgate, the King James Bible Apocrypha, and many other versions, the Letter of Jeremiah is appended to the end of the Book of Baruch as a sixth chapter; in the Septuagint and Orthodox Bibles chapter 6 is usually counted as a separate book, called the Letter or Epistle of Jeremiah.

Manuscripts: Both the Book of Baruch and the Letter of Jeremiah are separate books in the great pandect Greek Bibles, Codex Vaticanus (4th century) and Codex Alexandrinus (5th century), where they are found in the order Jeremiah, Baruch, Lamentations, Letter of Jeremiah. In the Codex Sinaiticus (4th century) Lamentations follows directly after Jeremiah and Baruch is not found; but a lacuna after Lamentations prevents a definitive assessment of whether Baruch may have been included elsewhere in this manuscript. Neither of the two surviving early Latin pandect Bibles (Codex Amiatinus (7th century) and Leon palimpsest (7th century) includes either the Book of Baruch or the Letter of Jeremiah; the earliest Latin witnesses to the text being the Codex Cavensis (9th century) and the Theodulfian Bibles (9th century). Baruch is also witnessed in some early Coptic (Bohairic and Sahidic) and Syriac manuscripts, but is not found in Coptic or Syriac lectionaries.

Book of Baruch and Book of Jeremiah: The evident variation among early Christian divines as to whether a particular reading is to be cited from 'Baruch' or 'Jeremiah' is generally regarded as relating to the very different texts of the Book of Jeremiah that are found respectively in manuscripts of the Greek and Hebrew Bibles. The version of Jeremiah in the Greek Septuagint texts (Vaticanus, Alexandrinus) is a seventh shorter than that in the Hebrew Masoretic Text or the Latin Vulgate; and the ordering of the chapters is very different, with sections from the middle of the book in the Septuagint version (the Oracles against the Nations) found at the end of the book in the Masoretic text and Vulgate. As Hebrew fragments have been found in the Dead Sea Scrolls corresponding to both the Septuagint and Masoretic orders, it is commonly accepted that the two versions derive from two distinct Hebrew traditions, and that the Septuagint form of the text is likely the older. Benedictine scholar Pierre-Maurice Bogaert suggests that, if the Book of Baruch is appended to the Septuagint version of Jeremiah, it follows on as a plausible continuation of the Septuagint narrative (Chapter 51: 31–35 in the Septuagint, corresponding to the truncated Chapter 45 in the Masoretic text). A similar conclusion is proposed by Emanuel Tov, who notes characteristics of a consistent redactional revision of the Septuagint text of Jeremiah from Chapter 29 onwards (correcting readings towards the Hebrew), a revision that is then carried over into the Greek text of Baruch 1:1 to 3:8, suggesting that these once formed a continuous text. Bogaert consequently proposes that the gathering of sections from the end of Septuagint Jeremiah into a distinct book of 'Baruch' was an innovation of Christian biblical practice in the Greek church from around the 3rd century onwards; but that the version of Jeremiah in the Old Latin Bible preceded this practice, and hence did not designate the Book of Baruch as a distinct work of scripture, but included its text within the Book of Jeremiah. The text of Old Latin Jeremiah nowhere survives in sufficient form for this speculation to be confirmed.

Baruch 1:1–14 gives a narrative account of an occasion when Baruch ben Neriah reads the book of 'these words' before the Israelites in Babylon, and then sends that book (together with collected funds) to be read in Jerusalem. Where the Book of Baruch is considered to be a distinct work of scripture, it is commonly identified as the book that Baruch reads; and hence Baruch himself has traditionally been credited as the author of the whole work. However, the syntactical form of Baruch chapter 1 has been held rather to imply that 'these words' correspond to a preceding text – which might then be identified with Lamentations or with the Book of Jeremiah; in which case comparison may be made with a corresponding notice of Baruch writing down reading the prophecies of Jeremiah, recorded at Jeremiah chapter 36. These considerations underlie an alternative tradition (found for instance in Augustine) in which all four works (Book of

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Jeremiah, Baruch, Lamentations, Letter of Jeremiah) are credited to Jeremiah himself as author.

Critical scholarship is, however, united in rejecting either Baruch or Jeremiah as author of the Book of Baruch, or in dating the work in the period of its purported context; the Babylonian Exile. Rather they have seen clear thematic and linguistic parallels with later works; the Book of Daniel and the Book of Sirach. Many scholars have noted that the restoration of worship in the Jerusalem Temple following its pollution by Antiochus Epiphanes could provide a counterpart historical context in which the narrative of Baruch may equally be considered to apply; and consequently a date in the period 200-100 BC has been proposed.

The Latin, Syriac, Coptic, Armenian, Arabic, Bohairic and Ethiopic versions of Baruch are all translated directly from the Greek; the text of which survives in Vaticanus and Alexandrinus, and is highly consistent. Jerome (5th century) states that no Hebrew text was in existence, and Origen (3rd century) appears to know of no Hebrew text in the preparation of the text of Baruch in the Hexapla Old Testament. Nevertheless, there are a number of readings in the earlier sections of Baruch (1:1 to 3:8) where an anomalous reading in the Greek appears to imply a mistranslation of a Hebrew or Aramaic source; as at chapter 3:4, where 'hear now the prayers of the dead of Israel' is assumed to be a mistranslation of, 'hear now the prayers of the men of Israel'. Since the 19th century, critical scholars have assumed a Semitic original for these earlier parts of the book, and a number of studies, such as that of Tov, have sought to retrovert from the Greek to a plausible Hebrew source text. Whereas in the Revised Standard Version (1957) of Bible, the English text of Baruch consistently follows the Greek in these readings; in the New Revised Standard Version (1989) these readings are adjusted to conform with a conjectural reconstruction of a supposed Hebrew original.

Nevertheless, some more recent studies of Baruch, such as those by Adams and Bogaert, take the Greek text to be the original. Adams maintains that most of the text of Baruch depends on that of other books of the Bible; and indeed it has been characterised by Tov as a "mosaic of Biblical passages" especially in these early sections. Consequently, variations from the literal Hebrew text could have found their way directly into a dependent Greek version, without having to presume a Semitic intermediary stage. Moreover, Adams takes issue with the presupposition behind conjectural retroversions to conform to a supposed Hebrew text; that the author of Baruch understood the principle of literal translation, and aspired to follow that principle; and yet lamentably failed to do so.

Contents and Structure

• 1:1–14 Introduction: "And these are the words...which Baruch...wrote in Babylonia.... And when they heard it they wept, and fasted, and prayed before the Lord."

• 1:15–2:10 Confession of sins: "[T]he Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works.... And we have not hearkened to his voice"....

• 2:11–3:8 Prayer for mercy: "[F]or the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord..." (cf. Psalms 6:6/5)

• 3:9–4:14 A paean for Wisdom: "Where are the princes of the nations,... that hoard up silver and gold, wherein men trust?... They are cut off, and are gone down to hell,..."

• 4:5–5:9 Baruch's Poem of Consolation: messages for those in captivity, for the "neighbours of Zion", and for Jerusalem: "You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath.... [F]or the sins of my children, he [the Eternal] hath brought a nation upon them from afar...who have neither reverenced the ancient, nor pitied children..." "Let no one gloat over me [Jerusalem], a widow, bereft of many, for the sins of my children I am left desolate, for they turned from the law of God". "Look toward the east, O Jerusalem, and see the joy that is coming to you from God".

• Chapter 6: see Letter of Jeremiah

Canonicity: In the Greek East, Athanasius (367 AD), Cyril of Jerusalem (c. 350 AD), and Epiphanius of Salamis (c. 385 AD)[24] listed the Book of Baruch as canonical. Athanasius states "Jeremiah with Baruch, Lamentations, and the epistle"; the other Fathers offer similar formulations. In the Latin West Pope Innocent I (405 AD) identifies the sixteen prophets (four major, plus 12 minor) as canonical, but does not specifically mention Baruch as associated with Jeremiah. Later, Augustine of Hippo (C. 397 AD) would confirm in his book On Christian Doctrine (Book II, Chapter 8) the canonicity of the book of Jeremiah without reference to Baruch; but in his work The City of God 18:33 he discusses the text of Baruch 3: 36–38, noting that this is are variously cited to Baruch and to Jeremiah; his preference being for the latter. In the decrees of the Council of Florence (1442) and the Council of Trent (1546), "Jeremias with Baruch" is stated as canonical. The Letter of Jeremiah is not specified, being included as the sixth chapter of Baruch in late medieval Vulgate bibles.)

1 BARUCH CHAPTER 1

1 And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they wept, fasted, and prayed before the Lord.

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6 They made also a collection of money according to every man's power:

7 And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Jada had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

1 BARUCH CHAPTER 2

1 Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

7 For all these plagues are come upon us, which the Lord hath pronounced against us

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

16 O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

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21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 I will cause to cease out of the cites of Judah, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their place.

25 And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write the law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves.

31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

1 BARUCH CHAPTER 3

1 O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

1 BARUCH CHAPTER 4

1 This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

4 O Israel, happy are we: for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 Ye were sold to the nations, not for your destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For he that brought these plagues upon you will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies.

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22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

37 Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

1 BARUCH CHAPTER 5

1 Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.

5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God,

8 Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God.

9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

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EPISTLE OF JEREMIAH

Letter of Jeremiah
or Addition to 1 Baruch (Chapter 6)
Estimated Range of Dating: 500-150 B.C.

(The Letter of Jeremiah, also known as the Epistle of Jeremiah, is a deuterocanonical book of the Old Testament; this letter purports to have been written by Jeremiah to the Jews who were about to be carried away as captives to Babylon by Nebuchadnezzar. It is included in Roman Catholic Bibles as the final chapter of the Book of Baruch. It is also included in Orthodox Bibles as a separate book.

According to the text of the letter, the author is the biblical prophet Jeremiah. The biblical Book of Jeremiah itself contains the words of a letter sent by Jeremiah "from Jerusalem" to the "captives" in Babylon (Jeremiah 29:1–23). The Letter of Jeremiah portrays itself as a similar piece of correspondence.

Letter of Jeremiah 1 (KJV): "A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded by God."

Jeremiah 29:1 (KJV): "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives ... and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

The date of this work is uncertain. Most scholars agree that it is dependent on certain biblical passages, notably Isa 44:9–20, 46:5–7, and thus can be no earlier than 540 BC. Since a fragment (7Q2) was identified among the scrolls in Qumran Cave 7, it can be no later than 100 BC. Further support for this time may be found in a possible reference to the letter in 2 Maccabees 2:1–3.

Although the "letter" is included as a discrete unit in the Septuagint, there is no evidence of it ever having been canonical in the Masoretic tradition. The earliest evidence we have of the question of its canonicity arising in Christian tradition is in the work of Origen of Alexandria, as reported by Eusebius in his Church History. Origen listed Lamentations and the Letter of Jeremiah as one unit with the Book of Jeremiah proper, among "the canonical books as the Hebrews have handed them down," though scholars agree that this was surely a slip. Epiphanius of Salamis in his Panarion writes that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book.

The epistle was included as chapter 6 of the Book of Baruch in the Old Testament of the Vulgate. The King James Version follows the same practice, while placing Baruch in the Apocrypha section as does Luther's Bible. In the Ethiopian Orthodox canon, it forms part of the "Rest of Jeremiah", along with 4 Baruch (also known as the Paraleipomena of Jeremiah).

The epistle is one of four deuterocanonical books found among the Dead Sea scrolls (see Tanakh at Qumran). (The other three are Psalm 151, Sirach, and Tobit.) The portion of the epistle discovered at Qumran was written in Greek. This does not preclude the possibility of the text being based on a prior Hebrew or Aramaic text. However, the only text available to us has dozens of linguistic features available in Greek, but not in Hebrew; this shows that the Greek text is more than a minimalist translation.

The work was written with a serious practical purpose: to instruct the Jews not to worship the gods of the Babylonians, but to worship only the Lord. The letter is actually a warning against idols and idolatry.)

EPISTLE OF JEREMIAH 1

A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.[1] Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

2 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

3 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

4 Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them.

5 But say ye in your hearts, O Lord, we must worship thee.

6 For mine angel is with you, and I myself caring for your souls.

7 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.

8 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

9 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

10 Yea, they will give thereof to the common harlots, and deck them as men with garments, being gods of silver, and gods of gold, and wood.

11 Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment.

12 They wipe their faces because of the dust of the temple, when there is much upon them.

13 And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country.

14 He hath also in his right hand a dagger and an ax: but cannot deliver himself from war and thieves.

15 Whereby they are known not to be gods: therefore fear them not.

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16 For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

17 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

18 They light them candles, yea, more than for themselves, whereof they cannot see one.

19 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

20 Their faces are blacked through the smoke that cometh out of the temple.

21 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

22 By this ye may know that they are no gods: therefore fear them not.

23 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

24 The things wherein there is no breath are bought for a most high price.

25 They are borne upon shoulders, having no feet whereby they declare unto men that they be nothing worth.

26 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men.

27 As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

28 Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not.

29 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

30 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

31 They roar and cry before their gods, as men do at the feast when one is dead.

32 The priests also take off their garments, and clothe their wives and children.

33 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

34 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

35 They can save no man from death, neither deliver the weak from the mighty.

36 They cannot restore a blind man to his sight, nor help any man in his distress.

37 They can shew no mercy to the widow, nor do good to the fatherless.

38 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

39 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

40 Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand.

41 Yet they cannot understand this themselves, and leave them: for they have no knowledge.

42 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

43 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

44 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

45 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

46 For they left lies and reproaches to them that come after.

47 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

48 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

49 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

50 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

51 Who then may not know that they are no gods?

52 For neither can they set up a king in the land, nor give rain unto men.

53 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

54 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

55 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

56 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

57 Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves.

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58 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a a palace, than such false gods.

59 For sun, moon, and stars, being bright and sent to do their offices, are obedient.

60 In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.

61 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

62 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

63 Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men.

64 Knowing therefore that they are no gods, fear them not,

65 For they can neither curse nor bless kings:

66 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

67 The beasts are better than they: for they can get under a cover and help themselves.

68 It is then by no means manifest unto us that they are gods: therefore fear them not.

69 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

70 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark.

71 And ye shall know them to be no gods by the bright purple that rotteth upon then1: and they themselves afterward shall be eaten, and shall be a reproach in the country.

72 Better therefore is the just man that hath none idols: for he shall be far from reproach.

PRAYER OF AZARIAH

The Prayer of Azariah and the Three Holy Children
Author: perhaps Azaryahu (known as Azarya and as Ezra)
Estimated Range of Dating: 2nd or 1st century B.C.

(The Prayer of Azariah and the Song of the Three Holy Children, abbreviated Pr Azar, is a passage which appears after Daniel 3:23 in some translations of the Bible, including the ancient Greek Septuagint translation. It is accepted as canonical scripture by Roman Catholic and Eastern Orthodox Christians, but rejected by Protestants. (Catholics and Orthodox refer to books in their canons that are rejected by Protestants as "deuterocanonical" and refer to texts accepted by Protestants as "protocanonical"; but for Catholics and Orthodox, both sets are equally authoritative.) Article VI of the Thirty-Nine Articles of the Church of England has it listed as non-canonical (but still, with the other Apocryphal texts, "the Church doth read for example of life and instruction of manners", and the Anglican Church uses it liturgically). The passage is omitted from most Protestant Bibles as an apocryphal addition.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions.

The origins of these writings are obscure. The name Azarya could suggest Azaryahu as author who is Ezra. Whether the accounts were originally composed in Hebrew (or Aramaic) or in Greek is uncertain, although many modern scholar conclude on the basis of textual evidence that there was probably an original Semitic edition. The date of composition of these documents is also uncertain, although many scholars favour a date either in the second or first century BC.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions. At the end of the 19th century, Moses Gaster identified what appears to be an Aramaic original of the song and another, Bel and the Dragon, also missing from the canonical book of Daniel. The Aramaic text is part of a collection of ancient Jewish texts compiled by a rabbi of about 14th century, and it is known under the name of The Chronicles of Jerachmeel.

The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 1:6–7) while the three youths were in the fiery furnace. The second component is a brief account of a radiant figure who met

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them in the furnace yet who was unburned. The third component is the hymn of praise they sang when they realized their deliverance. The hymn includes the refrain, "Praise and exalt Him above all forever...", repeated many times, each naming a feature of the world.

The "Song of the Three Holy Youths" is part of the hymn called a canon sung during the Matins and other services in Orthodoxy. It can be found in the Church of England Book of Common Prayer as the canticle called the Benedicite and is one of the traditional canticles that can follow the first scripture lesson in the Order of Morning Prayer. It is also an optional song for Matins in Lutheran liturgies, and either an abbreviated or full version of the Song is featured as the Old Testament Canticle in the Lauds liturgy for Sundays and Feasts in the Divine Office of the Catholic Church.)

PRAYER OF AZARIAH CHAPTER 1

1 And they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

3 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgements truth.

5 In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgement: for according to truth and judgement didst thou bring all these things upon us because of our sins.

6 For we have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgement.

9 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Issac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a contrite heart and an humble spirit let us be accepted.

17 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded in all their power and might, and let their strength be broken;

22 And let them know that thou art God, the only God, and glorious over the whole world.

23 And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and burned those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever,

36 O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

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38 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O all ye winds, bless ye the Lord: praise and exalt him above all for ever,

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: bless and exalt him above all for ever.

48 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye mountains, bless ye the Lord: Praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

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SUSANNNA

also called Susanna and the Elders
or (1st) Addition to Daniel
(Hebrew Title: Shoshana)
Etimated Range of Dating: 2nd century B.C.

(In Judaism, all three items are separate and belong to the Deuterocanon, the Second Canon. In the Christian Bible, the Story of Susanna and the Elders, like Song of the Three Holy Children, and Bel and the Dragon, belong to the "Additions to Daniel."

The Greek text survives in two versions. The received version is due to Theodotion; this has superseded the original Septuagint version, which now survives only in Syriac translation, in Papyrus 967 (3rd century), and exceptionally in a single medieval manuscript, known as Codex Chisianus 88.

Susanna (Hebrew: Shoshana, meaning "lily"), also called Susanna and the Elders, is a narrative included in the Book of Daniel (as chapter 13) by the Catholic and Orthodox churches. It is one of the additions to Daniel, considered apocryphal by Protestants. It is listed in Article VI of the 39 Articles of the Church of England among the books which are read "for example of life and instruction of manners", but not for the formation of doctrine. It is not included in the Jewish Tanakh and is not mentioned in early Jewish literature, although the text does appear to have been part of the original Septuagint from the 2nd century BC, and was revised by Theodotion, a Hellenistic Jewish redactor of the Septuagint text (c. 150 AD).

The Greek puns in the texts have been cited by some as proof that the text never existed in Hebrew or Aramaic, but other researchers have suggested pairs of words for trees and cutting that sound similar enough to suppose that they could have been used in an original. The Anchor Bible uses "yew" and "hew" and "clove" and "cleave" to get this effect in English.

Sextus Julius Africanus did not regard the story as canonical. Jerome (347–420), while translating the Vulgate, treated this section as a non-canonical fable. In his introduction, he indicated that Susanna was an apocryphal addition because it was not present in the Hebrew text of Daniel. Origen received the story as part of the 'divine books' and censured 'wicked presbyters' who did not recognize its authenticity (Hom Lev 1.3.), remarking that the story was commonly read in the early Church (Letter to Africanus); he also noted the story's absence in the Hebrew text, observing (in Epistola ad Africanum) that it was "hidden" by the Jews in some fashion. Origen's claim is reminiscent of Justin Martyr's charge that Jewish scribes 'removed' certain verses from their Scriptures (Dialogue with Trypho: C.71-3). There are no known early Jewish references to the Susanna story.

A fair Hebrew wife named Susanna was falsely accused by lecherous voyeurs. As she bathes in her garden, having sent her attendants away, two lustful elders secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them.)

DANIEL CHAPTER 13

1 There dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgements.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the

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things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not I cannot escape your hands.

23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel:

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgement: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

53 For thou hast pronounced false judgement and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

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60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

BEL AND THE DRAGON

or (2nd) Addition to Daniel (Chapter 14)
Estimated Range of Dating: 539–332 B.C.

(The original Septuagint text in Greek survives in a single manuscript, Codex Chisianus. The work may date to the Persian period [c. 539–332 BC] when Judaea was part of the Persian Empire [that was ruled by the Achaemenid Dynasty] as province called Yehud Medinata [Aramaic for Province of Judah]. It is believed by some scholars to have been written in the late 2nd century BC and accounted apocryphal by Protestants. The chapter is formed of three independent narratives, which place the hero Daniel at the court of the Persian emperor Cyrus the Great [Persian: Kurush II]: "When King Astyages was laid to rest with his ancestors, Cyrus the Persian succeeded to his kingdom." There Daniel "was a companion of the king, and was the most honoured of all his Friends" (14:1). [* Astyages, Akkadian: Ishtumegu, the last king of Media, was grandfather of Kurush II]*

The narrative of Bel and the Dragon is from chapter 14 of the Book of Daniel. This chapter, along with the Story of Susanna, chapter 13, is referred to as deuterocanonical by Rabbinic Judaism, but universally accepted among Catholic and Orthodox Christians as belonging to the Bible. It is considered apocryphal by most Protestants and typically not found in modern Protestant Bibles.

The narrative of Bel (14:1–22) is a folk tale ridiculing worship. In it, the king asks Daniel "Do you not think that Bel is a living god? Do you not see how much he eats and drinks every day?" Daniel proves through a ruse that the sacred meal of Bel is actually consumed at night by the seventy priests and their wives and children, who entered through a secret door when the temple's doors were sealed. The priests and their wives and children are killed, and Daniel is permitted to destroy the idol of Bel and the temple. This version has been cited as an ancestor of the "locked room mystery".

In the brief companion narrative of the Dragon (14:23–30), "there was a great dragon, which the Babylonians revered." In this case the supposed god is no idol, but not all that eats is divine: Daniel slew the dragon by making cakes of pitch, fat and hair. The dragon ate them and burst open. Now the Babylonians were indignant. "The king has become a Jew; he has destroyed Bel, and killed the dragon, and slaughtered the priests," they said, and demanded that Daniel be handed over to them.

The third narrative (14:31–42), Daniel in the Lions' Den, is apparently Daniel's 1st or 2nd trip. It has been made into a consequence of the preceding episode, but the Septuagint precedes it with the notice: "From the prophecy of Habakkuk, son of Jesus, of the tribe of Levi." Daniel

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remained unharmed in the den with seven lions, fed by the miraculous transportation of the prophet Habakkuk. "On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel! The king shouted with a loud voice, "You are great, O Lord, the God of Daniel, and there is no other besides you!" Then he pulled Daniel out, and threw into the den those who had attempted his destruction, and they were instantly eaten before his eyes." Some have suggested that the Daniel in Bel and the Dragon is different from that of Daniel 1-13.

The Book of Daniel appears to be a reminiscence of Canaanite legends and pre-Bible stories, such as The Myth of Baal (Babylonian original, Grand Bible, 6th ed., pp.8025), The Baal Cycle, Baal battles Yahm, alphabetic cuneiform tablets from 1360 BC found at Ugarit, northwestern Syria. See: The Grand Bible, pp 2165. Baal is just another spelling for Bel the main god of all Semites at the time who fell out of favour with the believers, pretty much like Brahma with the Hindus and Yahweh with the Christians.

On griffins and dragons, see introduction to KHM 88.— The Singing, Soaring Lark, in Children and Household Tales collected by the Brothers Grimm, ed. Lord Henfield, p.489. See also: Natural History by Gaius Plinius Secundus, The Grand Bible, Internet Archive, p. 3459, middle column, 8th line. The oldest Sumerian depictions of griffins and dragons can be found on cylinder seals from around 3000 BC. The oldest written mention of a dragon can be found in the Sumerian "Kesh Temple Hymn" from around 2600 BC. See: The Grand Bible, Internet Archive, p. 5249, paragraphs 75-86.)

DANIEL CHAPTER 14

1 And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylons had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast and seal it with thine own signet;

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the dour, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The

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king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

31 Who cast him into the lions' den: where he was six days.

32 And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art Lord God of Daniel, and there is none other beside thee.

42 And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

PRAYER OF MANASSEH

(Oriental Orthodox Tewahedo Church
and in some Bibles of the other Orthodox Churches)
Author: Azaryahu (known as Azarya and as Ezra)
Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralising reforms of his father Hezekiah [who just had introduced monotheism, today called "Judaism"], and re-established local shrines, possibly for economic reasons. He restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh has sponsored the Assyrian astral cult throughout Judah.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in the 74-book translation of his Bible canon into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609/1610 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes

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appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

PRAYER OF MANASSEH CHAPTER 1

1 O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men.

Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved.

Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea.

My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities.

I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee:

I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences.

Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquites.

Be not angry with me for ever, by reserving evil for me; neither condemn me to the lower parts of the earth.

For thou art the God, even the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy.

Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

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THE MACCABEAN BOOKS
(THE JEWISH STRUGGLE FOR FREEDOM)

THE FIRST BOOK OF THE MACCABEES

The Hebrew Book of the Maccabees
or The Book of Maccabees or 1 Maccabees
Estimated Range of Dating: 2nd century B.C.

(The First Book of Maccabees, also called 1 Maccabees, is a book written in Hebrew by a Jewish author after the restoration of an independent Jewish kingdom by the Hasmonean dynasty, around the late 2nd century BC. The name Maccabee in Hebrew, means "Hammer". This is applied to the first leader of the revolt, Judas, third son of Mattathias. The name came to be used for his brothers as well, which accounts for the title of the book.

The original Hebrew is lost and the most important surviving version is the Greek translation contained in the Septuagint. The book is held as canonical scripture by the Catholic, Orthodox, and Oriental Orthodox churches (except for the Orthodox Tewahedo), but not by Protestant denominations nor any major branches of Judaism; it is not part of the Tanakh. Such Protestants consider it to be an apocryphal book (see also Deuterocanon).

1 Maccabees follows them, receiving the double office of high priest and prince of Israel. (Simon and his successors form the Hasmonean dynasty, which is not always considered a valid kingship by the Jews, since they were not of the lineage of David.) Simon leads the people in peace and prosperity, until he is murdered by agents of Ptolemy, son of Abubus, who had been named governor of the region by the Macedonian Greeks. He is succeeded by his son, John Hyrcanus.)is best known for containing the narrative behind the Jewish holiday of Hanukkah. The narrative is primarily prose text, but is interrupted by seven poetic sections, which imitate classical Hebrew poetry. These include four laments and three hymns of praise. It talks about the period in Jewish history between 175 BC and 134 BC, when the Seleucid Empire ruled over Israel and forced their culture and religion onto the Jewish people. Angry at these developments, many Jews rebelled against the imperialists and overthrew the tyranny. Their struggles and battles form the majority of the Book of 1 Maccabees. The text is important to understand how the Messianic Movement developed. That movement was formed by those Jews who called themselves "the Sons of Light" and whom we meet again in the the texts of the Dead Sea Scrolls from Qumran in which they swore to fight against "the Sons of Darkness" [Greek and Romans] until these unbelievers were not only thrown out from Jewish territory but also totally annahilated in their own empires; an attitude that was entirely picked up and made chief doctrine as Jihadism of the later Mohammedans.

The setting of the book is about a century and a half after the conquest of Judea by the Greeks under Alexander the Great, after Alexander's empire had been divided so that Judaea was part of the Greek Seleucid Empire. It tells how the Greek ruler Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish law, resulting in the Maccabean Revolt (a Jewish revolt against Seleucid rule). The book covers the whole of the revolt, from 175 to 134 BC, highlighting how the salvation of the Jewish people in this crisis came through Mattathias' family, particularly his sons, Judas Maccabeus, Jonathan Apphus, and Simon Thassi, and Simon's son, John Hyrcanus. The doctrine expressed in the book reflects traditional Jewish teaching, without later doctrines found, for example, in 2 Maccabees. The First Book of Maccabees also gives a list of Jewish colonies scattered elsewhere through the Mediterranean at the time.

In the first chapter, Alexander the Great conquers the territory of Judea, and is later succeeded by the Seleucid Antiochus IV Epiphanes. After successfully invading the Ptolemaic Kingdom of Egypt, Antiochus IV captures Jerusalem and removes the sacred objects from the Temple in Jerusalem, slaughtering many Jews. He then imposes a tax and establishes a fortress in Jerusalem.

Antiochus then tries to suppress public observance of Jewish laws, in an attempt to secure control over the Jews. In 168 BC, he desecrates the Temple by setting up an "abomination of desolation" (that is, establishing rites of pagan observance in the Temple, or sacrificing an unclean animal on the altar in the Holy of Holies). Antiochus forbids both circumcision and possession of Jewish scriptures on pain of death. He forbids observance of the sabbath and the offering of sacrifices at the Temple. He also requires Jewish leaders to sacrifice to idols. While enforcement may be targeting only Jewish leaders, ordinary Jews were also killed as a warning to others.

Due Greek influence the gymnasiums were built in Jerusalem. Among other effects, this discouraged the Jewish rite of circumcision even further, which had already been officially forbidden [long before the Roman Lex Cornelia]; a man's state could not be concealed in the gymnasium, where men trained and socialized in the nude. However, 1 Maccabees also insists that there were many Jews who sought out or welcomed the introduction of Greek culture; those were the Pharisees whom we know about . According to the text, some Jewish men even engaged in foreskin restoration in order to pass as fully Greek.

Mattathias calls upon people loyal to the traditions of Israel to oppose the invaders and the Jewish Hellenizers, and his five sons begin a military campaign against them (the Maccabean Revolt). There is one complete loss of a thousand Jews (men, women and children) to Antiochus when the Jewish defenders refuse to fight on the Sabbath. The other

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Jews then reason that, when attacked, they must fight even on the holy day. In 165 BC the Temple is freed and reconsecrated, so that ritual sacrifices may begin again. The festival of Hanukkah is instituted by Judas Maccabeus and his brothers to celebrate this event (1 Macc. 4:59). Judas seeks an alliance with the Roman Republic to remove the Greeks. He is succeeded by his brother Jonathan, who becomes high priest and also seeks alliance with Rome and confirms alliance with Areus of Sparta (1 Macc. 12:1–23). Simon.)

1 MACCABEES CHAPTER 1

1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

4 And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelves years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was a great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of

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strangers, and became strange to those that were born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, he said, he should die.

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;

53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

1 MACCABEES CHAPTER 2

1 In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, called Caddis:

3 Simon; called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man without glory.

9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in her kingdom and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bondslave.

12 And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

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20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgement: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgement went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

37 But said, Let us die all in our innocency: heaven and earth will testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment and was made lord of Egypt.

54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 Jesus for fulfilling the word was made a judge in Israel.

56 Caleb for bearing witness before the congregation received the heritage of the land.

57 David for being merciful possessed the throne of an everlasting kingdom.

58 Elias for being zealous and fervent for the law was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

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66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

1 MACCABEES CHAPTER 3

1 Then his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For He pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

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37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

1 MACCABEES CHAPTER 4

1 Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the

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plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

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57 They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

1 MACCABEES CHAPTER 5

1 Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire,

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them.

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31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it he took and slew all the males therein, and received the spoils thereof and and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host and encamped against Raphon beyond the brook.

38 So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was, that Joseph and Azaras were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

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1 MACCABEES CHAPTER 6

1 About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, who he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgement, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against their borders.

26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do the greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving

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them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he broke his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

1 MACCABEES CHAPTER 7

1 In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king,

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

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14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them, peaceably, and sware unto them, saying, we will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

19 After this, removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanors head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

1 MACCABEES CHAPTER 8

1 Now Judas had heard of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among

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the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby:

15 Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emmulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said.

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

1 MACCABEES CHAPTER 9

1 Furthermore, when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

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4 From whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to he so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

11 With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host and they that marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

35 Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past:

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45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leapt into Jordan, and swam over unto the other bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about a thousand men.

50 Afterward returned Bacchides to Jerusalem and repaired the strong cites in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also the city Bethsura, and Gazera, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

1 MACCABEES CHAPTER 10

1 In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there,

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For said he, Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

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8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part or the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle.

34 Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm.

35 Also no man shall have authority to meddle with or to molest any of them in any matter.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all king's forces.

37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expences of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary expences shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

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46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her as according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 And he made him sit by himself, and said into his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honored according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the; hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

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84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having any spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more.

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

1 MACCABEES CHAPTER 11

1 And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Spain in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his brother in law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

9 Whereupon he sent ambasadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then came ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower,

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments

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which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

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71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

1 MACCABEES CHAPTER 12

1 Now when Jonathan saw that time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.

4 Upon this the Romans gave them letters unto the governors of every place that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniares sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are our's, and our's are your's We do command therefore our ambassadors to make report unto you on this wise.

24 Now when Jonathan heard that Demebius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country,

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

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37 Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou brought all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another; and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

1 MACCABEES CHAPTER 13

1 Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever, thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the son of Absolom, and with him a great power, to Joppa: who casting out them that were therein remained there in it.

12 So Tryphon removed from Ptolemaus with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.

16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead.

19 So he sent them the children and the hundred talents: howbeit Tryphon dissembled neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto

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Adora: but Simon and his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before.

28 Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let then be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city:

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazera.

1 MACCABEES CHAPTER 14

1 Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media to get him help to fight against Tryphone.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

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4 As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazera, and Bethsura, and the tower, out of the which he took all uncleaness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For every man sat under his vine and his fig tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover he fortified Joppa, which lieth upon the sea, and Gazera, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore sang the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place:

37 But he placed Jews therein. and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

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38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary;

43 Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

1 MACCABEES CHAPTER 15

1 Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

8 And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

23 And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Aradus, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

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26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazera; with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppa and Gazera, albeit they did great harm unto the people in our country, yet will we give thee an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea; also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

40 So Cendebeus came to Jamnia and began to provoke the people and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedrou, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

1 MACCABEES CHAPTER 16

1 Then came up John from Gazera, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from my youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him.

7 That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son in law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

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18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazera to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazera and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

THE SECOND BOOK OF THE MACCABEES

The Greek Book of the Maccabees
or Second Book of Maccabees or 2 Maccabees
Author: Jason of Cyrene (Egyptian Libya)
Estimated Range of Dating: 150-100 B.C.

(The Second Book of Maccabees, also called 2 Maccabees, is a deuterocanonical book originally in Greek which focuses on the Maccabean Revolt against Antiochus IV Epiphanes and concludes with the defeat of the Seleucid (Greek-Persian) Empire general Nicanor in 161 BC by Judas Maccabeus. The author of 2 Maccabees is not identified, but he claims to be abridging a 5-volume work by Jason of Cyrene. Jason of Cyrene (Greek: Iason ho Kyrenaios) was a Greek Jew who lived probably between 150 and 80 BC and wrote a history of the times of the Maccabees down to the victory over Nicanor (175-161 BC).

This work is said to have been in five books and formed the basis of the present 2 Maccabees. Jason's longer work is not preserved, and it is uncertain how much of the present text of 2 Maccabees is simply copied from that work. The author wrote in Greek, apparently, as there is no particular evidence of an earlier Hebrew version.

A few sections of the book, such as the Preface, Epilogue, and some reflections on morality are generally assumed to come from the author, not from Jason. Jason's work was apparently written sometime between 150 and 100 BC and most likely ended with the defeat of Nicanor, as does the abridgement available to us.

Unlike 1 Maccabees, the style of 2 Maccabees suggests that it was originally written in the Greek language that was spoken in Alexandria, Egypt, c. 124 BC. It presents a revised version of the historical events recounted in the first seven chapters of 1 Maccabees, adding material from the tradition of the Pharisees, including prayer for the dead and a resurrection on Judgement Day. [* a Jewish party that promoted Jewish laws but also living with Greeks and Romans together in a peaceful relationship. This is the reason why this party survived the Jewish-Roman War 66-73 AD and built the basis of Roman Judaism, the modern Rabbinic Judaism we have today.]*

The beginning of the book includes two letters sent by Jews in Jerusalem to Jews of the Diaspora in Egypt concerning the feast day set up to celebrate the purification of the temple (see Hanukkah) and the feast to celebrate the defeat of Nicanor. If the author of the book inserted these letters, the book would have to have been written after 124 BC the date of the second letter. Some commentators hold that these letters were a later addition, while others consider them the basis for the work. Catholic scholars tend toward a dating in

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the last years of the 2nd century BC, while the consensus among Jewish scholars place it in the second half of the 1st century BC.

Doctrine: 2 Maccabees demonstrates several points of doctrinal interpretation deriving from Pharisaic Judaism, and also found in Catholic and Eastern Orthodox theology. Some of these concepts exist in similar forms also in Hindu, Jain and Buddhist texts from India, with the difference that the Indian teachings have developed into an entire philosophy of an eternal cycle of life, rebirth and death.

The Doctrines in 2 Maccabees include:

• Prayer for the dead and sacrificial offerings, both to free the dead from sin.

• Merits of the martyrs. In particular, the long descriptions of the martyrdoms of Eleazar and of a mother with her seven sons (2 Maccabees 6:18–42) caught the imagination of medieval Christians. Several churches are dedicated to the "Maccabeean martyrs".

• Intercession of the saints (15:11–17) (at least as seen from a Christian viewpoint); the New American Bible comments on verse 14 "Jeremiah's prayer in heaven has been taken in the Roman Catholic tradition as a biblical witness to the intercession of the saints" [* Intercession of the saints is a doctrine held by the Eastern Orthodox, Oriental Orthodox, and Roman Catholic Churches. The practice of praying through saints can be found in Christian writings from the 3rd century onward. The 4th-century Apostles' Creed states belief in the communion of saints, which certain Christian churches interpret as supporting the intercession of saints. As in Christianity, this practice is controversial in Judaism and Islam.].*

• Resurrection of the dead. [Rebirth in Buddhism refers to its teaching that the actions of a person lead to a new existence after death, in an endless cycle called samsara. It is sometimes referred to as reincarnation or metempsychosis, asserts that rebirth does not necessarily take place as another human being, but as an existence in one of the six Gati (divine realms) called Bhavachakra (samsara). This cycle is considered to be dukkha, unsatisfactory and painful. The cycle stops only if liberation is achieved by insight and the extinguishing of desire.].

• Specific mention of creatio ex nihilo (Latin for "creation out of nothing"; 2 Maccabees 28). It refers to the belief that matter is not eternal but had to be created by some divine creative act, frequently defined as God. It is a theistic answer to the question of how the universe comes to exist. It is in contrast to Ex nihilo nihil fit or "nothing comes from nothing", which means that all things were formed from preexisting things; an idea by the Greek philosopher Parmenides (c.540-480 BC) about the nature of all things which is more in line with Hindu, Jain and Buddhist teachings. It is worth mentioning because among Buddhists it is well-known that Gautama Buddha has sent his disciples far beyond the Indian sphere of influence, including to the West, to Egypt and Greece.

Canonicity: Catholics and Eastern Orthodox consider the work to be canonical and part of the Bible which is not surprising as the author was a Greek. Based on (not necessarily reliable) copies, 1 and 2 Maccabees appears in manuscripts of the Septuagint, the Greek translation of the Hebrew Bible, which was completed by the 2nd century BC along with (in some copies) 3 and 4 Maccabees and Psalm 151 which are considered apocryphal by the Roman Catholic church [As for Psalm 151, it turned out to be the wrong decision as Psalms 151-153 were found among the Dead Sea scrolls from Qumran. The 1st and 2nd Maccabees were not among the Dead Sea Scrolls.].

Jews and Protestant Christians reject most of the doctrinal issues present in the work. Some Protestants include 2 Maccabees as part of the Biblical Apocrypha, useful for reading in the church. Article 6 of the "39 Articles" of the Church of England defines it as useful but not the basis of doctrine and not necessary for salvation.)

2 MACCABEES CHAPTER 1

1 The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

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14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2 MACCABEES CHAPTER 2

1 It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

11 And Moses said, Because the sin offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets,

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and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

2 MACCABEES CHAPTER 3

1 Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to he kept, that they

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should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

2 MACCABEES CHAPTER 4

1 This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of

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the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every faith year was kept at Tyrus, the king being present,

19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and

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began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

2 MACCABEES CHAPTER 5

1 About the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

7 Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's car, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place far the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

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23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

2 MACCABEES CHAPTER 6

1 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes handing at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws.

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And when he had said these words, immediately he went to the torment:

29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

2 MACCABEES CHAPTER 7

1 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made

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them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgement of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgement of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

39 Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

2 MACCABEES CHAPTER 8

1 Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

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20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

2 MACCABEES CHAPTER 9

1 About that time came Antiochus with dishonour out of the country of Persia

2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgement of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

5 But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

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14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgement of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries. appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

2 MACCABEES CHAPTER 10

1 Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithall the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

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18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gawra, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

2 MACCABEES CHAPTER 11

1 Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

6 Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them

11 And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

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14 And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting:

17 John and Absolom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

2 MACCABEES CHAPTER 12

1 When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

3 The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

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13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within,

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem,

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Jews were slain.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his host, and came into the city of Odollam, And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he

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sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

2 MACCABEES CHAPTER 13

1 In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

14 So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsum the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgement seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

2 MACCABEES CHAPTER 14

1 After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a

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palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforersaid.

9 Wherefore, O king, seeing knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Ludas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he love the man from his heart

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

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38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

2 MACCABEES CHAPTER 15

1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

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24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

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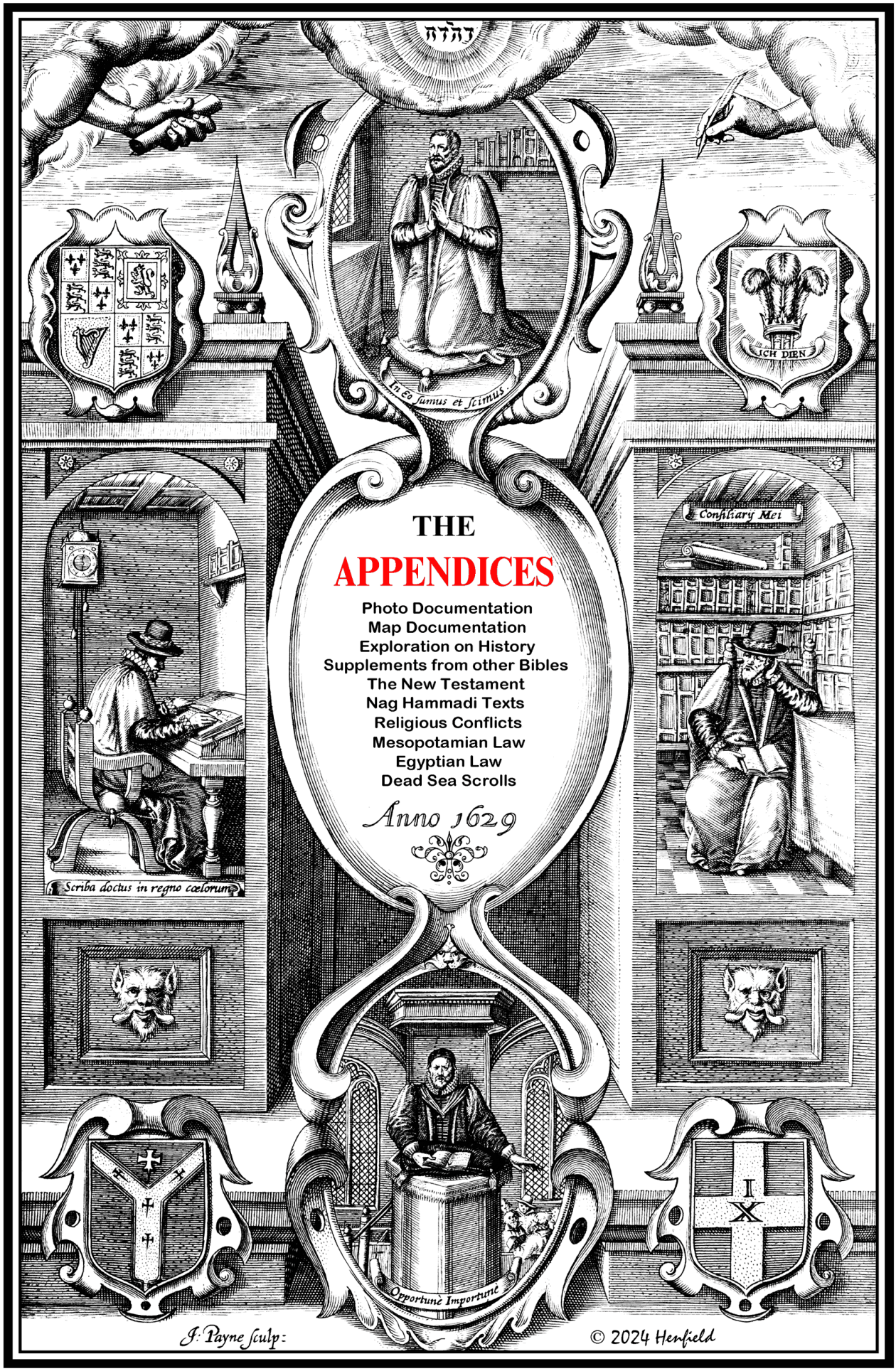
THE
APPENDICES
Photo Documentation
Map Documentation
Exploration on History
Supplements from other Bibles
The New Testament
Nag Hammadi Texts
Religious Conflicts
Mesopotamian Law
Egyptian Law
Dead Sea Scrolls
Anno 1629
In eo sumus et scimus
Ich Dien
Consiliary Mei
Scriba doctus in regno cœlorum
Opportunè Importunè
J: Payne sculp:
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APPENDIX A

THE
PHOTO
DOCUMENTATION

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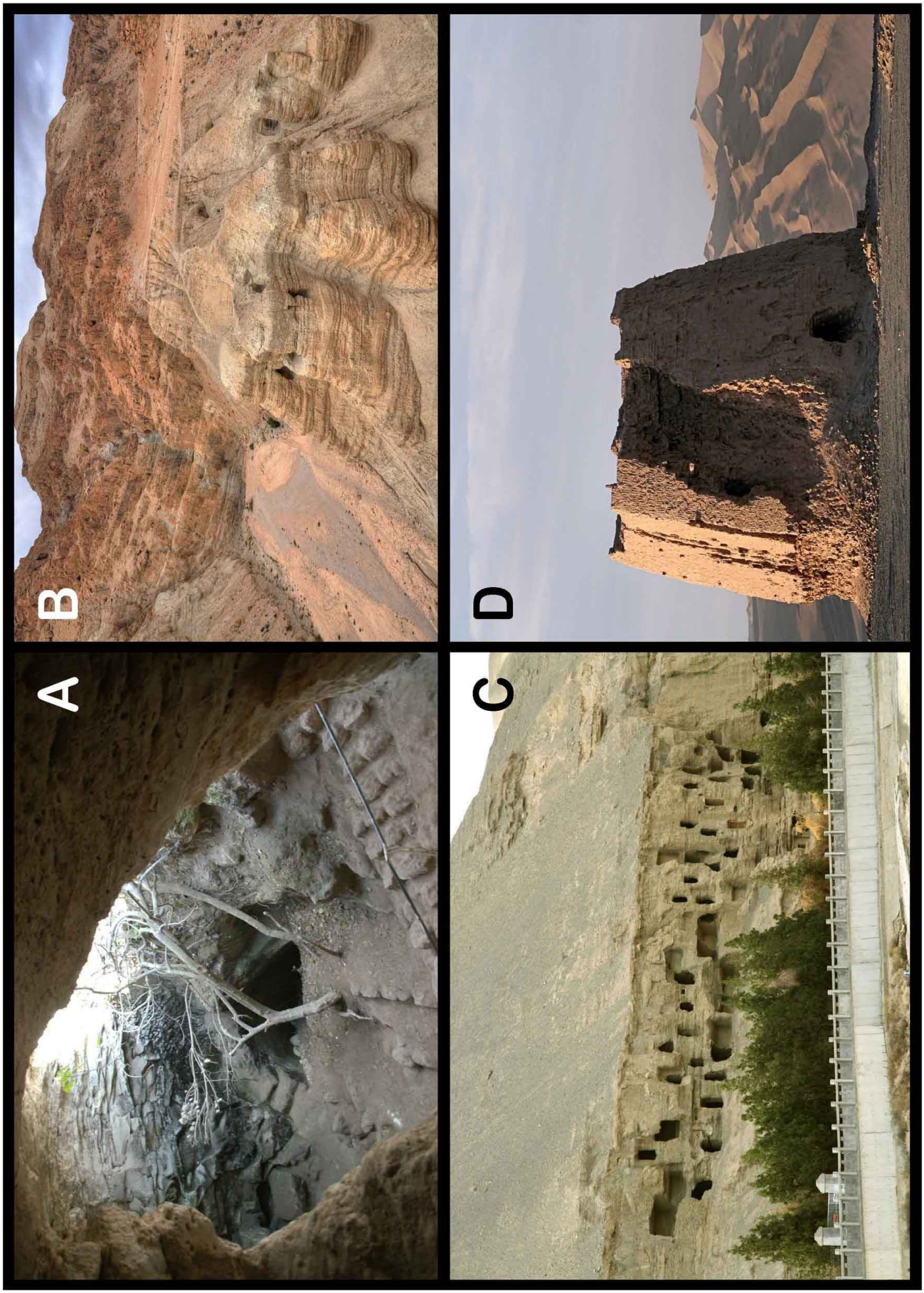

A.) Cave used by Bar Kokhba, near the Dead Sea, Israel. Archaeologists found some of his letters here. B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel. C.) Tonnes of documents were found in the Mogao Caves at Dunhuang, China, and, D.) Sir Aurel Stein found more in such a watchtower.

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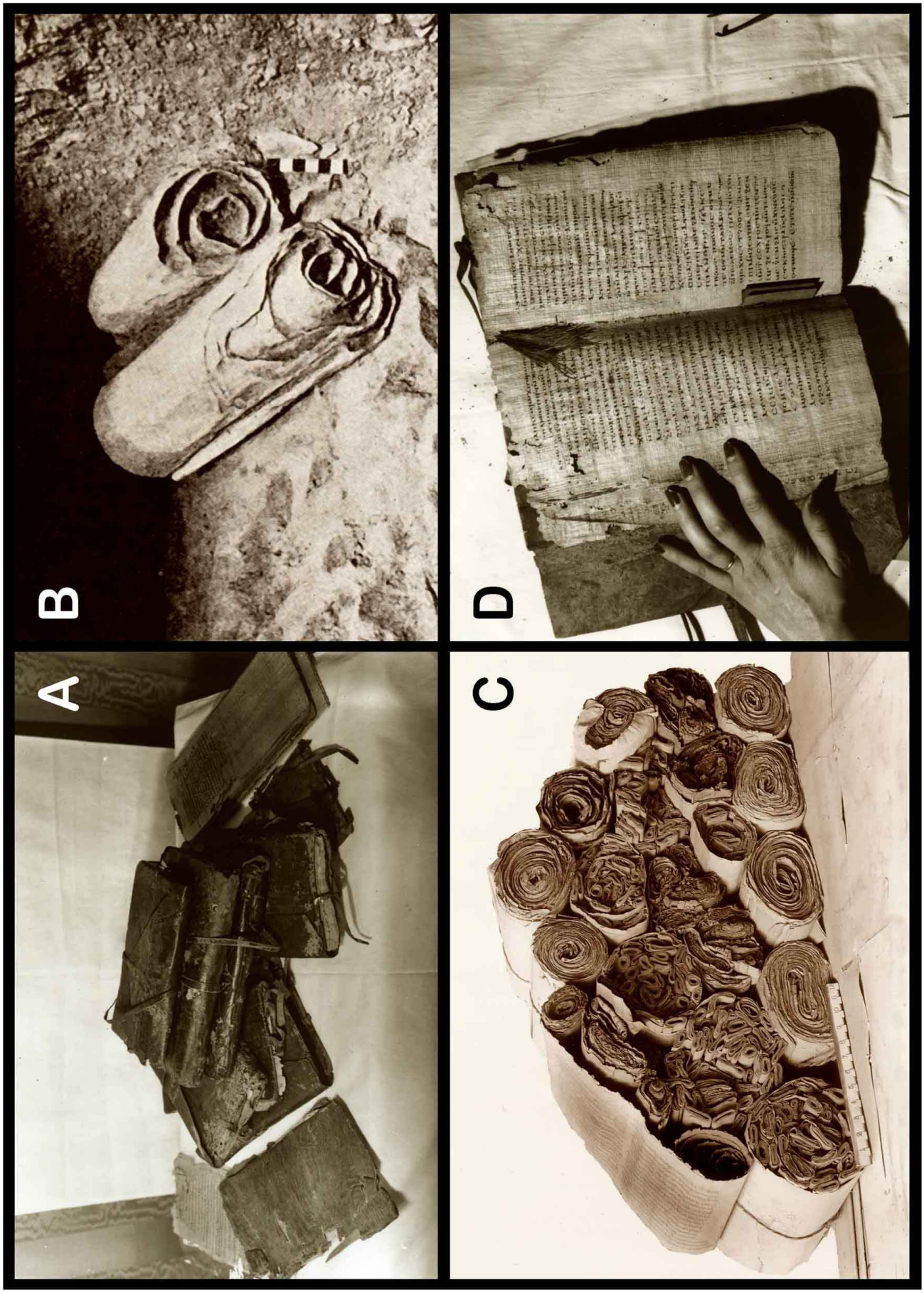

A.) Early Christian codices found in leather folders at Nag Hammadi, Egypt, 1945. B.) Dead Sea Scrolls found at Qumran, Israel, 1947. C.) Indian, Chinese, Hebrew, and Aramaic documents found at Dunhuang, China, 1907. D.) Collection of Christian codices opened.

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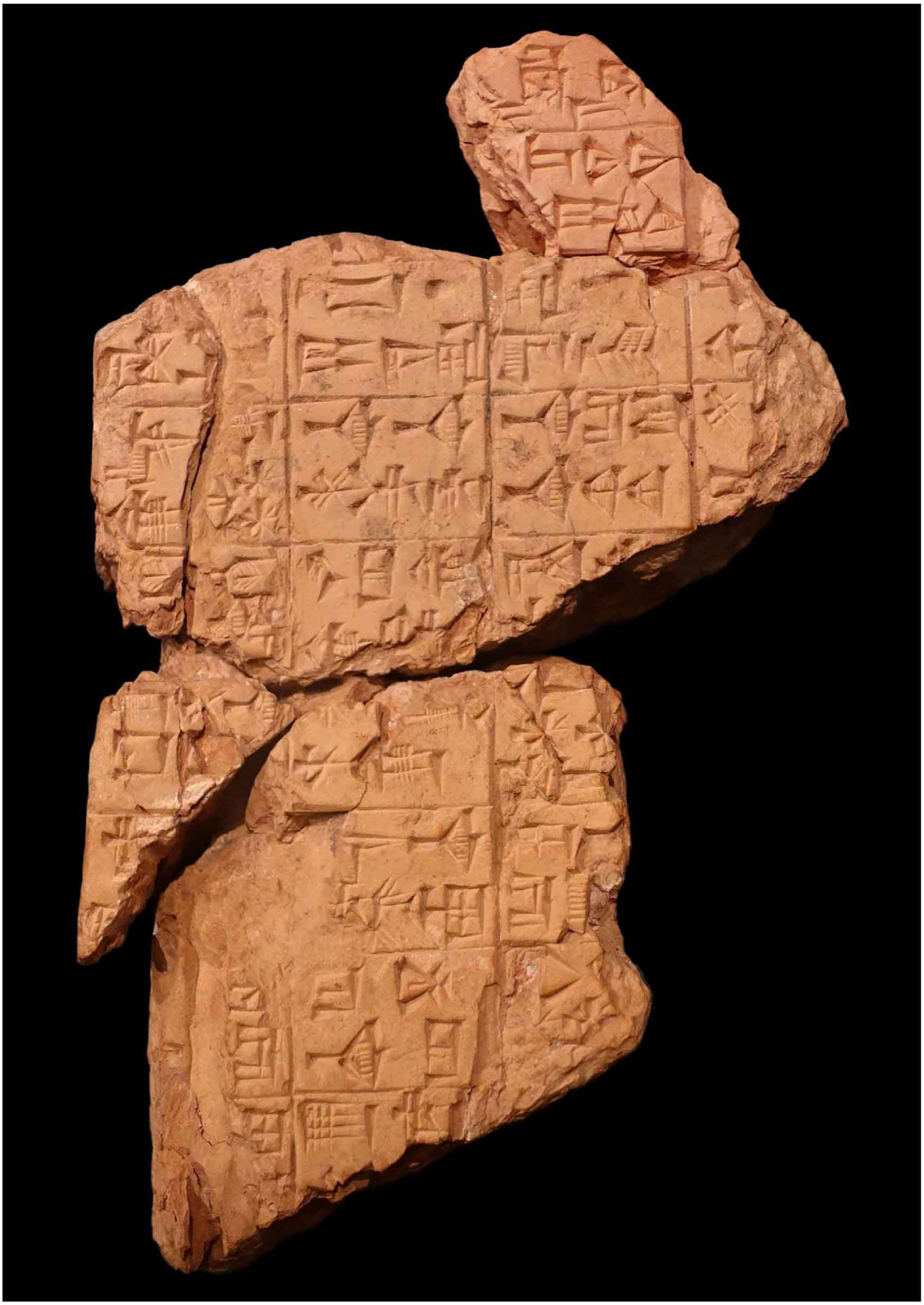

The origin of Moses' Covenant: The tablets with the 100 "Instructions of Shuruppak" (c. 2600—2500 B.C.), found in 1963 at Tell Abu Salabikh, 20 km (12 mi) northwest of Nippur, Iraq. The similarities to the Ten Commandments are striking: Thou shouldst not question the words of thy mother and thy personal god; The instructions of the father should be complied with; Thou shouldst not kill; Thou shouldst not steal anything; Thou shouldst not have sex with thy slave girl; Thou shouldst not abduct a wife; Thou shouldst not break into a house; Thou shouldst not wish for the money chest.

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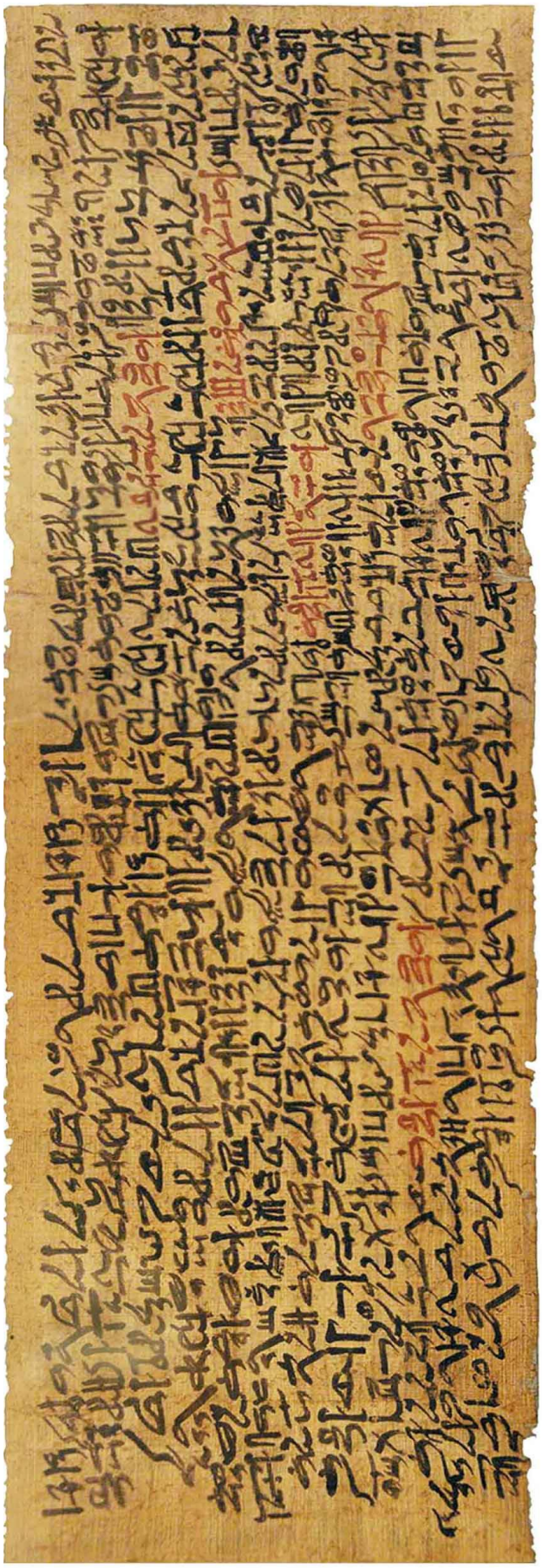

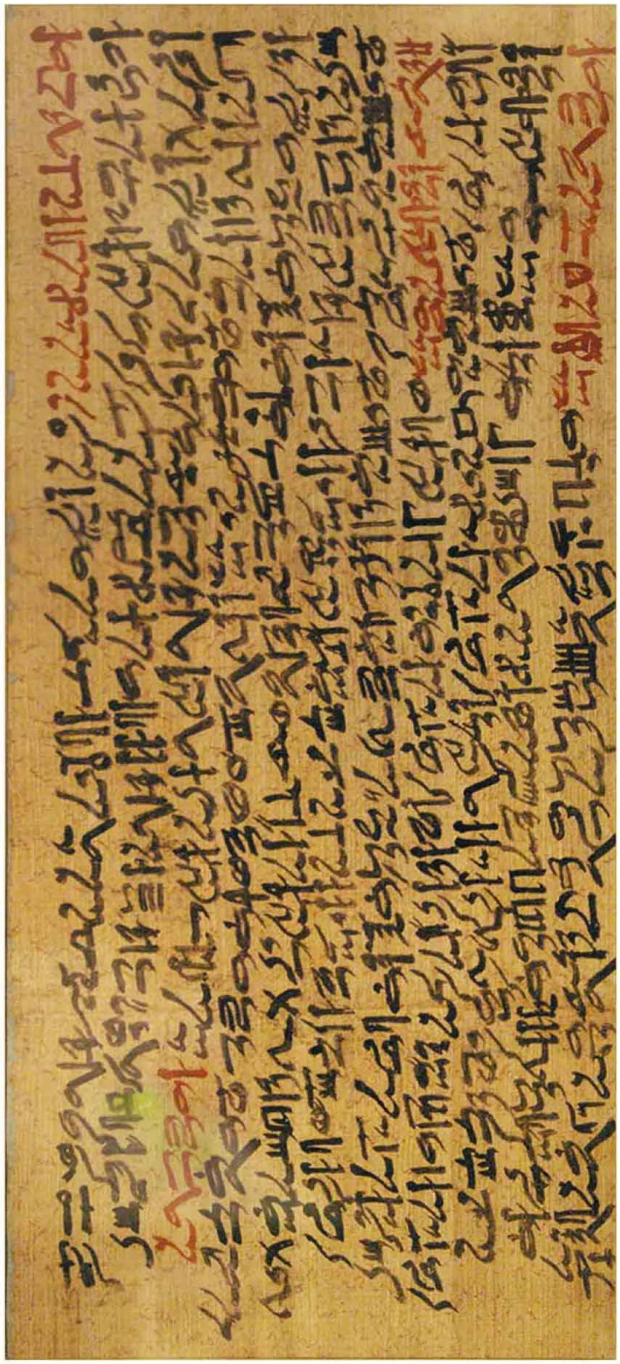

The 'Prisse Papyrus', dating from the 12th Dynasty. Middle Kingdom, Egypt, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque Nationale de France in Paris.
The papyri documents were written in Hieratic script. They contain two texts: 1st, The last two pages of the 'Instructions of Kagemni', precepts written by a vizier who served during the reign of the Pharaoh Sneferu (2613–2589 B.C., 4th Dynasty; who was one of the pyramid builders) and 2nd, the only complete surviving copy of the 'Instructions of Ptah-Hotep'. We show here Ptah-Hotep's precepts on two long papyri. Ptah-Hotep was vizier during the rule of King Djedkare (c. 2375–2350 B.C.; 5th Dynasty).

The "Maxims or Instructions of Ptah-Hotep" were published to teach people how to avoid conflicts. Like the Instructions of Shuruppak, the maxims may have influenced the Laws of Moses and laws of other civilisations and their religions. Bear in mind, Moses came from Egypt, Abraham from Sumer.

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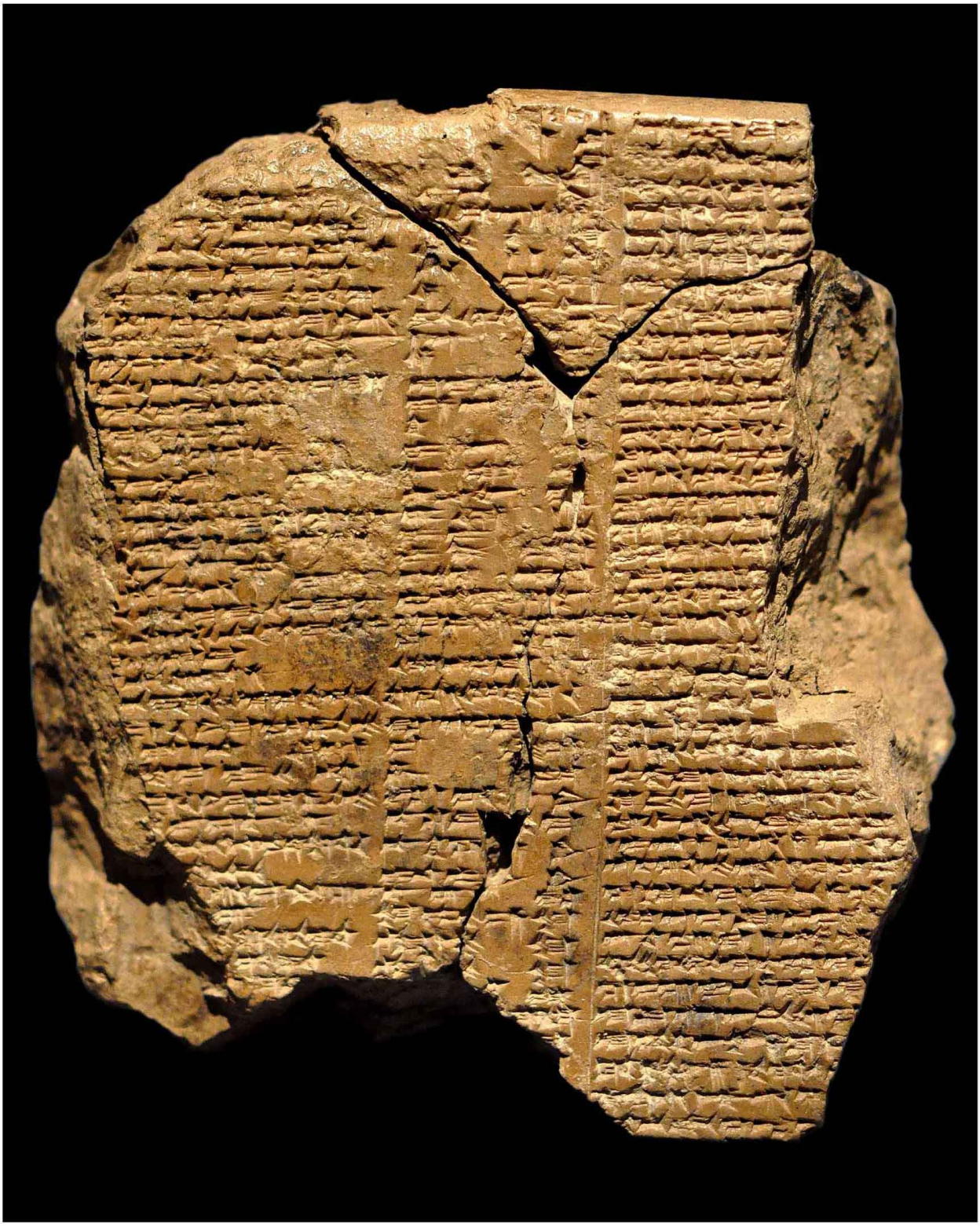

Cuneiform script tablet No. 5 of the "Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq. The Gilgamesh Epic is an ancient Mesopotamian story written in the (Semitic) Akkadian language. It is about King Gilgamesh of the Sumerian city-state of Uruk (Erech) and the story of a Great Flood. Abraham is the most likely source of Noah's flood story as he came from the city of Ur nearby. The Eridu Genesis, the Gilgamesh Epic and the Atra-Hasis Epic were bestsellers. Archaeologists found lots of different versions. The fullest extant text of the Gilgamesh epic is on 12 incomplete tablets found in the mid-19th century at Nineveh, Iraq, in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC). The gaps in the tablet text have been partly filled by various fragments from other copies. Tablet 11 of the Gilgamesh epic introduces Utnapishtim (in other versions called Ziusudra; Greek: Xisuthros), who, like Noah, survived cataclysmic destruction by following divine instruction to build an ark. This interesting text eventually found its way into the Hebrew Bible, among Christians known as the 'Old Testament', chapters 6–9 of the Book of Genesis.

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Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse. The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC),. Today they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen) the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, they have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt, When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Moses.

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: *"And the children of Israel journeyed from Rameses (Pi-Rameses), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* The text was obviously written long after the exodus. Their starting point was not Rameses because that city was build by Rameses I. The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which was at the very same location. When the author used the name Rameses several hundred years later, Avaris was already forgotten or shamefully replaced.

The name Succoth was chosen not incidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or confinement, such as a canal lock. Today, Sukkot is known as a festival's name—*"the Festival of Ingathering at the year's end"* (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: *"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."* (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us too much.

The expulsion of the Canaanite Hyksos (or "children of Israel" as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC! **>**

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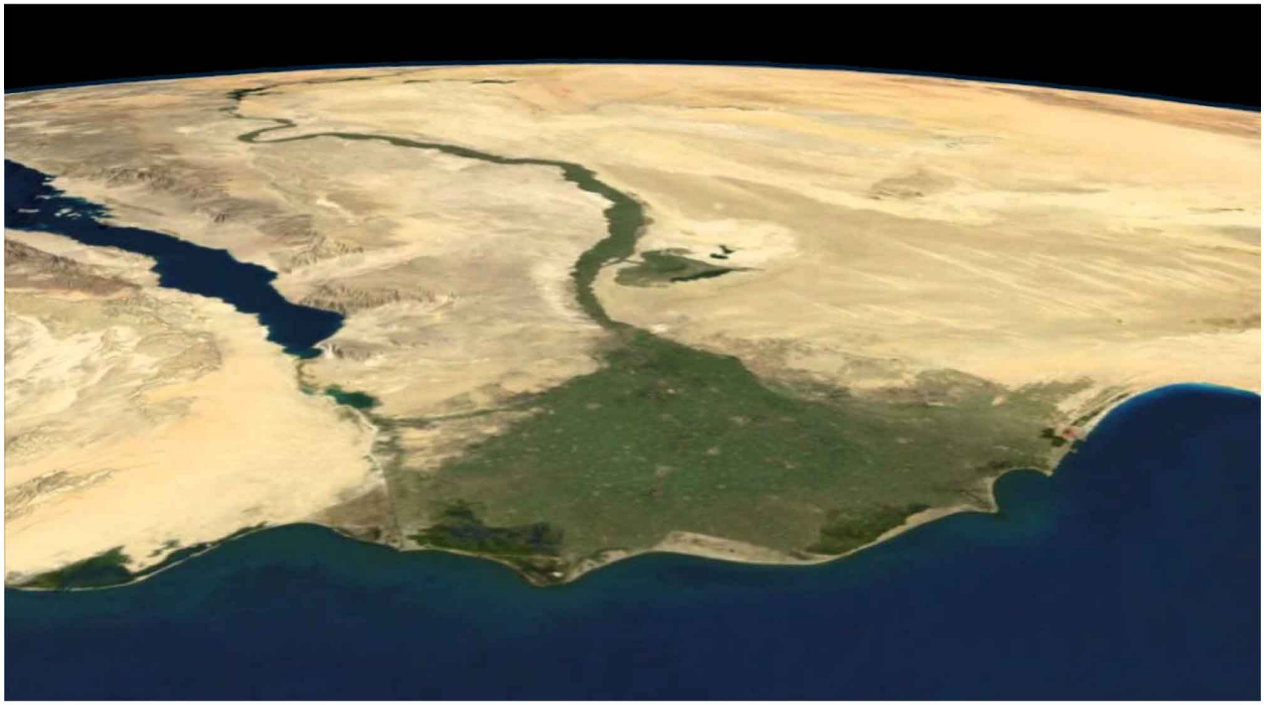

Egypt seen from a spaceship. The photographer was looking south when he took the photograph. We clearly can see the green Nile delta that has the shape of a triangle. From Nubia (modern Sudan) at the horizon (to the left), the River Nile winds itself through the Sahara Desert like a snake and approaches the corner of the triangle; this is the location of Cairo and the Giza Pyramids. Left of the triangle is the Suez Canal visible as a long green string leading from the Mediterranean (in front) to a dark spot, which is called the Bitter Lakes, before the canal resumes its journey to the Gulf of Suez in the Red Sea. Right at the dark spot, we can see another long string coming from the middle of the triangle. This is the Canal of the Pharaos, built in c. 1850 BC. This "ancient Suez Canal" is still green like the modern canal because it still contains water which feeds the plants above. It was once the end of a trade route from India leading right into the Egyptian heartland. **>**

The Blue Nile in northern Ethiopia. The first Hebrews most likely used the water way of the River Nile (the Blue Nile) which brought them from their community in Elephantine directly into this green and fertile land in northern Ethiopia. Aramaic documents have been found in Elephantine and Aswan (southern Egypt). Most of these documents are marriage contracts, private letters, religious and business documents from a Hebrew community that lived there from about 500 to 400 BC. Later, these people disappeared from Elephantine. They might have moved to northern Ehiopia and are now known as Beta Israel (House of Israel or Community of Israel).

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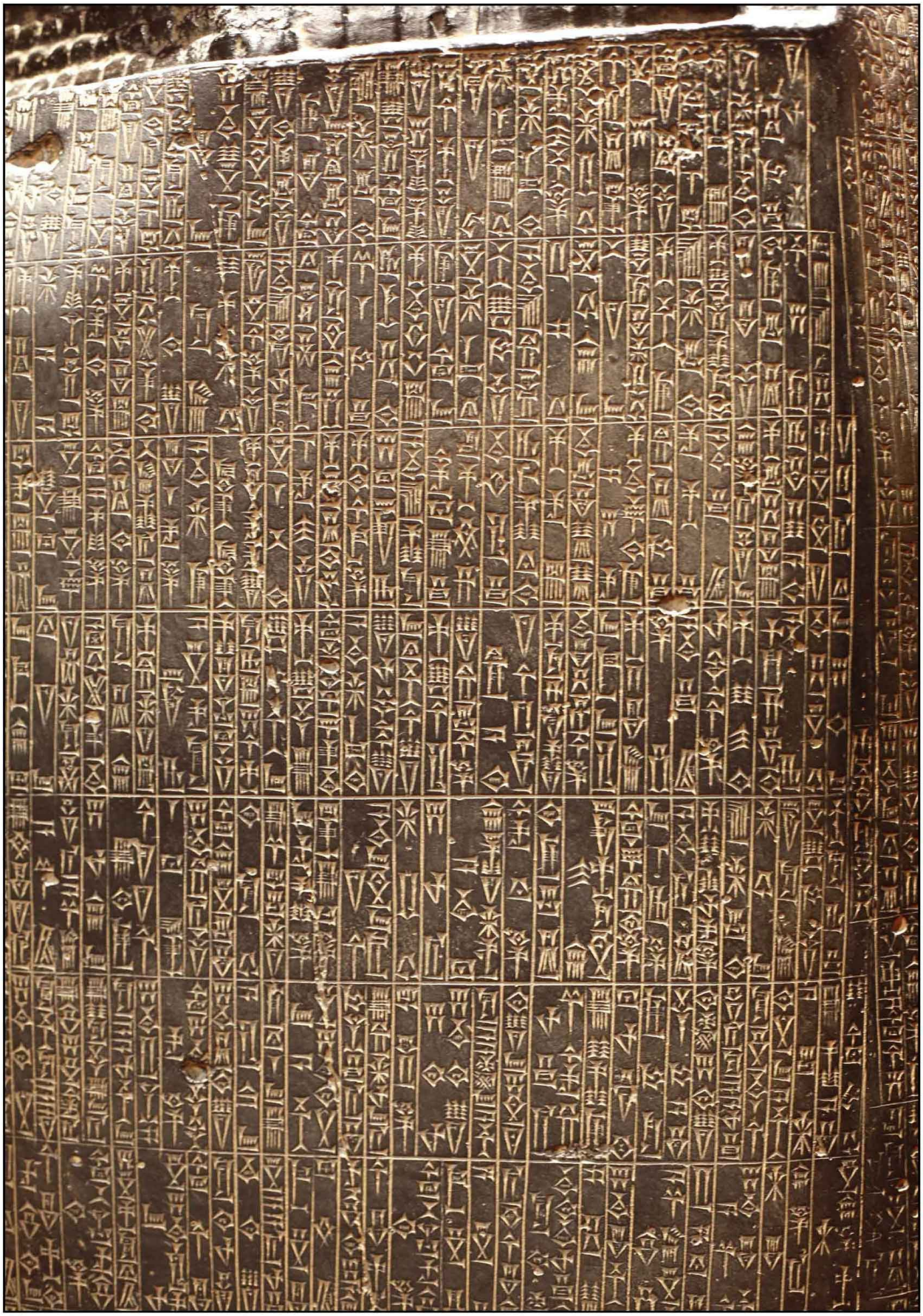

Stele with the 282 laws of the "Code Hammurabi" on it; Musée Champolion, Paris, France. It dates back to the reign of King Hammurabi (c. 1790–1750 B.C.). Law No.196 says: "If a man destroy the eye of another man, they shall destroy his eye". The Hittite laws, the Assyrian laws, the Laws of Moses, the Islamic Laws, better known as Sharia, are based on the Code of Hammurabi.

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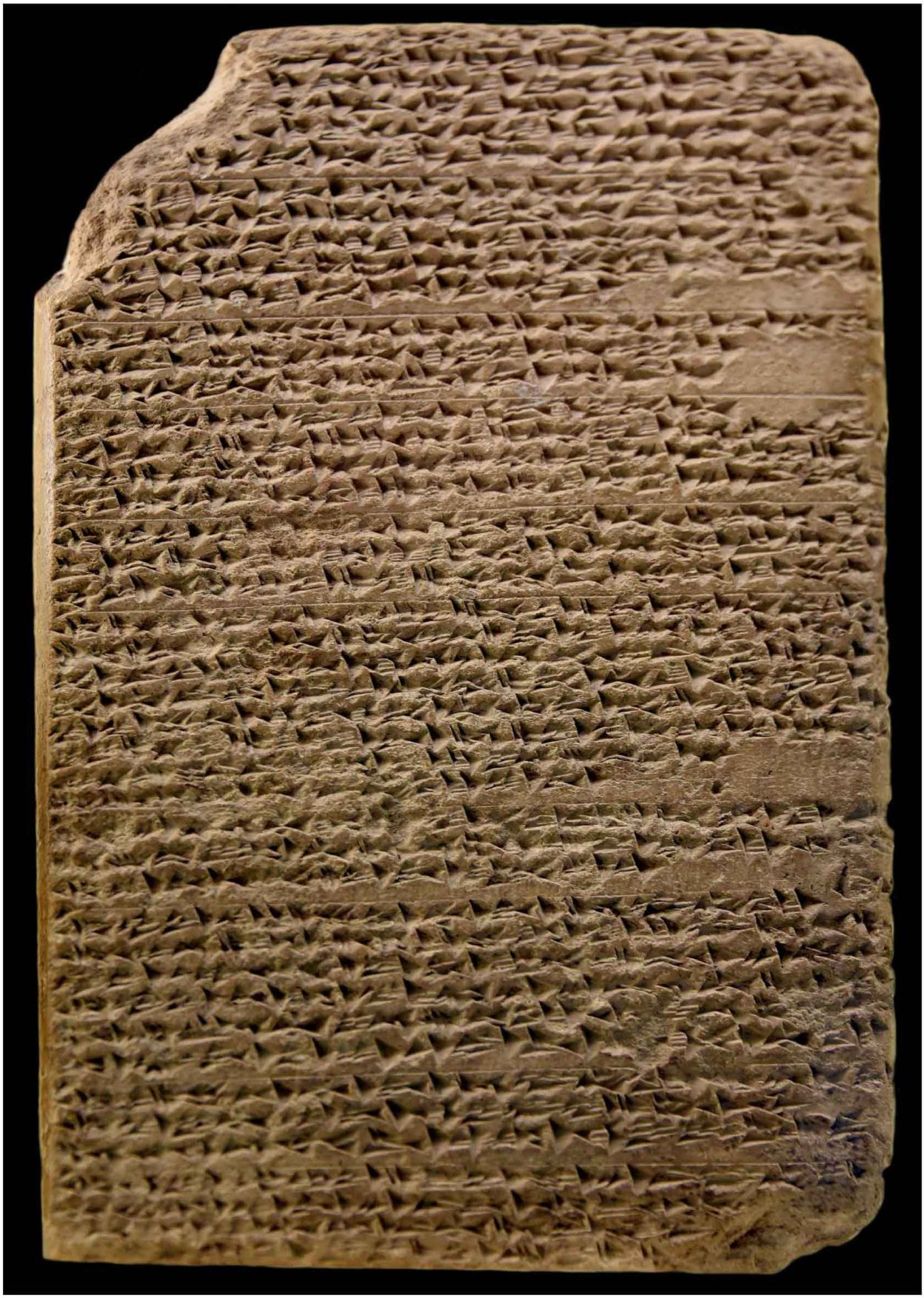

Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

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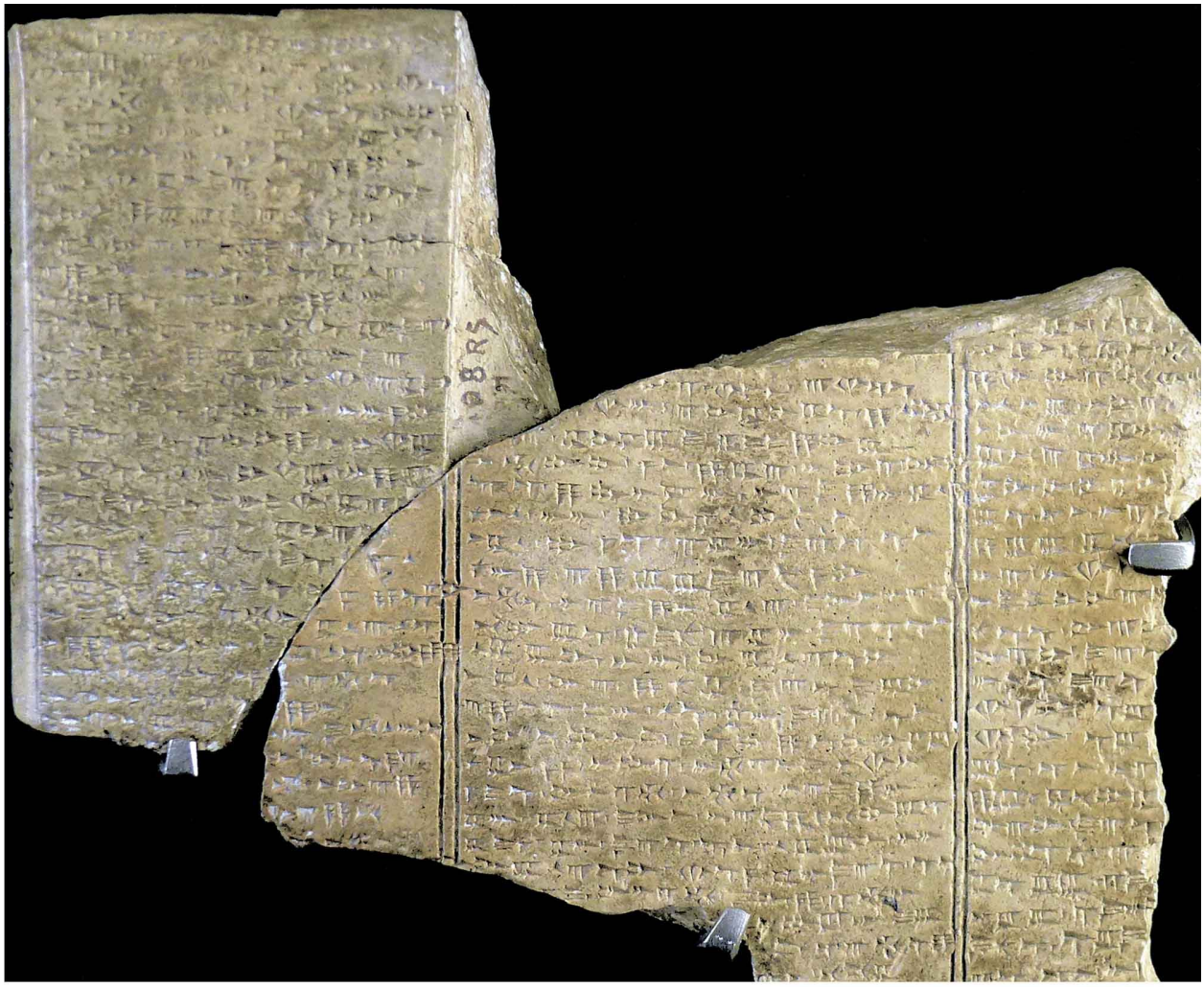
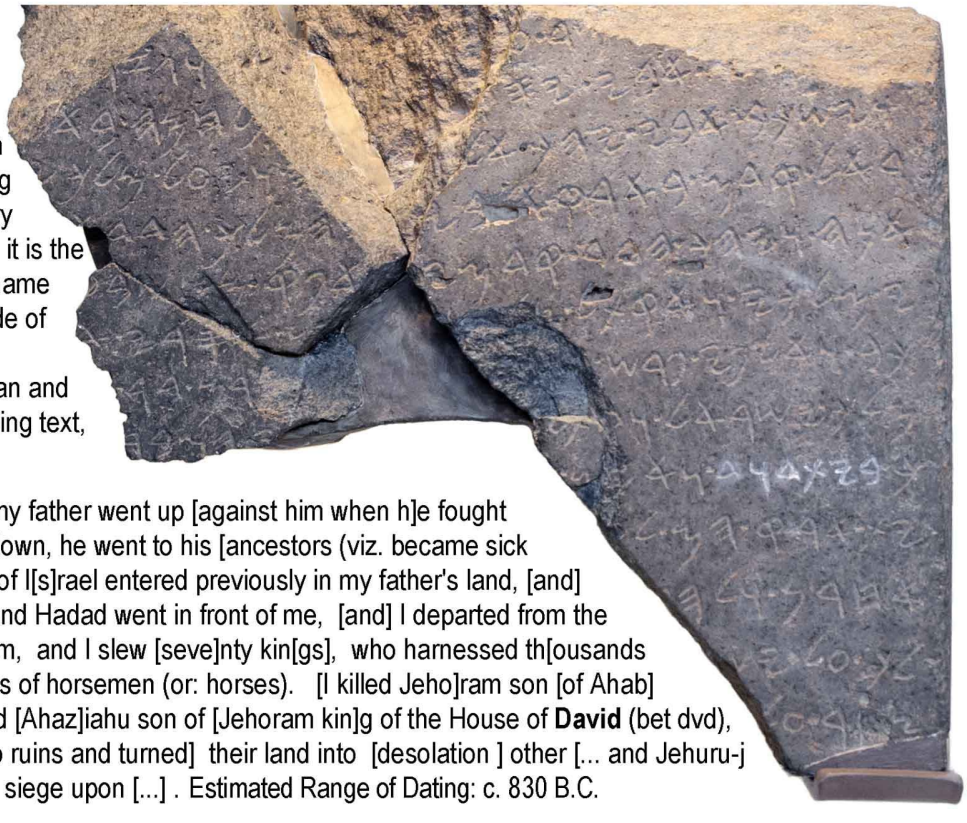


In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

THE TEL DAN STELE
Aramaic Stele Fragment;

This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.



[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

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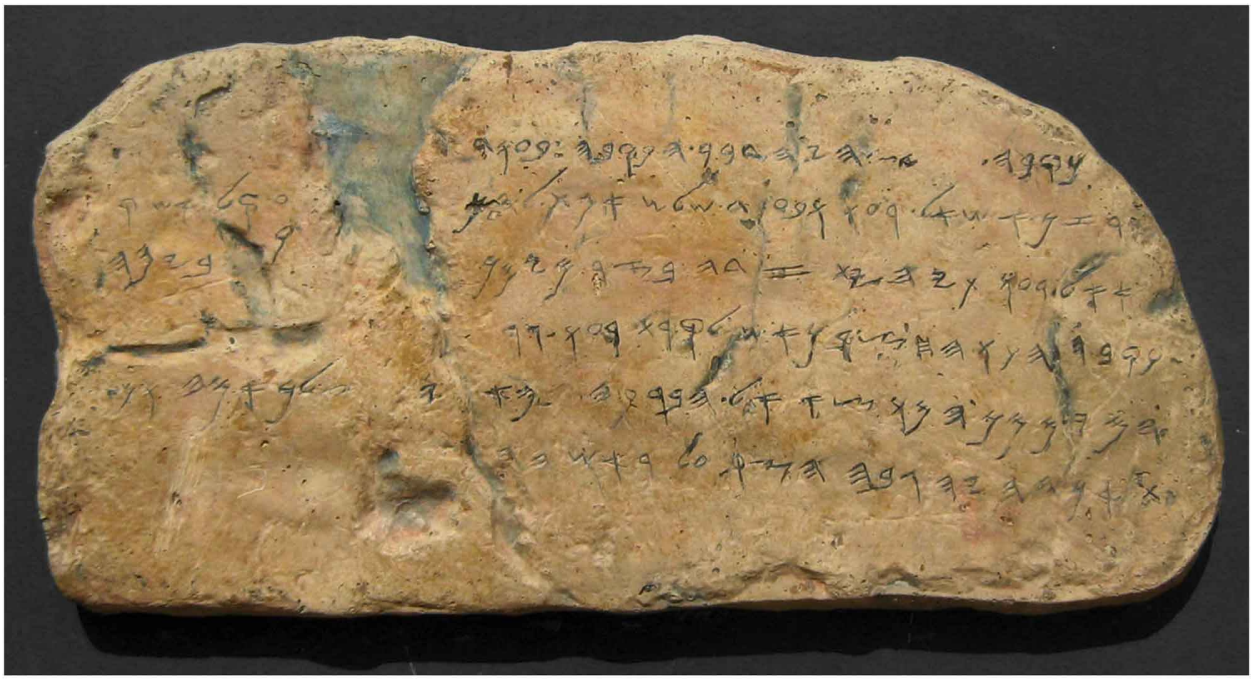
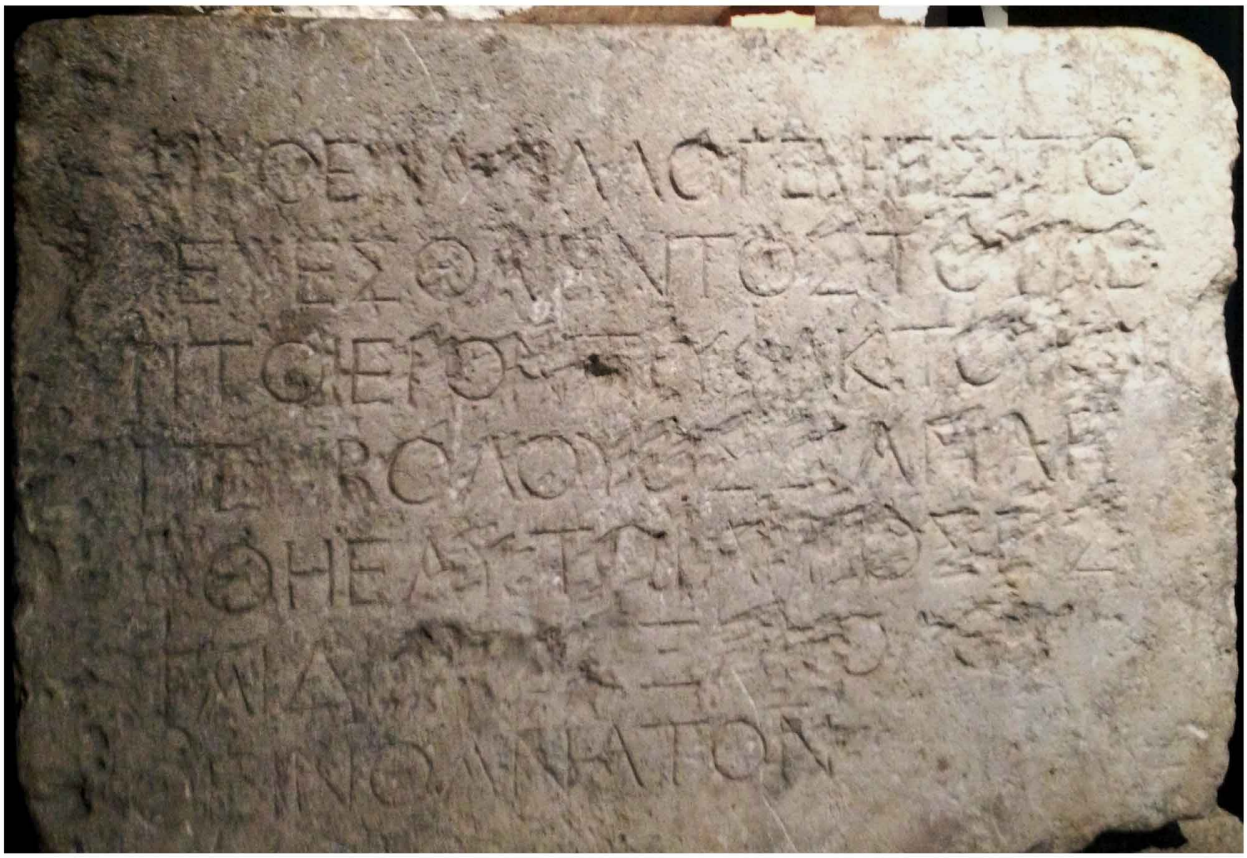


The Siloam (also Silwan or Shiloah) Inscription, known as KAI 189, is a Hebrew (Phoenician Aramaic) inscription found in the Siloam tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the City of David in East Jerusalem neighborhood of Shiloah or Silwan. The inscription records the construction of the tunnel, which has been dated to the 8th century BC on the basis of the writing style. Siloam Shiloah Silwan inscription, replica, City of David, East-Jerusalem. The passage reads: "... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to (cut?) ... the voice of a man ... called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1,200 cubits. and (...) cubits was the height over the head of the stonecutters ..."



The Temple Warning inscription (created c. 23 BC - 70 AD), also known as the Temple Balustrade inscription or the Soreg inscription, is an inscription that hung along the balustrade outside the Sanctuary of the Second Temple in Jerusalem. Two of these tablets have been found in 1871. The inscription was a warning to non-Jewish visitors to the temple not to proceed further. Both Greek and Latin inscriptions on the temple's balustrade served as warnings to pagan visitors not to proceed under penalty of death. Jerusalem Temple Warning Inscription translated into English: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death." This inscription clearly shows the authority that the Temple priests have had. It clearly also questions the total Roman rule over the Hebrews.

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The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

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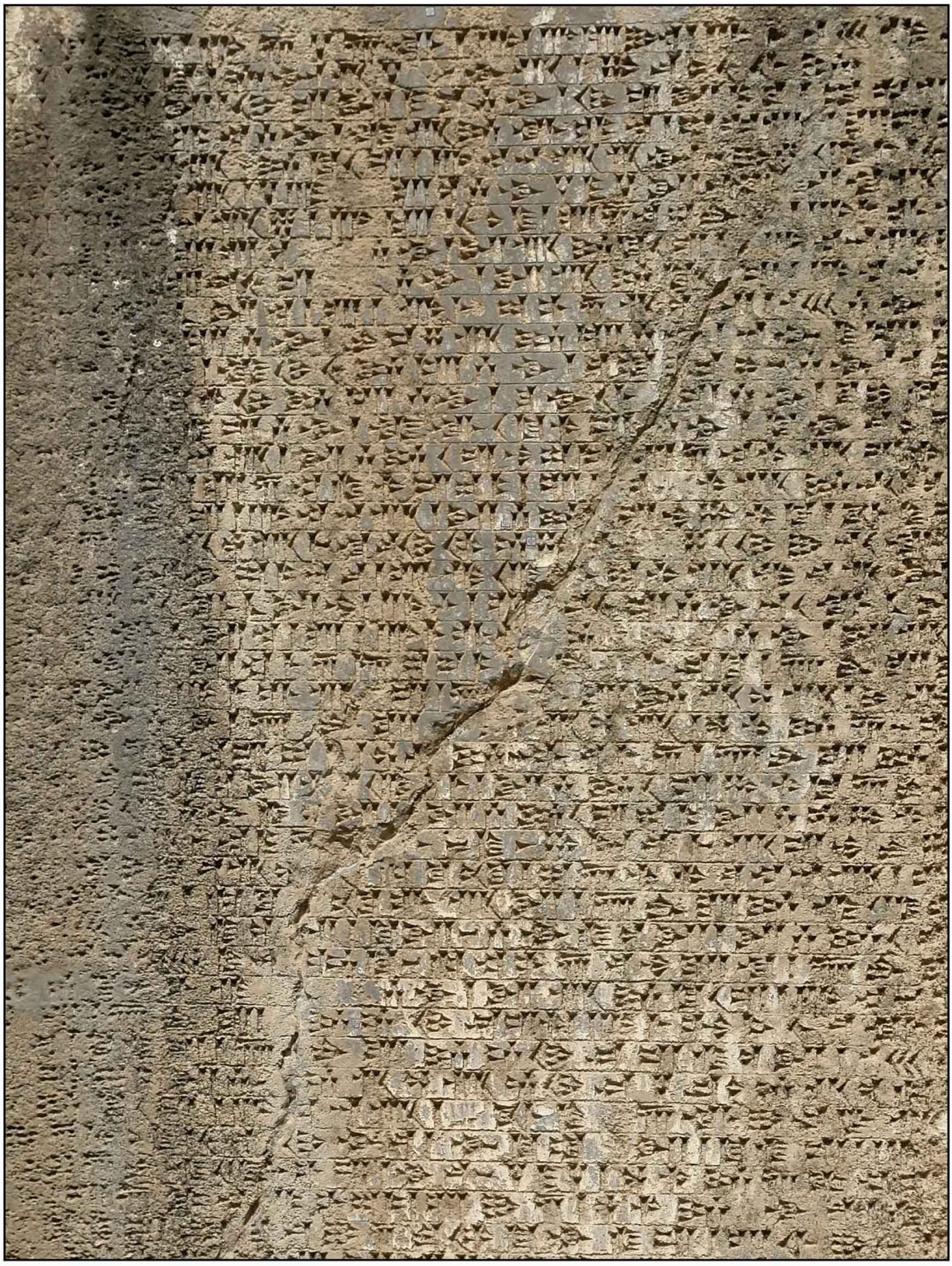

The "Behistun Inscription" is part of a large rock relief on a cliff at Mount Behistun, near Kermanshah, western Iran. Behistun means "The Place of God". The inscription is remarkable for four reasons: Firstly, it tells the story of King Darius' activities; secondly, Darius attributes his success to "Ahura Mazda", the sole God of Zarathustra's monotheistic religion; thirdly, this inscription is the oldest document that reliably bears witness to the existence of Zoroastrianism; and fourthly, it is written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. Like the Rosetta Stone, this inscription gave linguists the chance to decipher and understand older languages. Darius elevated Zoroastrianism to the state religion of the Persian Empire, and in 519 B.C., Darius authorised the Jews to rebuild the Temple at Jerusalem making them natural allies of the Persians for a long time.

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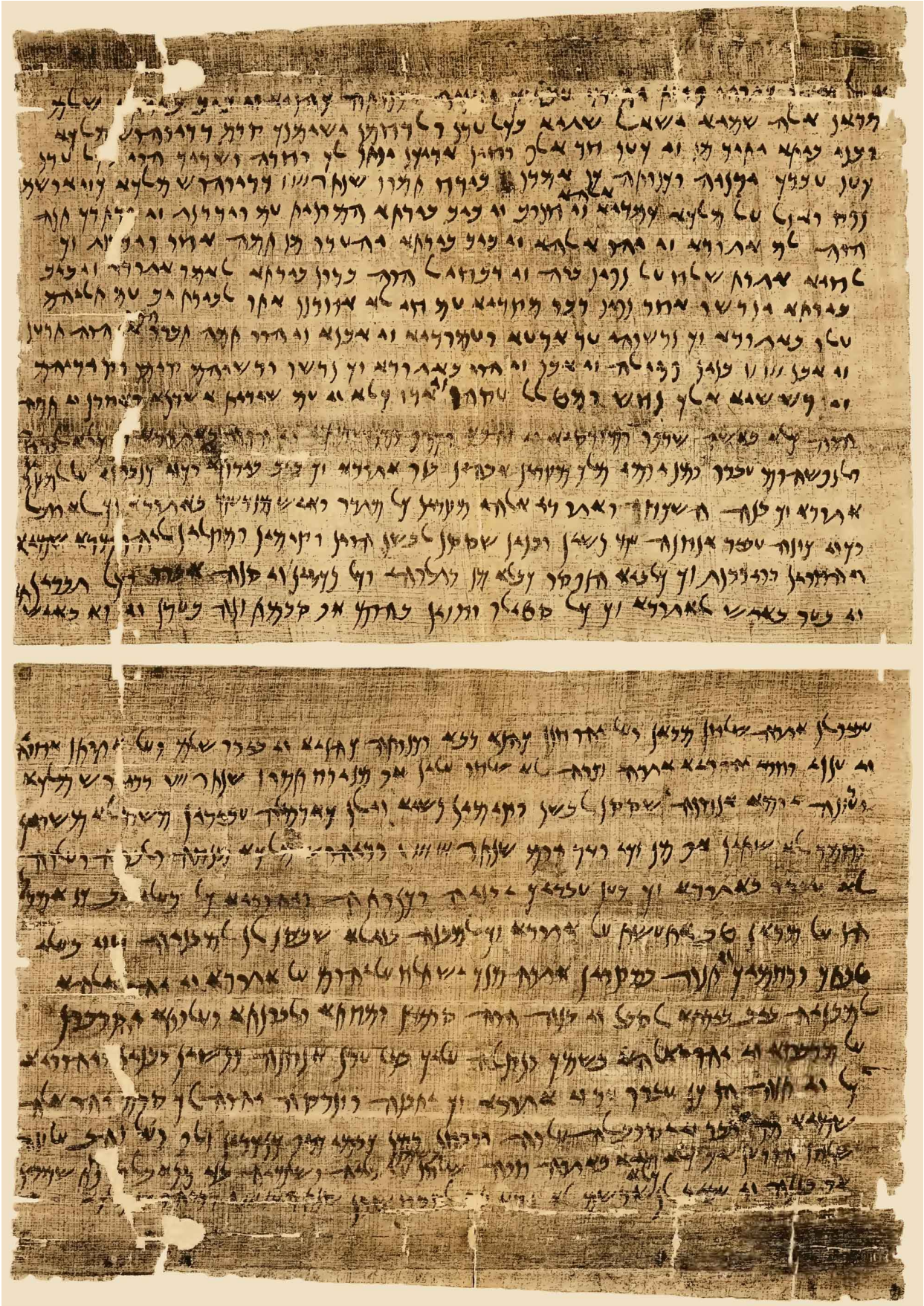

The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

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A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

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In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

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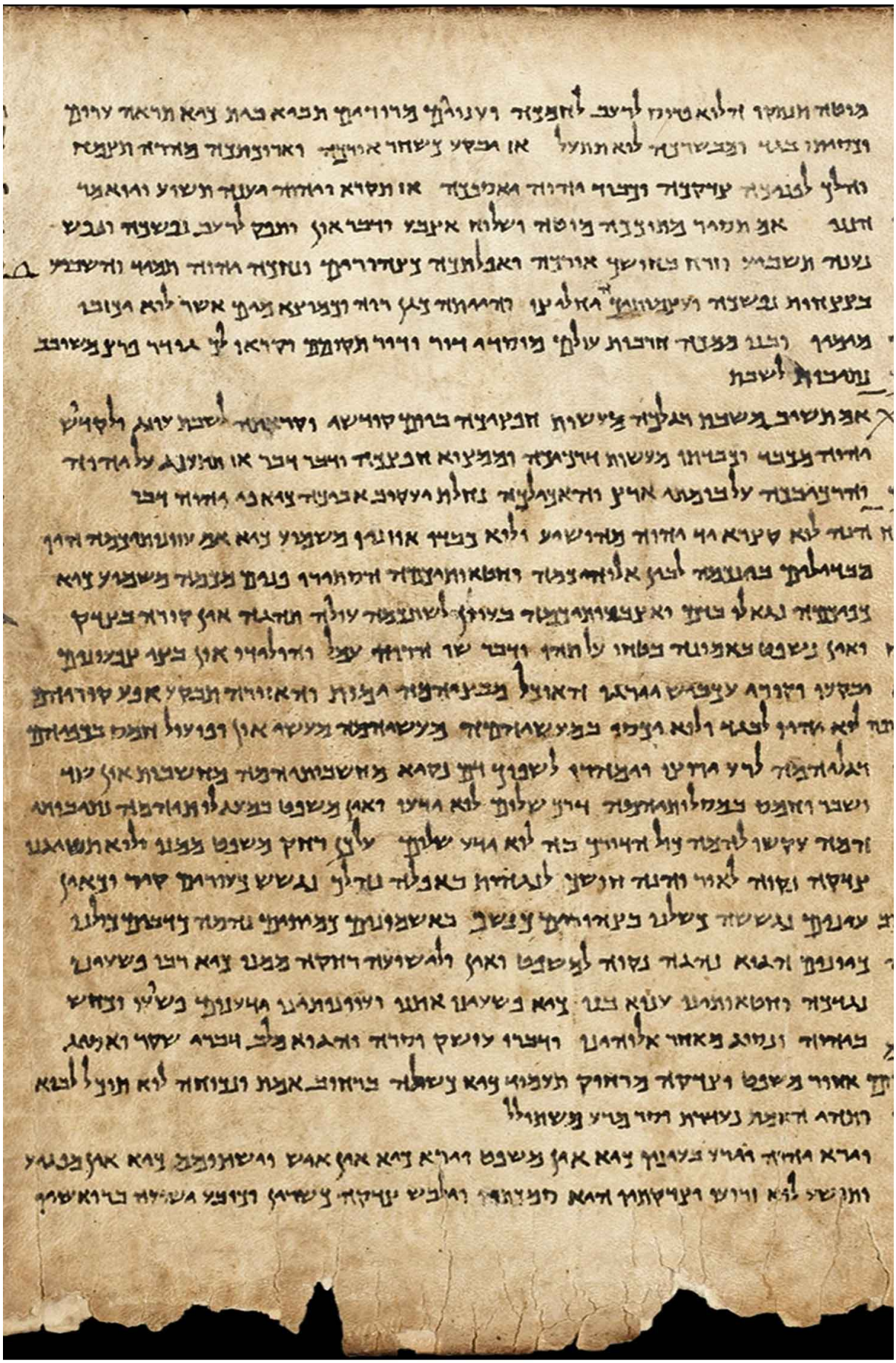

The Great Isaiah Scroll (1Qalsa), Column 48, 3rd century BC. It is one of the famous Dead Sea Scrolls, and it is about a 1,000 years older than any other previously known Old Testament book.

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The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

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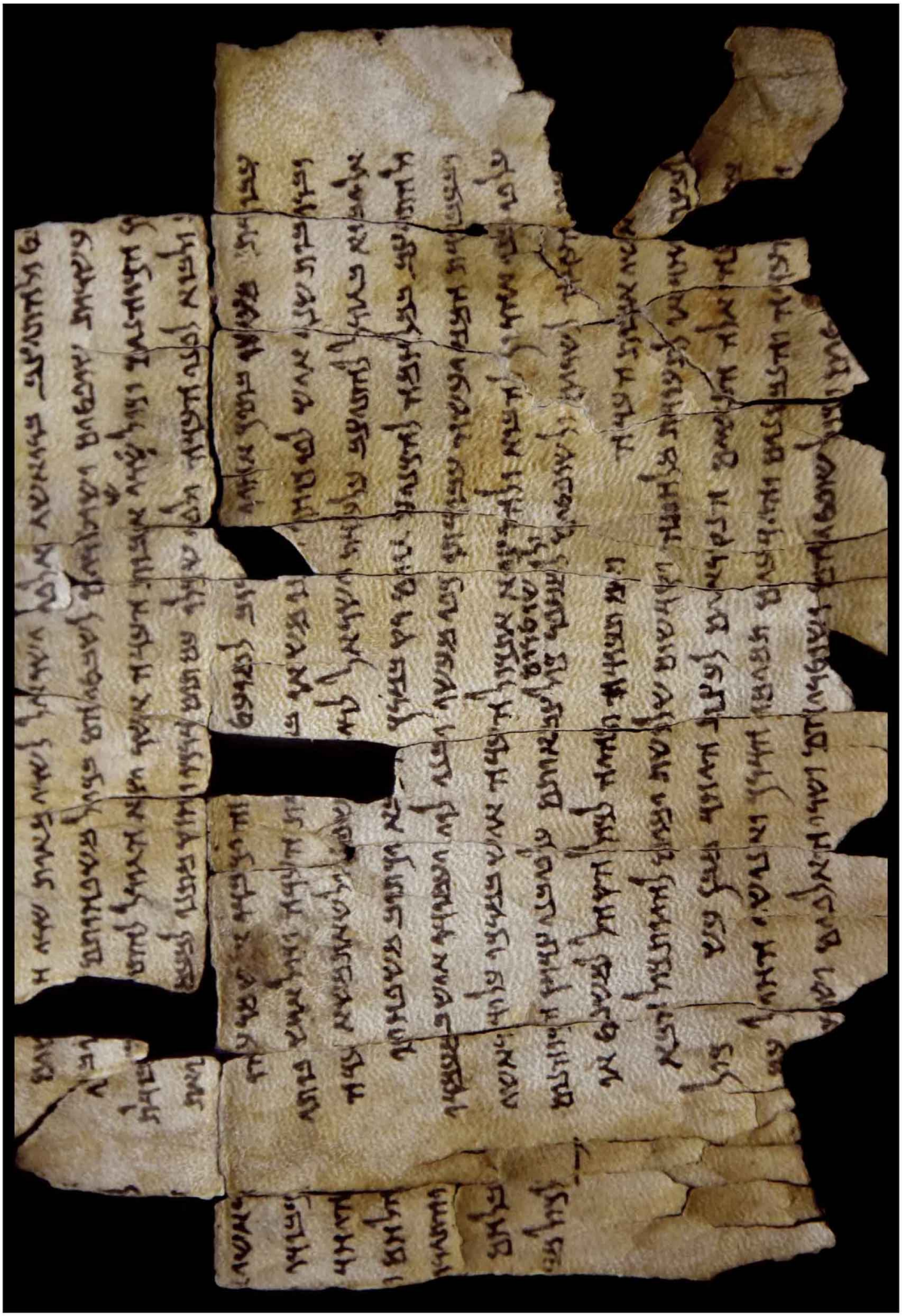

This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

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Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.

Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

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Dead Sea Scrolls Jars. The parchment and papyrus scrolls were found rolled up inside special jars with tight-fitting covers which helped to a large degree in their preservation. The lids were often sealed with resin or bitumen. These jars were locally made in the Dead Sea area. The larger jar in the background is about 70 cm high, the foreground one about 30 cm.
Such jars were also used for document preservation in Nag Hammadi, Egypt (where they were drop-shaped and wider) and Gandhara, Bactria (Afghanistan, Pakistan).

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The "Gospel of Didymos Judas Thomas", a papyrus from the Nag Hammadi Library, Egypt, 3rd or 4th century copy and translation of an original from around 50 A.D. According to contents and style, this gospel might well be the oldest gospel in existence. The name of the author is an enigma as "Thomas" means 'twin' and so does the Greek name "Didymos". Jesus had four brothers, and one of then bore the name "Judas". That Judas Thomas bore the soubriquet "twin" twice is significant.

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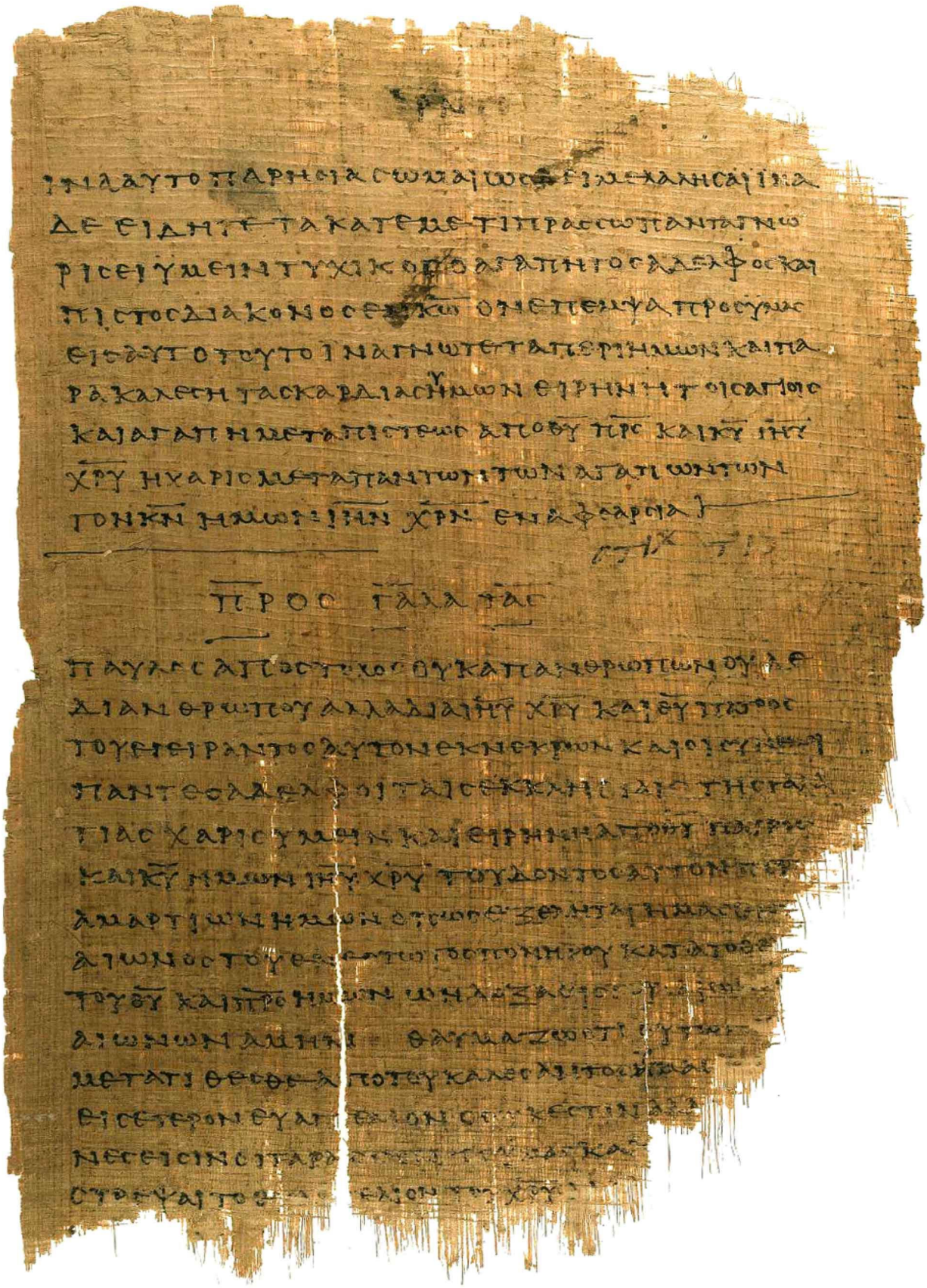

Papyrus in Greek showing the end of Ephesians (verses 6,20–24) and the start of Galatians (verses 1,1–8), c.150-250 AD. Saul of Tarsos (Aramaic Hebrew: Sha'ul ha-Tarsi; Greek: Saulos Tarseus; c. 5-64 or 67 AD), commonly known as Saint Paul or Paul the Apostle (though not one of the 12 Apostles), was a Pharisee (a Jew affiliated to the Greek-Roman civilisation). In Galatians 1:13, Paul admitted that he "persecuted the church of God and tried to destroy it." In order to do that, he had to be a holder of Roman citizenship and to be a Roman official. The vision of "the Lord" on the road to Damascus (Acts 9; Galatians 1:23) is often interpreted as Paul's "conversion" to Christianity; it equally could be interpreted as event in which he had the idea to create a new Christian faith as opposed to the old Jewish-Christian faith represented by James the Just, the brother of Jesus. Hebrews always considered Paul as liar and traitor simply because with the version of Christianity he had created, in which Jesus was depicted as another god (the son of God), he had violated against the first three of the Ten Commandments (Hebrew: Aseret ha'Dibrot; Exodus 20:2–17 and Deuteronomy 5:6–21): 1. Thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord thy God in vain. And so, Christianity as a religion is not viewed in a favourable light by Jews, even today; because they are still breaking The Law.

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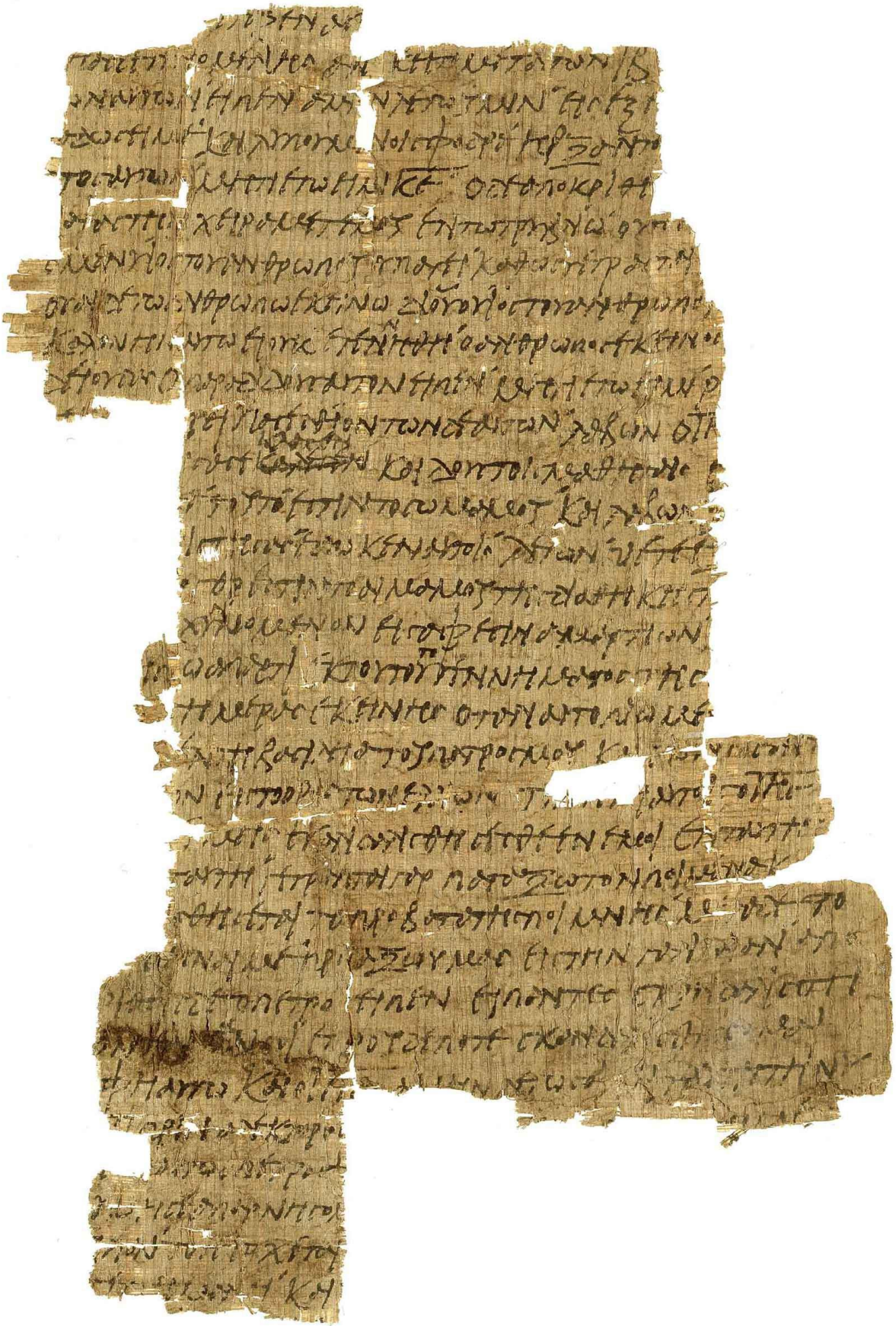

The "Gospel of Matthew", frontside of Papyrus 37, Michigan, Ann Arbor Lib., 3rd century A.D. The English name "Matthew" is a word corruption from French Mathieu, and this comes from the Greek translation Mattathias, in short Matthias. The original Hebrew-Aramaic form is Matityahu, meaning "Gift of Yahweh". The typology of "The Jewish War" by Titus Flavius Josephus (Yosef bar Matityahu) is almost identical with this gospel.

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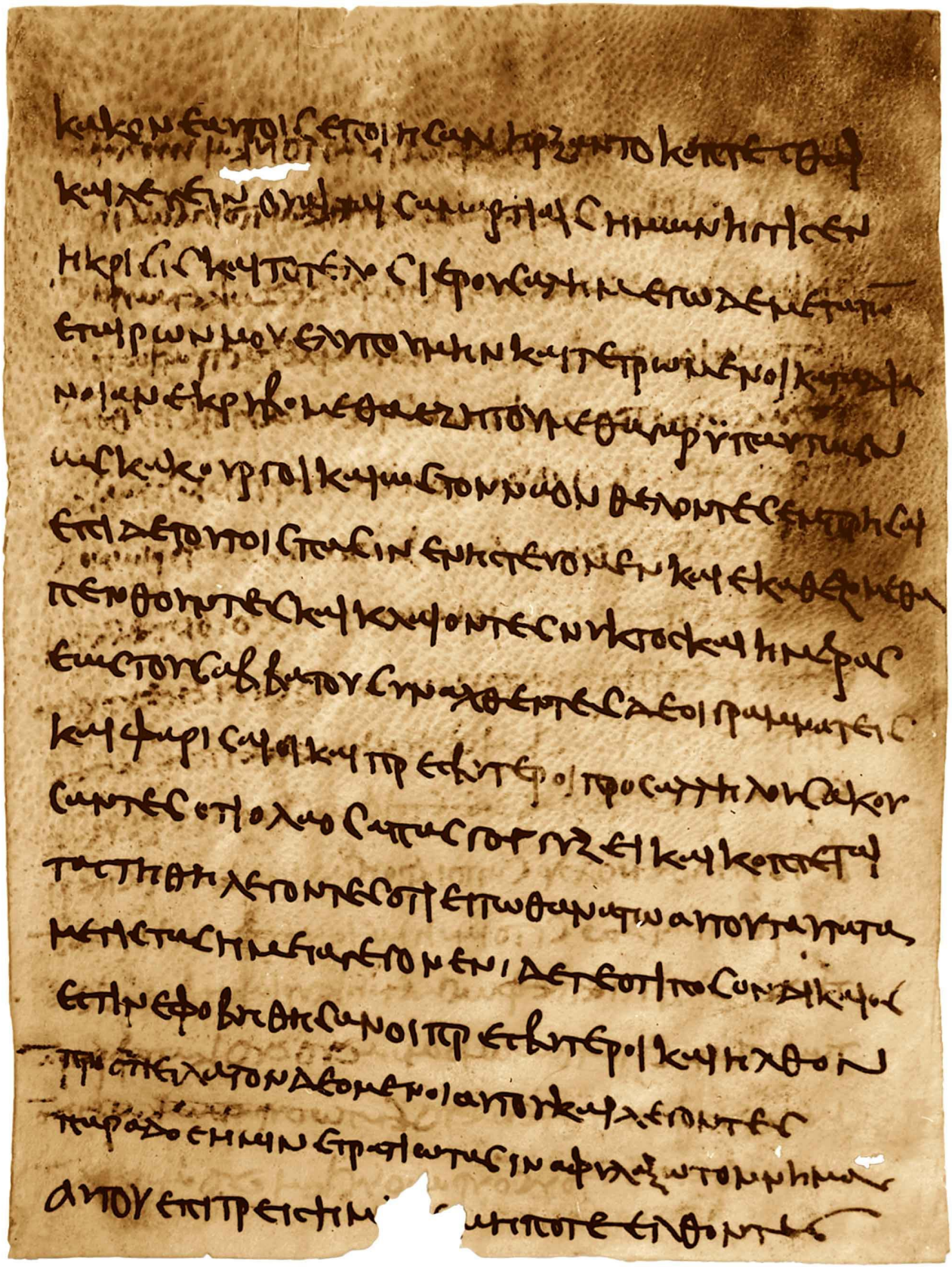

The Gospel of Peter. The Gospel of Peter or Gospel according to Peter, is an ancient narrative text concerning Jesus Christ, only partially known today. The Gospel of Peter explicitly claims to be the work of Saint Peter: *"And I with my companions was grieved; and being wounded in mind we hid ourselves:"* — GoP, 7. *"But I Simon Peter and Andrew my brother took our nets and went to the sea;"* — GoP, 14. However, the Gospel of Peter was condemned as heretical by ca. 200 AD for its alleged docetic elements and particularly because it ascribes responsibility for the crucifixion of Jesus to Herod Antipas and the Temple clergy rather than to Pontius Pilate. Peter or Simon Peter, that is Shimon bar Yonah (Simon the son of Yonah), Simon Bar-Jona (also: Simon Cephas, Kefa or Kepha; Aramaic: Simon, Simeon, "the Listener," Kefa, "stone, rock." The Gospel of Peter, which was assumed lost, was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim (sixty miles north of Nag Hammadi) and published in 1892. The 8th- or 9th-century was the first non-canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Two other papyrus fragments from Oxyrhynchus (P.Oxy 4009 and P.Oxy. 2949) were uncovered later and published in 1972.

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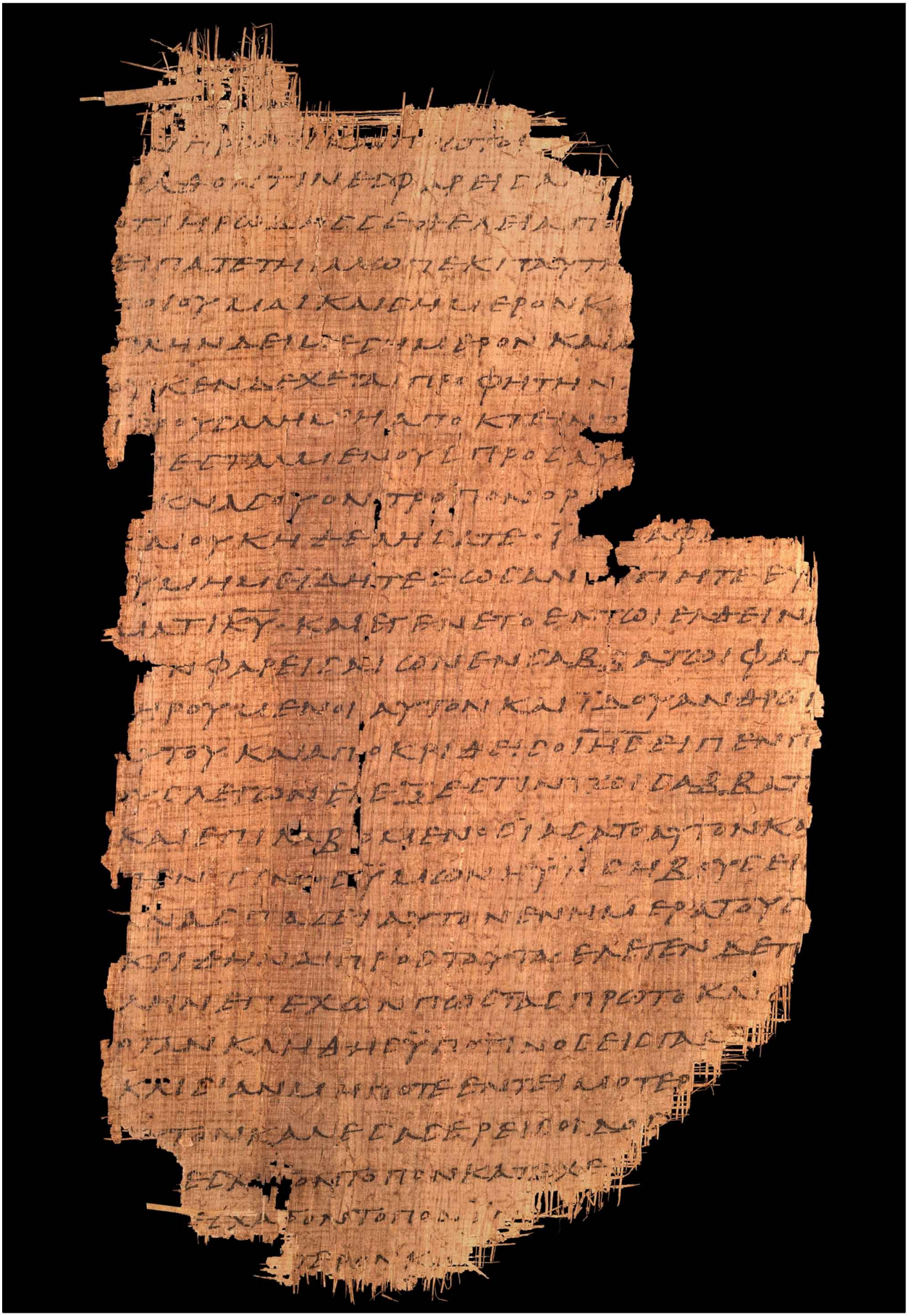

Luke 13:29-35 and 14:10, copy from circa 200–250 AD, Chester Beatty Library BP I, f.15r. Literary range and the sophisticated style point to only one man who could have written the Gospel of Luke as well as the Book of Acts: Lucius Mestrius Plutarchus (c. 46-120 AD), with over 200 works the most able and prolific author of the time.

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"Jesus with his mother Mary and the (three) Wise Men from the East (Matthew 2:1) celebrating a blood sacrifice and Eucharist"—This, or something similar, could have been the title of this relief, but it is not! Indeed, it shows a Eucharist, and a blood sacrifice, and even three men from the East; their Persian hats identify them as such. The Gospel of Matthew is the only one of the four canonical gospels to mention the Magi. The gospel's author probably wanted to say that Christianity was partly of Roman as well as of Persian origin. Mithraism, also known as the Mithraic mysteries, was a Roman religion in which the Persian (Zoroastrian) divine archangel Mithra became the Roman god Mithras. The name Mithra itself originates from the Indian (Hindu) deity Mitra. The real name of this 2nd-3rd century relief is "Mithras banquet" or "Mithras killing a bull." It is on an altarpiece found near Fiano Romano, near Rome in 1926. Numerous archaeological finds have contributed to modern knowledge about Mithraism in the Roman Empire. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene, and about 400 other monuments. It is estimated that there would have been at least 680 mithraea in the city of Rome and several thousands of them within the entire territory of the Roman Empire. Interpretation of the physical evidence remains problematic and contested. It seems that the Greek-Roman followers of Mithras have had no scripture at all. However, there is one religious document that has survived. The "Mithras Liturgy" recorded in the Greek Magical Papyri (Number PGM IV.475-834; See: The Grand Bible, pp. 7484.) is the only authentic Mithraic text to have survived so far.

Worshippers of Mithras had a complex system of seven grades of initiation and communal ritual meals, Eucharists, to be precise. Initiates called themselves Syndexioi, those "united by the handshake". They met in their mithraea, which survive in large numbers as "crypts" under ancient church buildings. The cult appears to have had its centre in Rome, and was popular throughout the western half of the empire, as far south as Roman Africa and Numidia, as far north as Roman Britain, and to a lesser extent in Roman Syria in the east.

Mithraism is often viewed as a rival of early Christianity, but it is not that simple. For quite a long time, scholars thought that Mithraists faced persecution from Christians and the religion was subsequently suppressed and eliminated in the Roman empire by the end of the 4th century. This is not the entire truth either. When we look at the families of the Roman emperors a bit more closely, we can discover the astonishing fact that the female members were Christians while their husbands were followers of Mithras. This is true for the "Christian persecutor" Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244-311 AD) whose wife Prisca and his daughter Galeria Valeria were Christians, as well as for Helena, (also known as Helena Augusta, or Saint Helena; c. 246-330 AD) who was the wife of Roman emperor Constantius Chlorus and mother of Constantine the Great. How could that work out in their family lives? Paying attention to hictorical details, one gets aware of dozens of Christian movements florishing in the Empire. When we study the amazing book series Ante-Nicene Fathers (1867-1873; 10 Vols), and the Nicene and Post-Nicene Fathers (1885; 14 Vols), published by Philip Schaff, we can read chilling details of those events that lasted for hundreds of years. The Church claims that Christians to be persecuted by the Romans. By studying all that material, it becomes quite clear that not Christianity as a whole was persecuted. It was the official "Roman Christianity" who sided with Roman authorities whilst persecuting dozens of different groups of Gnostics, Manichaeans, Mandaeans, Jews, and others.

In the first 4 centuries AD, Mithraism was popular among the Roman army officers while early Christianity among the common soldiers. This is the reason why worshippers of Mithras and Jesus usually celebrated their church service together, officers downstairs in the underground crypt (called mithraeum; plural: mithraea), soldiers and women upstairs in the room above, now called "church." Helena the mother of Flavius Constantinus (c. 272-337 AD) was a Christian, while Constantinus became an army officer, who naturally worshipped Mithras like his father Constantius Chlorus. This was not a contradiction at the time. He did not convert to Christianity at the time of the Battle of the Milvian Bridge, this is just a legend made up by his friend and right-hand-man Eusebius of Caesarea Maritima (c.260-340 AD). He did much more: Either Constantinus or his father adopted the name Flavius to show that they follow the programme of Flavius Vespasian. In order to gather all armed forces behind him, he fused Mithraism and Christianity together. The facts speak for themselves: the Eucharist is a Mithraist idea, so is the 25th of December the date of the Mithraist Winter Solstice and the birthday of their gods, the look-alike of the long-haired Jesus with a sun halo around his head, even the interiors of the Mithraea, they all are Mithraic but became part of Christian liturgy. The "Imperial Cult," the ministery of religion, with the Pontifex Maximus at its helm, turned into the Roman Catholic Church in the West and the Orthodox Church in the East. With the fusion of Mithraism and Christianity, Contantine led not only the masses celebrate him as a divine figure, like Caesar, Augustus, and Vespasian before him, but he laid the foundation of a unifying faith with which the Roman Empire survived for another 1,000 years. **>**

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Mithraeum of the Baths of Mithras (Mitreo delle Terme del Mitra) in Ostia. Ostia at the mouth of the River Tiber was Rome's seaport and the western end of the Silk Road. It is located 15 mi (25 km) southwest of Rome. Due to lower ocean level and silting the site lies today 2 mi (3 km) from the sea. >

The mithraeum of Fort Brocolitia in Carrawburgh, Northumberland, England. In Roman times, it was the site of a 3 1⁄2-acre (1.5 ha) auxiliary fort on Hadrian's Wall in the Province Britannia. Flavius Constantinus I was stationed nearby for a year.

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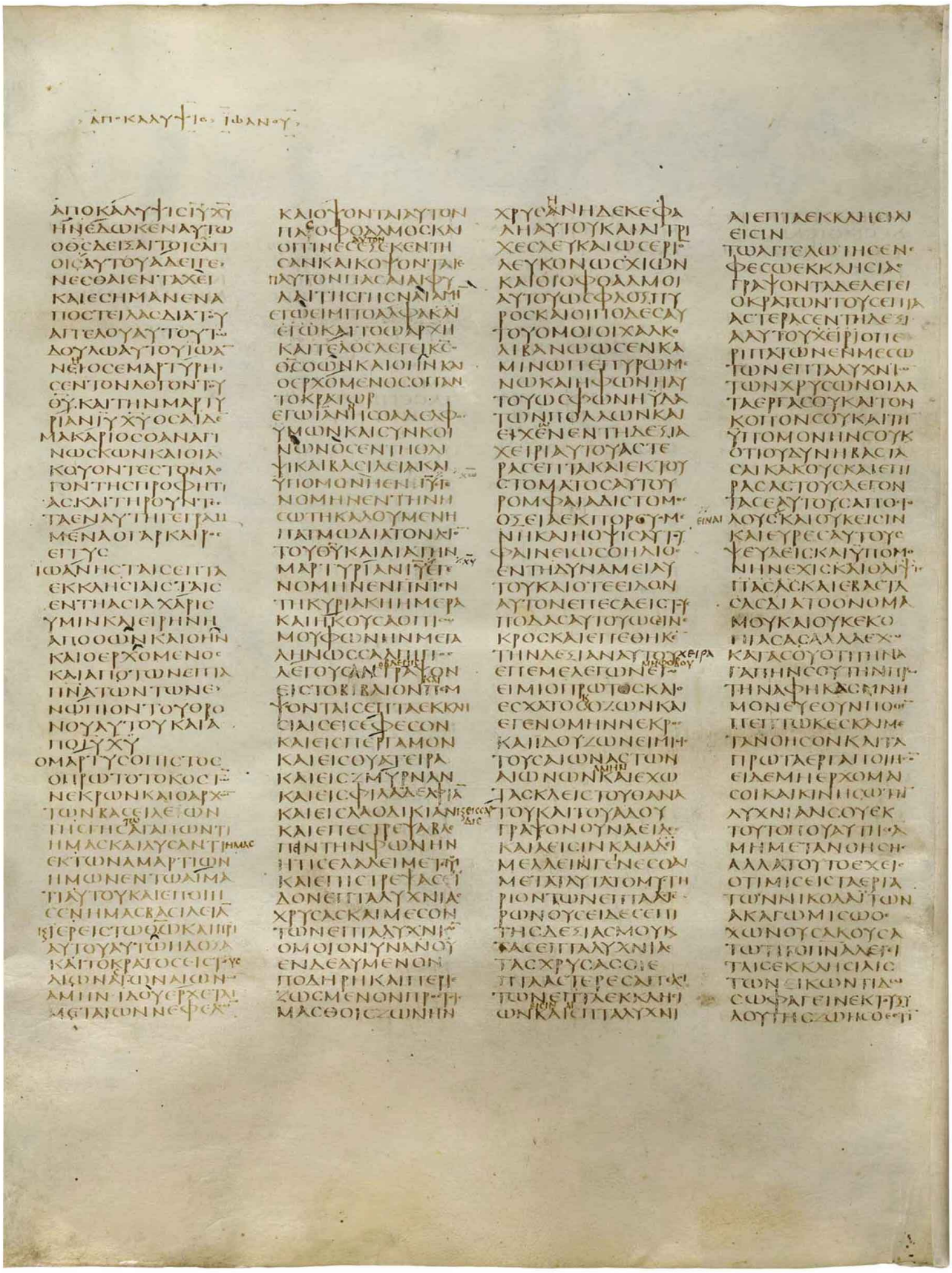

In 1844, Constantin von Tischendorf discovered the world's oldest and most complete Bible, the "Codex Sinaiticus", in the St. Catherine's Monastery at Mount Sinai, Egypt, dating from 325 A.D. Codex Sinaiticus and Codex Vaticanus were among the 50 Bibles commissioned by Emperor Flavius Constantinus: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." – Life of Constantine.

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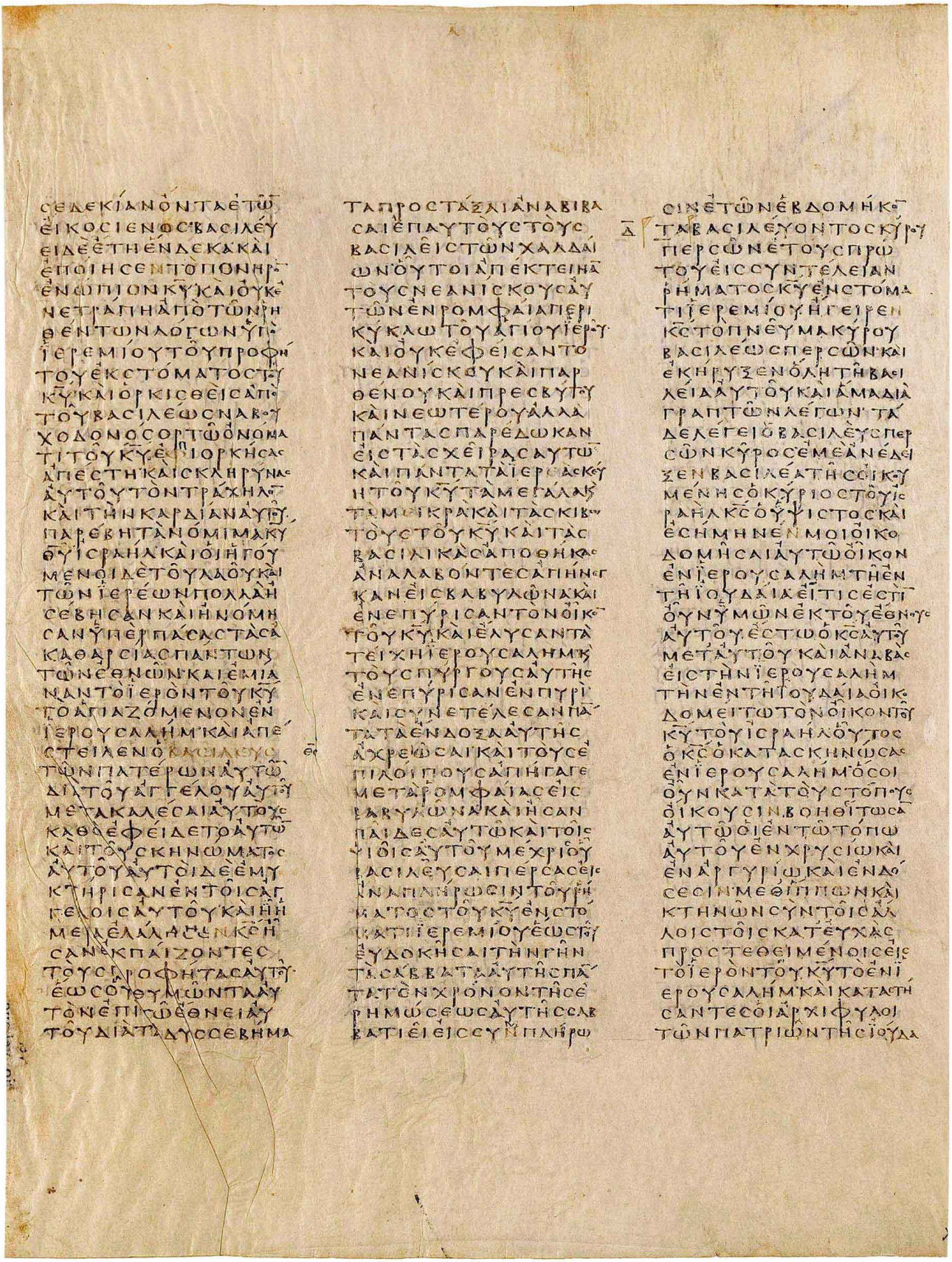

The "Codex Vaticanus", folio 575, showing the cropped section of the 3-column text block, written on vellum in elegant uncial (capital) letters, mid-4th century A.D. Codex Vaticanus is regarded as "the oldest extant copy of the Bible." According to the "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus and prepared by his right-hand man Eusebius of Caesarea in 331 A.D. They were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion.

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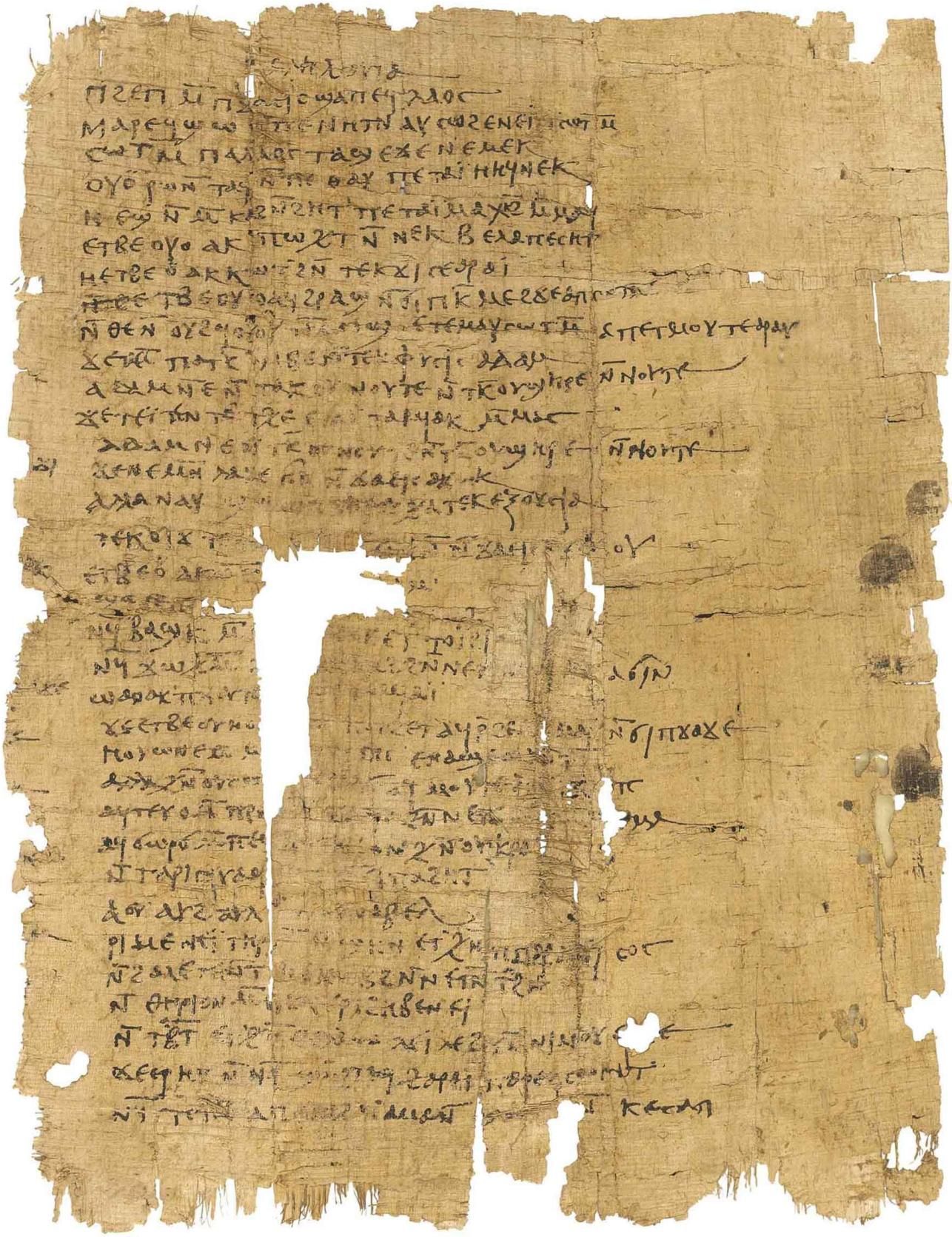

A very early Manichaean Psalm text, the "Ode on the Judgement of God", on a papyrus leaf, 3rd century A.D. 35 lines were written in the Akhmimic dialect of Coptic, in black ink, and were also written in Coptic half-uncials. Manichaeism, the religion of Mani(chaeus), the prophet from the Sassanid-Persian Empire, was the very first global religion as it streched from the northwest of Africa to China. Its prophets were Zarathustra, Buddha, Jesus, and Mani. This combination made the Manichaean teachings very attractive among common people but hated by adversaries of all state religions as they saw their established positions in their societies threatened.

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git eũ qui genuit · diligit &
eũ qui natus ē ex eo · In hoc cog
noscimus · quõ diligimus na
tos dĩ cum dm diligamus · &
mandata eius faciamus · hęc
ē enim caritas dĩ · ut mandata
ei custodiamus · & mandata
eĩ grauia non sunt · quõ omne
qd natũ ē ex dõ uincit mundũ ·
& hęc ē uictoria quę uincit
mundũ fides nra · Quis ē qui
uincit mundũ · nisi qui credit ·
quõ ihs est filius dĩ · hic ē qui
uenit p aquã & sanguinē ihs
xps · Non in aqua solum · sed
in aqua & sanguine · & sps ē qui
testificatur · quõ xps ē ueritas ·
Quõ tres sunt qui testimonium dant ·
sps aqua · & sanguis · & tres
unum sunt · XVIII ·
Si testimonium hominum ac
cepimus · testimonium dĩ maius ē

sicut in cęlo : tres sunt : pat · & uerbũ · & sps scs · & tres unum sunt ·

The Vulgate (from Latin editio vulgata: “common version”), was a Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome (Full name: Eusebius Hieronymus, pseudonym Sophronius, c. 347-420 AD). In 382, Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used.
His revised Latin translation of the Gospels appeared about 383. Begininng to translate the Greek Septuagint Bible, he later decided to translate the entire Old Testament from original Hebrew versions, which he completed in c. 405. This document is known as Codex Sangallensis 63. It was written by hand in the 8th century AD.

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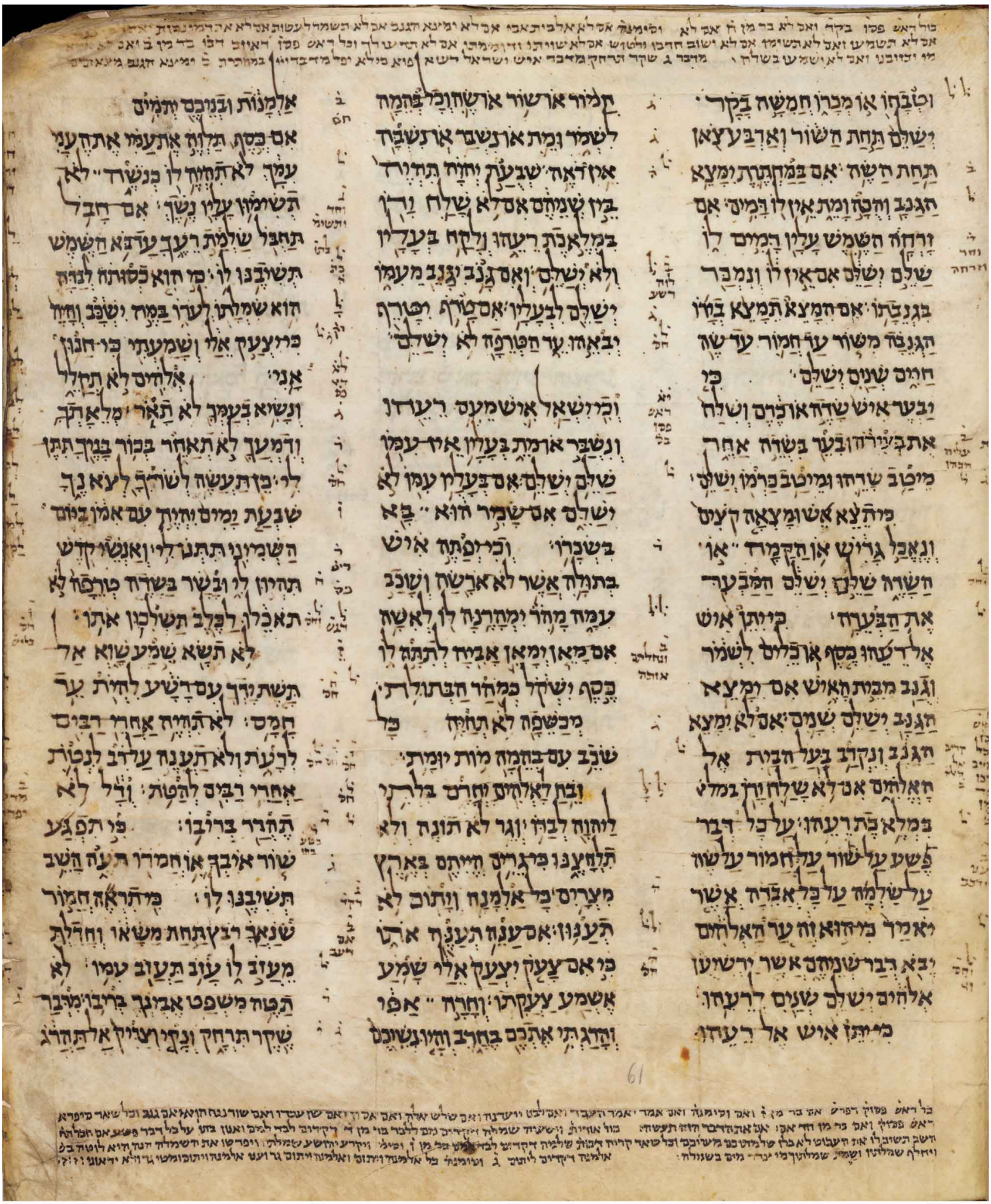

The Damascus Pentateuch or Codex Sassoon 507 is an almost complete Pentateuch from about 800 AD. It was considered to be the oldest extant Hebrew Bible manuscript, until in 1947 the Isaiah Scroll was found in Qumran near the Dead Sea which was about a 1,000 years older. Like other codices of its era, it bears Masora (critical notes of the Masoretic annotations) on the top and bottom of each page, as well as in between the columns. Masoretic texts (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and the Holy Land, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament that had been lost a long time ago.

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Selihah (Selichah / Selichot; penitential poem or prayer) leaf written in Hebrew Aramaic. 8th or 9th century, found in the Mogao Caves of Dunhuang, Gansu, China in 1908 by sinologist Paul Eugene Pelliot. The Mogao Caves or Dunhuang Caves, also known as the Thousand Buddha Grottoes or Caves of the Thousand Buddhas, form a system of 500 temples 25 km (16 mi) southeast of Dunhuang, an oasis at a religious and cultural crossroads on the Silk Road, in Gansu province, China. The Silk Road went directly through Sepphoris c. 5km / 3 mi north of Nazareth. Dunhuang was established as a garrison outpost and gateway to the West by the Han Dynasty Emperor Wudi to protect against the Xiongnu (Huns) in 111 BC. From the 4th until the 14th century, caves were constructed by Buddhist monks and scholars. In 1900, the "Library Cave", which had been walled-up and camouflaged against Islamic raiders in the 11th century, was discovered. Up to 50,000 manuscripts may have been kept there, one of the greatest treasure troves of ancient documents ever found. While most of them are in Chinese, a large number of documents are in more than fifteen different scripts and languages such as Aramaic, Kharosthi, Brahmi, Persian, Tocharian, Uyghur, Sanskrit, Sogdian, Khotanese, Sanskrit, Tangut, Tibetan and Greek. For Britain and India, Aurel Stein bought 7,000 complete manuscripts and 6,000 fragments including the Diamond Sutra from 868 AD (the oldest printed book) and the Lotus Sutra. Then Paul Pelliot bought 10,000 documents for France including Nestorian (Jingjiao) documents, Chinese language texts connected with the 7th-century mission of Alopen (See: Nestorian Stele).

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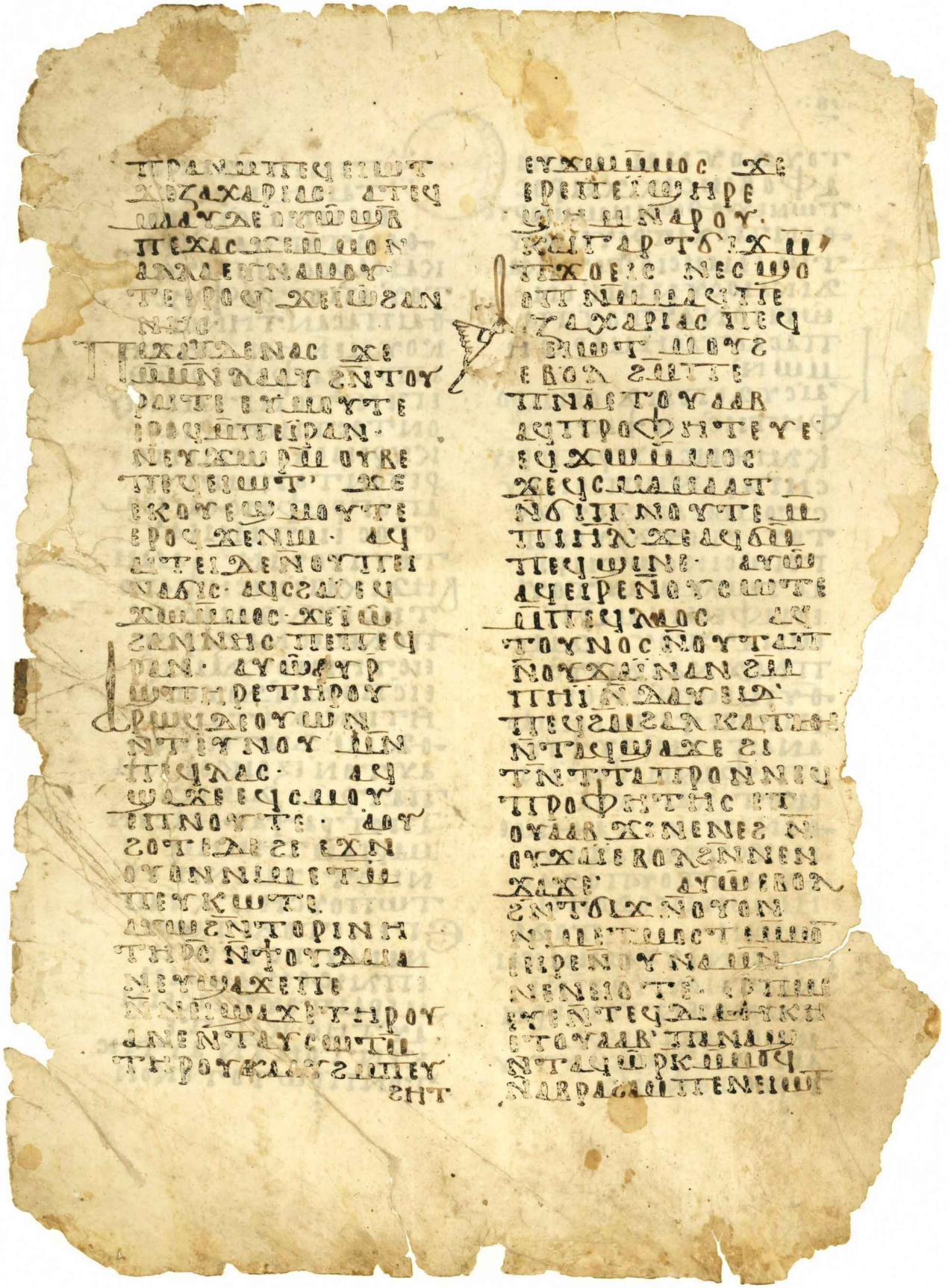

Uncial 0177 (Gregory-Aland), Greek-Coptic manuscript of Luke 1,59-73_c. 950 AD

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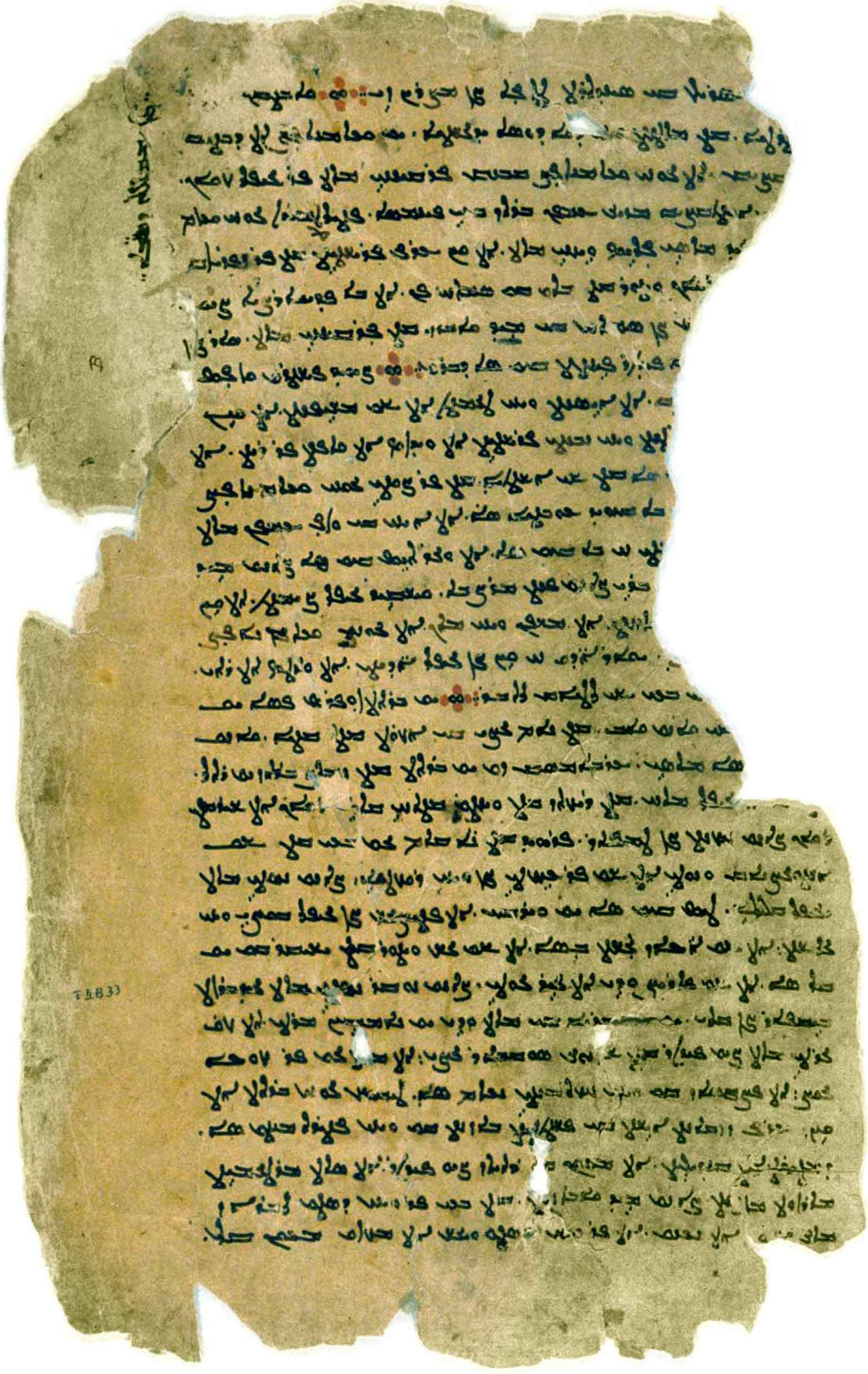

The Christian "Sayings of the Old Men" or "Sayings of the Holy Elders", a text originally written by desert monks from Egypt. Sogdian language, Syriac-Aramaic script, from Bulayiq near Turfan, Xinjiang, China, c. 9th century A.D., document S6-7-Syriac-script-n489V.

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The "Peshitta" is the standard version of the Bible for eastern churches (the Near-East, Central Asia, China) in the Syriac-Aramaic writing. Bible page from the Megillot-Ruth Parchment, 9th century A.D.

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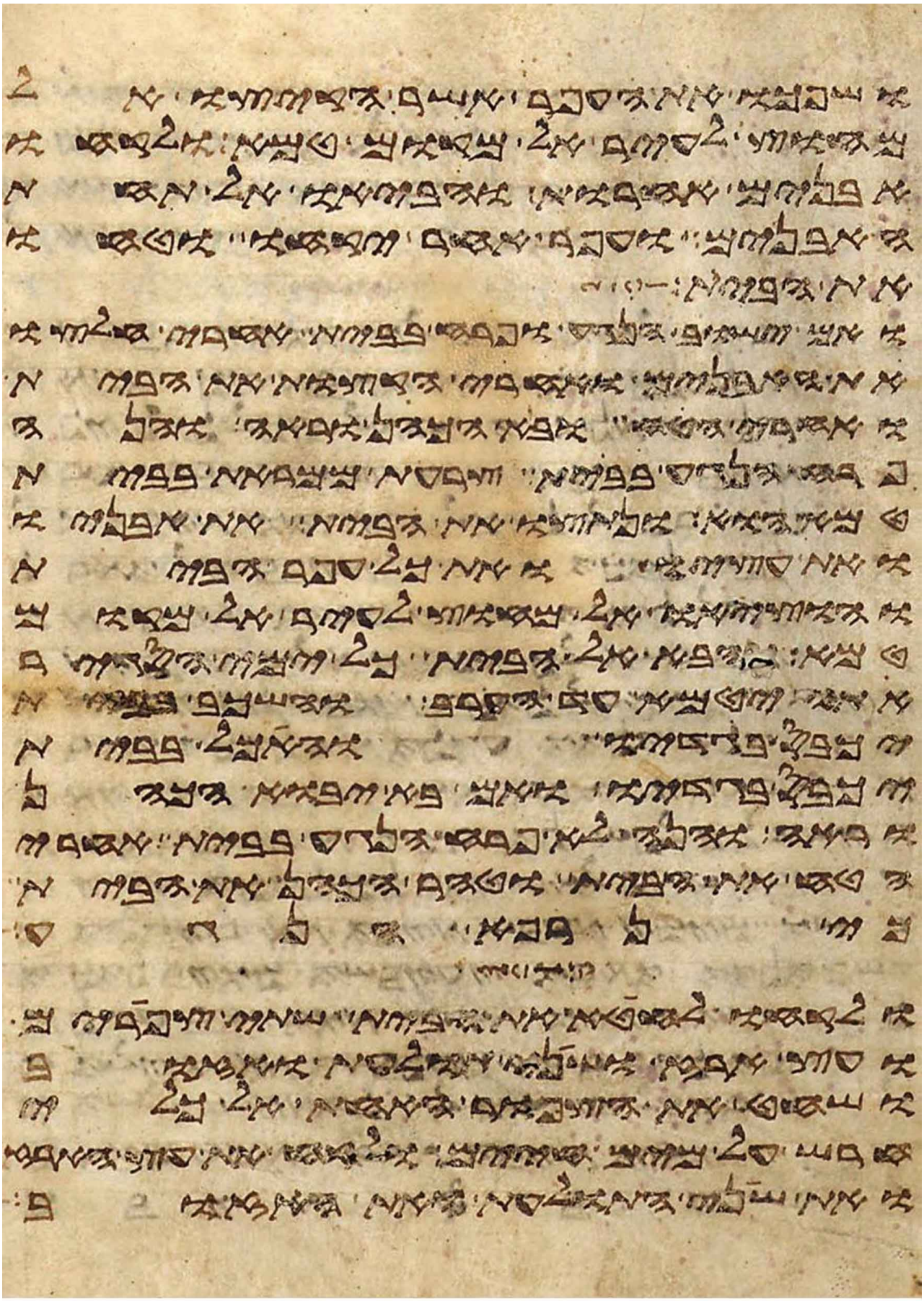

Page from the Samaritan Bible MS 201: Leviticus. Ascalon, Israel, 1189 AD

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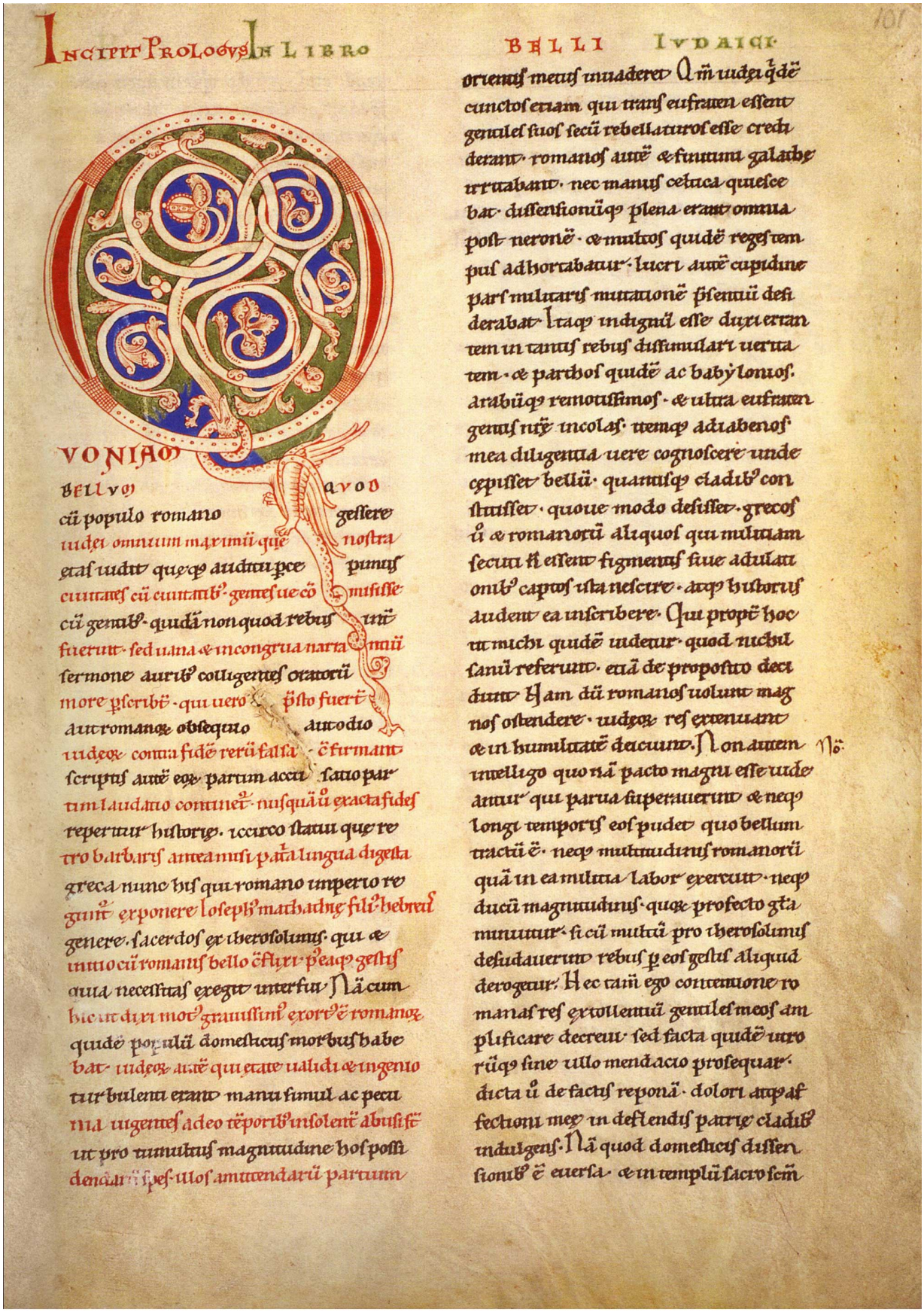
Take ȝe of oure gracious god. þis litil tretis
þat here is offrid. þe whiche is depid a lan-
terne of liȝt. for ȝe schal se þeis þyngis þer
bi ¶ Ca. 1. Of a prolog. ¶ Ca. 2. Of apen
coun ¶ Ca. 3. What is ancrist in general wt. 6.
condicouns. ¶ Ca. 4. What is ancrist in special wt his pre p
ties ¶ Ca 5. What is ancrist i special wt fiue condicouns.
¶ Ca. 6. What is þe chirche onli propird to god ...
nauns liknessis & condicouns ¶ Ca. 7. What is þe material
chirche: wiþ hir hournamentis ¶ Ca. 8 ¶ of god & iuel
comyng to þis material chirche ¶ Ca. 9. Of discrecioun to
knowe good fro iuel ¶ Ca. 10. how þe good of þe secounde
chirche acordiþ wiþ þe good of þe firste chirche ¶ Ca. 11.
Of ioie in tribulacioun ¶ Ca. 12. Of þe fendis cautelis. bi
whiche he pursuiþ in his membris þe kepars of goddis he-
estis ¶ Ca. 13. What is þe fendis chirche: wiþ hir prop-
God þat is good i hym ¶ teis. ¶ Ca. 1.
silf. fair in his aungelis. merueilous i
his seintis. merciful up on synners. haue
merci on us now and euer. And ȝeue us
grace to holde þe weie of truþe in þese
daies of greet tribulacioun. ffor now many þat semiden to
be stable in virtu fallen from her hooli estat to ther
losse & bodili peyn. as crist seiþ matt. 24. Qm habundauit
iniquitas: refrigescet caritas multorum. þat is to seie þe
greet plente or habundaunce of wickidnesse schal kele or
make colde þe charite of man. ffor now þe deuel hap
married þis world in his leef tenaunt ancrist. þat men
be borne aboute in diuise doutis. as wawes of þe see.
wrecchidli diuidid in wondirful opinions eche neiȝbore
wiþ oþer ¶ But seint poule seiþ oon acorde i al cristen

MVSEVM
BRITAN
NICVM

Beautiful document with a Lollard text from the 14th century, British Museum



There is one probable author of the Gospel of Matthew, and he left his signature at the end of that Gospel (27:57) to proof it: "... there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple;" Joseph Arimathaea is non other but Joseph (b)ar Mathaea, alias Josef bar Matityahu (Joseph son of Matthew), alias Titus Flavius Josephus. By saying that he was a disciple of (Paul's interpretation of) Jesus, he also said that he was a colleague of Paul. He left also a countersignature (the 3 crucified) likewise at the end of his book 'Life of Josephus' (chap.75) "... I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered." Illustration: Page of Josephus' famous book 'The Jewish War,' published in 75 AD.

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GENESIS

Incipit liber bresith quē nos genesim dicim⁹

In principio creauit deus celū
et terram. Terra autem erat inanis et
vacua: et tenebre erāt sup faciē abissi·
et sp̄s dn̄i ferebat̄ sup aquas. Dixitq;
deus. Fiat lux. Et facta ē lux. Et vidit
deus lucem q̄ esset bona: ⁊ diuisit lucē
a tenebris· appellauitq; lucem diem ⁊
tenebras noctem. Factūq; est vespe et
mane dies vnus. Dixit q̄; deus. Fiat
firmamentū in medio aquaꝝ: ⁊ diui-
dat aquas ab aquis. Et fecit deus fir-
mamentū: diuisitq; aquas que erāt
sub firmamento ab hijs q̄ erant sup
firmamentū· et factū ē ita. Vocauitq;
deus firmamentū celū: ⁊ factū ē vespe
et mane dies secūd⁹. Dixit vero deus.
Congregent̄ aque que sub celo sūt in
locū vnū ⁊ appareat arida. Et factū ē
ita. Et vocauit deus aridam terram:
congregationesq; aquaꝝ appellauit
maria. Et vidit deus q̄ esset bonū· et
ait. Germinet terra herbā virentem et
facientē semen: ⁊ lignū pomiferꝫ faciēs
fructū iuxta genus suū· cui⁹ semen in
semetip̄o sit sup terrā. Et factū ē ita. Et
protulit terra herbā virentē ⁊ facientē
semē iuxta genus suū: lignūq; faciēs
fructū ⁊ habēs vnūqd̄q; sementē scd̄m
speciē suā. Et vidit deus q̄ esset bonū:
et factū est vespe et mane dies tercius.
Dixitq; autē deus. Fiant luminaria
in firmamēto celi· ⁊ diuidāt diem ac
noctem: ⁊ sint in signa ⁊ tp̄a et dies ⁊
annos· ut luceāt in firmamēto celi et
illuminēt terrā. Et factū ē ita. Fecitq;
deus duo lumīaria magna: lumīare
maius ut p̄esset diei et lumīare min⁹
ut p̄esset nocti ⁊ stellas· ⁊ posuit eas in
firmamēto celi ut lucerent sup terrā: et
p̄essent diei ac nocti· ⁊ diuiderent lucē
ac tenebras. Et vidit de⁹ q̄ esset bonū:
et factū ē vespe ⁊ mane dies quartus.
Dixit eciā de⁹. Producāt aque reptile
anime viuentis ⁊ volatile super terrā·
sub firmamēto celi. Creauitq; deus cete
grandia· et omnē aīam viuentē atq;
motabilē quā ꝓduxerāt aque ī species
suas· ⁊ omne volatile scd̄m gen⁹ suū.
Et vidit deus q̄ esset bonū· benedixitq;
eis dicens. Crescite ⁊ mltiplicamini· ⁊
replete aquas maris· auesq; mltipli-
cent̄ sup terrā. Et factū ē vespe ⁊ mane
dies quītus. Dixit quoq; deus. Pro-
ducat terra aīam viuentē in genē suo·
iumenta ⁊ reptilia· ⁊ bestias terre scd̄m
species suas. Factūq; ē ita. Et fecit de⁹
bestias terre iuxta species suas· iumen-
ta ⁊ omne reptile terre ī genere suo. Et
vidit deus q̄ esset bonū· et ait. Facia-
mus hoīem ad ymaginē ⁊ silitudinē
nostrā· ⁊ presit piscibꝫ maris· et vola-
tilibꝫ celi ⁊ bestijs vniūseq; terre· omīq;
reptili qd̄ mouetur ī terra. Et creauit
deus hoīem ad ymaginē ⁊ silitudinē
suā· ad ymaginē dei creauit illū· ma-
sculū ⁊ feminā creauit eos. Benedixit-
q; illis deus· ⁊ ait. Crescite ⁊ mltiplica-
mini ⁊ replete terrā· et sb̄icite eā· et dn̄a-
mini piscibꝫ maris· et volatilibꝫ celi·
et vniuersis animātibꝫ que mouent̄
sup terrā. Dixitq; de⁹. Ecce dedi vobis
omnē herbā afferentē semen sup terrā·
et vniūsa ligna que hn̄t in semetip̄is
sementē genis sui· ut sint vobis ī escā
⁊ cunctis aīantibꝫ terre· ōniq; volucri
celi ⁊ vniuersis q̄ mouētur in terra· ⁊ ī
quibꝫ est anima viuēs· ut habeāt ad
vescendū. Et factū est ita. Viditq; deus
cuncta que fecerat· ⁊ erāt valde bona.

A beautifully decorated page of a Gutenberg Bible, c. 1455. With the epochal invention of his printing press, Johannes Gutenberg pushed mankind into modernity. Consequence: Luther's Reformation, the Age of Discovery, revival of science and education, democratisation and massive industrialisation.

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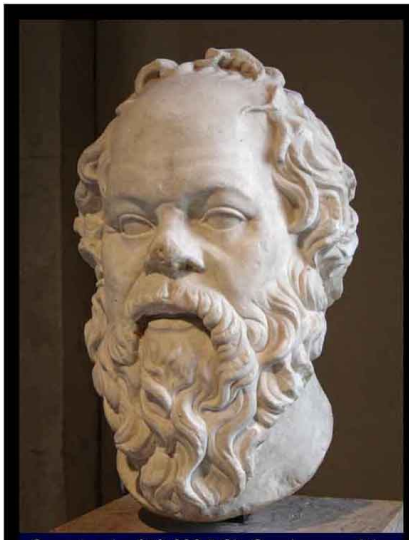
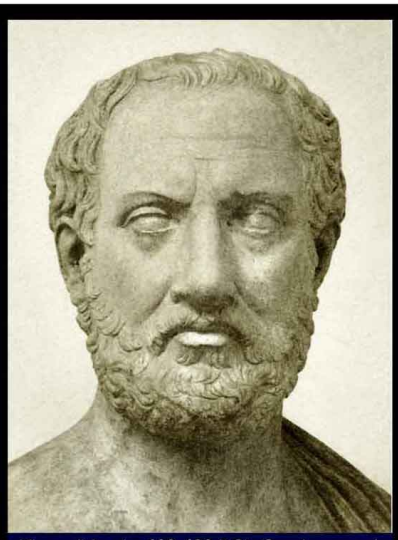
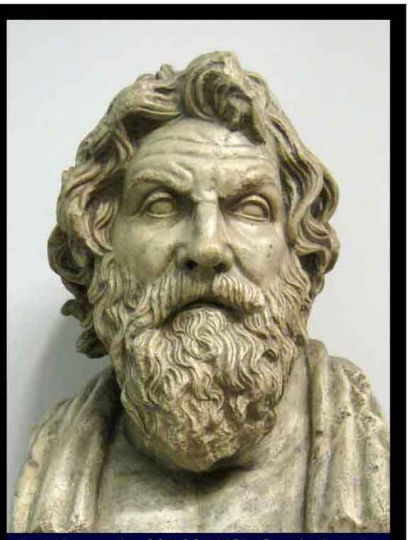


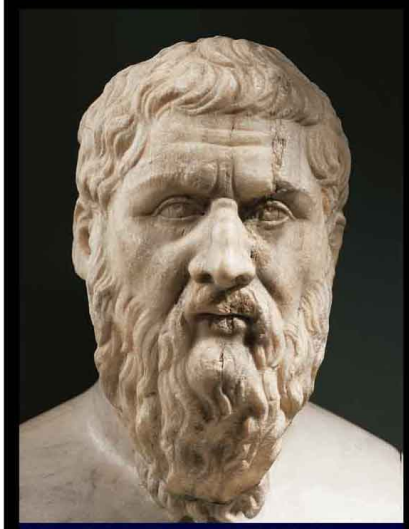
Socrates (c. 470-399 BC), Greek, one of the founders of Western philosophy. Among his students were Plato and Xenophon.



Thucydides (c. 460-400 BC), Greek general and historian. Noted for 'scientific history', 'political realism', 'analysis of human nature'.

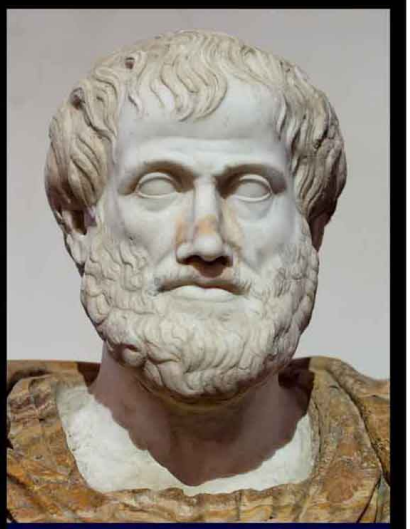


Antisthenes (c. 445-365 BC), Greek, founder of Cynic philosophy. Noted for ethics and virtues. Student and disciple of Sokrates.



Plato (Greek: Platon; c. 428-348 BC), noted for his School of Thought, and the Academy, 1st Western university. Student: Aristoteles.

Philip II of Macedon (382-336 BC), united most of Greece, hired Aristotle as teacher for his son Alexander and his generals.



Aristotle (Greek: Aristoteles; 384-322 BC), polymath, he taught almost every subject. Most influential in the West and the East.

Alexander the Great (Greek: Alexandros III, 356-332 BC), conquered most civilisations between Greece / Egypt and India / China.

Seleucos I Nicator (c. 358-281 BC), general of Alexander, he spread Greek culture and language eastwards up to India and China.

Ptolemy I Soter (Greek: Ptolemaios Soter, lit. "Ptolemy the Saviour"; c. 367-282 BC), spread Greek culture and language in Egypt.

Clash of Civilisations began when the 'Law of Man' (critical thought and the Golden Rule) challenged the 'Law of God' (blind subjugation under theocratic rule). These men built up Western Civilisation.

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Poppaea Sabina (30-65 AD), Nero's wife. In 63, Flavius Josephus met her in Rome. He described her as friendly and 'religious'.

Vespasian, Titus Flavius Vespasianus (9-79 AD). Having crushed the Druids before, he was told by Nero to crush the Messianists.

Flavia Domitilla Mayor (c. 20-65 AD), the wife to Vespasian, mother of Flavia Domitilla Minor as well as Titus and Domitian.

Titus, Titus Flavius Vespasianus (39-81 AD), like all upper class people, he spoke Greek. He crushed the Messianic Army in Judaea.

Titus Flavius Josephus (c. 37-100 AD), adopted son of Vespasian. From c. 68 AD, he controlled all writings in the Empire.

Flavia Domitilla Minor (c. 45-66 AD), Vespasian's daughter, wife to Quintus Petillius Cerialis, mother of Flavia Domitilla the Saint.

Domitian, Titus Flavius Domitianus (51-96 AD). He controlled public and private morals. The people loved him, the politicians not.

Flavia Domitilla the Saint (c. 63-100 AD), daughter of Domitilla Minor, wife to Titus Flavius Clemens, Clement I, the '1st Pope'.

Titus Flavius Clemens (c. 45-95? AD), 2nd son of Vespasian's brother Titus Flavius Sabinus, husband to Flavia Domitilla the Saint.

The Flavian family formed Christianity and modern Judaism by controlling and editing their texts. It was their aim to pacify Messianic Jews and Christians, and Titus Flavius Josephus was in charge.

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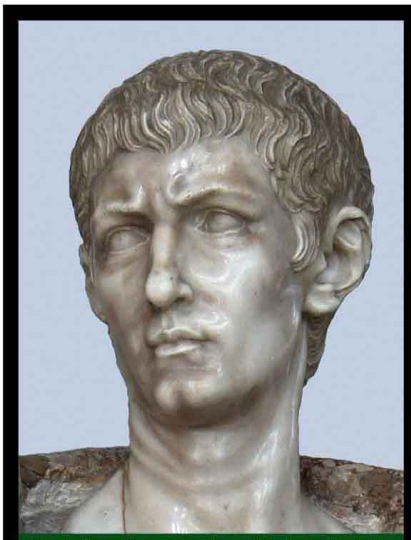
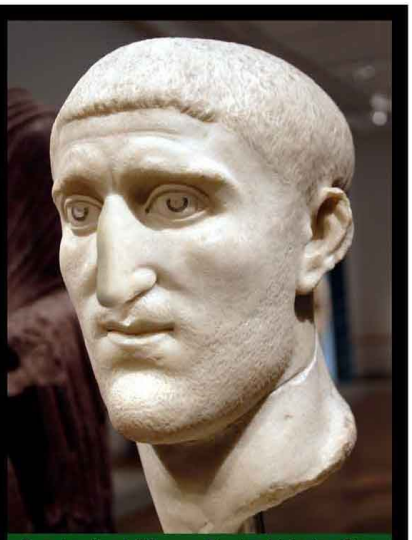
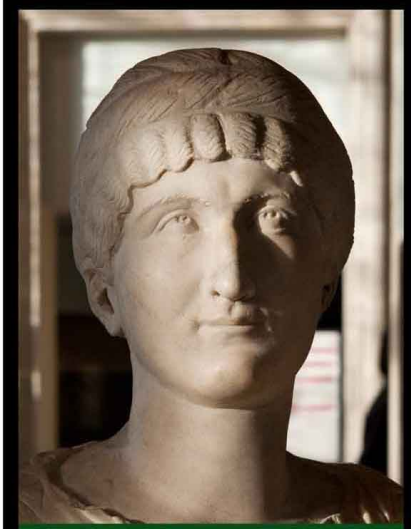


Diocletian, Gaius Aurelius Valerius Diocletianus (244-311 AD), His wife Prisca and his daughter Galeria Valeria were Christians.

Galerius, Gaius Galerius Valerius Maximianus, 250-311 AD); his wife Galeria Valeria convinced him to sign the Edict of Serdica.

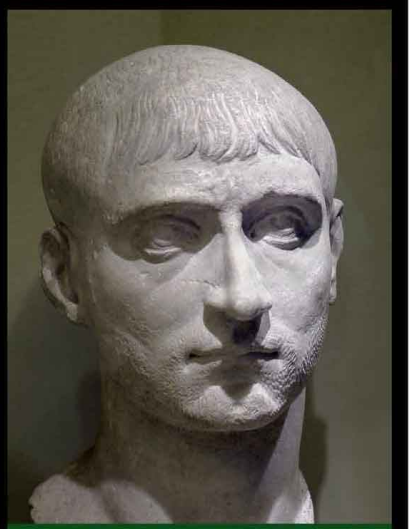


Constantius I (Marcus Flavius Valerius Constantius Herculius) 'Chlorus' (c. 250-306 AD), He was the father of Constantine the Great.

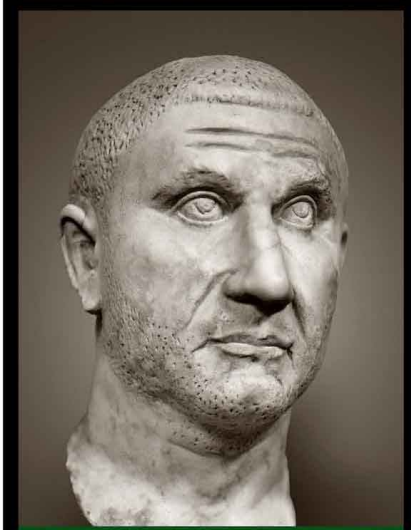


(Saint) Helena (Flavia Iulia Helena; c. 247-330), Greek Christian wife of Constantius Chlorus, mother of Constantine the Great.

Constantine I, the Great, Flavius Valerius Aurelius Constantinus (272-337), His friend Eusebius ran the 1st Council of Nicaea.



(Marcus Aurelius Valerius) Maxentius; 276-312 AD, brother of Constantine's wife Fausta, His army.saw defeat at the Milvian Bridge



(Gaius Valerius Licinianus) Licinius, c. 263-325 AD), was a Christian. His wife: Flavia Julia Constantia, half-sister of Constantine I.

Galeria Valeria (275-315 AD), daughter of Diocletian and his Christian wife Prisca (c. 270-315 AD), became wife to Galerius.

Julian, Flavius Claudius Julianus, 331-363) grandson of Constantine I and philosopher; rejected Christianity for Plato's teachings.

The Constantines called themselves 'Flavian' because in Antiquity, a name was 'programme'. And indeed, most members were Roman Christians long before Constantine, particularly the women.

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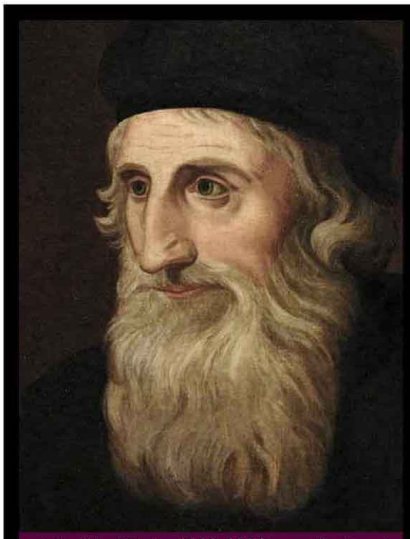

John Wycliffe (c. 1320-1384) was the head translator of the Wycliffe Bible. He knew: the Black Death was devastating for Christianity.

Johannes Gutenberg (c. 1395-1468) offered in 1455 the first printed Bible. It was sensational due to its high quality and low price.

Martin Luther, (1483 -1546) was a German theologian and translator. His printed Bibles in German were an immediate success.

Charles V (1500-1558), His uncompromising attitude towards any Reformation engulfed Europe in a series of war that ended in 1648.

Henry VIII (1491 -1547), created the Royal Navy, started English Reformation, ended the Pope's political power in England.

William Tyndale (1494 -1536) was inspired by Luthers translation and began the English translation of the Bible in Wittenberg.

Philip II of Spain (Spanish: Felipe II; 1527-1598), tried to conquer England but failed. The Roman-Catholics could not come back.

Elizabeth I of England (1533-1603) defeated the Spanish Armada and laid foundations for a Protestant empire: the British Empire.

Jan III Sobieski of Poland (1629-1696), the 'Saviour of Christendom'; he defeated the Islamic Turks on 12th September 1683.

The Black Death of 1346-1353 killed half of Europe's population. Most who could read were dead. Christianity was to live on only if people could read mass-produced Bibles in their own language.

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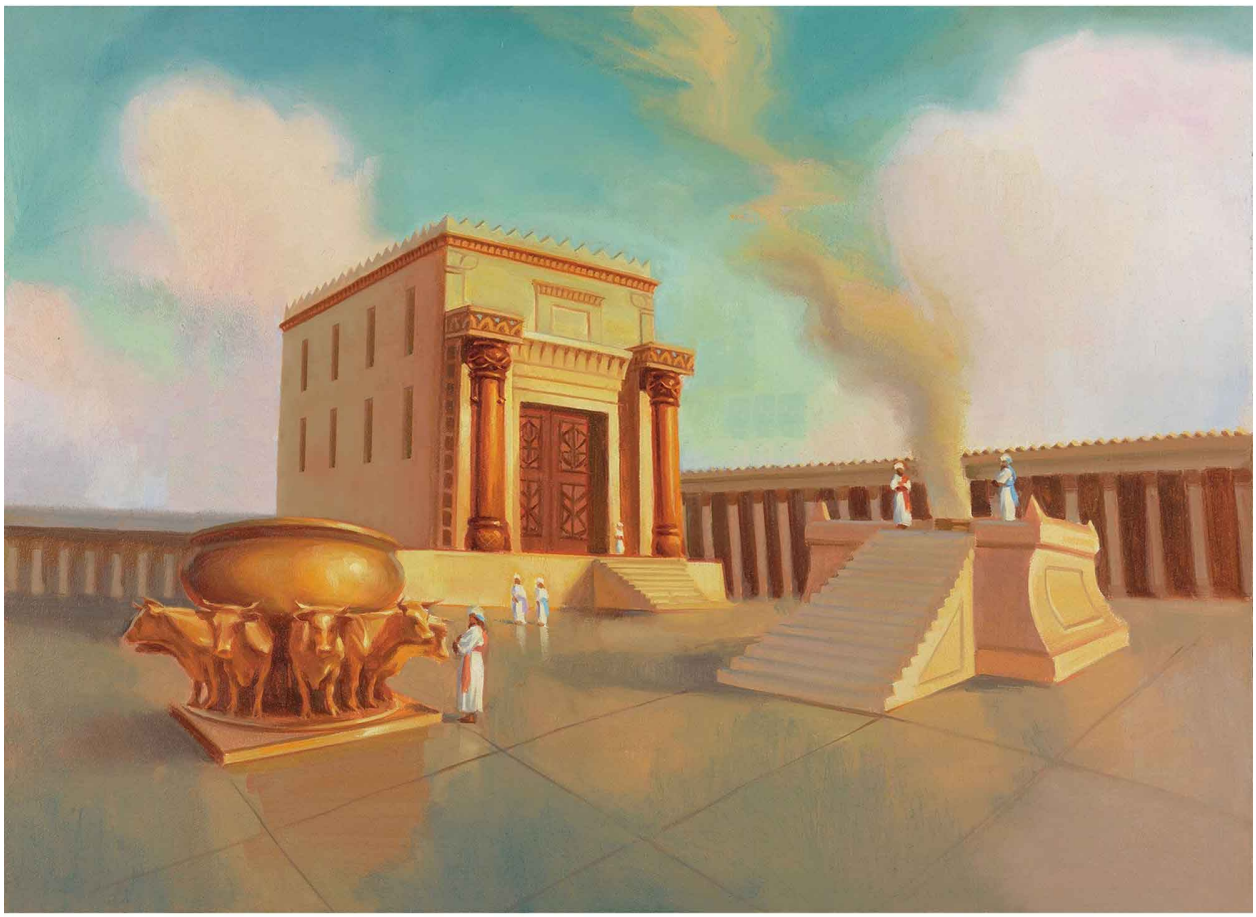
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

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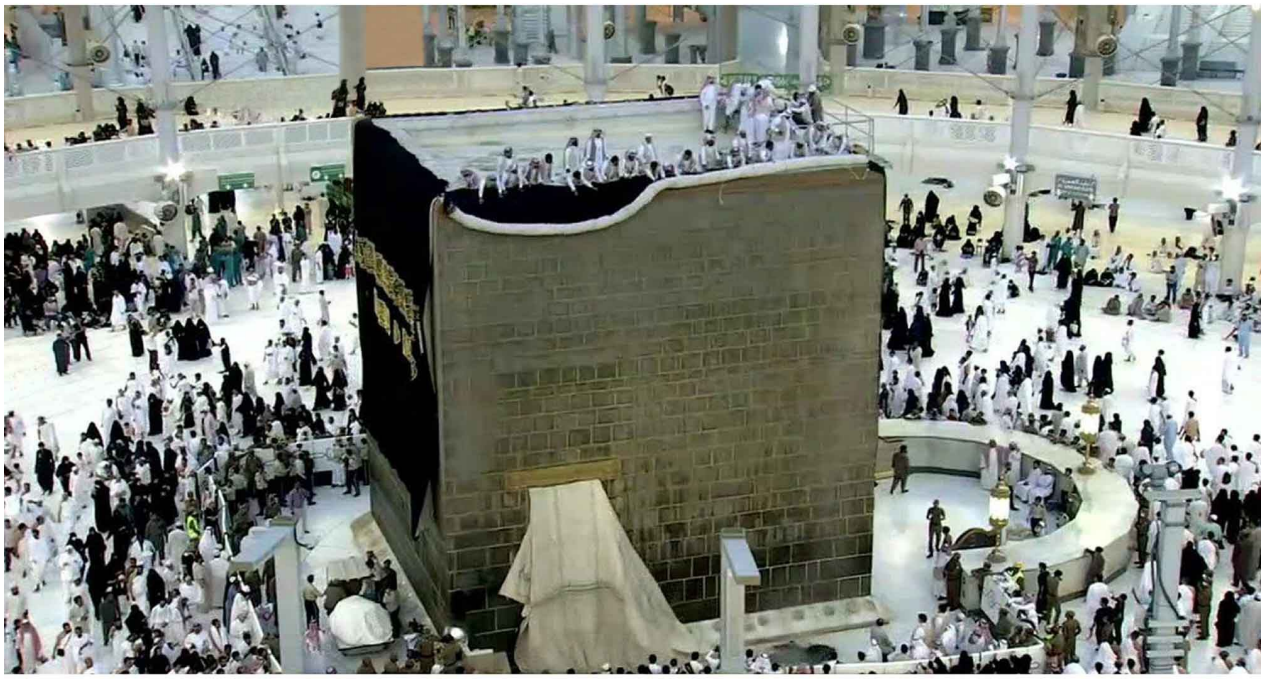
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

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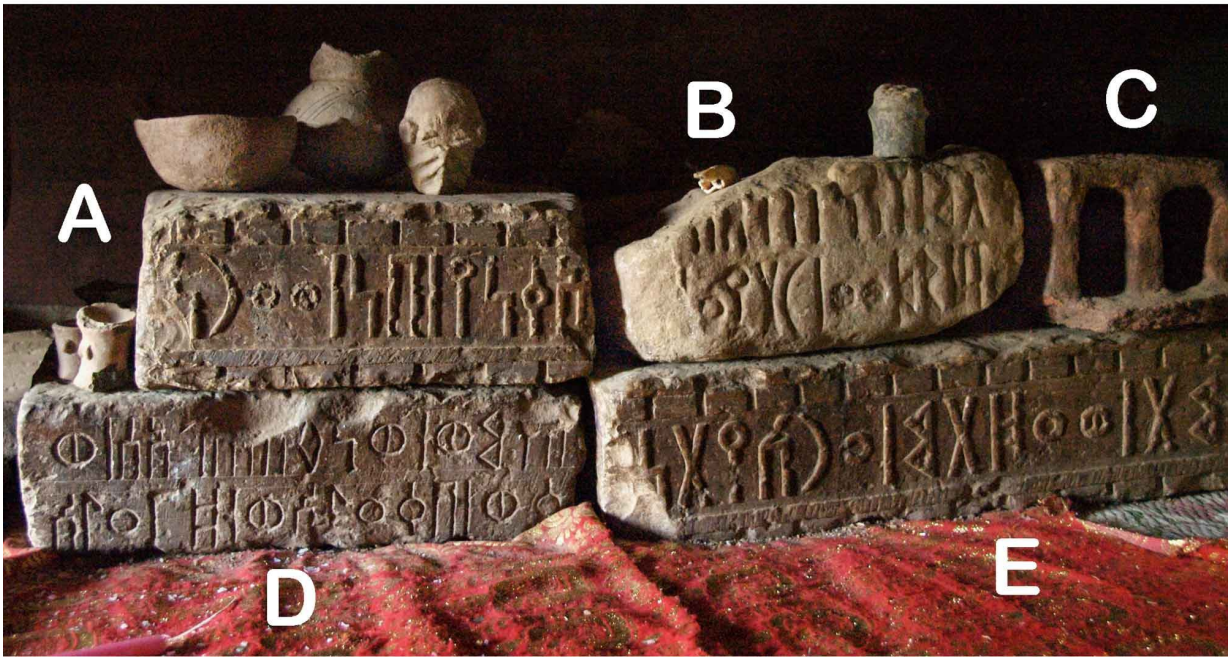
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



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Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

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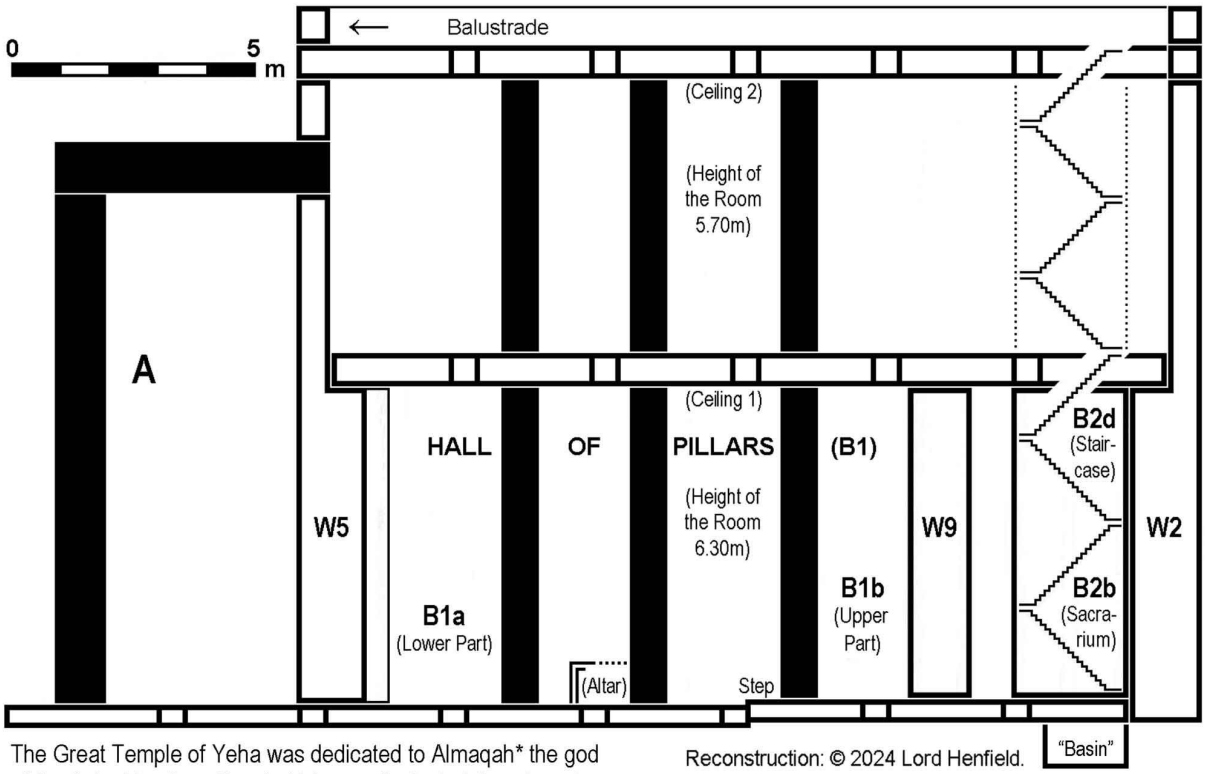

Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

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The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

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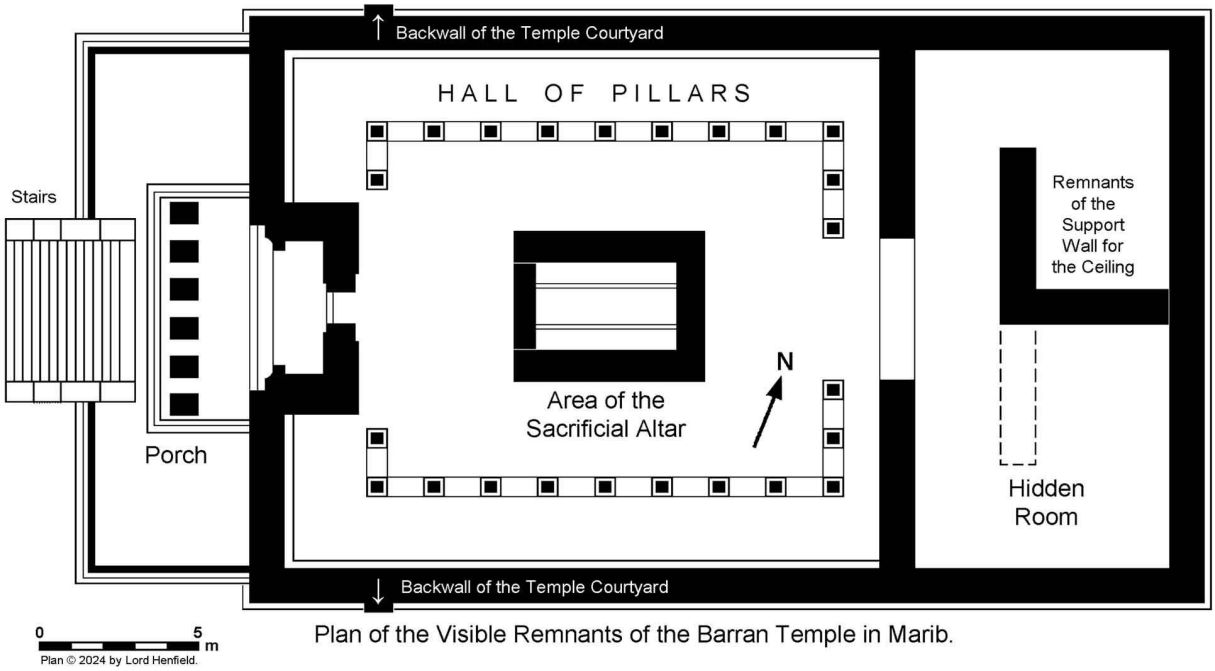
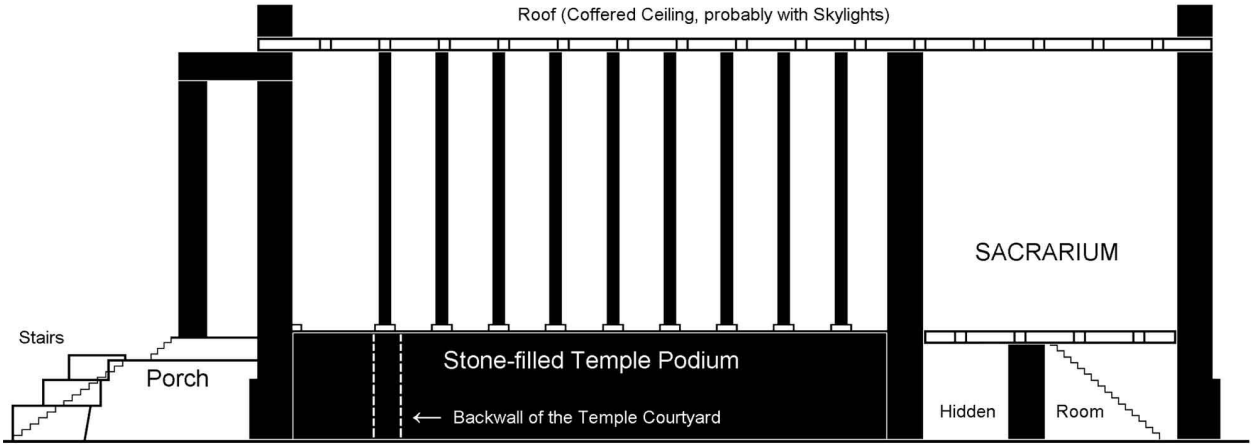


Plan of the Visible Remnants of the Barran Temple in Marib.



Section of the Barran Temple in Marib, Reconstruktion, View from the South.

Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

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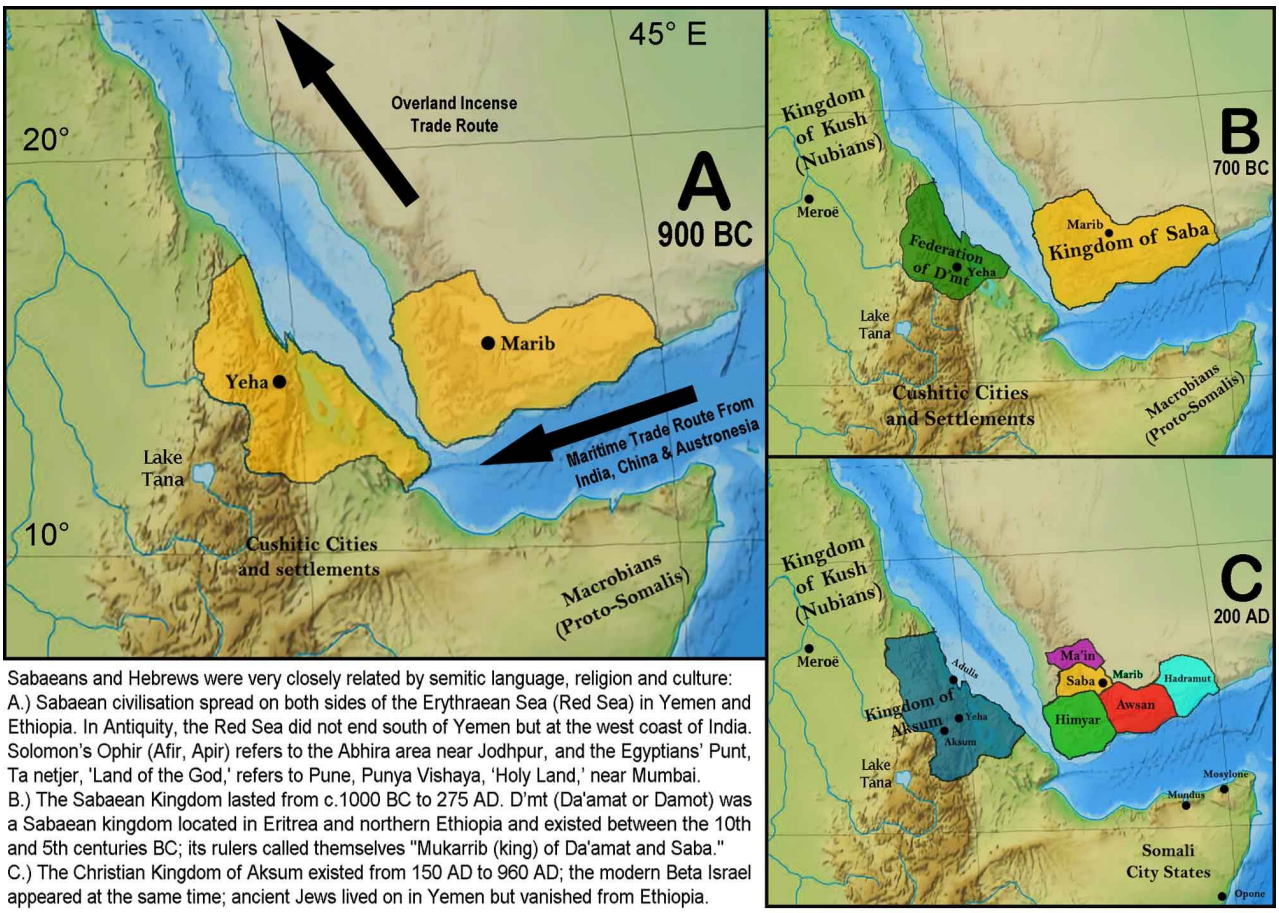
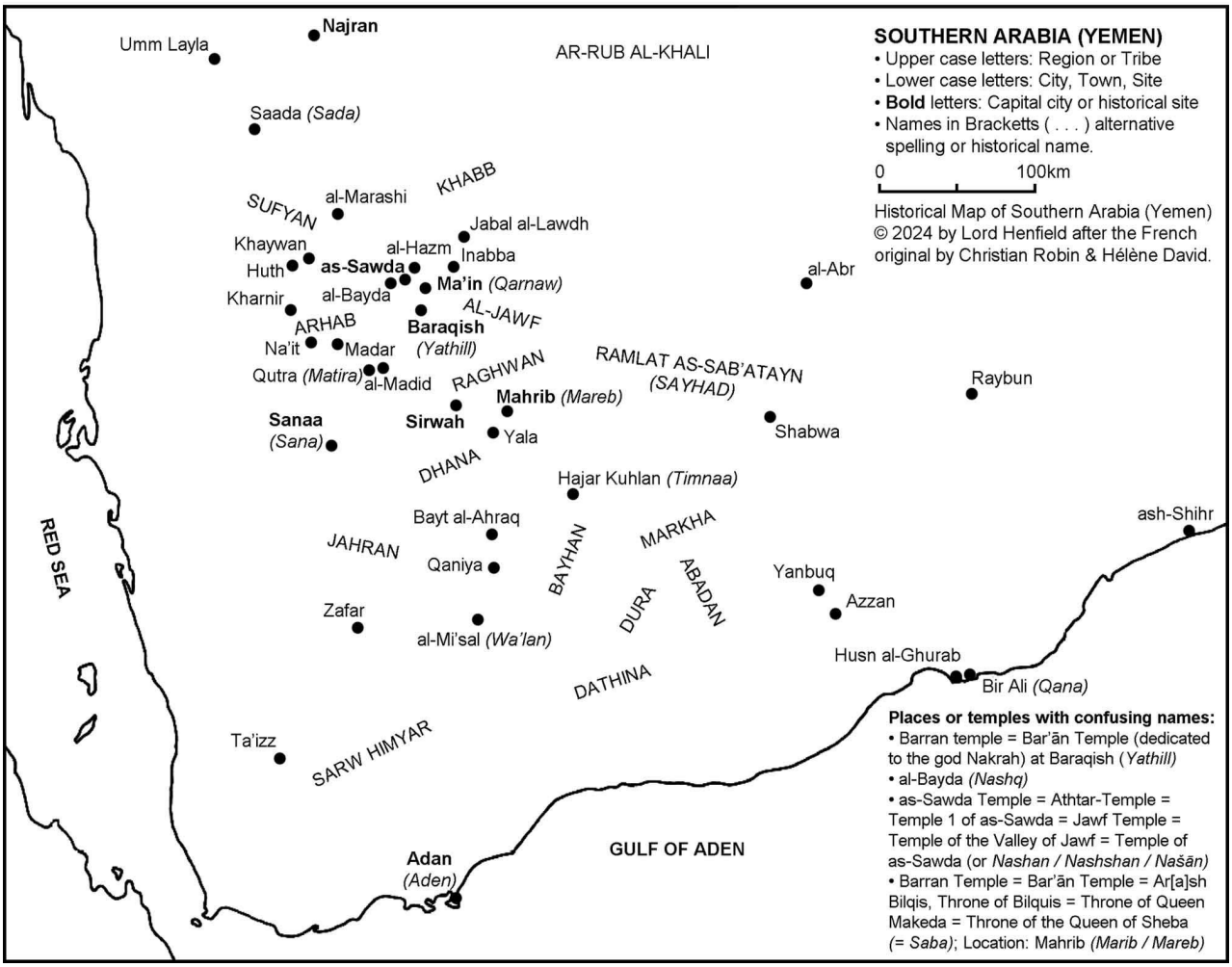


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



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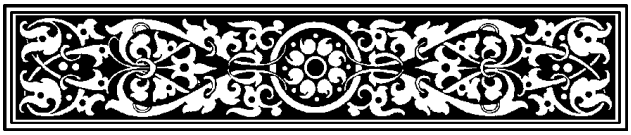
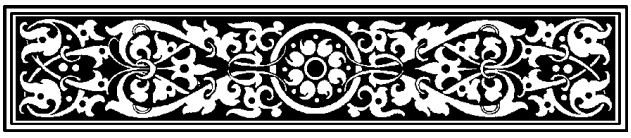
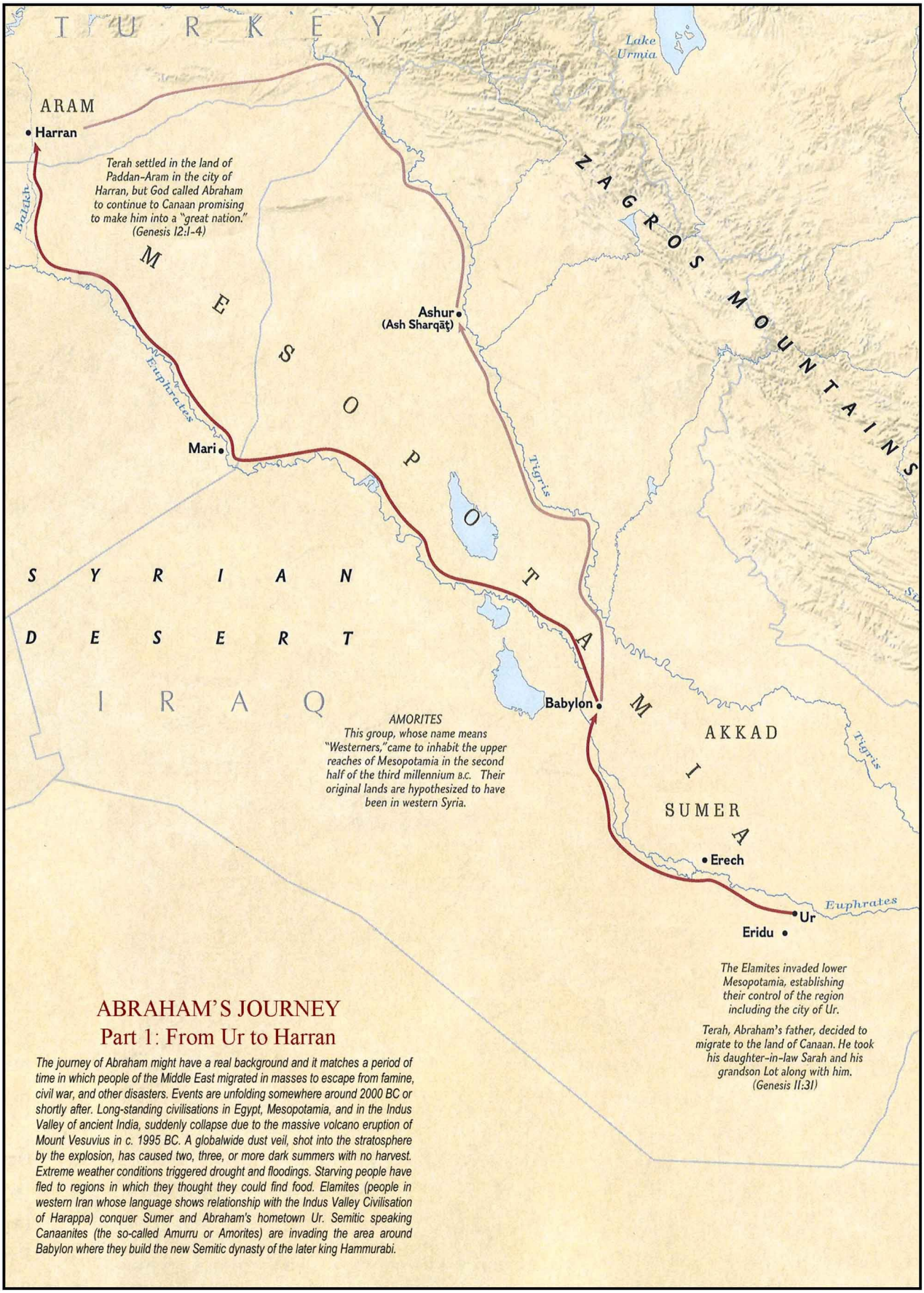


APPENDIX B

THE
MAP & CHART
DOCUMENTATION





The stories of the Bible, or other scriptures for that matter, are often rejected as pure fantasy. The stories of Abraham contain some amount of historicity nevertheless. When Abraham left his Sumerian hometown Ur for Harran, on the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km / 18 mi southeast of Sanlıurfa. The settlement that would become Harran began as a typical Halaf Culture village established circa 6200 BC. The archaeological remains in ancient Harran show clearly why Abraham came here, it was one of the largest commercial, cultural, and religious centres of the region. The Greeks called the city Hellenopolis (meaning "Greek city") in the Early Christian period. (The grey line along the River Tigris represents an alternative route of Abraham and his clan.)

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The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundred of years. Ezekiel (c. 622-570BC) writes (30:13-17): "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros [Upper Egypt, Thebes] desolate, and will set fire in Zoan [Tanis], and will execute judgements in No [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. And I will pour my fury upon Sin [the Desert of Sin or Tsin: between Elim and Mount Sinai], the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily. [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] The young men of Aven [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] and of Pibeseth [Bubastis] shall fall by the sword: and these cities shall go into captivity."
If the Habiru (ancient Hebrews) were no Canaanites, as they claimed, they would have had no need for such a grudge against exactly those places the Canaanites once have been expulsed from, would they?

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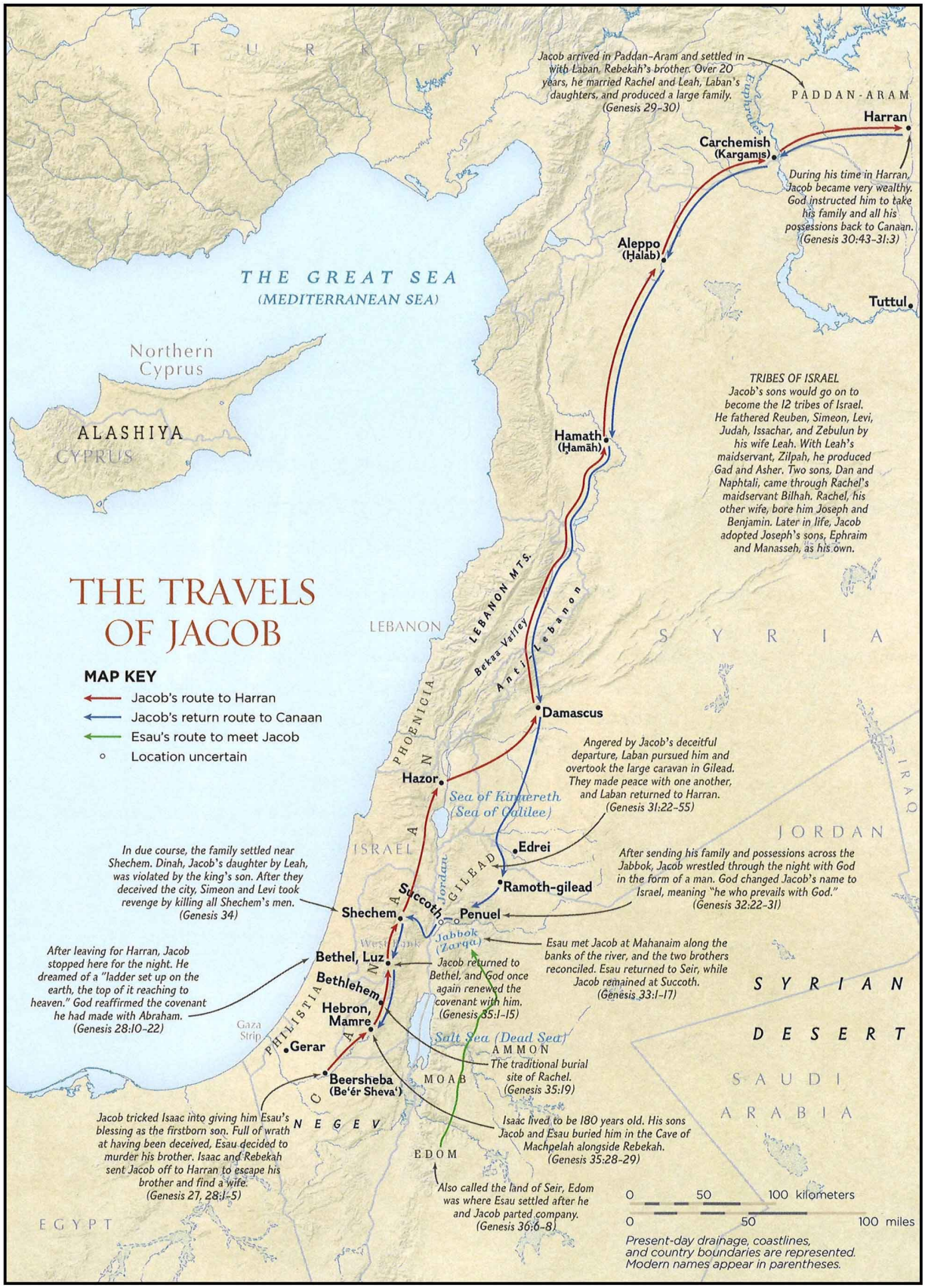

The history of the "Israelites" begins with ***Jacob***: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect". The name ***Israel*** (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

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Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the ***Twelve Tribes of Israel***, and it is also known that he had a daughter, Dinah.

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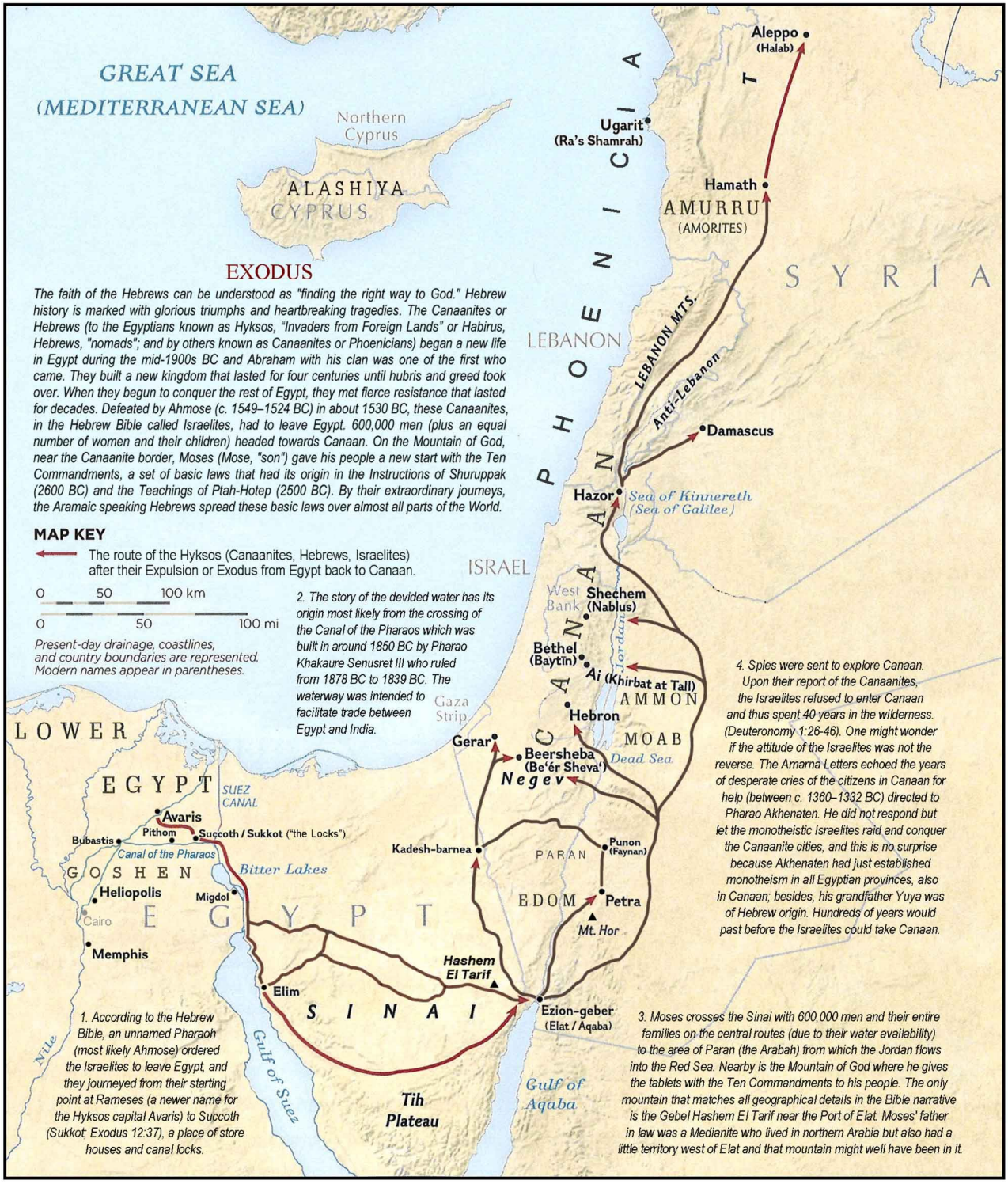

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the ***Biblical Mount Sinai***. Potential candidates had to meet the following criteria: **1.** The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. **2.** It must have a water source to support the people. **3.** It must be accessible and easy to climb (due to the old age of Moses). **4.** It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) **5.** It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: **1.** Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. **2.** Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. **3.** Be within "goat grazing distance" of Midianite territory. ***Moses*** (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.].

Criticisms against the proposal that Hashem El Tarif is Mount Sinai are: **1.** There is no mention in history nor tradition of Hashem El Tarif as Mount Sinai. [A weak argument as Christians and Muslims have deliberately destroyed almost all texts that contradicted their doctrine.]. **2.** There is no widespread Rabbinic-era Jewish tradition about the location of Mount Sinai. [Also weak because "Rabbinic Literature" was edited by the Romans after the 1st Roman-Jewish War, 66-73 AD, and therefore cannot really be called authoritative.]. **3.** The Sinai was controlled by the Egyptian Empire [Also a weak point because the Egyptians controlled all their provinces between the Nile and southern Anatolia anyway, including all of Canaan and Phoenicia.]

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Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was ***Hoshea*** (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from Jesus the Nazorean (in the New Testament).

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Kingdoms of ***Saul***, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small. The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was ***David*** (Hebrew for: "beloved by family"). Samuel describes David is a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. ***Solomon*** (Hebrew: Shlomoh from shalom, "peace"), also called Jedidiah (Hebrew: Yedidyah from "beloved of Jah, Yahweh, God"), was, according to the Hebrew Bible or Old Testament a fabulously wealthy and wise king of the United Kingdom of Israel who succeeded his father, King David from c. 970 to 931 BC. (See: Kebra Nagast and 1 Kings 10; Queen of Sheba / Saba, Queen Makeda). Following the split in c. 930 BC, his patrilineal descendants ruled over Judah alone.

The next significant Hebrew ruler was ***Hezekiah*** (reign c. 715-686 BC; Hebrew: Hizkiyyahu, Hizqiyyahu, Khizkiyahu, Yehizqiyyahu, or Y'khizkiyahu, meaning "Yahweh strengthens" or "Yahweh is my strength"; Greek: Ezekias). He was a king of Judah who appears in 2 Chronicles 18-32, in 2 Kings 18-20, Proverbs 25:1, and in Jeremiah, Hosea, and Micah. He was compared favourably with David and Solomon. Undoubtedly, Hezekiah was a historical figure as his story is one of the best to cross-reference with the rest of the Mid Eastern world's historical documents. The Hebrew Bible (Kings 19:35) states that the Assyrians attempted to conquer Judah and lost 185,000 soldiers. This might be an exaggeration but Hezekiah was a fierce warrior and documents such as the Siloam inscription, Lachish relief, Sennacherib's Prism of Nineve, bear witness to that. He is the first Hebrew ruler who made monotheism the official doctrine of the state. In an effort to abolish the Canaanite idolatry from his kingdom, he destroyed the high places (or bamot) and the "bronze serpent" (or Nehushtan), recorded as being made by Moses, which had become objects of idolatrous worship.

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With first religious reforms, King Hezekiah began a political process that was finally concluded by King ***Josiah*** (or Yoshiyahu, c. 640–609 BC) and it split Israelites from the rest of all Canaanites. Triggered was this reform probably by the ruthless conquests of Canaan by Assyria and Babylonia (also Semites). Statecraft was deliberately replaced by zeal as religious weapon. Greeks and Romans should experience that weapon some centuries later. The Books of 2 Kings and 2 Chronicles record about the programme and its execution in quite some detail. Josiah began the destruction of (Canaanite) Baalist altars and images throughout Jerusalem and Judah. While restoring the Temple of Jerusalem, the High Priest Hilkiah discovered a scroll described in 2 Kings as "the book of the Law", and in 2 Chronicles as "the book of the Law of the Lord given by Moses". Meant is most likely a collection of manuscripts that included The Instructions of Shuruppak (with c. 100 precepts and laws), the Code of Ur-Nammu (or Shulgi, 32 laws), the Code of Eshnunna (61 laws), the Code of Lipit-Ishtar (37 laws) and The Code of Hammurabi (282 laws), the Code of the Nesilim (Hittite, 200 laws), [Look for these law texts in the Grand Bible, see also: the 5 Precepts, the 10 Commandments, the 613 Mitzvot]. Many of these ancient law texts became directly a part of the Torah. The compilation of the Torah took place at c. 600 BC, may be by decree of Josiah.

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During the occupation of Judah and Israel, Israelites and Judaeans became prisoners of war, particularly the educated ones. All their leaders were taken hostage by Aramaic speaking Assyrians (8th century BC) and later by Akkadian and Aramaic speaking Babylonians (6th century BC), as it was general custom of that time. It ensured that the remaining population stayed leaderless and obeyed tlhe laws of the new rulers. When the Persian king ***Kurush II*** (Cyrus the Great, hailed by Hebrews as "Messiah") conquered Mesopotamia, the Israelite leaders were freed. Many of the Aramaic speaking ex-captives began to work as scribes for the Persians, some of them moved to Bactria and India, some others went to Egypt, Greece and Rome. The conquest of ***Alexander the Great*** triggered a cultural revolution spreading to Rome and India. Some Jews felt happy in the new culture. Their opponents took Josiah's fundamentalism to heart and fought against the Greeks. In 166 BC, ***Judah Maccabee*** led a Jewish army to victory over the Seleucid dynasty, which at first was directed against the many ***Greek Jews***, of whom there were many. The Maccabean (Hasmonean) dynasty ruled until the Roman Army under ***General Gnaeus Pompeius*** crushed them in 63 BC. The Hasmonean dynasty ended in 37 BC when ***Herod the Great*** became king of Israel. The Hebrews did not like him because he was an Edomite (Arab) and he worked for the Romans.

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The Biblical scholars Joseph Atwill and Robert Eisenman have compared the text of the ***Gospel of Matthew*** with the text of ***The Jewish War*** by ***Titus Flavius Josephus*** and made a revolutionary discovery. In his book "Caesar's Messiah," Atwill, outlines a series of events in ***Jesus' ministry***, described in the Gospels, are exact, sequential parallels to the ***battle campaign of General Titus*** (Flavius Vespasianus, son of Emperor Vespasian). The origins of Christianity seem far different than we have been led to believe. Remarkable is also how close Jewish families were connected to Roman families on a private basis. ***Philo of Alexandria***, known as Philo Judaeus, c. 20 BC–50 AD), was a Greek Jewish philosopher who lived in Alexandria, Egypt. His family had social ties to the ***priesthood in Judaea***, the ***Hasmonean dynasty***, the ***Herodian dynasty***, the ***Julio-Claudian dynasty***, and the ***Flavian dynasty*** in Rome. Philo had two brothers, Alexander the Alabarch and Lysimachus. Through Alexander, Philo had two nephews, ***Tiberius Julius Alexander*** (a high-ranking Roman general and governor) and Marcus Julius Alexander. The latter was the first husband of the ***Herodian princess Berenice***, lover or secret wife of the general and later ***Emperor Titus***. She was the daughter of King Herod Agrippa I and a sister of ***King Herod Agrippa II*** who was a friend of ***Emperor Claudius*** as well as of ***Titus Flavius Josephus***, having supplied him with information for his history books. And the Roman historian Titus Flavius Josephus was none other but the Jewish general ***Yosep bar Matityahu***, Joseph the son of Matthew.

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Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

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Paul's Journey to southern Anatolia (Acts 13 and 14). Acts 13:4-8 says, "So they [Paul and Yosef bar-Nabas] ... departed unto Seleucia [Celeucia, south of Antioch, Antakya] and from thence they sailed to Cyprus. And when they were at Salamis ... they found a certain sorcerer, a false prophet, a Jew [meaning a member of the Jewish messianic party of Zealots and Sicarii that Paul used to persecute], whose name was Bar-jesus. ... Elymas the sorcerer [magos] (for so his name is translated) opposed them." Elymas is a Semitic term from 'alim' meaning "learned" or "wise," usually translated into the Persian term magos, meaning 'wise' like in "the three magi." Bar-Jesus or "bar Yoshua" in Aramaic means "Son of Jesus." The Book of Acts tells us here a crucial fact: Jesus had a son, so he had a wife. Paul used words like "Jew, sorcerer, false prophet" to lower his opponents.

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Paul's Journey to the Greek-speaking eastern half of **the Roman Empire** (Acts 16-18). Paul and his companion Barnabas left for the journey from Jerusalem after the meeting of the Council of Jerusalem, led by James the Just [the brother of Jesus], where the circumcision question was debated. They stopped in Antioch [meant is here Antiocheia, Edessa, one of the earliest Christian centres] where they had a sharp argument about taking John Mark with them on their voyages, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas separated; Barnabas took John Mark to Cyprus with him, while Silas joined Paul and together they left for Tarsus [Paul's birthplace]. The final dispute on Jewish law split Christianity into a Jewish Christianity led by James, and a Roman Christianity led by Paul and his Gentile companions.

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Paul's Journey to the City of Ephesus (Acts 18, 19, 21) brought him to the centre of Greek civilisation. He lived there for 3 years and made lots of short trips. Paul's real name was Saul of Tarsus because he was born in Tarsus, Anatolia. Paul was a Roman Jew, a pious Pharisee and a sophisticated cosmopolitan who spoke Greek, Aramaic and Hebrew. He wanted to establish his own version of Christianity because he saw that the Jews stumbled into a war with the Romans. On his way to Damascus he had a "vision of Jesus," meaning he had an idea. Over time, the Romans grew angrier due to the terrorist acts of the Zealots. Paul's idea was to replace their violent ideologies with his teachings of a peaceful Jesus. In 57 AD, protests erupted in the theatre of Ephesus against Paul's teachings (Acts 19). The bishop of the Jerusalem, James the Just, summoned him for talks.

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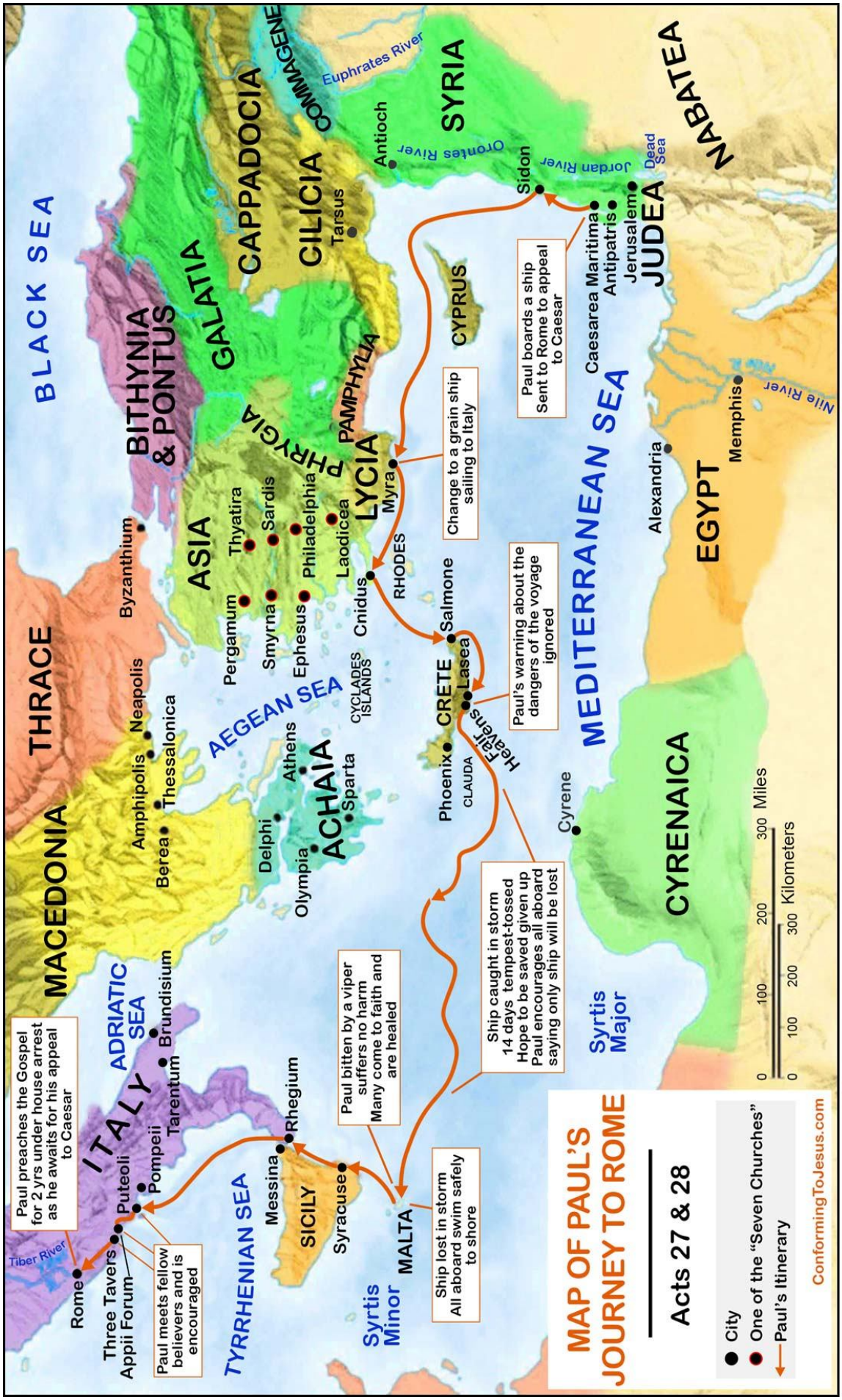

Paul's Journey to Rome (Acts 27 and 28) and to Spain (Romans 15:24, 28). According to Prof Robert Eisenman, translator of the Dead Sea Scolls, to get to the historical Jesus we have to get to him through James the Just, the bother of Jesus, as they grew up together. James was the leading, righteous man of his time. Paul had a major altercation with James about kosher food, circumcision and the fact that Paul converted Jews to his Roman Christianity, contrary to former made agreements. A mob of Jewish Zealots found out and tried to kill him, the Roman governors put him into protective custody. And in 62 AD, they got him out of the Judaea to sent him to Rome on an appeal to Caesar Nero. On his ship to Rome travelled also Yosef bar Matityahu on a diplomatic mission to Nero. He too wrote about the shipwreck and he became the famous historian Titus Flavius Josephus.

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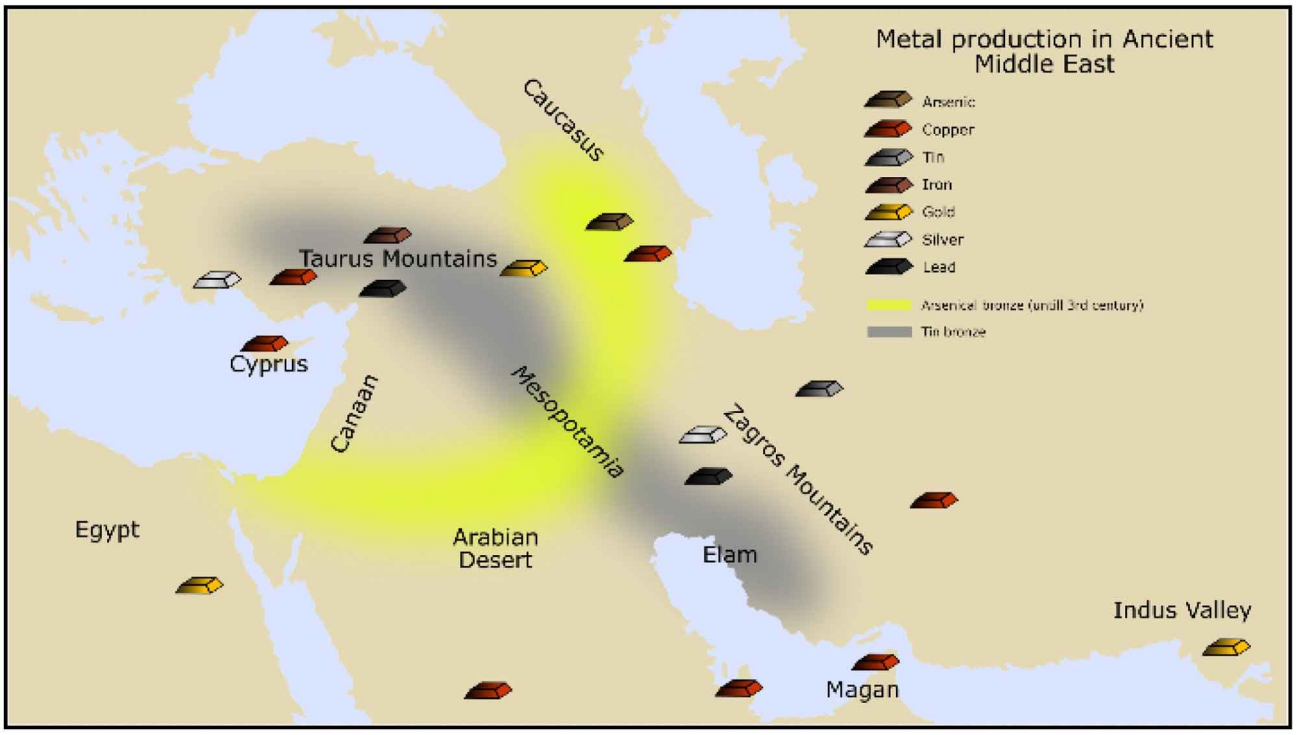

The new material of the time was bronze, a durable alloy made of copper and either tin or arsenic. Mining and Metal production was boosting early trade in the Ancient Middle East and around; 3rd millenium BC.

With Ahmose's reconquest of Lower Egypt, his New Kingdom soon gained power over Canaan, Phoenicia, and Amurru (the Amorites who now ruled over Babylonia). The international language was Akkadian written in cuneiform script; it was closely related to the Semitic languages Canaanite, Phoenician, Aramaic, and Amorite. The Amarna Letters give us a detailed image of political and personal relationships. 16th - 14th centuries BC.

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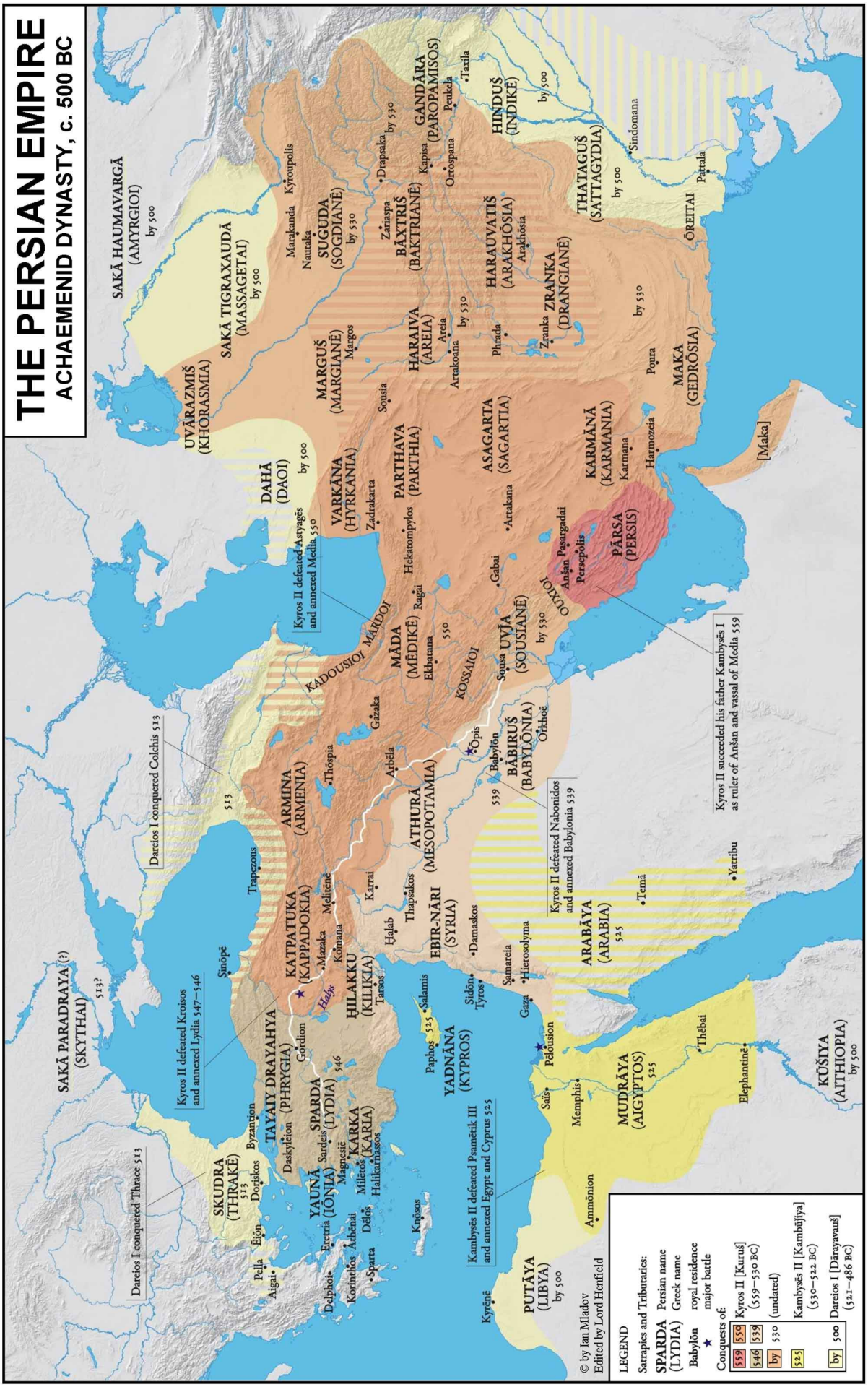

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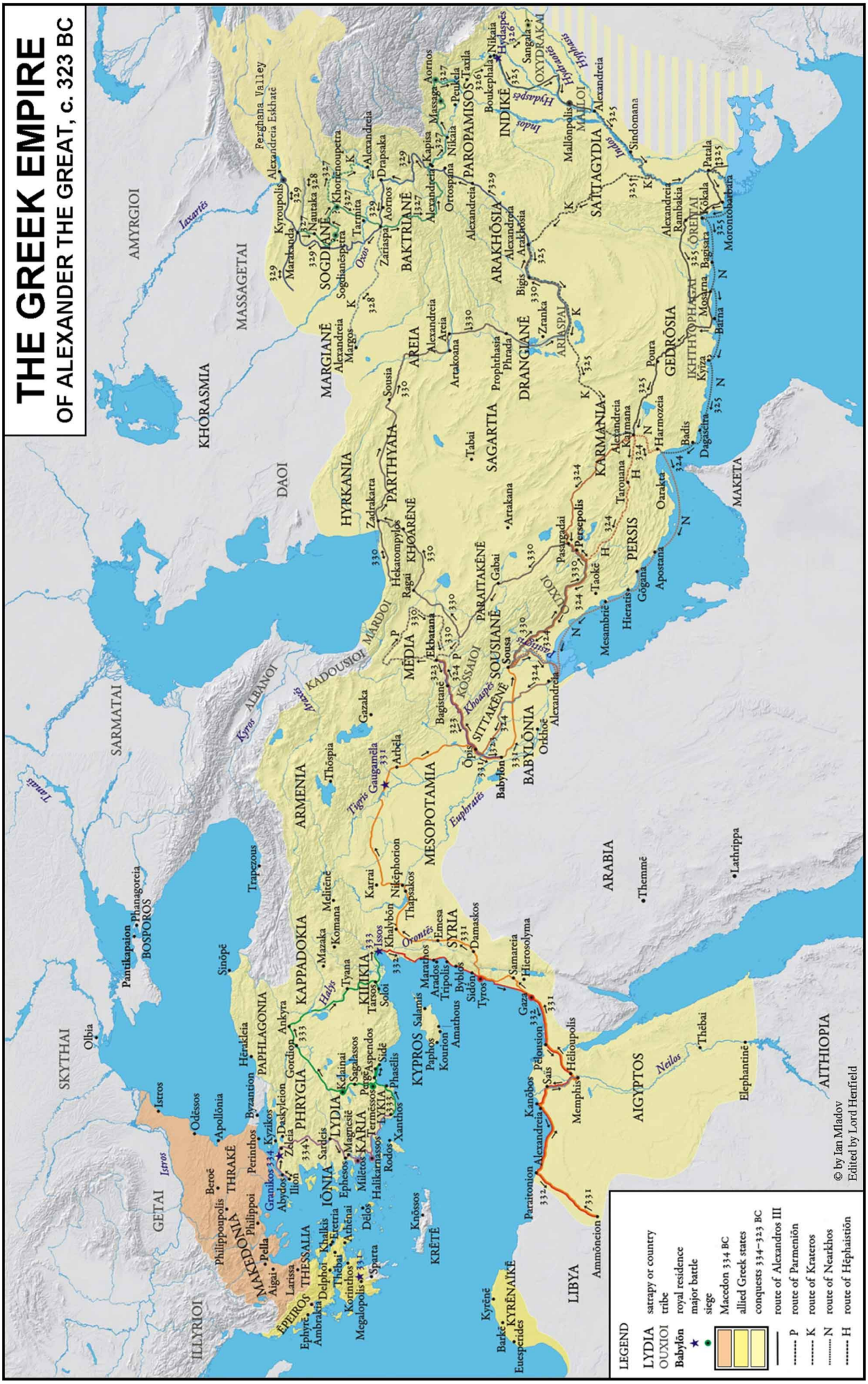

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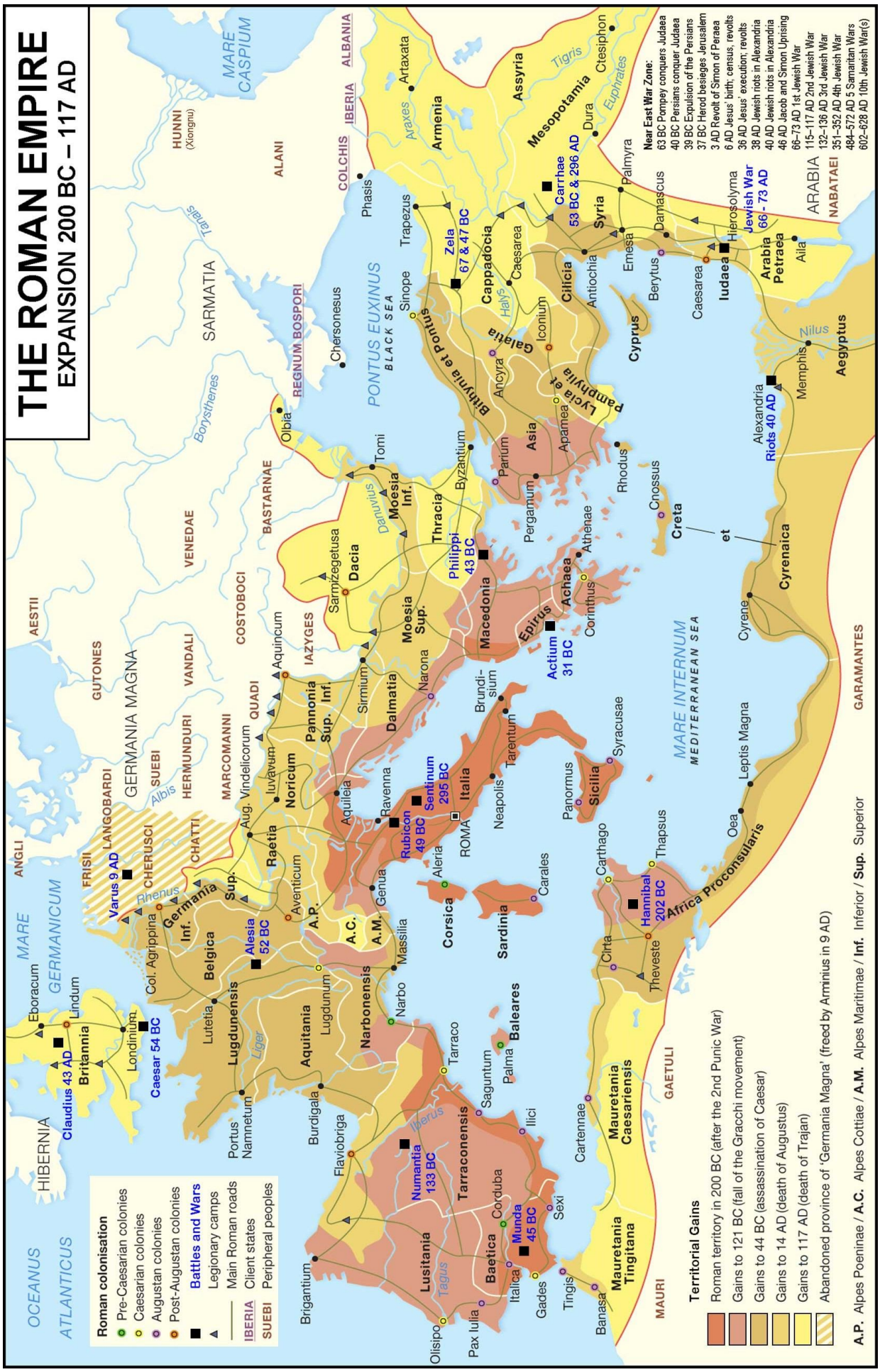

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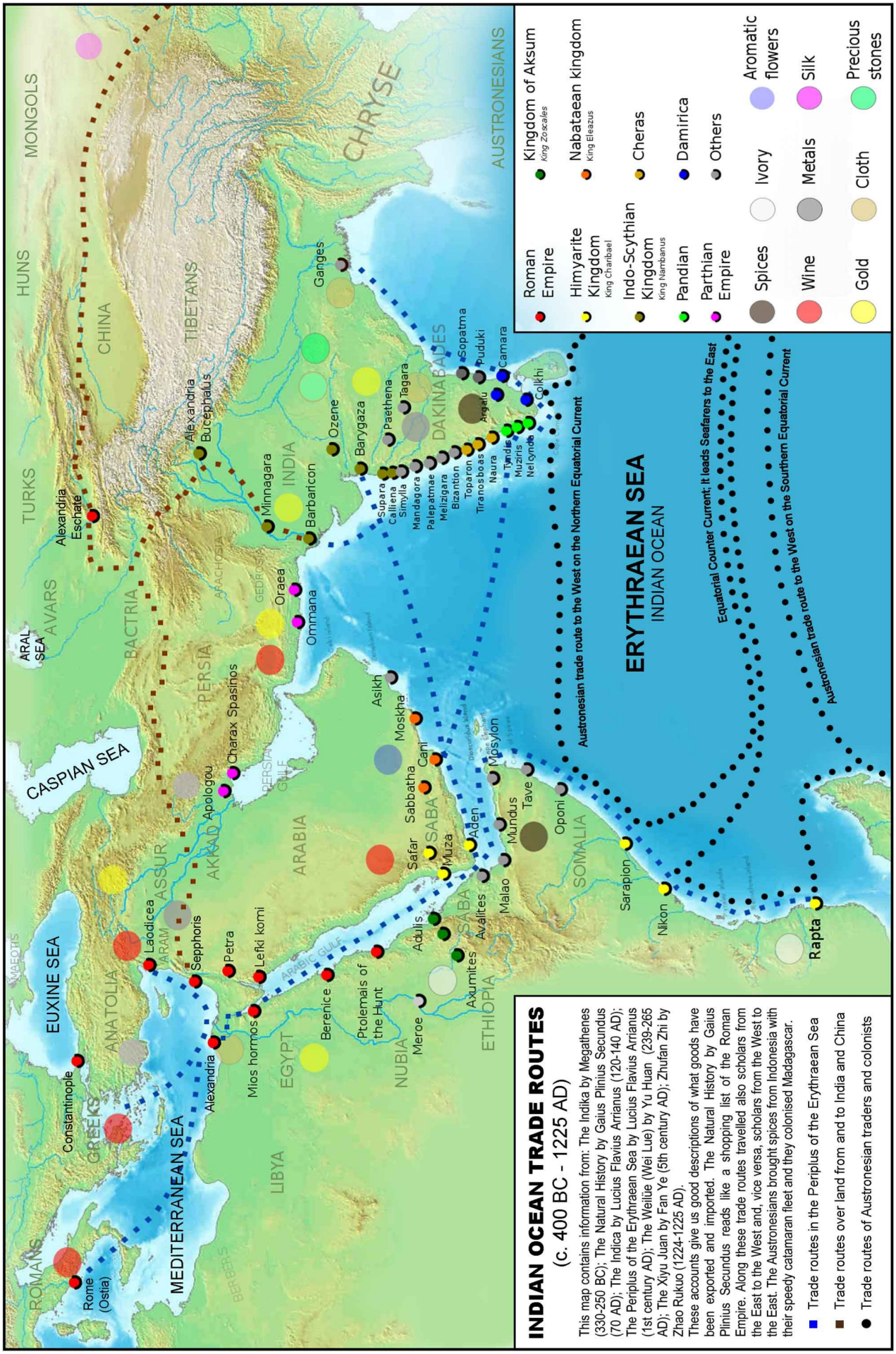

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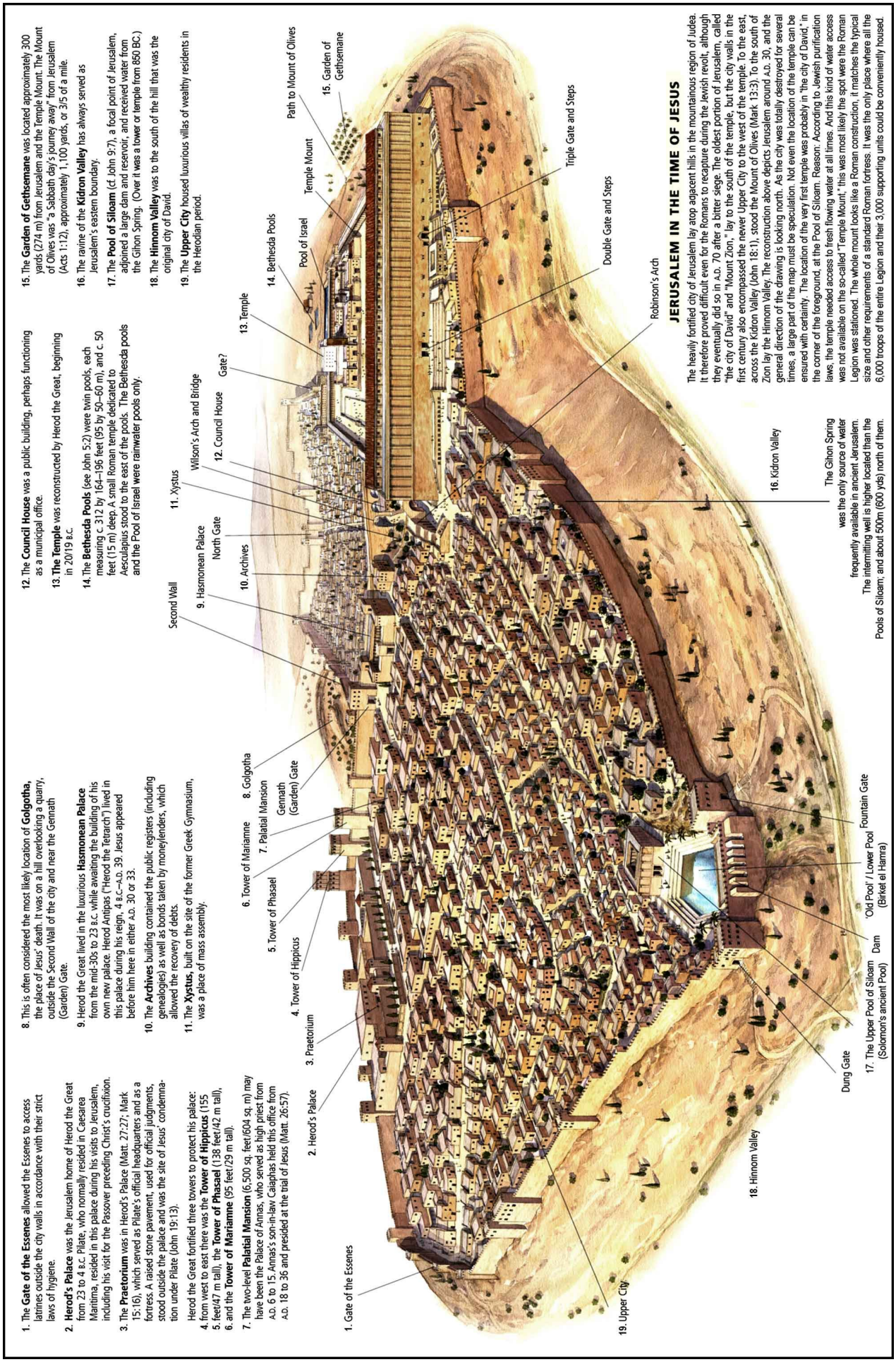

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COINS - DESCRIPTION

The farther we go back in time, the less information on a particular era is available. Civilisations, nation states, or even vast empires have changed or have been destroyed, and all their records and libraries too. This is the occasion in which archaeology can help.
Coins are a main source of historical facts. They let us see information in historical texts and scripture in another light. As the space on a coin is extremely limited, only those things are depicted that have utter significance: the likeness of the ruler[s], the name of him / her, his / her title[s] and motto, name or abbreviation of the mint place, symbol[s] of their politics [faith, philosophy, achievement etc.], important god[s], and of course their language[s] with which the ruler shows his tradition or pledge to a certain set of ethics.
In **catalogue descriptions**, and other **numismatic literature**, we find the following pieces of information about a coin: "obverse" = foreside, "reverse" = backside. The size of a coin is nowadays given as diameter in millimetres, such as 25mm, or when the shape of the size represents a quadrangle, as in Indian and some Bactrian coins, we express this as 25 x 26mm. The weight is given in metric "grammes" or "grams", such as 4.87g [also written as gs or gms].
"Byzantine" = [**eastern**] **Roman**. A soubriquet (used in many coin catalogues) which was created by Hieronymus Wolf in 1557 out of shame over the fall of the Roman Empire by the hands of Muslims, and it also might have reflected the feud between east and west over the title of Emperor of the Romans. Those people called themselves always "Romans" and their nation state "Roman Empire", and so did the people who dealt with them. Users therefore may be well adviced to always refer to them as "Eastern Romans."
The **material** is defined as AV [or **AU**, meaning 'Aurum'] = Gold, **AR** [Argentium] = Silver, **AE** or Æ indicates bronze [from aer, aeris, the Roman name of this alloy]. Other materials may be mentioned: "Electrum" is a naturally occurring alloy of gold and silver, with trace amounts of copper and other metals. 45–55% of gold in electrum used in ancient Lydian and Carthaginian coins; "Hepatizon" is a copper coin with the addition of a small proportion of gold and silver [perhaps as little as 8% of each] to give it a liver colour surface.
The **language on coins** is Latin / **Roman** or **Greek** within the bouderies of the Roman Empire. Greek was particularly used in the East of the Empire, in North Africa, Arabia, and in the Northwest of India (Bactria). **Aramaic** was used in North Africa, Arabia [until the Arabs developed cursive Arabic out of Aramaic] Persia, Sogdiana, China, and in the Northwest of India (Bactria). Under the leadership of Emperor Ashoka, in India and the neighbouring realms, the Brahmi script appeared on coins or other inscriptions too.

COIN / MINT INSCRIPTIONS Coins in Antiquity were incribed with **capital letters only**, such as:
• **AVG** = Augustus (a title meaning emperor = leader / in Greek: Autokrator)
• **CAE** / CAES = Caesar (a title meaning 'assisting' emperor')
• **CAPTA** = Captured / Conquered
• **COS** / COSVIII = Consul VIII [government chief for the 8th time]
• **DIVI F** = Divi Filius / Filia [Son / daughter of the divine (son / daughter of a god)].
• **F** = Filius / Filia [son / daughter]
• **FL** = Flavius is the family name of the **1st Flavian Dynasty**; Flavia is the form used by females. It was adopted also by the **2nd Flavian Dynasty** of Constantine the Great as a "name of programme" pledging to carry on with the politics of Flavius Vespasian[us]
• **IMP** = Imperator [a title meaning emperor, here: military leader]
• **IVDAEA** / IVDEA = Judaea [Israel, Holy Land, meaning the Roman province comprising the areas of modern Lebanon, Syria, Jordan and northern Arabia]
• **PPP** = Praetor Pater Patriae [leading father of the nation]
• **PONFEX** / PONMAX / PM = Pontifex Maximus [Highest Priest 'Bridgebuilder among all religions', Chief of the Roman Imperial Cult = the Ministery of Religion (an important source of tax)]
• **S C** = Senatus Consulto [by authority of the Senate, the Roman parliament]
• SPQR = Senatus Populus Que Romanus [the Senate and People of Rome], the official name of the Senate [the Roman Parliament] in the city of Rome [later in Constantinople / Nova Roma = new Rome]
• **T** = Titus [sometimes Titi for female] is a cognomen or additional name which often appears together with the name Flavius; either of both names were often adopted by people who were granted official Roman citizenship by the Flavian emperors; example: Titus Flavius Josephus, Titus Lucius Arrianus, etc.
• **XP** = Greek for KR meaning "Kristos" / Christ
• The **monetary system** changed a little when (in 498 AD) Emperor Flavius Anastasius reformed the late Roman Empire coinage into a system with gold solidus and the bronze nummi. The nummus was an extremely small bronze coin of about 8–10mm and 0.56g. The obverse (front) of these coins featured a highly stylised portrait of the emperor while the reverse (back) featured the value of the denomination represented according to a mix of the Greek and the Roman numbering systems: **M** = 40 nummi, **Λ** = 30 nummi, **K** = 20 nummi, **IB** = 12 nummi, **I** = 10 nummi, **S** = 6nummi, **E** = 5 nummi, **XX** = half follis, **X** = Decanummium, **V** = Pentanummium. Silver coins were rarely produced.
• For **Greek inscriptions**, Notice: Instead of the Greek **Σ**, very often the Roman **C** was used to denote an S. Examples:
Greek: ΒΑCΙΛΕΩC ΑΡΙCΤΟΒΟΥΛΟΥ / ΒΑCΙΛΙCCΗC CΑΛΟΜΗC, Transcription: Basileos Aristoboulou / Basilisses Salomes, Meaning:King Aristobulus / Queen Salome
Greek: ΤΙΤΩ ΟΥΕCΠΑCΙΑΝΩ ΑΥΤΟΚΡΑΤΩΡ CΕΒΑCΤΩ, Transcription: Tito Vespasiano Autokrator Sebasto, Meaning: Titus Vespasianus Emperor Venerable

SYMBOLISM ON [any sort of "messianic"] **COINS**
• **THE MESSIANC STAR** The "Star Prophecy" (or Star and Scepter prophecy) is a Messianic reading applied by Jewish Zealots and early Christians to Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17) The prophecy was often employed during the troubled years that led up to the Jewish Revolt, the destruction of the Temple in Jerusalem (70 AD) and the suicidal last stand of the Sicarii [the jihadist branch of the Zealots] at Masada in 73 AD. The Star Prophecy appears in the Dead Sea scrolls from Qumran. This prophecy was of such importance to all resistance groups in this period, because it triggered their fervour to fight against the Greeks and Romans. Flavius Josephus, told the prophecy to Vespasian, who was campaigning against the Jewish Zealots of the Messianic Movement in Judaea, and according to that, Vespasian was destined to rule the world. After the destruction of the Temple in Jerusalem, an extraordinary thing happened: the messianic star appeared for the first time on an official Roman coin minted by Vespasian, a clear message that he saw himself as the awaited Messiah. The star was not used after the Flavian Dynasty until it appeared again in the 2nd Flavian Dynasty with Constantine the Great's Christian mother. After the 4th century AD, it was replaced by the cross but it reappeared again on the first Islamic coins stating that Islam now was the heir of the Jewish Messianic Movement; the similarity of Islamic texts with the Messianic texts in the Dead Sea Scrolls from Qumran suggest that the adoption of star (and later the crescent) was deliberate. The shape of the original Messianic Star has a dot with 4 to 10 rays around it.
• **THE STAR OF BETHLEHEM** The star has been externalised as an actual star in the sky, the "Star of Bethlehem," in the narration of the Gospel of Matthew. The "Star of Bethlehem" appears only in the nativity story of the Gospel of Matthew where "wise men from the East" (Zoroastrian Magi from Persia) are inspired by the star to travel to Jerusalem. There, they met King Herod of Judaea, and asked him: "Where is the one who has been born king of the Jews? We have come to pay homage to the newborn king of the Jews."
Today, we know that at the time of Jesus' alleged birth date [between 10 BC and 10 AD] there was no such star in the sky or any kind of star constellation that would have sparkled brightly enough to be recognised by anyone. As Matthew was of Jewish origin, he knew what "the Star" really meant at that time: It was a synonym for the Messianic Movement, and its messianic leaders fighting for military victory, as we can read about it in the Dead Sea Scrolls from Qumran [War Scroll, Messianic Scroll etc.].

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• **THE STAR OF DAVID** The Star of David, known in Hebrew as the Shield of David, has the shape of a hexagram and is generally recognised as symbol of modern Jewish identity and was probably a graphic soubriquet refering to the ancient Jewish Messianic Movement found on all sorts of coins. The hexagram might have appeared first on the arch of a 4th century synagogue in Galilee. It first appeared in the 16th century on coins from the Ottoman Empire, Syria, Morocco, Yemen, Nepal and India There, they have nothing to do with Judaism but were used by Islam as a decorative element juslt like pentagrams and octagrams.
• **THE CRESCENT** The crescent shape is used to represent the Moon, and the Moon deity Nanna / Sin from an early time, visible in Akkadian cylinder seals as early as 2300 BC. The Egyptian logograph representing the Moon also had a crescent shape and it probably also refered to Moses who was of royal Egyptian descent. The crescent was well used in the iconography of the ancient Near East and was used transplanted by the Phoenicians in the 8th century BC as far as Carthage in modern Tunisia. The crescent and star also appears on pre-Islamic coins of South Arabia. It frequently appears on coins with the messianic star and the Jewish ram.
In Hinduism, Lord Shiva is often shown wearing a crescent moon on his head symbolising that the lord is the master of time and is himself timeless. In the very same manner it was also used in Zoroastrian Persia.
It is used as the astrological symbol for the Moon, and hence as the alchemical symbol for silver. It was also the emblem of Diana/Artemis, and hence represented virginity. In Roman Catholic Marian veneration, it is associated with the Virgin Mary.
• **OLIVE BRANCH** The olive branch is a symbol of peace or victory allegedly deriving from the customs of ancient Greece, particularly regarding supplication to both the gods and persons in power, and is found in most cultures of the Mediterranean. It became associated with peace in modern Europe and is also used in the Arab world. The symbol first appears in Ancient Egypt as a symbol of peace many centuries before appearing in ancient Greek mythology. The Palmtree, or a palm frond (Hebrew: Lulav), can symbolise the same.
• **ANCHOR** Christians adopted the anchor as a symbol of hope in future existence because the anchor was regarded in ancient times as a symbol of safety. Paul's Epistle to the Hebrews 6:19–20 for the first time connects the idea of hope with the symbol of the anchor. A fragment of inscription discovered in the catacomb of Flavia Domitilla contains the anchor, and dates from the end of the 1st century. In general the anchor can symbolise hope, steadfastness, calm and composure.
• **FISH** The fish as symbol or as acronym ΙΧΘΥΣ or ΙΧΘΥC in words ΙΗΣΟΥΣ ΧΡΙΣΤΩΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΉΡ, Romanised: Iesous Christos Theou Huios Soter, meaning: Jesus Christ, God's Son, Saviour. On Greek and Roman coins, the boat, or even just a prow of a boat, symbolises the Messianic Movement. The fish was usually drawn with two semi-circular lines that met in a way that a fish appeared. Instead of a fish, Greeks and Romans took a dolphin as fish (most people in Antiquity were not aware that a dolphin was no fish but a mammal.).
• **ALPHA AND OMEGA Α Ω** In use since the earliest Christianity of the first and the last letters of the Greek alphabet, alpha (A) and omega (Ω), reflecting Jesus' statement "I am Alpha and Omega, the First and the Last, the Beginning and the End" (Revelation 22:13, also 1:8 and 21:6; by John of Patmos c. 95-105 AD).
• **CROSS** The Cross is today the principal symbol of the Christian religion, recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. Before that, is was the messianic star. Both, cross and messianic star were occasionally used one beside the other. The cross has been adopted particularly by the governmentally organised Roman Church and the [later from it appearing] numerous denominations of that faith, such as the Roman Catholic Church in the western parts of the Roman Empire, the Orthodox Church of the eastern parts of the Roman Empire and beyond, and also the Protestant Churches. In ceremonial usage, making a sign of the cross (by using ones own hand before the body) may be, according to the context, an act of profession of faith, a prayer, a dedication, or a benediction.
• **THE GOOD SHEPHERD** The image of the Good Shepherd, often with a sheep on his shoulders, is the most common of the symbolic representations of Christ found in the Catacombs of Rome, and it is related to the Parable of the Lost Sheep. Initially it was also understood as a symbol like others used in Early Christian art. By about the 5th century the figure more often took on the appearance of the conventional depiction of Christ, as it had developed by this time, and was given a halo and rich robes.
• **SHEEP** and other animals of the Subfamily called "**Caprinae**": (**ram**, **lamb**), **goat**, ibex, capra (Steinbock), **capricorn**, etc.
Sheep and goats have had a strong presence in those cultures and areas where they form the most common type of livestock. Therefore we find the ram as symbol of strength and independence in coat-of-arms and on coins. In antiquity, the ram, the male sheep is often used as symbol of virility and power in religions in the Mediterranean and neighbouring areas: Çatalhöyük, Greek states, ancient Egypt, and especially in Canaanite, Phoenician and Jewish tradition, and their offspring civilisations of Carthage in North Africa and Spain as well as in the Greek-Aramaic civilisation of Bactria and northwestern India following Alexander's conquests.
• **DOVE** The dove as a Christian symbol is of very frequent occurrence in ancient ecclesiastical art. According to Matthew 3:16, during the Baptism of Jesus the Holy Spirit descended like a dove and came to rest on Jesus. For this reason the dove became a symbol of the Holy Spirit and in general it occurs frequently in connection with early representations of baptism.
• **PEACOCK** Ancient Greeks believed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The peacock is still used in the Easter season especially in the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and – in some interpretations – the Roman state Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.
• **PELICAN** In medieval Europe, the pelican was thought to be particularly attentive to her young, to the point of providing her own blood by wounding her own breast when no other food was available. As a result, the pelican became a symbol of the Passion of Jesus and of the Eucharist since about the 12th century. By the way, the Eucharist was originally not a part of Christian lithurgy but was adopted clearly from the older Persian Mithras Cult. Both religions merged mainly because early Christians and Mithraists celebrated their church services in the same building, the Mythraist in the Crypt, the Christians on the ground flour above.

TITLES IN WRITING INSTEAD OF SYMBOLISM
• **SOTER, KHRISTOS, DIVI, THEOS**: Soter derives from the Greek epithet ΣΩΤΉΡ (soter) or ΣΩΤΉΡΩΣ (soteros), meaning a saviour, messiah, deliverer; feminine Σώτειρα (Soteira) or sometimes Σωτηρία (Soteria).
Soter is another name for saviour / messiah which has been taken by Christians: ΧΡΙΣΤΌΣ (Khristos) as a title of Jesus the Nasorean or Jesus of Nazareth, most particularly in the fish acronym. From ΧΡΙΣΤΌΣ (Khristos, "the anointed one"); a semantic loan from Biblical Hebrew mashiach and Aramaic mishicha, in English known as messiah or messias. In the New Testament both, soteros as well as khristos are used as a title for Jesus. The name Jesus itself is a Roman transliteration from the Greek ΙΗΣΟΎΣ ΧΡΙΣΤΌΣ (Iesous Khristos) which comes from the Aramaic forms Yoshua or Jeshua and finally from Hebrew Yehoshua which also means messiah; so the combined titles Jesus Christ literally mean "messiah messiah". The title Soter has been used as:
• a **title of gods**: Poseidon Soter, Zeus Soter, Dionysus Soter, Apollo Soter, Hades Soter, Athena Soteira, Asclepius Soter, and Hecate Soteira.
• the name of a distinct **mythical figure**, Soter (daimon)
• any **heroised or deified leaders** of Hellenistic dynasties, see Hellenistic ruler cult: Antigonus Monophthalmus [awarded the title for liberating Athens from Cassander], Ptolemy I Soter of Egypt [reigned 323-283 BC], Antiochus I Soter of the Seleucid Empire [reigned 281-261 BC], Demetrius I Soter of the Seleucid Empire [reigned 161-150 BC], Diomedes Soter, Dionysios Soter, Polyxenos Epiphanes Soter, Rabbel II Soter, Attalus I, Seleucus III Soter Ceraunus, Ptolemy IX Soter, Diodotus I Soter, Strato I Soter, Strato II Soter, Menander I Soter
• as a **title of liberators** (see also eleutherios, Kyros Soter, the Persian emperor Cyrus I who liberated the Jews from Babylonian captivity and allowed them to rebuild their Temple of Jerusalem.)
• Roman titles such as **IMP** (imperator = emperor), **AUG** (Augustus), **CAE** (Caesar), **FL** (Flavius), **DIVI**, **DIVUS**, **DIVA**, **THEOS** (God) etc. have the very same propagandistic connotation as the Jewish title "Messiah", the Greek title "Soter" and "Christ", or the messianic symbols of **Star** and **Crescent**. This was the case, regardless of which ethics, philosophy or religion the ruler felt attached to.

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COIN SAMPLES No. 1

1

Cyprus: Phoenician-Greek, Korkyra, c. 500-450 BC, AR Silver Tri-Obol, KOR, amphora; Reverse: eight-pointed messianic star. Cyprus was divided between Greeks and Phoenicians.

2

Cyprus, Phoenician, Salamis, King Evagoras II, c.361-351 BC, AE silver Obol, goddess Athena wearing crested helmet; Reverse: large messianic star of 8 rays; it symbolises Jewish messianism.

3

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

4

Phoenicia, Sidon, king Abdashtart (Straton) I. (c.365-352 BC). AR Dishekel 27mm, 25.50g, 12h, reign year 3 = 363-362 BC, Obverse: War galley; Reverse: Persian king in chariot, letters AB above

5

Carthage (Punic = Phoenician), Shekel c.230-220 BC, 7.42g, Zeugitania region, Obverse: head of Tanit; Reverse: horse with Messianic Star [as symbol for military leadership] above

6

Bactria, Menander I Soter (r.165-130 BC), AE Quadruple, 6.91g, 21 x 21mm, Text in Greek and Karoshti (Hebrew-Aramaic script around a ram head): "King Menander the Saviour;" in India known as Milinda, the 1st Greek king who became a Buddhist)

7

Alexander Jannaeus, Hasmonean Dynasty (103-76 BC) AE Prutah 11mm 0.7g; Phoenician text and messianic star; Reverse: Greek legend and anchor in circle

8

Silanus Antioch (31BC) Antioch 18-20mm, c. 7g Obverse: Zeus Reverse: Jewish symbolism: leaping ram looking back at messianic star

9

Quadratus Antioch (55-56AD) 17-19mm, 5.5g; Obverse: Tyche ANTIOXEΩN Reverse: leaping ram looking at star and crescent ΕΠΙΚΟΥΑΔΡΑΤΟΥ Quadratus

10

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

Fig. 1-10: Phoenicians, Carthaginians and Hebrews, displayed a large variety of identical symbols on their coins: rams, messianic stars, crescents, ritual jars, anchors, boats or prows.

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COIN SAMPLES No. 2

11

Herod the Great, (37-4 BC). bronze prutah, 15.5mm, 1.85g; Obverse: 2 cornucopiae; Reverse: Anchor,

12

Herod II Archelaos (4 BC-6 AD), AE Half Prutah, 15mm, 1.5g, Jerusalem mint. Prow (bow) of galley [as symbol for boat]; Legend within wreath

13

Herod Aristobulus of Calcis & Herod Salome (54-92 AD), daughter of Herodias (c. 15 BC–40 AD) AE 20.5mm, 9.13g, 11h, reign-year 13 (66-67 AD) Greek text: BACIΛEΩC APICTOBOYΛOY ET IΓ_BACIΛIC-CHC CAΛOMHC

14

Herod Aristobulus King of Armenia Minor (54-92 AD). AE 24mm 14.14g 12h. Reign Year 17 (70-71 AD). [BACIΛ]EΩC APICTOBOYΛOY E[T IZ], head with monogram within square incuse / TITΩ/ OYECΠA/CIANΩ AY/TOKPATΩ/P CEBAC/T[Ω] in six lines within wreath.

15

Shekel by Jewish Messianic Movement (in 67 AD), Phoenician text, Obverse: 'Shekel Israel Year 2', Reverse: 'Jerusalem the Holy'

16

Shekel by Jewish Messianic Movement (in 70 AD), Phoenician text, Obverse: 'Shekel Israel Yr 5', Reverse: 'Jerusalem the Holy'

17

Vespasian AU Aureus. minted in Rome (69-70 AD), Obverse: Roman text: IMP CAESAR VESPASIANVS AVG, laureate head, Reverse: IVDAEA under captive Jewess sitting in mourning

18

Vespasian Denarius (71 AD). instruments used for priestly lithurgy: simpulum (ladle), aspergillum [whip to sprinkle holy water], Jewish fluted handwash jug and lituus. PONFEX (Pontifex Maximus)

19

Bronze Sestercius (71 AD), Obverse: Portrait of Vespasian, Reverse: IVDAEA CAPTA, Roman victor & mourning Jewess

20

Titus as Caesar, Aureus by Vespasian, Rome (73 AD), 7,27g, 20mm, Pax leaning on column, holding olive branch (an early Christian symbol)

Fig. 11-14: Coins from the Middle East; Fig. 15-16: Shekels minted by the Jewish Zealots of Judaea. Fig. 17-20: Coins minted by the Flavians, the victors of the First Jewish War 66-73 AD.

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COIN SAMPLES No. 3

21

Vespasian Denarius (77-78 AD), Reverse: COS VIII, Jewish symbolism: eight-pointed messianic star over prow of a boat

Vespasian Denarius (77-78 AD), Jewish symbolism: goat-herd milking goat milk into jug

22

23

Vespasian AR Denarius Rome (77-78 AD) RIC 942. 3.36g, 18mm, 7h COS VIII, Jewish symbolism: prow of a boat with eight pointed star of the defeated Jewish Messianic Movement above.

Vespasian AE 26 Apameia, Phrygia (69-79 AD), 11.29g, 26mm, 6h, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ ΟΥΕΣΠΑΣΙΑΝΟΣ_ΕΠΙ ΠΛΑΝΚΙΟΥ ΟΑΥΡΟΥ ΚΟΙΝΟΝ ΦΡΥΓΙΑΣ ΑΠΑΜΕΙΣ, sheaf of five ears of corn

24

25

Vespasian. AU Aureus, 74 AD 19mm 7.18 g Rome mint_; Reverse: FORTVNA AVGVST, Fortuna, on altar, holding 'rudder' and cornucopiae. The rudder was another important symbol for boat

Flavia Domitilla daughter of Vespasian, here called DIVA DOMITILLA AUGUSTA [Goddess Domitilla Empress], at that time an unprecedented elevation of a woman; mother of Saint Domitilla, one of the very earliest saints of Christianity

26

27

Flavia Julia Divi Titi, daughter of Titus, AU Aureus, posthumous issue 7.47g hair massed high in front, long plait behind; Reverse: peacock in splendour. The peacock is known as Christian symbol

Titus Denarius (80 AD) IMP TITVS CAES VESPASIAN AVG P M; Reverse: Jewish messianic symbolism: dolphin [as fish] coiled around an anchor

28

29

Domitian as Augustus AR Denarius Rome mint (81 AD); Reverse: Jewish symbols: dolphin [as fish] entwined around anchor

Bar Kochba AR Zuz-Denarius (134-135 AD), 2 trumpets, text: 'To the freedom of Jerusalem'; lyre, text: 'Year 2 to the freedom of Israel'

30

Titus Flavius Clemens of Alexandria was the first one who described the first Christian symbols: anchor, boat (prow), fish, olive branch, star; and they all appear on coins of the Flavian Caesars.

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31

Simon Bar Kokhba silver coin struck from a silver denarius of Flavius Domitianus; Grapes; Jewish ritual handwash jar

32

Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). The Jerusalem Temple with messianic star above as promise to rebuild it. (Rome destroyed it in 70 AD as retaliation upon the Zealots.)

33

Bar Kokhba AR-Zuz, yr 2 133-4AD 3,41g SHM 'listen' in wreath_SH B Phoenician text: LEER YSHRL 'Year 2 of Israel's freedom', palm frond

34

AE sestercius to commemorate Hadrian's victory over Simon Bar Kokhba's War against the Romans; Reverse: IVDAEA

35

Axum coins of Endybis (227–235 AD), Left: ΑΞΩΜΙΤΩ ΒΑCΙΛΕΥC Emperor of Axum, Right ΕΝΔΥΒΙC ΒΑCΙΛΕΥC Emperor Endybis, Notice the messianic symbols crescent and star above the head. Judaism had a strong influence on Axum for a long time

36

Axum king Ezana, also spelled Aezana or Aizan (320s–360 AD) styled himself 'king of Saba and Salhen, Himyar and Dhu-Raydan'; Messianic crescent and star above head. He converted to Christianity and risked a war with the Jews (the Beta Israel), which he lost

37

Axum king Aphilas early (4th century AD), his Predecessor was Endubis and his Successor Wazeba, Greek inscription, messianic crescent and star above his head

38

Axum king Israel [Ethiopian Ge'ez language: Yisrael], (c.590 AD), the Kebra Negest states "Kaleb had two sons, Gabra Masqal and Israel", Christian symbolism: cross above head

39

Sassanid-Gold coin of Ardashir I "the great lion" "the great lion" ("Arde" = great; "shir" = lion), Pahlavi language in Aramaic script [called Middle Persian], Zoroastrian fire column as purity symbol

40

Coin of Sassanid Emperor Ardashir I (r. 224–242) and his son Shapur I (r. 240-270); legend in Aramaic script. From Ardashir, we have The Book of the Deeds, from Shapur several rock inscriptions

Fig. 31-33: Messianic coins from the 3rd Jewish War. Fig. 34: Coin of Hadrian. Fig. 35-40 Coins from Ethiopia and Persia. The Aramaic and Greek languages helped spreading religious ideas.

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COIN SAMPLES No. 5

41

Diocletian AU Pre-Reform Aureus, Cyzicus c.285 AD; Reverse: Sol standing left, raising right hand and holding globe. His wife Prisca and their daughter Galeria Valeria were Christians. So the question here is: Which Christian groups did he persecute?

42

Galeria Valeria AU Aureus, mark SIS, c.309 AD, GAL VALE RIA AVG, Reverse: crescent left. She was a Christian and married Galerius, one of the Roman "Tetrarchs" of the 4th century. Venus holding globe; and the messianic crescent and star appear again on a Roman coin

43

Constantius I Chlorus, as Caesar, AU Aureus 293AD; Reverse: Hercules holding club and fruits, mark SMAS + tiny messianc star [perhas] for Helena, his Christian wife and mother of Constantinus I (Constantine the Great)

44

Flavia Helena AU Solidus, Nicomedia Mark SMN, FL[avia] HELENA AVGVSTA; Reverse: Securitas holding olivebranch. She was a Christian. That her son Constantinus I was "the first Christian" Roman ruler is only half true. Most ruling families were Christians already

45

Gaius Galerius Valerius Maximianus, AR Argenteus, Antioch 294-295AD, he was made Caesar by Diocletian in 294 and married his daughter Galeria Valeria; Roman emperor 305-311. 4 rulers of the Tetrarchy stand in an archway, Left: a messianic star, right: a H

46

Flavius Constantinus I as Greek god, AU solidus, mark N = Nicomedia at 325-326 AD; Rev: 2 wreaths and messianic star, 250 years after Flavius Vespasianus, he adopted the name "Flavius" probably to show that he was to continue Vespasian's Christianisation

47

Flavius Julius Constans (c. 323-350, Roman emperor 337-350 AD) AR Siliqua 20mm 3.59g 337-340AD Siscia FL IVL CONSTANS P F AVG, diadem. 3 vertical palm branches, messianic star above

48

Flavius Claudius Julianus II [younger son of Julius Constantius] as Caesar, AU Solidus, 355-360AD, Antioch Mark SMAN E, 4.40g, 20.8mm; Roma holding spear, sceptre, foot on prow, messianic star on shield. He did not like the partly illogical Christian teachings

49

Flavius Heraclius (610-641 AD) and his son Flavius Heraclius Constantinus II, AU Solidus, 4.49g, minted in Constantinople, VICTORIA AVGU, cross between father and son, cross on 4 steps

50

Constantinus II (son of Flavius Heraclius), AV Solidus. minted in Constantinople struck 641AD+. DN CONSTANTINUS PP AVG, wearing crown, chlamys, holding cross globe

Emperor Constantinus I took the name Flavius to make clear that the first Flavians' attempt to establish Christianity will continue. Most patrician women worshipped Jesus, the men Mithras.

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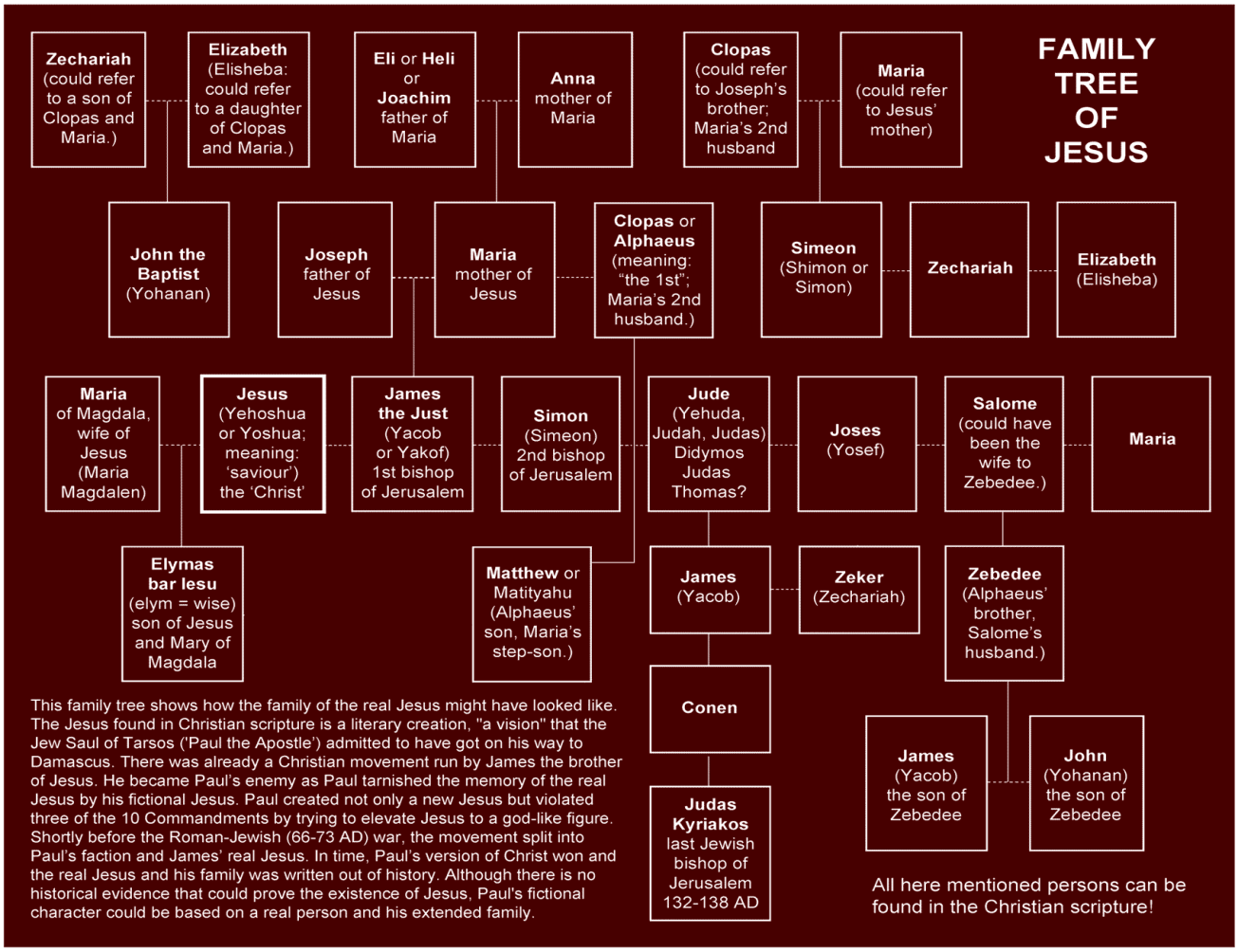

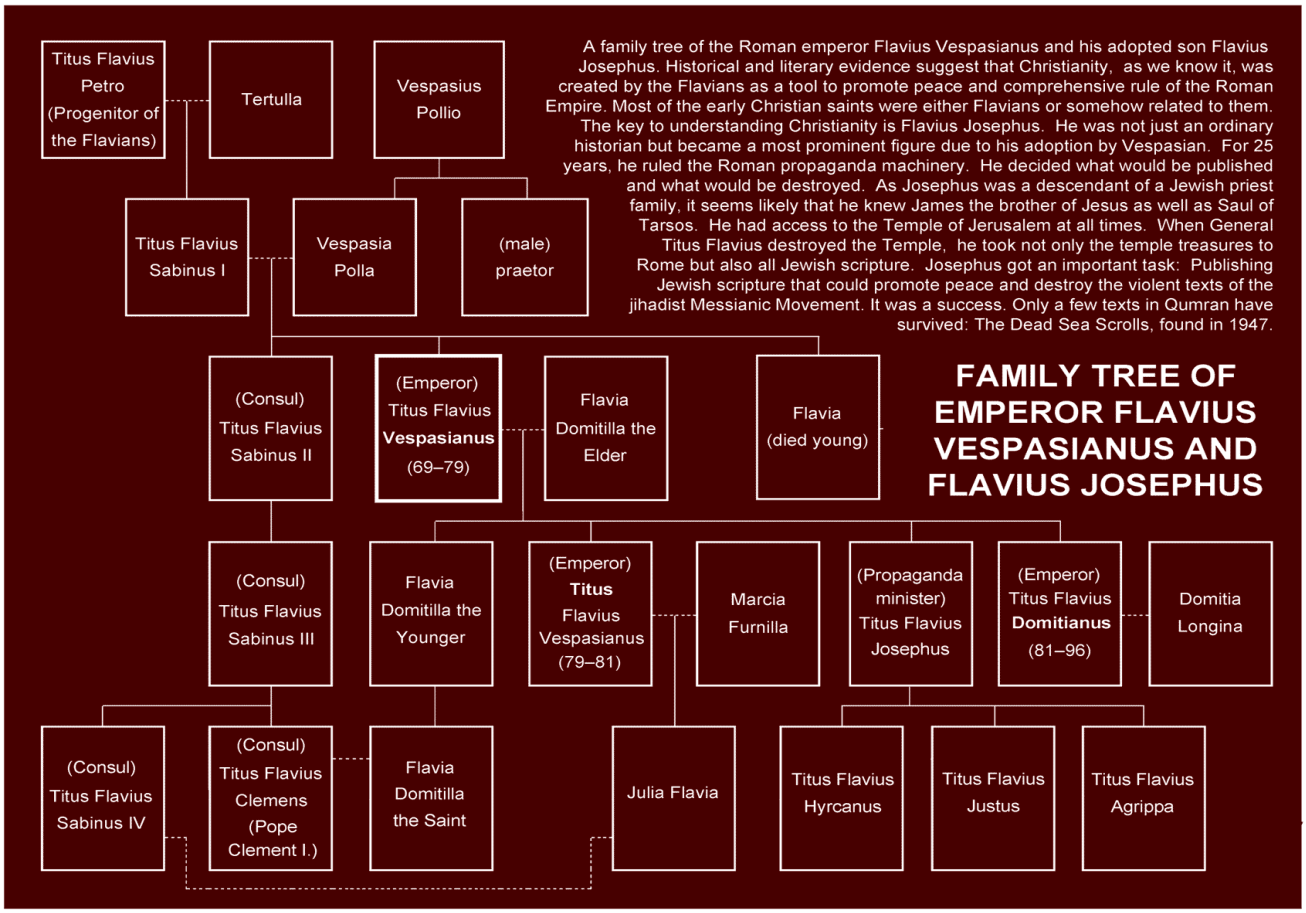

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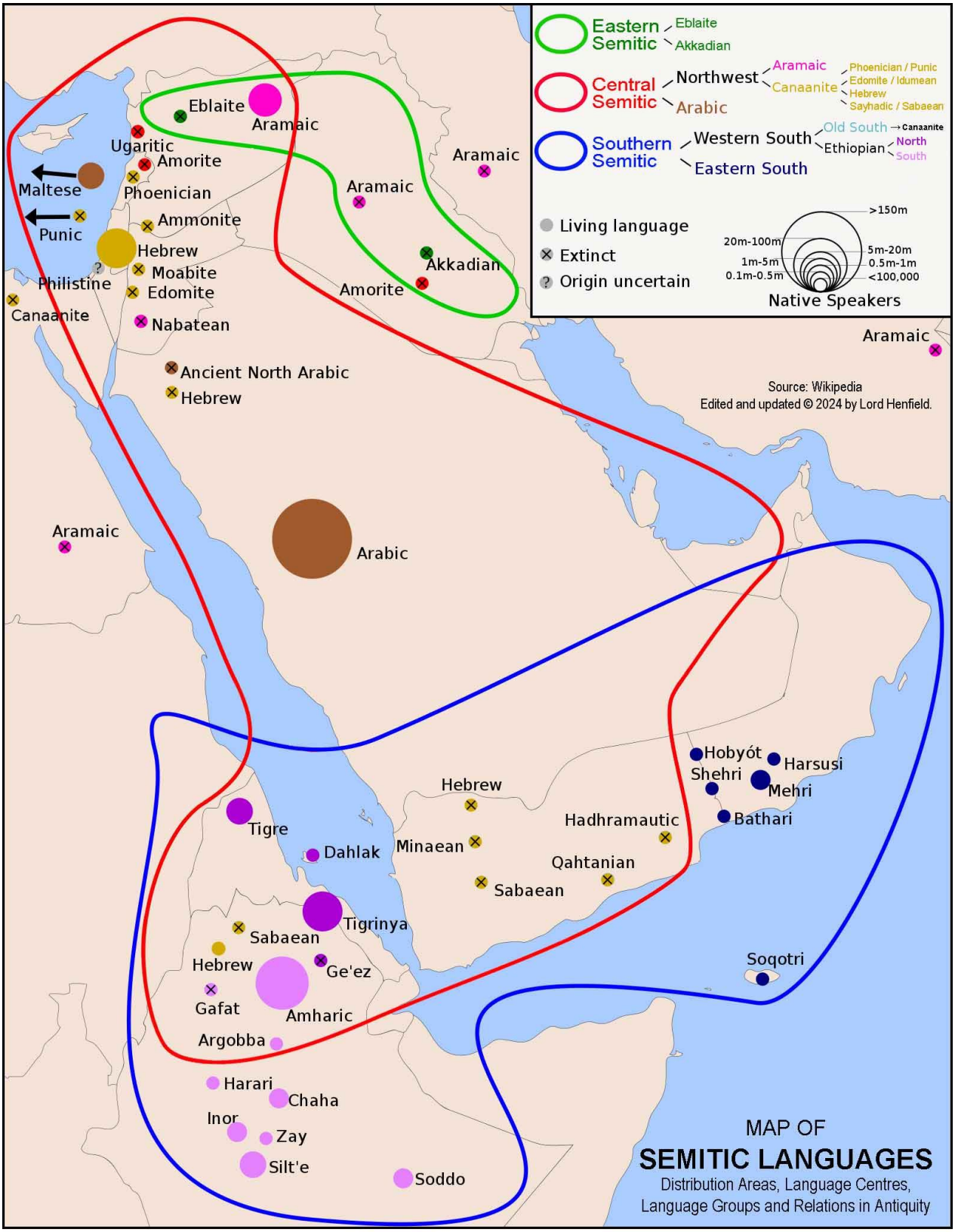

Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

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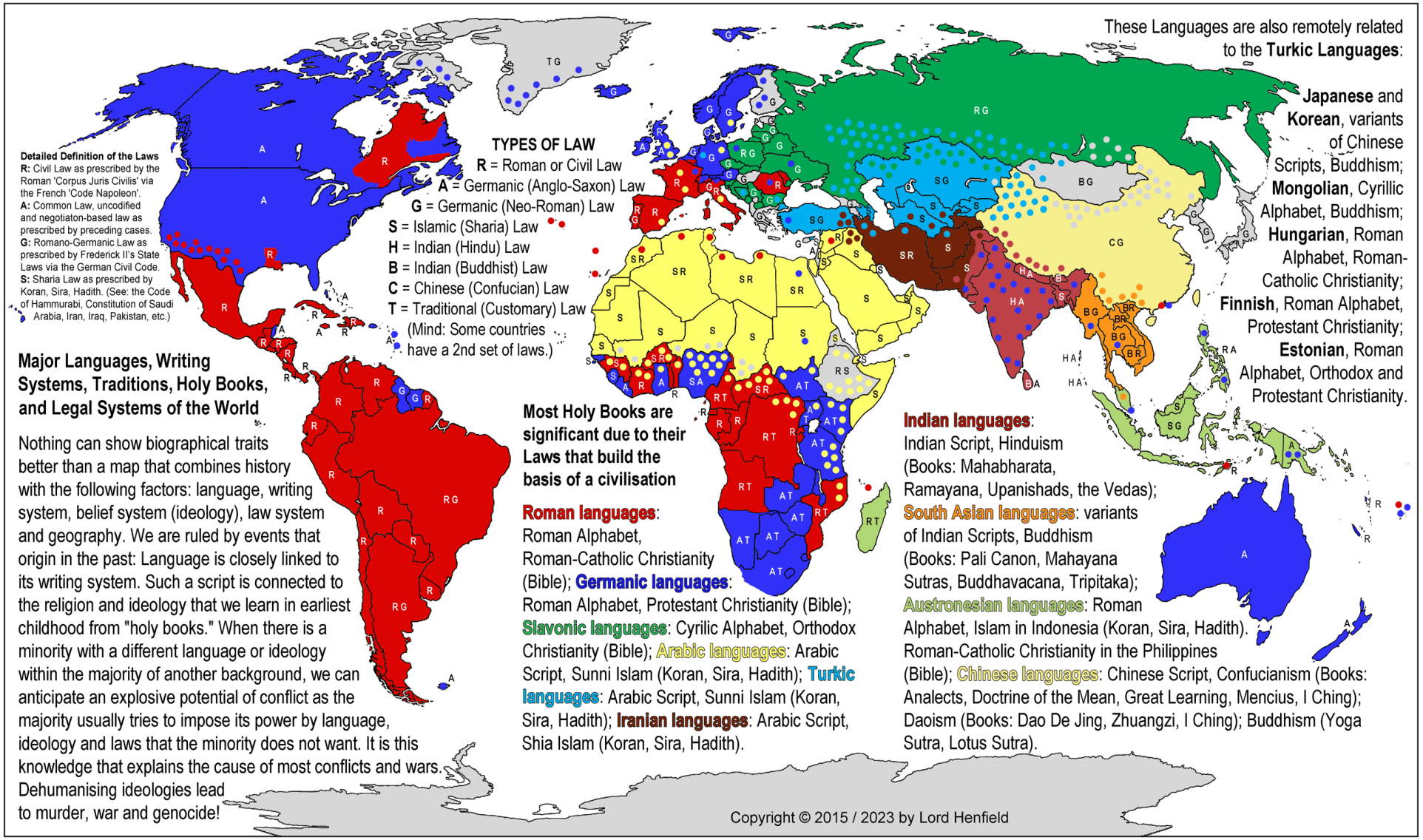
LORD HENFIELD'S GENERAL MAP OF LANGUAGE AND CULTURE FAMILIES

SHOWING THE EXTENT OF MAJOR LANGUAGES, WRITING SYSTEMS, BELIEF SYSTEMS AND LAWS OF THE WORLD



Learning about history does not only show us the past but also a vague outlook into a possible future. Look at this little list and you will get an idea what could lie ahead: **Regions with potential religious conflicts:** Northern Ireland, Scotland, southern France, southern Spain, Bosnia, Macedonia, the Caucasus, Lebanon, Iraq, Usbekistan, Western China, Korea, north-western India, Nigeria, Chad, Mali, Congo, the Philippines. **Regions with potential language and ethnic conflicts:** Belgium, eastern Spain, northern Italy, eastern Turkey, northern Iran, northern Iraq, southern Russia, Ukraine, Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan, Pakistan, South-east Asia, Burma, Borneo, Nepal, western China, Taiwan, East Timor, north-western India, southern India, Bolivia, Mexico, South Africa, eastern Canada, the south-west of the United States.

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IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

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LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN												MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ālep	ʾ, ʔ, a																									
bēt	b, v																									
gīmel	g, ʒ, ɟ, ɣ																									
dālet	d, ð																									
hē	h, e																									
wāw	w, v, y, u																									
zayin	z, ʒ																									
(c)het	h, x, ħ, ḥ																									
tēt	t, ṭ, tˤ, θ																									
yōd, yud	y, j, i, e																									
kaf, kap	k, x																									
lāmed	l, ɬ																									
mēm	m																									
nun	n																									
sāmek(h)	s																									
ayin	ʿ, ʕ, ʢ, ʔˤ																									
pē	p, ɸ, f																									
(t)sādē	ts, ʂ, sˤ																									
qōp	q, k, g, ʔ																									
rēsh	r, ɾ, ʁ, ʀ																									
shin	ʃ, ʃ, š, s																									
tāw	t, θ																									
	Vowels:																									
	a, ə																									
	(h)ə																									
	i, ʕ, ə																									
	u, o																									

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC

The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

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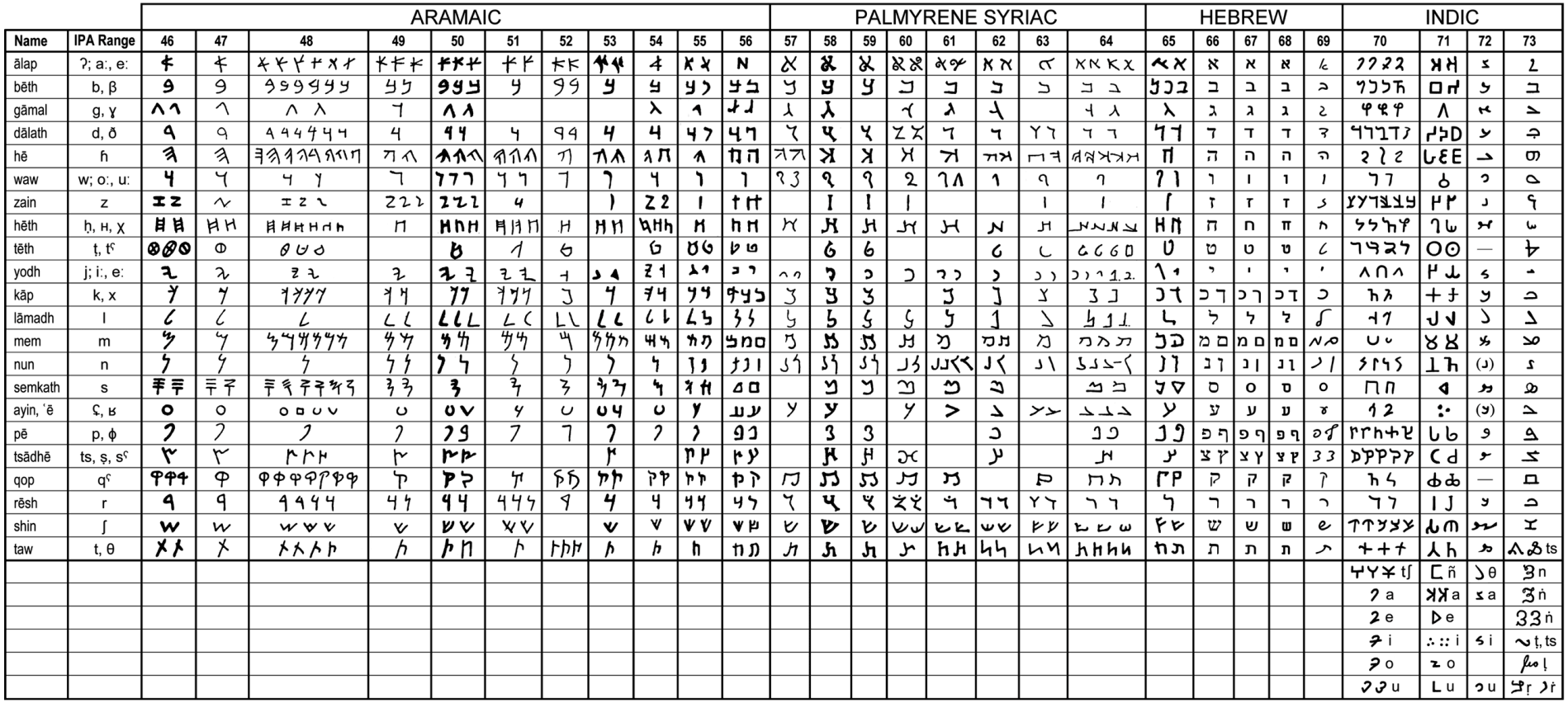
LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC



The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE

		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	**74**	**75**	**76**	**77**	**78**	**79**	**80**	**81**	**82**	**83**	**84**	**85**	**86**	**87**	**88**	**89**	**90**	**91**	**92**	**93**	**94**	**95**	**96**
ālap	ʔ; aː, eː																							
bēth	b, β																							
gāmal	g, ɣ																							
dālath	d, ð																							
hē	h																							
waw	w; oː, uː																							
zain	z																							
hēth	ḥ, н, χ																							
tēth	ṭ, tˤ																							
yōdh	j; iː, eː																							
kāp	k, x																							
lāmadh	l																							
mem	m																							
nun	n																							
semkath	s																							
ʿē	ʕ, ʁ																							
pē	p, ɸ																							
tsādhē	ts, ṣ, sˤ																							
qop	qˤ																							
rēsh	r																							
shin	ʃ																							
taw	t, θ																							
	θ																							
	θ																							
	ð																							
	ḍ																							
	ḥ																							
	x																							

The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

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COMPARATIVE CHARTS ON THE SPHERE OF INFLUENCE OF BIBLE CANONS

Throughout all their long history, the books in the Bible were never bound in one single volume; not even the Septuagint. Its texts were written on rather bulky material that had no standardised format; these loose papers were usually wrapped in leather folders as shown in the beginning of this picture documentation. As far as we know, the first one who made a serious attempt to display all books of the Bible in One Single Volume was Roman emperor Flavius Constantinus I. In 325 AD, he commissioned 50 bible volumes and his right-hand-man Eusebius of Caesarea gave this order to Athanasius the bishop of Alexandria. Alexandria was the best place as this large city had the material as well as enough highly educated scribes who could reliably copy all the material in a most constant quality. The Codex Sinaiticus and the Codex Vaticanus are the last suviving copies of those 50 Constantine Bibles. They served as model for all future bible productions.

All today's Bibles can be traced back to the two Flavian dynasties; this applies also for the Hebrew original of the Bible. We have to remember that Rome was a fascist empire state in which every publication went through the authorities, the Roman Imperial Cult (the ministery for religion) and its successor the Roman Church which is the direct ancestor of all catholic and orthodox churches, and subsequently all Protestant churches that came out of them. There was no free speech or the right of publishing anything you wanted in the Roman Empire, neither in the West nor in the East.

Jewish and Christian ethics, as displayed in the Christian canon, and consequently all modern atheist, agnostic or progressive ethics, draw their precepts out of the Bible. Most readers are not aware of the fact that, depending on the Bible version, about 75% to 80% of the Bible is of Hebrew-Jewish origin. Jewish jurisprudence (Halakha), which is entirely based on the Bible as authority, always has been the fairest in history; their sophisticated set-up of the Sanhedrin, the Hebrew Court of Law of 3 judges, in capital cases 23 judges and in state-affairs even 71 judges, who had to vote for a verdict unanimously, gave everyone the chance to be heard, long before the English law, the Code Napoleon or the other codified Civil Laws; (Islamic courts are the hashest because the only 1 judge (or maximum 3) has no choice.).

The authors of the Bible were floating in a continuum of influence that had many parents: Ancient Sumerian and Egyptian to begin with, followed by Akkadian, Assyrian, Babylonian, Persian, yes, and also Hindu, Buddhist and Daoist teachings that interacted with one another already in Antiquity. And we possess the original documents to prove it (see The Grand Bible). Precepts such as Thou shalt not murder, Thou shalt not steal anything, Thou shalt not commit sexual havoc, Thou shalt not bear false witness (or spread distorted propaganda) and Thou shalt not wish for the moneychest of others (being greedy, grabby and jealous of the success of others) are universal. Ideologies that try to circumvent these Five Universal Precepts are evil; and those ones who ignore, deny or hide these precepts are evildoers by implication. This includes particularly blind followers of the immoral and violent teachings such as Communism, Socialism, Islam, Fascism and Nazism. All of these teachings say the same thing: *It is always the opponents of these distorted teachings, "The Others" who are gilty! The zealots of those distorted teachings rather portray themselves as victims.* The perpetrators use always the same ploy that attempts to justify and try to make their evil deeds generally accepted by: devaluating the Five Precepts, and by accusing others of gilt, by dehumanising their opponents and by depicting themselves as innocent and virtuous victims. Anyone with the tiniest spark of righteousness in their heart and the smallest amount of common sense in their brains ought to recognise envy and evilness in the jacket of venomous zealotry.

The founder of today's Christianity was the Apostle Paul (Saul of Tarsos), a Roman citizen who took his name from Roman Proconsul, Lucius Sergius Paulus. There is the possibility that Paul and Titus Flavius Josephus knew each other because both wrote reports about a shipwreck they had in about 62 AD when they were travelling to Rome. They stayed there for years. Both of them were Pharisees, meaning Roman citizens whose faith was Roman Judaism. Otherwise, they had nothing to do with the rebellious Zealots back in the Holy Land. Josephus might have listened to Paul's ideas with great interest; he also might have picked them up again and implemented them after the Jewish War (66-73 AD) when he became the chief propagandist of the Flavians. The Flavian dynasty were involved in a first attempt to establish a kind of first Roman Christianity, and Josephus was part of that dynasty; and so was the author of 1 + 2 Clement whose full name was Titus Flavius Clemens and who probably was the first Pope of Rome. Clement of Rome probably wrote the Clementine literature (also referred to as the Clementine Romance or Pseudo-Clementine Writings by the Church) that survives in two recensions known as the Clementine Homilies and the Clementine Recognitions. It is likely that the text is genuine or close to it as it describes the fight of the Jewish faction against the Pauline faction pretty faithfully (like Paul's Galatians), which ended in the schism of both Jesus-movements. He served as consul from January to April in 95 AD. In about 95 or 96 AD, Clement had a clash with his cousin Titus Flavius Domitianus and got killed. This seem to have triggered an uproar in which all members of the Flavian family were murdered in 96 AD, including Domitian and Josephus.

The Historical Background of Samuel, Kings, and Chronicles is of overarching interest as they describe the history of the Hebrews from different viewpoints. Chronicles tells the same history as Kings, but with a focus on the priestly or worship aspects of Hebrew history. Their contents are: (1st) From Tribal Confederation to Monarchy, (2nd) Monarchy's Golden Age, (3rd) From Failed Monarchies to Exile. Each of these books comes in 2 volumes because they are pretty large. In Antiquity, books were written on scrolls, long strips of parchment or similar material. The strips were wound around two sticks. This works well for small books, but large books become cumbersome. For looking up a passage you would have a lot of winding and unwinding to do to get to the part you are interested in reading; so one volume has become two.

The following 4 tables of Bible canons will show us the contents of the most important Bibles in comparison. The contents were decided on by the authorities of the state in which the Bibles were published. The first Hebrew Bible that was published in the West was the Septuagint, a Greek translation of the Hebrew Bible made by Jews from c. 286 BC to c. 250 BC whose ancestors came together with their brothers, the Phoenician traders, to the northern Mediterranean shores several centuries earlier. The translation became necessary because over the centuries, the Greek and Roman Jews did not speak Hebrew anymore but the languages of their hosts.

Each table's headline begins with the spheres of influence e.g., Roman Empire, Western Roman Empire, Western Tradition, Anglican Church, KJV (King James Version 1611). The word "Western Tradition" stands synonymous for "Roman Catholic Church" that ruled before Protestantism for many centuries. The term "Church of the East" refers to the Malabar Church in India founded by the Apostle Thomas, but it refers also to the Nestorian Church in Tang dynasty China. We have also mentioned the most important non-canonical works that were not part of the canons but closely related to them, or were only part of the canon of one or the other denomination but not of the others. Almost all canonical and non-canonical works can be found in the latest edition of The Grand Bible; it includes also works of other religions.

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
	Masoretic			KJV	Vulgate	Septuagint						Tewahedo	
	Torah	**Pentateuch**											
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
	Nevi'im	**Major Prophets**											
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua, Josue	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges
1 + 2 Samuel	Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel
1 + 2 Kings	Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaias	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremias	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezechiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Trei Asar	**Twelve Minor Prophets** (The items are not independent books in the Trei Asar but chapters.)											
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
	Ketuvim	**Wisdom Literature**											
Psalms 1-150	Psalms 1-150	Psalms 1–150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Book of Job	Job, Iyov	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job
Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Canticle of Canticles	Aisma Aismaton	Aisma Aismaton	Aisma Aismaton	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon
Ruth	Rut	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Esther	Ester	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther
Daniel	Daniyel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
1 Ezra	Ezra	1 Ezra	1 Ezra	1 Ezra	1 Esdras	Esdras B'	1 Esdras	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra
2 Ezra	Nehemiah	2 Ezra	2 Ezra	2 Ezra	2 Esdras	Neemias	Neemias	Neemias	2 Ezra	2 Ezra	2 Ezra	2 Ezra	2 Ezra
1 + 2 Chronicles	Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
		Non-Canonical Books (There are 33 further non-canonical works of the Old Testament in The Grand Bible)											
1 Esdras (3 Ezra)				1 Esdras (Apocrypha)	3 Esdras in Appendix	Esdras A'	2 Esdras	2 Ezra	2 Ezra	2 Ezra in some mss.	1 Esdras in some mss.	Ezra Kali	2 Ezra in some mss.
2 Esdras 3–14 (4 Ezra / Apocalypsis of Esdras)				2 Esdras (Apocrypha)	4 Esdras in Appendix	2 Esdras 3–14 lost Greek ms.	3 Esdras in appendix	3 Ezra as noncanonical	3 Ezra	3 Ezra in some mss.	2 Esdras 3–14 in some mss.	Ezra Sutu'el	3 Ezra in some mss.
2 Esdras 1–2; 15–16 (5 and 6 Ezra or Apocalypsis of Esdras)				in part of 2 Esdras apocryphon	4 Esdras in Appendix	2 Esdras 1–2; 15–16 in Greek ms.							
Tobit				Tobit (Apocrypha)	Tobias Deuterocanon	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith				Judith (Apocrypha)	Judith Deuterocanon	Judith	Judith	Judith	Judith	Judith	Judith	Judith	Judith
Wisdom of Solomon				Wisdom of Solomon (Apocrypha)	Wisdom of Solomon Deuterocanon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Wisdom of Jesus ben Sirach (1–51)				Sirach (1–51) (Apocrypha)	Ecclesiasticus Deuterocanon	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)
1 Baruch				1 Baruch (Apocrypha)	1 Baruch Deuterocanon	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch
Letter of Jeremiah				Letter of Jeremiah (Apocrypha)	Letter of Jeremiah, Baruch Deuterocanon	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah; Säqo-qawä Eremyas	Letter of Jeremiah
Psalm 151						Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151
Psalms 152–155										Psalms 152–155, in mss.			Psalms 152–155, in mss.
Psalms of Solomon						Psalms of Solomon, in mss.				Psalms of Solomon, in mss.			Psalms of Solomon, in mss.
Ascension of Isaiah									Ascension of Isaiah, in mss.			Ascension of Isaiah, in mss.	
Ethiopic Lamentations (6; 7:1–11:63)												Ethiopic Lamentations (6; 7:1–11:63)	
Syriac Apocalypse of Baruch (2 Baruch 1–77)										Syriac Apocalypse of Baruch (2 Baruch 1–77)			2 Baruch 1–77, in some mss.
Letter of Baruch (2 Baruch 78–87)										2 Baruch 78–87 in some mss.			2 Baruch 78–87 in some mss.
Greek Apocalypse of Baruch (3 Baruch)													
Comment:	No Apocrypha	No Apocrypha	No Apocrypha	No Apocrypha									

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
4 Baruch												4 Baruch	
Additions to Daniel				Additions to Daniel (Apocrypha)	Additions to Daniel Deuterocanon	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel
Prayer of Manasseh				Prayer of Manasseh (Apocrypha)	Prayer of Manasseh, in Appendix	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes			Prayer of Manasseh	Prayer of Manasseh, in 2 Chronicles	
Additions to Esther				Add. to Esther (Apocrypha)	Add. to Esther Deuterocanon	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
1 Maccabees				1 Maccabees (Apocrypha)	1 Machabees Deuterocanon	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
2 Maccabees				2 Maccabees in Apocrypha	2 Machabees Deuterocanon	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees		2 Maccabees
3 Maccabees						3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees			3 Maccabees
4 Maccabees						4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees early tradition	4 Maccabees in some mss.	4 Maccabees in Coptic ms,		4 Maccabees in some mss.
5 Maccabees										5 Maccabees			
Jubilees												Jubilees	
1 Enoch												1 Enoch	
2 Enoch													
3 Enoch													
1 Meqabyan												1 Meqabyan	
2 Meqabyan												2 Meqabyan	
3 Meqabyan												3 Meqabyan	
Joseph and Asenath									in some mss.			early tradition?	
Prayer of Solomon (Sirach 52) KJV													
Testaments of the 12 Patriarchs						in Greek ms.			in some mss.				
Josippon; Zena Ayhud; Pseudo-Josephus												In Broader Canon	
Josephus' Jewish War					addition or supplement	addition or supplement				in some mss.			in some mss.
Comment:	**Deuterocanon** is not part of the Tanakh (the 1st canon) but free available as 2nd canon in other books	Deuterocanon is only available in extra books or mss.	Deuterocanon is only available in extra books or mss.	Deuterocanon, was part of the Bible, in the 2nd section of the **KJV** as Apocrypha, **until 1885**	Deuterocanon always has been part of the **Old Testament**, also in English	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Protestant Tradition			Romance	Eastern Orthodox Tradition			Oriental Orthodox Tradition				
NEW TESTAMENT		**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate							Tewahedo	
		The Four Canonical Gospels (There are 33 non-canonical gospels in The Grand Bible)											
Matthew		Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark		Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke		Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke
John		John	John	John	John	John	John	John	John	John	John	John	John
		Acts of the Apostles (There are 42 non-canonical Acts in The Grand Bible)											
Book of Acts		Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts
		Pauline Epistles (* epistles by Paul himself. The Roman citizen Saul of Tarsos (the Apostle Paul) from the South of Asia Minor was founder of today's Christianity.)											
Romans*		Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*
1 Corinthians*		1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*
2 Corinthians*		2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*
Galatians*		Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*
Ephesians*		Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*
Philippians*		Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*
Colossians		Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1 Thessalo-nians*		1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*
2 Thessalo-nians		2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians
1 Timothy		1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy
2 Timothy		2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy
Titus		Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus
Philemon		Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews		Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
		General Epistles (letters; also known as Catholic epistles; There are 39 non-canonical Epistles in The Grand Bible)											
James		James	James	James	James	James	James	James	James	James	James	James	James
1 Peter		1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter
2 Peter		2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter
1 John[		1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John[	1 John	1 John
2 John		2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John
3 John		3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John
Jude		Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude
		Apocalypses (There are 18 non-canonical Apocalypes in The Grand Bible)											
Revelation		Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation
		Church Fathers and Christian Laws. Works that were attached to canonical documents. (Alexandria Cx = Codex Alexandrinus, Jerusalen Cx = Codex Hierosolymitanus)											
1 Clement											Alexandria Cx		
2 Clement											Alexandria Cx		
Shepherd of Hermas						Codex Siniaticus				early tradition	Codex Siniaticus		
Epistle of Barnabas						Codex Siniaticus					Codex Siniaticus		
Didache										Jerusalen Cx			

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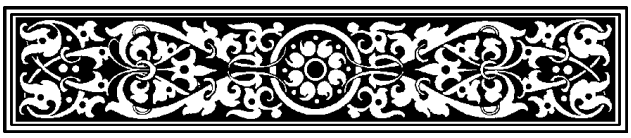
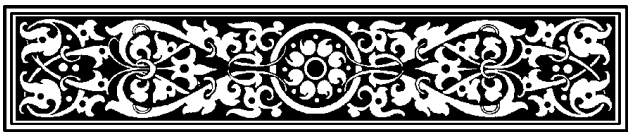


APPENDIX C

EXPLORATION ON HISTORY
BIBLICAL STUDIES
HISTORICAL EVENTS
(Analyses, Archaeology, Debate)



EXPLORATION ON HISTORY

The Quest for the Origin of Holy Books

Some time has past since the publication of my largest pet-project, the Grand Bible, in 2021. The Grand Bible was originally meant as a kind of study recording, just for myself. I wanted to find out what was behind all the scriptures because I could not find answers that satisfied me. The Grand Bible is not a religious work in a closer sense of meaning but an encyclopaedic compilation of texts that have been used not only in a religious context but have implication on philosophy, way of life, culture, literature, ideologies, politics, and jurisprudence. It took many years to search for these texts, analyse, introduce, and compile them with all the necessary details of information. Many of those texts represent the earliest examples of written and authorised law in history. I have been surprised to see so many readers downloading my humble work. To be honest, I have underestimated the readers' interest in holy texts. The Grand Bible has occupied much of my time for more than 8 years. I have never explained why I embarked on this laboursome task in the first place. I think, it is time to share with you now how my quest for the origin of holy books began.

It was a lovely and sunny afternoon in 2014. My wife and I were on the way to the largest bookshop in town. For months, I had tried to find a complete bible in English, not an easy task because I lived in a city in the Far East. The air of the bookshop was filled with the distinctive odour of books. I run up the stairs, heading towards the 5th floor, smelling already my prey. This was the location of the foreign language books—English books and some in French, German, Spanish. I saw books that I could read. Finally! Marching through the aisles, I saw suddenly a black book with golden letters among all the colourful printworks on one of the upper shelves. A Holy Bible, KJV, King James Version. At last, I found what I was searching for.

Back home, at my desk, I discovered however that a large chunk of the Bible, originally positioned after the Tanakh (the Old Testament), was missing. That part of the Bible, containing 14 books, to others known as Hebrew Apocrypha ("hidden writings," so named by the Roman Church), was known to me as the Hebrew Deuterocanon (2nd Hebrew Canon). It contains two Books called Maccabees and they explain the origin of the Hanukah-festival that commemorates the Jewish wars of independence against the mighty Persian Empire that led to victory by Judas Maccabaeus in 165 BC. I was disappointed not to find them in my new bible. I was furious when I found out that the Protestants had removed it furtively from the entire bible canon in about 1885 that once was approved by Emperor Flavius Constantinus in the early 300s AD.

In the library of my old home in Europe, I used a KJV-Bible from the Victorian era, mid-19th century, and that one was complete. I admit that I never have been much interested in religion or holy texts—I certainly have had this attitude in common with many people. Yet, I worked as teacher for linguistics, taught languages as well as history, archaeology, geography and other related subjects. I wanted to show text examples of the Early Modern English language to my students, Chaucer, Shakespeare, and of course the Bible, in order to make them aware that all languages change over time and above all that the Bible reflects real events in the past. It was my fury that drove me to start the Grand Bible project. I embarked on a task that would not want to end. Anyhow, I was rewarded with wonderful discoveries that I really could not have expected.

According to Eusebius' "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus (Constantine the Great) and prepared by his right-hand man Eusebius of Caesarea. The 50 complete volumes were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." We have examples of both versions. The three-column version is known as Codex Vaticanus (The Grand Bible, Image Plate 22, page 37) because it is kept in the Vatican Library. The four-column version was discovered in 1844 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (The Grand Bible, Image Plate 21, page 36).

At first, I just wanted to find a Bible in its completeness that had its origin in that edict of emperor Flavius Constantinus in the early 300s. Therefore, I took the matter much more seriously than ever before. In the beginning, I was searching the internet, looking for the Deuterocanon. There I found this:

- 1 Esdras (3 Ezra) Greek
- 2 Esdras 3–14 (4 Ezra) from Hebrew
- 2 Esdras 1–2 (5 Ezra); 15–16 (6 Ezra) from Latin
- Book of Tobit, Tobias, Tobi
- Book of Judith
- Additions to Esther (The rest of Esther)
- Wisdom of Solomon or Book of Wisdom or Wisdom
- Sirach (Ecclesiasticus 1–51) or Wisdom of Jesus ben Sira
- Prayer of Solomon (Sirach 52)
- 1 Baruch (Extant original: Greek)
- Epistle (Letter) of Jeremiah (Addition to 1 Baruch)
- The Prayer of Azariah and Song of the Three Holy Children
- Susanna and the Elders (Addition to Daniel)
- Bel and the Dragon (Second addition to Daniel)
- Prayer of Manasseh
- 1 Maccabees (Origin: Hebrew)
- 2 Maccabees (Origin: Greek)

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Right from the start, my research was hampered by the fact that quite a lot of books in the Bible bear more than just one title. A title like "The Rest of Esther" can be in another publication "Additions to Esther." On the other hand, "Prayer of Solomon" (Sirach, chapter 52) is not in the original Deuterocanon simply because it was attached to other chapters, and / or it was kept separately. That is just a typical example. Parts of other holy texts may have been unknown before they were rediscovered, or they were rejected and therefore eliminated from the canon.

To my surprise, the books were originally not all written in Hebrew but some of them were in Greek. Now, not only my interest in History was awakened but also my old interest in Linguistics got lit up again. I asked myself, "Why did Jews write some of their own books in another language but Hebrew?" — Soon, I found out that the Jews had translated the entire Old Testament into Greek already at around 300 BC! This work became known under the title Septuagint (Roman for 'Seventy') because, it is said, the translation was done by 70 or 72 translators. I wondered, "Why, on Earth, did the Hebrews embarked such a monumental task?"

I began to check historical as well as archaeological sources and after some months, the clouds in my mind vanished. During the 5th and 4th centuries BC, Greek became the lingua franca of the entire upper class of the nations residing on the northern, the European shore, of the Mediterranean Sea. When the Roman Republic turned into an empire, education in Greek was paramount to everyone who wanted to strive for a better position in society. Cornelius Sulla, Gaius Julius Caesar, Titus Livius, Cleopatra, the Herods, Titus Flavius Josephus, Paul the Apostle, all Roman emperors, governors, generals, traders, navigators, artists and writers used Greek on a daily basis, pretty much like modern people of all countries use English.

My studies in linguistics proved to be vital. Almost overnight, I began to understand the contents of Indian and Chinese texts and what they were talking about. The answer was clear: Already in the 9th and 8th centuries BC, the Hebrews travelled together with their brothers and cousins, the Phoenicians! Both, Hebrews and Phoenicians, spread their culture and ideas, their language Phoenician (also called Old Hebrew) and writing system, their Hebrew calendar and their weights and currencies (the Shekel) throughout the entire Mediterranean and soon also to India, Central Asia, and China. The scope of their relations and connexions was breathtaking.

Hebrew and Phoenician traders brought their alphabet to Greeks and Romans. The latter two used it later in their propaganda against the Semitic Cartaginians, such as the Atlantis Saga which just described the Phoenician city of Carthage and its circular War Harbour. The northern (Indoeuropean) Mediterraneans (Greeks and Romans) became enemies of the southern (Semitic) Mediterraneans (Phoenicians and Hebrews) although they lived together in Greek and Roman cities since the 8th century BC.

Who is really meant when we talk about Semitics? — I shall give you here a foretaste: Abram, Abraham, Aram, Aramaean, Aramaic, Assyria, Syria, Syriac, Canaanite, Abhira, Abhiri, Ahyr, Ahir, Ophir, Ofir, Habiru, Hebrew, Heka Khasut, Hyksos, Akkad, Akkadian, Sea-People, Phoenicia, Carthaginian, Amurru, Amorite, Judea, Judaea, Yehuda, Yaudheya, Yadava, Yoddheya, Yudah, Judas, Jude, Jew, Israel, Israelite, Bene Ysrael, Beta Ysrael, Sheba, Saba, Sabaean, Mose, Ramose, Rameses, Ahmose, Dedimose, Thutmose, Musa, Avaris, Pi-Rameses; Reuben, Simeon (Simon, Shimon), Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph (Yusip), Benjamin . . . . and all derivatives of these words or names represent the same kind of people and their relatives: Jews, Hebrews, Israelites, Semites, depending who speaks about them. Involved here is the same language, same lifestyle, same calendar, same units of weights and currency, similar beliefs and laws, and to some degree even similar habits.

It is pretty much the same as if we today talk about: Latin, Italian, Sardinian, Corsican, Sicilian, Romanian, Moldovan, Catalan, Occitan, Galician, Portuguese, Spanish, Castillian, Aragonese, Mexican, Columbian, Venezolan, Peruvian, Chilenian, Argentine, Paraguay, Uruguay, Brazil, Timor, Guatemala, Nicaragua, Panama, etc. — they are all Romans, they all speak a Roman[ce] language, they are Roman Catholic (except Romanians and Moldovans who are Orthodox), they follow Roman Law, enjoy sunny weather and a Roman-like cuisine.

I became aware that this is all about the centre piece, the foundation, the core of history teaching. Anybody who does not understand that history (including a modern biography) is based on language, will not understand human basics. This is a fact because with his or her national language, each and every single person learns about everything in a very distinctive way: religion, philosophy, behaviour, traditition, habits, biasses, opinions, prejudices, lifestyle, yes, and it goes even so far that we can include sexual behaviour, allegiances, and geography. Human behaviours and habits are millions of years old and cannot be changed overnight by ideological nonsense and socialist dreams that will turn into nightmares, sooner or later.

The works of Jane Goodall, Jared Diamond, Desmond Morris and others clearly show that human feelings are very much the same as those of Chimpanzees, or other Primates for instance. When a homogenous group is invaded by another group of the same species, there will be sharp conflicts that can lead to war. Chimpanzees engage in wars on each other, like humans.

That a rich country like Canada has a nice collection of problems at home, does not come as a surprise to me. There are two main populations that are diametrical opposed to one another. The majority of Canadians spreaks English (Germanic), their society is based on German Protestantism and (Germanic) "Common Law." The minority speaks French (Roman) and their society and laws are based on Roman-Catholicism and the (Roman) "Napoleonic Law

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Code." These in Quebec living "Roman" Canadians would love to return into the arms of their "Roman" mother France, whilst the English-speakers would have no problems in applying membership to the mainly Protestant United States of America. This is one reason why most of them speak English with a strong "American" accent. Bear the following rules in mind: Each language group tries to get suppremacy over the other groups. The very same applies for religions. Luther's Reformation caused horrible wars for 130 years. Resentments are still alive today. Language and religion are tools to gain and keep political power. This has nothing to do with ill-will but much more with the DNA that is in us like it is in chimpanzees, cats or dogs.

Other nations who are paralysed by linguistic and religious conflicts are: Belgium, Ireland, France, Spain, Russia, Ukraine, the Balkans, Iraq, Syria, Iran, China, India, Pakistan, Afghanistan. That the United States have lost its recent wars in Iraq and Afghanistan has its reasons in the American ignorance of language division and religious hatred of Islam towards non-Muslims, regardless whatever benevolent projects the non-Muslims want to catch the Islamic populace with. Political Correctness and naive dreams of bringing socialism and democracy to other nations killed countless people. Almost all African countries have this problem too: Rwanda, Nigeria, Ethiopia, Chad, Mali, etc., the list is very long.

The conflict and subsequent war between Russia and Ukraine has not surprised me either. The Russian demography is (just like the Chinese, German, and others) in terminal decline. This war is probably the last war Russia could launch on anyone. All the 9 conflicts Putin has launched have had the aim to secure the borders of his empire. On top of that, there is the ideology of a certain Nazi known as Aleksandr Dugin who has been Putins ideological teacher for years. His books (like "Foundations Of Geopolitics" or "The Fourth Political Theory," based on the Nazi teachings by Martin Heidegger) struck cord with the majority of the ethnic Russian population. We should remember that ideology is also a significant part of religion. How could it be otherwise explained that the Patriarch Kirill of Moscow, the pope of the Russian Orthodox Church, was—like the entire Russian leadership and Putin himself —member of the KGB. If Putin is gone, he will just be replaced by another ex-KGB member.

In time, I discovered more and more texts that had to do with the Old Testament. Here, I could figure out a pattern. These texts were also written in Greek, Hebrew, but quite some texts were also written in Aramaic (a kind of new Hebrew and new Phoenician). I learned more interesting facts that are never really mentioned by historians. According to linguistic scientists, Aramaic became some sort of "world language" between the 7th century BC and the 7th century AD, stretching from the Phoenician-Carthaginian possessions in the northwest of Africa, along the Silk Road, reaching out to the gates of Chang'an (modern Xi'an) and Luoyang, the two main capital cities of China in Antiquity.

After the liberation from captivity in Assyria and then in Babylon, many Jews did not just return to their Holy Land but stayed in service as Aramaic writers and bureaucrats with their new allies, the Persians. Aramaic was the main trade language of the Assyrian Empire as well of its follower the Iranian empires of the Medes and the Persians. Aramaic was also the main language of the Hebrews and other people in the Middle East. When Alexander the Great arrived in Afghanistan and India, the Hebrews were already there for 300 years. Aramaic rock inscriptions and vellum documents from the Persian Empire bear witness to it. Indian texts, the Mahabharata especially, talk about the Persian allies and that they built two little republics in the northwest of ancient India: one was called Yadava or Yoddheya (Judaea) and the other, the to Yadava related republic was called Abhira or Ahir ("Hebrew-land," in the West also known as "Ophir"). It was geographically located north of the modern Indian state of Gujarat and had therefore access to the sea. Traditionally, the northwest of India was an important trade partner of Mesopotamia and Egypt; one of the reasons why several harbour cities were found in Gujarat.

In Egypt, Pharao Khakaure Senusret III let his engineers build "the Canal of the Pharaos," the first "Suez Canal," in circa 1850 BC. It began in the Nile-delta nearby Bubastis and was creeping east towards the "Bitter Lakes" and from there to the Red Sea. At the spot where the canal was approaching the Bitter Lakes is a place called Succoth. With trade, not only people travelled, but also their ideas and the language used to convey these ideas. This is the reason why I also had a look for all kinds of itinerary documents and inscriptions. I knew some of them already from the time when I studied history and archaeology. The findings have made me truely speechless.

47 Artefacts and Historical Documents (Documents of people who had first-hand knowledge on religions and intercultural relationships in Antiquity), 20 Exploration Accounts (Documents that reveal how much people of ancient civilisations really knew of one another and how ideas spread to other parts of the World) and 15 New Creations and Fabrications (Writings that try to popularise a certain religious viewpoint or make a new religion legitimate.). The Gospel of Jesus's Wife is, as far as we know today, a blunt fake. The scriptures of Sikhs and Bahai'is on the other hand are legitimate and new creations that have found a great many followers. Both of these religions came into being due to the brutality of Islam towards women and non-Muslims. Islam is by no means just a "religion of peace"—Martin Luther already knew that and he wrote about it. (See Grand Bible, pp.4367.)

The Islamic prophet committed 95 wars and battles on "Kafirs" (Kufre = evil Islam-rejectors) and they are revered by Muslims as "acts of jihad" that each true Muslim has to emulate. This copying behaviour produced, since the assault on the twin towers in New York City on 9/11, 2001, and after that, circa 45,000 terror attacks with about 300,000 deaths and many more injured (over 90% of the victims are

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Muslims!)—an equivalent of 3 - 4 Hiroshima size atomic bombs. Very peaceful indeed! (Search for the constantly actualised list of victims at "www.thereligionofpeace.com".)

Islam is based on three books: the Koran (Mohammed's notebook), the Sira (Sirat Rasul Allah, the biograpy of Mohammed), and the Hadith (the deeds and sayings of Mohammed). The Constitutions of Saudi Arabia, the Islamic Republic of Iran, Hamas, the Muslim Brotherhood and others make it very clear: Their law is based on Koran, Sira, Hadith. All three books are books of law! This is the very reason why they are called "holy" in the first place. The Sira and the Hadith explain in detail what the verses in the Koran really mean. Without these two books the act of reading the Koran is useless!

The Koran is actually two Korans in one binding: the first one written in Mecca, the second one written in Medina. One significant fact that explains Islam: Due to Mohammed's rules of abrogation (2:106), the violent verses of the Medina-Koran always supersede the peaceful verses of the older Mecca-Koran. The chapters of both periods are intermingled on purpose from the longest chapters to the shortest. Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. The shortest and most revealing hadith is *"War is deceit."* and the earliest verse that Muslim children learn is *"Do not make disbelievers (non-Muslims) your friends as Allah will not protect you (if you are a Muslim).* A hadith says it better: *"Do not seek friendship from non-Muslims because then you are one of them"* (meaning: then you, the Muslim, are a traitor (to Islam). To put it simple: the allegiance of each and every Muslim is always towards the "Umma," the "Islamic (over)nation," not towards the country he or she just lives in! Islam is a political and legal doctrine (found in the Koran, Sira, Hadith) that no-one can escape —not even the non-Muslims. Islam's main tool is migration, and the womb. The Reliance of the Traveller tells us about it all. God help us. The Western World (and parts of the East) are lost in a pacifist dream! (If people are dreaming, it means they are asleep. It is time they bloody wake up.)

My research led me to all sorts of subjects. I checked graphs that recorded the activity of volcanoes as intensive as I checked climate graphs that showed climate change and all sorts of consequences: extreme weather, floodings, drought, famine, civil war, plague and epidemics. Civilisations, nation states and empires develop rapidly when climate and weather are stable and reliable. The Roman Republic rose in ideal conditions: The weather was warm, the climate stable, no epidemics in sight, record harvests led the population grow uninterrupted, one expedition after another brought more land and people into the growing state. Colder climate in the first half of the 1st millenium caused some distress. A huge volcano eruption at around 535 AD brought the state almost to a halt. Emperor Flavius Justinianus survived the following plague but his dream of restoring the old empire did not.

My investigations turned out to be an enlightening journey that I never had expected in this form. Everybody knows the story of Abraham and also the story of Moses. Not many know how they are connected. Most scriptures are not a bunch of old papers talking about God, belief, or spirituality all the time. They actually are interesting sources of information. Anyone who is able to read "between the lines" can gain some understanding. Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, plague, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse.

The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC). Today, they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen), the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded for them by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, the newcomers have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt.

When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites / Habiru (Hebrew) and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Mose (Egyptian: "son").

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose I) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: "And the children of Israel journeyed from Rameses (Pi-Rameses, Pi-Ramose, City of the son of Ra), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The text was obviously written long after the exodus, heroic actions of the Israelites were mixed into the text.

The starting point of the Hebrews was not Pi-Rameses because that city was build later by Rameses I (Ramose = the son of Ra). The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which

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was at the very same location. When the author used the name Pi-Rameses several hundred years later, the name Avaris was long forgotten or shamefully replaced. Here the story of the Exodus took place. The Bene Israel (the sons / children of Israel) had to leave Avaris and trecked along or nearby the Canal of the Pharaos in east direction. They came to a place called Succoth. When they left that place, they found something they had never seen before. The Bible reports that Mose "stretched his hand over the water (KJV: 'sea')" just as "the Lord" commanded him to do, and "the water went away" and "made the water dry land, and the waters were divided. (Exodus, Chapter 14:21, 22) And the children of Israel went into the midst of the water upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Mose repeated this mechanical wonder: "... the children of Israel walked upon dry land in the midst of the water; and the waters were a wall unto them on their right hand, and on their left." (Exodus, Chapter 14:29). What we read here is the description of working water locks. The locks were located after Succoth and before the Bitter Lakes in order to keep the salty water away from the River Nile; the saltwater would have destroyed the fertile ground of the Nile-delta. The name Succoth was chosen not accidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or any confinement, such as a canal lock.

Today, Sukkot is known as a festival's name—"the Festival of Ingathering at the year's end" (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us much more.

The expulsion of the Canaanite Hyksos (or the sons / children of Israel, as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC!

By searching the internet for non-canonical scriptures, the number of search result began to rise exponentially. Very often, I could not find what I was looking for. Equally often, I found things that were totally unknown to me. Particularly, American Christians seem to believe in a "gap" between period of the Old Testament (the Hebrew Bible) and the times of the New Testament (the Christian scripture). I found this claim unbelievable. From history lessons I attended, I knew that the period between say 400 BC and the 1st century AD was full of important events; the most important one being the Greek-Persian Wars and the final victory of Alexander the Great.

The Dead Sea Scrolls, discovered nearby Qumran, Israel, in 1947, were my most important find. Not only filled they the gap, they actually represent the only bulk of scripture that did not go through any kind of editorial commitee. They are a valuably time capsule. And their contents rang my alarm bells. They show a kind of messianic Judaism that is dead today. The laboursome checking of the Babylonian Talmud confirmed what I was only guessing: Modern Judaism and modern Christianity are not "Hebrew" religions at all. Modern Jews are the descendents of the Pharisees, the branch of Romanised Jews who came between the 8th and 6th centuries BC together with their Phoenician brothers to the northern shores of the Mediterranean to trade with Greeks and Romans. They stayed. Those Jews saw the necessity to translate the Tanakh (the Old Testament) into Greek because their descendants began to forget their original Hebrew language. The translation was completed already at around 300 BC. There is the possibility that the conquests of Alexander somehow triggered this event. Actually, the occupation of the Holy Land brought the Dead Sea Scrolls and their hostile attitude towards feireigners about. This was the time when Jews craved for any messiah who could deliver a military victory onto the invaders.

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The Dead Sea Scrolls cover also the period of Jesus and they talk about the Zaddik, the "Teacher of Righteousness," most likely representing a character almost forgotten among Christians: James the Just or Righteous, Jacob the Zaddik, James the Brother of Jesus. He seem to have been a holy man in his own right. The War Scroll reveals a very xenophobic ideology in which the "Messianists" followed harsh doctrines that later we would meet again in Islam. By learning about it, I realised why the New Testament was not written in Hebrew but in Greek. It was not written by Hebrew people at all, it was composed by Greek-speaking Romans such as Shaul ha-Tarsi, Saul of Tarsos who claimed in his letters that he was a Roman citizen. Christians know him better as "Paul the Apostle," although he was not one of Jesus' original apostles. He confirms in his letters that he actually was a persecuter of Jesus' people. That means, he was a Roman official as no-one was allowed to persecute people in the Roman Empire without having an official permit for doing this. Christianity as we know it today is a Roman religion. All non-Roman Christians, and all non-Roman Jews were merciless executed like Jesus, many of them in the Colosseum. Most came to death in the 1st Roman-Jewish War (66-70 AD); those who survived fled into the Arabian desert and reappeared hundreds of years later as "Muslims." Unbelievable? — Check the facts, Jews and Muslims have lots of things in common. The males of both are circumcised; both wear a kippa if they are men and a veil if they are women; the central building of the Muslim temple in Mecca has the same size and shape as the central building of the Temple of Jerusalem: it is a cube measuring circa 12m in length, 12m in width and 12m in height. Both buildings were decorated with curtains; Jews and Muslims have a similar food law: pork and blood products are forbidden to eat; the Islamic Sharia Law is almost identical to the Jewish Halaka Law with one exception: the Jewish Court of Law has 23 judges for capital offence cases, the Islamic Court of Law has only one (this makes the Islamic law much harsher and the Jewish law much fairer); The Koran has 25 Jewish prophets in it, including John the Baptiser, Jesus, and Mary the mother of Jesus. John was probably, together with James and others, the instigator of dangerous and subversive ideas such as Jewish kingship. John was also a Roman citizen, that is why he was executed with the sword and not hanged on a cross; according to Roman law, it was unlawful to crucify Roman citizens.

The Grand Bible grew bigger and more texts came to it. Next, I stumbled right into another bulk of texts I had no idea about: The Nag Hammadi Library, discovered nearby Nag Hammadi, Egypt, in 1945. The Nag Hammadi texts were found in a big pottery jar and bound into a dozen of leather folders. They talk about New Testament events. Just like the Dead Sea Scrolls, their texts represent a very valuable time capsule, left behind by people who never retrieved the books. The authors belonged to different Christian communities, mostly non-Roman Christians, such as Gnostics, those Christians who were persecuted and executed by Roman Christians.

When I read the Gospel of Thomas, I had the strange feeling that I had read the phrases in that text before. It was talking about "cycles of life," about the "kingdom of heaven" (which stands for the "kingdom of wisdom"). Wisdom has been very important to the writers of some of the books because Gnostics (also known as Gnostic Christians) use that word in the same sense of meaning as Buddhists do. The Greek word gnosis means knowledge. The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The fragments are dated to the first half of the third century. A complete Coptic copy was unearthed in Nag Hammadi. The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.). The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, has some of the same contents as the canonical gospels but, according to its old-fashioned writing style, it is the oldest gospel and probably has been written c. 50 or 60 AD. As I reached the last chapter, I read something that made me almost fall off the chair.

In Chapter 114 we read: Simon Peter [who was known as a woman-hater.] said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: The Gospel of Didymus Judas Thomas, Grand Bible, page 760.]

This story is a little more detailed and better understandable in the Lotus Sutra. Briefly narrated, it goes like this: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, only 5 km

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away or one hour walk from Galilee's Sepphoris, then they had the Silk Road station right in front of their door. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Didymos Judas Thomas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

Who was Thomas? Judas Thomas was very successful as apostle in Persia and India. As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, in Greek "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome. Judas Thomas was most likely one of Jesus' original disciples and also one of his brothers. For the Roman Christians who were followers of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism (and therefore also in Islam), as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus (the Apostle Paul) into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian Church of Jerusalem.

I began to realise that the entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Buddhist teachings become obvious each time we read in Christian texts about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when "Dharma," willful deprivation (Asceticism) is mentioned, or purity law, purification, righteousness, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it is useful to remember that, after the Third Buddhist Council, held under the patronage of Emperor Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public in his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma (righteousness) that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamaya (Ptolemy II Philadel-phos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script, the script of the Perian emperor Kurush, Cyrus), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, today better known as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada*) in the Greek-speaking world and around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, also in Egypt and so most likely no coincidence.

[* The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas.]

The following Stoic text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 (Grand Bible, p.3073)

Modern society is based on Critical Thought and on the Golden Rule (Do not harm others as you do not want them to harm you.) Islam does not allow critical thought when it contradicts the basis of Islam: The Koran, the Sira, the

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Hadith. Muslims, by Islamic doctrine and law, apply the Golden Rule only to members of the Umma, the "House of Islam." In Islam there are 2 humanities: the "House of Islam" and the "House of War," all non-Muslims. The name of the latter implies that this is the adversary on whom Islam can make war through the hand of the believers (Muslims).

In Christian and Jewish societies, the Golden Rule is expressed by the second part of the Ten Commandments. That Islam does not really foster the belief in any of these two concepts has drastic consequences. The Organisation of Islamic Cooperation (OIC) with its 57 states (48 Muslim majority countries) build the largest voting block in the UN. They all recognise the Koran, Sira, Hadith as their books of law or at least as guideline. And they act according to the Sharia Law in which slavery, Dawah (Islamic propaganda), Jihad (persecution and war against non-Muslims), death penalty, forced amputation of limbs, supressing of women is not only allowed but mandatory. Everything you see Muslims do or not do is written and dictated by Koran, Sira, Hadith. Everything is prescribed: it literally goes from how you as a Muslim have a meal to how you have sex.

I realised some facts. Scripture, holy texts, lithurgical literature, were not primarily written to serve the spiritual mind of believers, and if they did, it always was for the advantage of the religious group or community in question. From the earliest times, giving money to the temple was an important tool of political power. So, I assumed that at the core of religious texts must be some rules, regulations or laws—just as in the Islamic Trilogy, the Koran, Sira, Hadith. I took a closer look at the most famous book in the world: The Bible. The Christian Bible is divided into two main parts: the Hebrew Bible (the Old Testament) and the Christian Bible (the New Testament).

The most important part of the Hebrew Bible is the Torah (the Pentateuch, the Five Books of Moses). I wondered why the Christians took the holy book of the Jews as their own. So, I checked the contents of the New Testament. I found 4 gospels but none of them contained a law code, they all contained stories about Jesus narrated in a wildly different way. There were a bunch of open letters, most of them attributed to Paul the Apostle (and peppered with antisemitism like the gospels), the Acts (history) of the Apostles, and a weird book called "Revelation." But there was no law book. In about 135 AD, Marcion of Sinope rejected the Old Testament and accepted only the Gospel of Luke, ten letters of Paul, 1 Timothy), 2 Timothy, Titus. He lost his battle against Roman Church because he had no law book. At 325, the Roman emperor Flavius Constantinus accepted the Old Testament as legal guideline for the Roman Church.

THE 613 MITZVOT

According to Jewish tradition, the Torah is the main Jewish Book of Law. It contains almost 650 different laws, formulated most as do's and don'ts of any Jewish person. 613 commandments (Hebrew: taryag mitzvot). The Babylonian Talmud tells us that a Roman editorial commitee had the task to edit the Jewish books and get rid of anything that could be dangerous to the Roman Empire. Emperor Titus Flavius Vespasianus just concluded a four-years war, the 1st Roman-Jewish War of 66-70 AD, against a radical messianic movement who caused by conducting this war of liberation over one million deaths. The pacifying editor in charge was the Jewish general and Commander of the Jewish Messianic Army of the north in Galilee, Joseph bar Matityahu. He was captured by the Roman Army at the begining of that war. Then, due to his ability to converse in Greek, he began an astonishing transformation, he was adopted by Vespasian, and when he came to Rome, he lived next door to Vespasian in the imperial palace and in reach of the library of the destroyed Temple of Jerusalem which was brought to the emperors palace. His task: becoming propaganda minister to the imperial family and transform messianic Jews and Christians into members of peaceful religions that are allied to the Roman Empire . . . by editing all their scripture into peaceful and pro-Roman texts. All anti-Roman texts were burned just as all messianic opponents were executed on the cross. The Ten Commandments survived and the Death Sea Scrolls that tell us what the men around the historical Jesus really thought.

THE TWO PARTS OF THE TEN COMMANDMENTS

The Ten Commandments (Hebrew: Aseret haDebarim, lit. 'The Ten Words'), or the Decalogue (Latin: decalogus, Greek: dekálogos, lit. "ten words"), are a set of biblical principles relating to ethics and worship that play a fundamental legal role in Judaism and Christianity. The text of the Ten Commandments appears twice in the Hebrew Bible: at Exodus 20:2–17 and Deuteronomy 5:6–21. The Ten Commandments survived because they also reflected Roman law. As I grew up among Europeans as well as among Eastern Asians, I knew that the Ten Commandments are composed out of two distinct parts:

1st part (about God)

- I am the Lord thy God: Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image.
- Thou shalt not take the name of the Lord thy God in vain.
- Observe the sabbath day, to keep it holy.
- Honour thy father and thy mother .

2nd part (Basic civil and ethical Laws)

- Thou shalt not kill.
- Thou shalt not steal.
- Thou shalt not commit adultery.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet or desire thy neighbour's things.

The first part is about God, the sabbath for worship and family.

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The second part represents an ethical set of laws that is also well-known in eastern and southern Asia as **Pancha Sila** (the Five Precepts). So it does not come as a surprise to find this part three times in the **New Testament**: The Letter of **Paul to the Romans** 13:9, the Gospel According to **Matthew** 19:18-19 and the Gospel According to **Mark** 10:19

THE SEVEN LAWS OF NOAH

In Judaism, the Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity. They usually apply to non-Jews when living with Jews together. The seven Noahide laws as traditionally enumerated in the Babylonian Talmud Sanhedrin 56a-b and Tosefta Avodah Zarah 9:4.

They are the following:

1. Do not worship idols.
2. Do not curse God.
3. Do not commit murder.
4. Do not commit adultery or sexual immorality.
5. Do not steal.
6. Do not eat flesh torn from a living animal.
7. Do establish courts of justice.

The Mishna Sanhedrin (The Guide to Jurisdiction)

The Ten Commandments and the Seven Laws of Noah build the core of Jewish law. Why is this important to know? —To answer it in a simple way: Western civilisation is based on it, and, as you will see in a moment, Eastern civilisation as well! It is also significant to know how these laws have been applied. So let us talk about the legal authority.

According to the Mishnah Sanhedrin (lit. Guide to Jurisdiction or Legal Authority, Grand Bible p. 1048), minor cases like money matters are judged by three (3) judges. Capital cases like murder or slander is judged by twenty-three (23) judges. If found guilty, the delinquent is "put to death by twenty-three," meaning sentenced unanimously by all 23 judges. As it is unlikely that all judges agree, hardly ever anybody was sentenced to death. The Supreme Court of Law, the great Sanhedrin Highest Court, charged with deciding cases and appeals that had national significance. It was comprised of seventy-one (71) scholars who had received the full traditional rabbinical ordination, and its decisions fixed Jewish practice for subsequent generations.

The written (codified) Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the same antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni (Islamic) jurisprudence (Hanbali, Hanafi, Maliki and Shafi`i) as well as Shia (Islamic) schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both, the rules of civil disputes and application of penal law, Sharia distinguishes between men and women (1 woman = 50% of 1 man!), between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more:

Whilst in Jewish law, the court structure makes it almost impossible to apply the death penalty as all these judges almost never agree to such a harsh penalty. In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties.

This explains also in part why the (messianic) Jewish communities in Arabia have fought against Mohammed and his Islam so passionately. In consequence, Mohammed's distortion of the Jewish Law has brought about the mutual hatred between Jews and Muslims. Nothing is to Jews more holy than God and his Law because they are the only legal authority! They fought at least 10 wars against the Romans over this issue between the years 66 to 620 AD. At the end of the 10th Roman-Jewish War, the exhausted Jews had to fight against Mohammed's Islamic troups as well, and lost. What is the legal authority of Islam? -- Answer: The Koran and Mohammed, meaning: Koran, Sira, Hadith.

THE TEN COMMANDMENTS IN ISLAM

The Quran states that tablets were given to Moses, without quoting their contents explicitly. (Koran 145) The closest single passage in similarity to the Ten Commandments occurs in the chapter of the cattle (surat al-an'am). In this passage, many of these biblical commandments are restated, with a heavy emphasis on fulfilling the rights of Allah and the rights of people. Verse 151 begins with a summary of what is prohibited in Islam. One should "not kill the life that Allah has made sacred," with the notable caveat: "except in the course of justice." A hadith depicts Muhammad explaining that the "blood of a Muslim ... cannot be shed except in three cases: in Qisas [retaliation, revenge] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." (Bukhari, vol. 9, book 87, no. 6878.) So adultery, apostasy, and revenge are the only justifications for taking a life.

THE TEN COMMANDMENTS IN THE KORAN

151. Say, Come, I will recite to you what your Lord has made a sacred duty for you, that you ascribe nothing as a partner to him and that you do good to parents, and that you do not kill your children because of poverty, we provide for you and for them, and that you do not come close to lewd things, whether open or concealed. And that you do not kill

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the life that Allah has made sacred, except in the course of justice. This he has commanded you, so that you may discern. 152. And do not approach the wealth of the orphan except with what is better, until he reaches maturity. Give full measure and full weight, in justice. We do not burden any soul beyond its ability. And if you give your word, do justice, even though it be a relative, and fulfill the covenant of Allah. This he commands you, so that perhaps you may remember. 153. And this is my straight path, so follow it. Do not follow other ways, so that you will not be parted from his way. He has ordained this for you, so that you may fear Allah. Koran (Mecca, late) 6:151-153

It becomes clear that Mohammed knew the Torah well, however, for the political reasons of achieving total suppremacy over all non-Muslims, he **split up the law-set of the Ten Comandments and hid them among other verses in the Koran in order to eliminate their universal authority.** His followers will so not be aware that they used to be a set of laws that belong together.

1. First commandment: You shall have no other gods before Me (Bible). — Know that there is no God except Allah. Koran (Medina) 419

2. Second commandment: You shall not make idols (Bible). — And do not call upon any other god along with Allah. There is no God except him. Koran (Mecca) 28:88

3. Third commandment: You shall not take the name of the Lord your God in vain (Bible). — Make not Allah's name an excuse to your oaths. Koran (Medina) 2:224

4. Fourth commandment: Remember the Sabbath day and keep it holy (Bible). — When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. Koran (Medina) 62:9

5. Fifth commandment: Honour your father and your mother (Bible). — Do good to your parents, relatives and neighbours. Koran (Medina) 4:36 (Another version: Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honour. Koran (Mecca) 123)

6. Sixth commandment: You shall not murder (Bible). — Do not take the life which Allah has forbidden except in justice, and do not commit adultery, and whoever does this will pay the penalty. Koran (Mecca) 25:68

7. Seventh commandment: You shall not commit adultery (Bible). — Do not come near to adultery. Indeed, it is an abomination and an evil way. Koran (Mecca) 132

8. Eighth commandment: You shall not steal (Bible). — Do not waste your property among yourselves on vanity, nor seek by it to gain the hearing of judges so that you may knowingly devour a portion of others' property wrongfully. Koran (Medina) 2:188 (An amendment from the Code Hannurabi: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Koran (Medina) 5:38-39)

9. Ninth commandment: You shall not bear false witness against your neighbour (Bible). — Do not hide testimony. He who hides it, indeed his heart is sinful. Koran (Medina) 2:283

10. Tenth commandment: You shall not covet (Bible). — Those people are the ones Allah has cursed, . . . are the ones who are jealous of mankind because of what Allah has bestowed upon them out of his bounty. Koran (Medina) 4:52-54

THE KORANIC COMMANDMENT OF ABROGATION

Whatever message We (Allah / Mohammed) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things? (Koran 2:106; Maulana Muhammad Ali, 1917)

[Modern version: We (Allah / Mohammed) do not abrogate or cause to be forgotten anything of our revelation unless we bring something better or like it. Do you not know that Allah is able to do all things? (Koran 2:106, Robert Spencer, 2021).]

Traditionally, the suras of the Koran are classified as Meccan, that is, dating from the first twelve years of Muhammad's career, when he and his few followers lived in Mecca, and Medinan, or dating from the last eleven years of Mohammed's career, after the hijrah, or migration (expulsion), from Mecca. Because of the doctrine of abrogation, Medinan suras are generally considered to take precedence over Meccan suras in the formation of Islamic theology and law. And they cause serious ideological probems for our modern World!

The structure of the Koran text is dualistic. The doctrine of abrogation is the foundation of the widespread Islamic understanding that the violent verses of the Koran take precedence over the more peaceful verses revealed earlier, since they come later in the lifetime of Mohammed. For good reasons, the concept of naskh, abrogation, has for centuries been part of the skeptics' claim that Muhammad was a false prophet whose revelations were conveniently tailored for the advantage of the moment.

I am going to show now two versions of the chronological order of the chapters in the Koran.

The German Orientalist Theodor Nöldeke (1836-1930) arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used. The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE (peaceful) MECCA KORAN, Group 1 (48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

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THE (violent) **MEDINA KORAN, (24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.**

I also show you the traditional chapter arrangement by Mohammed's cousin Ibn Abbas:

THE (peaceful) MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

THE (violent) **MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.**

Whatever number system you prefer to use, in terms of the dualistic Koran division they are almost the same, therefore: any nice and peaceful text from Mecca can be abrogated by the hateful and violent verses of the Medina Koran in either system. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! This is the reason why the most violent chapters 9 and 5, for example, outweigh any of the other chapters!

THE FIVE PRECEPTS IN BUDDHISM

Since my childhood, when I was living together with Asian Buddhists, I was aware that the second part of the Ten Commandments had been well-known in the Eastern World. What I did not know was the extent and form they had. I did find the following examples within a couple of days.

The Five Precepts (Sanskrit and Pali: Pancha Sila) or five rules of training is the most important system of morality for Buddhist lay people. They constitute the basic code of ethics to be respected by lay followers of Buddhism. The Five Precepts build the foundation of all Buddhist practice, and in that respect, can be compared with the Ten Commandments in Judaism and Christianity or the ethical codes of Confucianism. According to the Dhammika Sutta and other Buddhist texts, the Buddha notes that a householder's obligations prevent a "householder" (married person, layman) from fully pursuing a monk's path. Thus, the Buddha articulates "the layman's duty" (Pali: gahatthavatta), what are essentially the Five Precepts, as follows:

1. Do not kill or hurt living beings or incite others to kill (Abstention from killing living beings; mind kindness and compassion)

2. Do not steal or take what is not given or incite others to do so (Abstention from theft; mind generosity and renunciation)

3. Do not have sex with another's wife; as monk observe celibacy (Abstention from sexual misconduct; mind contentment and respect for faithfulness)

4. Do not lie or incite others to lie (Abstention from speaking lies or falsehoods; mind being honest and dependable)

5. Do not drink alcohol or incite others to drink intoxicants (Abstention from intoxication; preserve mindfulness and responsibility)

Siddhartha Gautama, most commonly referred to as "the Buddha" ("the awakened or enlightened"), was born in Lumbini, today's Nepal. He lived in the northeast of India during the 6th or 5th century BC and founded Buddhism. He died in Kushinagar, attaining pari-nirvana; his ashes were burried in Piprahvah, India, only a few miles apart from Lumbini in Nepal. His tomb was found by William Claxton Peppe in 1889. An inscription on the lid of an urn identified the massive pyramid-like tomb as that of the Buddha.

Originally, Buddhism was not founded as a religion but developed out of psychoanalysis and treatment of a mind-suffering person. The psychoanalysis has been called the "Four Noble Truths" which are traditionally identified as the first teaching given by the Buddha, and considered one of the most important teachings in Buddhism. Basically, they are dealing with a psychlogical analysis on the misery and sufferings that all humans come across in their lifetime. 2500 years before Sigmund Freud, Siddharta Gautama formulated his analysis in four points and called them **The Four Noble Truths**:

1. dukkha is **the suffering itself**; life itself always contains suffering.

2. samudaya is becoming aware of the **origin of the suffering** which lies in unrealistic high desire or attachment on possessions

3. nirodha deals with the teaching how to end of this situation by **renouncement**.

4. magga is path to a **successful treatment by** going through the stages of **the Noble Eightfold Path**.

The Buddha's Psychotherapy deals principally with self-disciplinising which is called the "**Noble Eightfold Path**." The suffering person is taught how to go through the 8-step programme. The teaching deals with the correction of harmful habits and behaviours and learning how to keep discipline in a new lifestyle that is less harmful to ones mind and to others. One could call this process Purification. The programme in short:

1. The Right Speech: **no lying**, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.

2. The Right Conduct or Action: **refraining from killing**, stealing, sexual misconduct

3. The Right Livelihood: Gaining one's livelihood by **benefiting others** also not selling weapons, poisons or intoxicants

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4. The Right Effort by **doing meditation** about oneself

5. The Right Mindfulness: learn how to **never be absent minded** and being conscious of what one is doing at all times

6. The Right Concentration: **focus ones mind on one particular task** and execute it from the beginning to the end

7. The Right View: our actions have consequences, **death is not the end**, and our actions and beliefs have consequences after death.

8. The Right Resolve or Intention: the giving up of home and adopting the **life of compassion** into an environment of non-sensuality, **non-ill-will** (to loving kindness), peaceful renunciation of wordly things (stay away from always wanting some things), **stay away from cruelty**, have (compassion) towards **loving God** and all life.

Later followers have deified the Buddha out of gratitude towards him and at the same time elevated his teachings to that what western people call "religion". Buddha himself perhaps had no intention to establish a new religion as he hardly ever mentioned gods or which gods he would favour. The general attitude of an Indian religious group called the Jains is similar to Buddhists.

THE FIVE JAIN VOWS

Jainism was founded or restored by a man called Mahavira. He was born in the early part of the 6th century BC into a royal Kshatriya Jain family in ancient India. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from between the 1st century BC and the 2nd century AD.

Historically, Mahavira, who revived and preached Jainism in ancient India, was an older contemporary and distant relative of Gautama Buddha whose Shakya clan was also a branch of the Solar dynasty.

In Indian tradition, the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Sūryavaṃśa ("Solar dynasty" or "Descendants of the Sun"), which means that this dynasty prays to the Sun as their God and their originator, and along with the Lunar dynasty, comprises one of the main lineages of the Kshatriya Varna.

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by sravakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are himsa as indulgence in these sullies the pure nature of the soul. According to the Jain text in the Purusartha Siddhyupaya, there are five vows:

• Ahimsa (non-injury) is the vow **not to kill** and injure anyone.

• Satya (Truth) is the vow **not to lie**, and to speak the truth.

• Asteya (Non-stealing) is the vow **not to take anything** which is not freely given and without permission.

• Brahmacharya (Chastity) is the vow to remain **sexually faithful** to one's chosen partner.

• Aparigraha (Non-possession) is the vow of **not to covet** or being greedy.

THE FIVE PRECEPTS IN DAOISM

The Five Precepts are also known in China. In Daoism (Dao = 'the way'), the Five Precepts (Chinese: Wǔ Jiè) constitute the basic code of ethics undertaken mainly by laymen. For monks and nuns, there are more advanced and stricter precepts. The Five Precepts are nearly the same as the Five Precepts of Buddhism; however, there are minor differences to fit in with Chinese society. Laozi said: "These five precepts are the fundamentals for keeping one's body in purity, and are the roots of the upholding of the holy teachings. For those virtuous men and virtuous women who enjoy the virtuous teachings, if they can accept and keep these precepts, and never violate any of them till the end of their lifetimes, they are recognised as those with pure faith, they will gain the Way to Dao, will gain the holy principles of enlightenment." According to the Zhengtong Daozang (正統道藏), there are five basic precepts (with definitions by Laozi):

1. No Killing: "All living beings, including all kinds of animals, and those as small as insects, worms, and so forth, are containers of the uncreated energy, thus one should not kill any of them."

2. No Stealing: "One should not take anything that he does not own and is not given to him, whether it belongs to someone or not."

3. No Sexual Misconduct: "If a sexual conduct happens, but it is not with your married spouse, it is a Sexual Misconduct.

4. No False Speech: "If one did not witness what happened himself but telling something to others, or if one lies with knowing it's a lie, this constitutes False Speech."

5. No Taking of Intoxicants: "One should not take any alcoholic drinks, unless he has to take some to cure his illness, to regale the guests with a feast, or to conduct religious ceremonies."

THE FIVE YAMAS AND THE FIVE NIYAMAS (10 Commandments) IN HINDUISM

The teaching that comes closest to the Jewish teachings is Hinduism, and the probable reason for that is history. The Commandments of the Hindus are probably the oldest in India.

The Hebrews appeared in India in the 7th or 6th century BC when the Persian Empire expanded. They worked for their liberators from Babylonian captivity. They became scribes and even Persian government officials for the simple fact that all of them spoke Aramaic, the official language of Persian foreign affairs. At that time, writing was totally onknown in the Indian civilisation. Hindus, Buddhists and others used monasteries as "memorisation factories" for their holy texts; monks had to memorise the texts and teach them

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to other monks. The conquest of Alexander the Great changed everything. Chandragupta Maurya, who witnessed the events, became some years later emperor. He and his right-hand-man Chanakya recognised the value of writing and developed from the Aramaic alphabet an own Indian writing system called Brahmi. For the first time, law texts were written down in India, such as the following ones:

1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the "don'ts"). The Yoga Sutras of Patanjali, in Book 2, states how and why each of the above self-restraints helps in an individual's personal growth. For example, in verse II.35, Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything. The Five Yamas pretty much look like the second half of the Ten Commandments. They are listed by the Yoga Sutras of Patanjali (and by the Ashtanga Yoga) 2.30 as follows:

1. Ahimsa: **Nonviolence**, (non-harming other living beings)
2. Satya: **Truthfulness**, (non-falsehood)
3. Asteya: **Non-stealing**
4. Brahmacharya: Chastity, (marital fidelity or **sexual restraint)**
5. Aparigraha: N**on-avarice**, non-possessiveness (do not covet)

2. Niyamas

The second component of Patanjali's Yoga path is niyama, which includes virtuous habits and observances (the "dos"). As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases. The Niyamas remind us of Jewish and Stoic teachings. Sadhana Pada Verse 32 lists the 5 niyamas as:

1. Shaucha: **purity**, cleanness of body, mind and speech (very important rules also in Judaism and Persia's Zoroastrianism)
2. Santosha: **contentment**, acceptance of others, acceptance of one's circumstances as they are in order to get past or change them, optimism for self
3. Tapas: **persistence**, perseverance, austerity, asceticism, self-discipline
4. Svadhyaya (Selfstudy, **Meditation**, study of Vedas, introspection of self's thoughts, speech and actions
5. Isvara Pranidhana (**Devotion to the Lord**, the "supreme being" who is called Brahma and known as True Self and Unchanging Reality; God)

THE INSTRUCTIONS OF SHURUPPAK

After that research, I did not find anything for quite a while. I was not sure which versions were the older ones, the versions in the Hebrew Bible or those ones from India. The next document on ethical law, I found three years later . . . and it made me stop breathing for a while.

In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book from 2600 BC was a sensation as it was the very oldest example of the commandments or precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh. Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

• Thou **shouldst not speak arrogantly** to thy mother.
• Thou **shouldst not kill**.
• Thou **shouldst not steal**.
• Thou **shouldst not commit robbery**.
• Thou **shouldst not speak improperly**.
• Thou **shouldst not play with a young married woman**.
• Thou **shouldst not have sex** with thy slave girl.
• Thou **shouldst not wish** for the money chest.
• Thou **shouldst not** pass judgement when thou **drinkst beer**.
• Thou **shouldst not** pick a **quarrel**.

Some of the commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not

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play around with a married young woman: the slander could be serious. (lines 32–34). To me, the Instructions of Shuruppak is one of the most impressive prose texts I have ever come across. I am convinced that these "stone tablets" made of clay, are the blueprint for the Ten Commandments as well as all the many versions of the precepts in Asia. Almost all of the 100 precepts of Shuruppak do still have their value in the upbringing of our young people today. This book has the most beautiful voice from the past I have ever heard because it speaks to us all as loud and clear as 4600 years ago.

FINAL REMARKS

The biblical scholar and translator of the Dead Sea Scrolls, Robert Eisenman, said in an interview something we should think about: "We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. Once it had only been relegated to unthinking people. And [today's] thinking people say, 'oh, I'm not religious.' — We all need to be religious! And this will allow us to get our teeth into a challenging problem."

Never before was Bible research so easy—just google your questions and you will be rewarded! After my years long battle with hundreds of manuscripts and holy texts, I have created a compilation that might be of value to students and scholars. The Grand Bible was growing to an enormous size that I have not expected in the beginning.

When I commenced my search, I still had the illusion, I could print my work or at least present it as printable document. Soon, however, that document grew beyond the 2000-page-limit that I have set. And equally soon, I have lost interest in any printed display as editors from outside my house would have cut down my discoveries, rendering them to some sort of standard junk. Instead of that, I discovered that a larger PDF-document had definitely its advantages over a printed book, even if it was printed in several volumes. PDF-apps usually have a search field in which we can type what we are looking for.

My compiled standard MS-document reached 36,000 pages in Times New Roman and 40,000 in Arial. I had to shrink the size of the fonts onto 7.5 and choosing a Times Roman Narrow font — still larger than a package leaflet for medication. Some smart phones struggle with that document due to its size of almost 250MB, but tablets, laptops and PCs display it nicely. Anyone — who has the money and a good printshop — can print the Grand Bible, in A3 if needed.

It had 7554 pages in the 3rd edition of 2021. The book underwent many changes and improvements. In 2022, I added a 4th edition of the Grand Bible that has now, after 8 years, 8062 pages as I have expanded the Appendices with additional photos, maps and texts. Like some of my other books, the Grand Bible is being updated from time to time. The download is for free.

I hope that I have contributed something that helps to solve the problem of understanding holy books. These texts are not weird stories to serve the spiritual needs of individuals only. As texts of law and advice, they represent in fact the basis of our civilisation.

Lord Henfield, October 2023.

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BIBLICAL STUDIES

Some Known Facts

Biblical studies is the academic application of a set of diverse disciplines to the study of the Bible (the Old Testament and New Testament) by a Biblical scholar. For its theory and methods, the field draws on disciplines ranging from ancient history, historical criticism, philology (linguistics), theology, textual criticism, literary criticism, historical backgrounds, mythology, and comparative religion.

Many secular as well as religious universities and colleges offer courses in biblical studies, usually in departments of religious studies, theology, Judaic studies, history, or comparative literature. Biblical scholars do not necessarily have a faith commitment to the texts they study, but many do.

Several academic associations and societies promote research in the field. The largest is the Society of Biblical Literature (SBL) with around 8,500 members in more than 80 countries. It publishes many books and journals in the biblical studies, including its flagship, the Journal of Biblical Literature. SBL hosts one academic conference in North America and another international conference each year, as well as smaller regional meetings. Others include the European Association of Biblical Studies, the Canadian Society of Biblical Studies, the Evangelical Theological Society, the Institute for Biblical Research, the American Schools of Oriental Research, and the Catholic Biblical Association.

The Original Languages of the Bible

The Hebrew Bible, the textual basis of the Christian Old Testament (although with order rearranged and some books split into two), was originally written in Biblical Hebrew, although a few chapters were written in Biblical Aramaic. Deuterocanonical books removed from the Old Testament in some Protestant Christian Bibles are variously written in Hebrew, Greek or Aramaic. The New Testament was originally written in Koine Greek (common Greek).

The first complete translation of the Hebrew Bible was the Septuagint, also known as Greek Old Testament. Up to that time, this was the largest translation project in history. The knowledge of those old languages is the basic tool of text analysis. Therefore, Hebrew, Greek and sometimes Aramaic continue to be taught in most universities, colleges and seminaries with strong programs in biblical studies.

There are few original Old Testament / Hebrew Bible manuscripts, and while the ancient translations (such as the Septuagint) are available, there comes a problem with comparing the translation to the original Hebrew (because we have it). This may lead to problems of establishing the reliability of translations like the Septuagint. In order to overcome this, researches have come up with methods to use the very few manuscripts we have and continually draw conclusions and compare to original texts using those conclusions to provide more reliability to available texts. In order to indicate if a translation is authentic or not, it is crucial to look for keywords that may seem unique and that are not translated from a root language such as Hebrew or any of the other original languages. This shows that there are many other languages present in the translations that seems as if it was reinvented over and over again. However, it is normal to see such a change, and it shows the difference between the original writings versus the final outcome of the translations.

Biblical criticism

Biblical criticism is the scholarly "study and investigation of biblical writings that seeks to make discerning judgements about these writings". Viewing biblical texts as being ordinary pieces of literature, rather than set apart from other literature, as in the traditional view, biblical criticism asks when and where a particular text originated; how, why, by whom, for whom, and in what circumstances it was produced; what influences were at work in its production; what sources were used in its composition; and what message it was intended to convey. It varies slightly depending on whether the focus is on the Hebrew Bible, the Old Testament, the letters of New Testament or the canonical gospels. It also plays an important role in the quest for a historical Abraham, Moses, Solomon, Jesus, or other biblical protagonists.

It also addresses the physical text, including the meaning of the words and the way in which they are used and its preservation, history and integrity. Biblical criticism draws upon a wide range of scholarly disciplines, including archaeology, anthropology, folklore, comparative religion, oral tradition studies and historical and religious studies.

New Testament and Old Testament rhetorical analysis differ because if the context in which they were written. The New Testament was written during a time that had many new Greek and Roman ideas on literature and rhetoric, which provide an avenue on what is known and gives additional resources on to study New Testament texts in those contexts.

Old Testament texts were not written in the same context, and due to their ancient nature have few additional resources to refer to for common themes in rhetoric and literature. There are many abstract text styles in the Old Testament, including historical accounts, proverbs, poetic texts, praise texts (such as psalms) and prophetic texts. The New Testament is different in that it has primarily two styles present: the gospels, which are mostly historical accounts, and the letters, or epistles.

When it comes to textually analyzing and criticizing the New Testament, there are a couple of eclectic approaches to understanding the text on a deeper level. External criticism in the context of biblical studies involves understanding the

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who, what and when of New Testament texts. It does not analyze within the text itself, which is referred to as internal criticism. External criticism focuses on the source and dates of text and what type of text it is (in the New Testament, that is mostly a gospel account or a letter to a church or person). Internal criticism focuses specifically on the content and nature of the texts. Things like the literary style and the theology of the author may affect how one reads the text. That may require some external criticism knowledge since who the author is will shine light on what they may be saying what they are saying.

Biblical exegesis

Biblical exegesis is the explanation or interpretation of the scriptures traditionally known as The Bible. Much biblical exegesis is founded upon historical-literary dynamics, either using scripture to interpret history and science, or using science and history to interpret scripture.

This is particularly important when applied to the person of Jesus Christ and the Gospels in the New Testament. Many people agree that Jesus was a real historical person, but whether he was truly the Son of God is debatable among many people, and this distinction proves to be important for one's interpretation of texts and whether the Gospels should be read literally or symbolically.

The Book of Revelation is very different from the other books of the Bible, drawing need for additional analysis to determine whether it should be read literally or symbolically. The goals of the author of the book (John) also have implications toward how one reads the book. If one reads Revelation as a literal unfolding of the end times vs reading Revelation as a highly symbolic book, there will be different outcomes in the interpretation of particular sections.

Additionally, one's view of the scriptures as sacred and written by God or as a historical text has implications on one's interpretation of text.

Textual criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the urtext, archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

The phrase "lower criticism" is used to describe the contrast between textual criticism and "higher criticism", which is the endeavor to establish the authorship, date, and place of composition of the original text.

Biblical history

Historical research has often dominated modern biblical studies. Biblical scholars usually try to interpret a particular text within its original historical context and use whatever information is available to reconstruct that setting. Historical criticism aims to determine the provenance, authorship, and process by which ancient texts were composed. Famous theories of historical criticism include the documentary hypothesis, which suggests that the Pentateuch was compiled from four different written sources, and different reconstructions of "the historical Jesus", which are based primarily on the differences between the canonical Gospels.

There is much controversy around using the Bible as a historical source. The Old Testament is supposed to serve as a continuous account of the establishment of ancient Israel. While many historians agree that figures like King David and King Solomon are real historical figures, there comes trouble when seeking to affirm or deny events like the creation of the world and the flood of Noah.[9] The use of terms like "myth" vs "history" also creates controversy due to some connotations that each word has. Oftentimes "myth" or "mythical" texts are seen as not true stories, where as "history" or "historical" texts are seen as fact. Mythical stories can also sometimes be seen as stories which serve some sort of religious or moral lesson, but are not necessarily true, however this does not mean that true historical stories do not have religious and moral lessons that accompany them. These views on myth and history are examples of a few difficulties when it comes to analyzing the Old Testament as a historical text.

New Testament historical analysis is also difficult due to the nature of the original texts that we can analyse, specifically their translatability as well as how oral tradition had effects on written tradition during the formation and canonisation of gospel texts and the teachings of Jesus.

Biblical Archaeology

Biblical archaeology is an academic school and a subset of Biblical studies and Levantine (Near East) archaeology. Biblical archaeology studies archaeological sites from the Ancient Near East and especially the Holy Land (also known as Land of Israel and Canaan), from biblical times.

Biblical archaeology emerged in the late 19th century, by British, German and American archaeologists, with the aim of confirming the historicity of the Bible. Between the 1920s, right after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by

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figures such as William F. Albright and G. Ernest Wright. The work was mostly funded by churches and headed by theologians. From the late 1960s, biblical archaeology was influenced by processual archaeology ("New Archaeology") and faced issues that made it push aside the religious aspects of the research. This has led the American schools to shift away from biblical studies and focus on the archaeology of the region and its relation with the biblical text, rather than trying to prove or disprove the biblical account.

The Hebrew Bible is the main source of information about the Holy Land region and mostly covers the Iron Age period. Therefore, archaeology can provide insights where biblical historiography cannot. The comparative study of the biblical text and archaeological discoveries help understand Ancient Near Eastern people and cultures. Although both the Hebrew Bible and the New Testament are taken into account, the majority of the study centres around the former.

The term biblical archaeology is used by Israeli archaeologists for popular media or an English speaking audience, in reference to what is known in Hebrew as "Israeli archaeology", and to avoid using the poisoning term "Palestinian" as it was used already by the Romans as such .

History of Biblical Archaeology

The study of biblical archaeology started at the same time as general archaeology and obviously its development relates to the discovery of highly important ancient artifacts. The development of biblical archaeology has been marked by different periods or stages:

• Before the British Mandate in Palestine: The first archaeological explorations started in the 19th century initially by Europeans. There were many renowned archaeologists working at this time but one of the best known was Edward Robinson who discovered a number of ancient cities. The Palestine Exploration Fund was created in 1865 with Queen Victoria as its patron. Large investigations were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, for whom Jerusalem's "Wilson's Arch" is named. The American Palestine Exploration Society was founded in 1870. In the same year a young French archaeologist, Charles Clermont-Ganneau, arrived in the Holy Land in order to study two notable inscriptions: the Mesha Stele in Jordan and inscriptions in the Temple of Jerusalem. Another personality entered the scene in 1890, Sir William Matthew Flinders Petrie, who has become known as the "father of Palestine archaeology". In Tell-el-Hesi, Petrie laid down the basis for methodical exploration by giving a great importance to the analysis of ceramics as archaeological markers. In effect, the recovered objects or fragments serve to fix the chronology with a degree of precision, as pottery was made in different ways and with specific characteristics during each epoch throughout history. In 1889 the Dominican Order opened the French Biblical and Archaeological School of Jerusalem, which would become world-renowned in its field. Such authorities as M-J. Lagrange and L. H. Vincent stand out among the early archaeologists at the school. In 1898, the Deutsche Orient-Gesellschaft (German Oriental Society) was founded in Berlin, a number of its excavations were subsequently funded by Emperor William II of Germany. Many other similar organisations were founded at this time with the objective of furthering this nascent discipline, although the investigations of this epoch had the sole objective of proving the veracity of the biblical stories.

• During the British Mandate in Palestine (1922–1948): The investigation and exploration of the Holy Land increased considerably during this time and was dominated by the genius of William Foxwell Albright, C. S. Fischer, the Jesuits, the Dominicans and many others. This era of great advances and activity closed with a flourish: the discovery of the Dead Sea Scrolls at Qumran in 1947 and its subsequent excavation, which would in large part be directed by the Frenchman Roland de Vaux.

• After the British Mandate: 1948 marked the start of a new social and political era for the Holy Land with the foundation of the State of Israel and the entrance on the scene of the Israeli archaeologists. Initially their excavations were limited to the territory of the state, but after the Six-Day War they extended into the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who directed the excavations of Jericho and the Ophel of Jerusalem. Crystal Bennett led the excavations at Petra and Amman's citadel, Jabal al-Qal'a. The archaeological museums of the Franciscans and the Dominicans in Jerusalem are particularly notable.

• Biblical archaeology today: Twenty-first century biblical archaeology is often conducted by international teams sponsored by universities and government institutions such as the Israel Antiquities Authority. Volunteers are recruited to participate in excavations conducted by a staff of professionals. Practitioners are making increasing efforts to relate the results of one excavation to others nearby in an attempt to create an ever-widening and increasingly detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have facilitated more scientifically precise measurements in dozens of related fields as well as more timely and more broadly disseminated reports.

Summary of important archaeological sites and findings can be found at:

- List of inscriptions in biblical archaeology
- List of burial places of Abrahamic figures
- List of Hebrew Bible manuscripts, List of New Testament papyri and List of New Testament uncials
- List of biblical figures identified in extra-biblical sources

Archaeological and Textual Forgeries

Biblical archaeology has also been the target of several celebrated forgeries, which have been perpetrated for a variety of reasons. One of the most celebrated is that of the James Ossuary, when information came to light in 2002 regarding the discovery of an ossuary, with an inscription

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that translated to "Jacob, son of Joseph and brother of Jesus". In reality the artifact had been discovered twenty years before, after which it had exchanged hands a number of times and the inscription "and brother of Jesus" had been added. This was discovered because it did not correspond to the pattern of the epoch from which it dated.

The object came by way of the antiques dealer Oded Golan, who was accused by the Israel Antiquities Authority (IAA) of forgery, but after a 7 year trial he was acquitted on the grounds of reasonable doubt. Another item that came from the same dealer was the Jehoash Inscription, which describes repairs to the temple in Jerusalem. The authenticity of the inscription has been revealed as smart forgery as well.

Biblical Archaeology and Doctrines

There are some groups that take a more fundamentalist approach and which organise archaeological campaigns with the intention of finding proof that the Bible is factual and that its narratives should be understood as historical events. Archaeological investigations carried out with scientific methods can offer useful data in fixing a chronology that helps to order the biblical stories. In certain cases these investigations can find the place where these narratives took place. In other cases they can confirm the veracity of the stories. However, in other matters they can question events that have been taken as historical fact, providing arguments that show that certain stories are not historical narratives but belong to a different narrative genre.

Archaeology certainly does not prove literal readings of the Bible...It calls them into question, and that is what bothers some people. Most people really think that archaeology is out there to prove the Bible. No archaeologist really thinks so. The truth of the matter today is that archaeology raises more questions about the historicity of the Hebrew Bible and even the New Testament than it provides answers, and that is very disturbing to those people who promote a certain doctrine and no other.

Jews and Muslims feel threatened when they hear that archaeology was not able to find physical evidence of the Bible text that readers examine for the literal truth. Many Christians feel threatened if they hear that most of what was written in the Bible is (in historical terms) untrue and that none of the four New Testament Gospels was written by the author listed at the top of the text.

This is what archaeologists have learned from their excavations: in Egypt were never the Israelites (but their ancestors the Hyksos-Canaanites), the Hebrew were not a little bunch of poor farmers but known to the Egyptians as the Habiru who conquered almost all of Lower Egypt but were defeated by Ahmose from Upper Egypt and then expulsed from Egypt, did not wander in the desert for 40 years (but lived in the neighbourhood of the Holy Land for 400 years), did not conquer the land in a military campaign (but infiltrated into the Canaanite population over centuries) and did not pass it on to the 12 tribes of Israel (because they gradually have left the land for new destinations such as Ethiopia, Yemen, Persia, India, Central Asia, and even China). Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was hardly more than a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH (Yahweh), had a female consort and that the early Israelite religion was polytheistic like Hinduism, that monotheism was first introduced by Pharao Amenhotep IV (Greek: Amenophis IV or Echnaton; best known as Akhenaten, reigning between c. 1353 and 1334 BC), that monotheism was gradually adopted by Hezekiah (c. 716–686 BC) as a uniting factor against Assyrian and Babylonian threats and not at Mount Sinai, that Jews were not just an insignificant, little tribe but were, together with Akkadians, Canaanites, Amorites, Sabaeans, Phoenicians, Carthaginians and Aramaeans, part of the very influential Semitic civilisation that reached from West Africa to India and held garrisons in southern Egypt and settlements on the River Indus and beyond.

Archaeology, as it is practiced today, must be able to challenge, as well as confirm, the Bible stories. Some things described there really did happen, but some did not and others happed in such a different way that one is just stunned. The 'larger than life' portraits of the Bible are unrealistic and contradicted by the archaeological evidence but the biblical narratives about Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people, names and places. The study of archaeology has helped illuminate the Bible by casting light on its historical and cultural location. With increasing clarity, the setting of the Bible appears more vividly within the framework of general history and in a sense of geographical, cultural, legal, and philosophical range, much wider than we ever have thought possible.

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KEY EVENTS IN HISTORY

There can be no doubt that comprehensibility of scripture largely depends on the knowledge the reader has beforehand. What we need first is to grasp a wider view on key events in history. They might have nothing to do with events created by humans but often have their origin in natural disasters. If we observe the past carefully, we can figure out 5 major events that led to paradigm shifts with dramatic results.

CATASTROPHES AND PARADIGM SHIFTS

Consciousness is the normal state of our mind. That we are usually the master of our mind and our actions is what most people still believe. Hardly anyone is aware of the fact that consciousness is the smaller part of our lives, like the visible tip of an iceberg. Pretty much like the main bulk of the iceberg, hidden under water, it is the Unconscious Mind that rules 90% of our lives. Mostly we are driven by our desires and aversions, steered by our Unconsciousness. Hardly anyone recognises how small the role of reason and logic really is in most peoples lives. In pretty much the very same way, we believe that we are the master of our environment and that we rule the World. Anyone who believes that could not be farther away from the truth! Each and everyone of us is ruled by the past. Each and everyone is surrounded by events we have no power over at all, like the greatest part of the iceberg is surrounded by water. How many people, do you think, will be uneffected by a giant impact of a 5-mile-meteorite on Earth? How many of us will continue their way of life when a large volcano blasts its pulverised top into the stratosphere?

Since the VEI 8 Explosion of the Toba Volcano in Sumatra, Indonesia in about 73,000 BC, the human race has almost been wiped out, just like other large-sized species. Analyses of mitochondrial human DNA suggest that only 3,000–10,000 individuals may have survived. In about 70,000 BC the population slowly grew to 10,000 - 50,000 individuals. It took the humans another 60,000 years to grow to a more significant number so that it reached in 9,000 BC circa 2-3 million individuals. The following figures show the population growth on the planet Earth (in million), from cradle of civilisations to the first large empires: 5000 BC: 5-6; 3000 BC: 15; 2000 BC: 30; 1000 BC: 50; 500 BC: 100; 100 AD: 200; 600 AD: 700; 1000 AD: 400; from the Rennaissance to now: 1500: 450; 1700: 700; 1750: 800; 1800: 1000; 1850 1300; 1900: 1700; 1940: 2000; 1960: 3000; 1975: 4000; 1988: 5000; 1998: 6000; 2011: 7000; 2020: 8000. The following key events, in which natural disasters are prevalent, will demonstrate to you how much we are still ruled by natural disasters.

One may ask what catastrophes have to do with holy texts. Religious writings, just as scientific writings of the old days, were not topic-orientated as our modern books - even if their title may suggest it. A modern book on, let us say geology, contains only geology-related matters. A book on "nature" written 2000 years ago such as the "Natural History" by Pliny the Elder could contain anything besides nature: comments and remarks on history, economy, animals, plants, medicine, war, famine, ethnology, politics and even financial matters. The texts found in holy books can contain a similar wide range of topics. That is why we will find also reports on natural events or disasters in religious texts or in rock carvings. We can assume that some of those events ended old religions as well as nurtured new religions. Therefore we want to show here examples that had great influence on religion and scripture. There are a handful of records of natural catastrophes that undoubtedly and severely changed the course of history by inalterable paradigm shifts:

A.) The Great Flood, in Gilgamesh, Noah's Flood, The Great Flood of Gun-Yu

B.) The eruption of the Thera Volcano in about 1600 BC

C.) The 4 Volcano Eruptions and Climate Change of 535 (540, 574, 583) AD.

D.) The 5 Volcano Eruptions and Climate Change (The Little Ice Age) of 1257 (1228-1284) AD.

E.) The 3 Volcano Eruptions and Climate Change of 1783 (1708-1812) AD.

A.) THE GREAT FLOOD
(between 2500 and 2100 BC,)

Various themes, plot elements, and characters in the Epic of Gilgamesh have counterparts in the Hebrew Bible—notably, the accounts of the Garden of Eden, the advice from Ecclesiastes, and the Genesis flood narrative. Many civilisations have preserved a story about a great flood. If all these stories have to do with a common cause is unknown. A great flood as described as global flood event in these myths is, at least up to now, inconsistent with the physical findings of geology, archaeology and paleontology. Some scholars argue that such a global flood actually occurred between 2600 BC and 2100 BC. and that its origin might have been either the impact of a Meteorite (with a diameter of at least 7 kilometres which smashed into an ocean) or an explosive volcano eruption that caused tsunamis and other unusual weather events. The only two candidates for such an event could have been the Mount Vesuvius (Italy in c. 2420 BC.) and the Cerro Blanco (Argentina in c. 2300 BC.).

The violent explosion of the Vesuvius seemingly have had a very immediate effect on Egypt. During the reign of Pharao Menkauhor Kaiu (2421–2414 BC), the 5th Dynasty of the period of the Old Kingdom, slipped into a fast decline. During the Sixth Dynasty (2345–2181 BC) the power of the pharaoh weakened in favour of local dynasties that largely became independent from the central authority of the Pharaoh. The final blow was the 22nd century BC drought in the region that resulted in a drastic drop in rainfall and humidity in general. For at least some decades between 2200 and 2150 BC, this prevented the normal flooding of the Nile. Then came the collapse of the Old Kingdom which was followed by decades of famine, strife and epidemics. An important inscription on the tomb of Ankhtify (Ankhtifi) in Hierakonpolis or Nekhen in today's central Sudan, a

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governor during the early First Intermediate Period (c. 2181–2055 BC), describes the pitiful state of the country when famine stalked the land: "I gave bread to the hungry and clothing to the naked; I anointed those who had no cosmetic oil; I gave sandals to the barefooted; I gave a wife to him who had no wife. I took care of the towns of Hefat [i.e. el-Moalla] and Hor-mer in every [situation of crisis, when] the sky was clouded and the earth was parched and when everybody died of hunger on this sandbank of Apophis.The south came with its people and the north with its children; they brought finest oil in exchange for the barley which was given to them. . . . The whole of Upper Egypt died of hunger and each individual had reached such a state of hunger that he ate his own children."

The empire of Akkad fell in around the 22nd century BC, within 180 years of its founding, ushering in a "Dark Age" with no prominent imperial authority until Third Dynasty of Ur. Archaeological and soil-stratigraphic data define the origin, growth, and collapse of Subir, the third millennium rain-fed agriculture civilisation of northern Mesopotamia on the Habur Plains of Syria. At 2200 BC, a marked increase in aridity and wind circulation, subsequent to a volcanic eruption, induced a considerable degradation of land-use conditions. After four centuries of urban life, this abrupt climatic change evidently caused abandonment of Tell Leilan, regional desertion, and the collapse of the Akkadian Empire based in southern Mesopotamia.

1. Great Flood in Mesopotamia: Though the account of Noah in the Hebrew Bible has long been the most studied flood story by scholars, in the 19th century Assyriologist George Smith translated the first Babylonian account of a great flood. Further discoveries produced several versions of the Mesopotamian flood myth, with the account closest to that in Genesis found in a 700 BC Babylonian copy of the Epic of Gilgamesh. The known versions of the Mesopotamian flood myths have as their protagonists Atrahasis (in the 18th century BC Atrahasis Epic), Ziusudra (in the 17th century BC Sumerian Flood Story), and Utnapishtim (in the 7th century BC Gilgamesh flood myth). The Sumerian King List (an ancient text in the Sumerian language, listing kings of Sumer (ancient southern Iraq) from Sumerian and neighbouring dynasties, their supposed reign lengths, and the locations of the kingship) relies on the flood motif to divide its history into preflood (antediluvian) and postflood periods. In ancient Mesopotamia, the Sumerian King List reads: "After kingship came down from heaven ... the kingship was taken to Shuruppak. In Shuruppak, Ubara-Tutu became king; he ruled for 5 sars and 1 ner (18,600 years; the real meaning here is probably 'days' which accounts then for circa 50 years, a feasable span of reign). In 5 cities 8 kings; they ruled for 241,200 years ('days', which is about 660 years. Similarly, we can find such huge age numbers in the Jain "24 Tirthankaras" from India). Then the flood swept over."

2. Great Flood in the Genesis: The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. Scholars submit that the Genesis flood narrative matches that in Gilgamesh so closely that few doubt that it derives from a Mesopotamian account. What is particularly noticeable is the way the Genesis flood story follows the Gilgamesh flood tale "point by point and in the same order or sequence". In a 2001 Torah commentary released on behalf of the Conservative Movement of Judaism, rabbinic scholar Robert Wexler stated: "The most likely assumption we can make is that both Genesis and Gilgamesh drew their material from a common tradition about the flood that existed in Mesopotamia. These stories then diverged in the retelling." Ziusudra, Utnapishtim and Noah are the respective heroes of the Sumerian, Akkadian and biblical flood legends of the ancient Near East.

3. The Great Flood in India: Both, in Hindu and Buddhist texts, a ship in involved. The Hindu story goes like this: Manu, or the first man, was not visited by a God, but rather by a fish. In some tellings of this story, the fish is the deity, Lord Vishnu. This fish/God told Manu that the world would be destroyed in a great flood. Manu built a boat and tied it to the horn of the great fish. The fish guided Manu’s boat through the floods and, not surprisingly, to the top of a mountain. When the floodwaters receded, Manu performed a ritual sacrifice and poured butter and sour milk into the sea. After a year, a woman rose from the water and announced herself as “the daughter of Manu.” So it is Manu and his “daughter” that repopulate the earth.

The Buddhists have an elaborate flood story called "Samudda-vanija Jataka": In an Indian village, there lived 1000 families of dishonest carpenters. These carpenters would tell people that they could build anything from houses to chairs and would take the money and never deliver any goods or do any work. Because of this they were, not surprisingly despised in the village and quickly needed to find a new place to live. They built a ship and sailed until they found a beautiful island. The island was populated by a man who had been shipwrecked.

4. The Great Flood of "Gun and Yu" in China: The Chinese flood story is unique as it covers a very realistic background. It is about canals, not a boat. The Great Flood is said to have occurred during the reign of Emperor Yao. After the flooding began, he sought the advice of his advisors, the Four Mountains, who told him to appoint his distant cousin Gun to control the floods. Gun accepted the commission and chose to steal Xi Rang, a self-expanding soil, from the supreme deity. He continuously used this soil to build dams and embankments to battle the oncoming flood, but they would not hold and generally collapsed. Nine years later Emperor Yao resigned in shame and appointed another distant relative recommended by the Four Mountains, Shun. Shun became co-emperor and reorganised the kingdom the better deal with the flood. Despite these efforts, Gun was still unable to hold off the flood waters and four years later the waters were still said to be rising. Gun continued his efforts, claiming that the hard work of the people to build dams,

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dikes and embankments would eventually gain control of the flood waters. Continuous failing led Shun to banish Gun, his son Yu then taking over the efforts. Yu implemented canal and drainage systems and was thus able to accomplish what his father never could.

The Great Flood of Gun and Yu, also known as the Gun Yu myth, was a major flood event in ancient China that might have lasted for at least two generations, which resulted in great population displacements among other disasters, such as storms and famine. People left their homes to live on the high hills and mounts, or nest on the trees. According to mythological and historical sources, it is traditionally dated to the third millennium BC, or about 2300-2200 BC, during the reign of Emperor Yao. This dating might be questionable because archaeological evidence of an outburst flood on the Yellow River, comparable to similar severe events in the world in the past 10,000 years, has been dated to about 1920 BC (a few centuries later than the traditional beginning of the Xia dynasty which came after Emperors Shun and Yao), and is suggested to have been the basis for the myth. A colossal landslide created a natural dam across the river which was breached about a year later. The resulting flood could plausibly have travelled 2,000 km (1,200 mi) down the river and the resulting instability of river canals that might have lasted up to twenty years. About this time, the Neolithic gave way to the Bronze Age in the Yellow River valley. It is suggested that this coincided with the beginning of the Xia, several centuries later than traditionally thought, and that the Erlitou culture is an archaeological manifestation of the Xia dynasty.

B.) THE BRONZE AGE VOLCANO ERUPTIONS (from c. 2000 BC to 1400 BC.)

The Middle Bronze Age was a period of unusually cold climate in the North Atlantic region, lasting from about 1800 BC to about 1500 BC. It was followed by the collapse of major civilisations in the late Bronze Age (1500—900 BC) and historians wondered was the cause might have been. Modern science found the answer to that. During that epoch, a series of volcanic eruptions occurred that were so violent that we only can describe them as massive explosions. This includes explosions of Mount Vesuvius (Avellino eruption, about 1660 BC), Mount Aniakchak (about 1645 BC), and the infamous Thera explosion (Minoan eruption, about 1620 BC) which was so massive that it ripped off an entire island from the face of the Earth. These are the 13 most violent eruptions:

1.) 2040 BC, VEI 6, Long Island (Papua New Guinea), Bismarck Volcanic Arc; 2.) 2030 BC, VEI 6, Deception Island, South Shetland Islands; 3.) 1995 BC, Mount Vesuvius (Avellino eruption), VEI 6, Naples, Campanian volcanic arc, Italy; 4.) 1900 BC, VEI 6, Black Peak, Aleutian Range; 5.) 1890 BC, VEI 6, Mount Hudson, Andes, Southern Volcanic Zone; 6.) 1860 BC, VEI 6, Mount St. Helens, Cascade Volcanic Arc; 7.) 1750 BC, VEI 6, Mount Veniaminof, Aleutian Range; 8.) 1645 BC, VEI 6, Mount Aniakchak, Aleutian Range; 9.) 1610 BC, (Minoan eruption), VEI 7, Youngest Caldera, Santorini South Aegean Volcanic Arc; 10.) 1500 BC, VEI 5, Avachinsky, Kamchatka Peninsula; 11.) 1460 BC, VEI 6, Taupo Volcanic Zone; 12.) 1370 BC, W-K2 tephra (Witori-Kimbe), VEI 6, Pago Bismarck Volcanic Arc; 13.) 1350 BC, tephra layer IIAV3, VEI 5, Avachinsky, Kamchatka Peninsula.

These 13 major volano explosions caused also several dozen smaller volcanoes to erupt, magnifying and maintaining the dust layers in the atmosphere around the Earth for about 600 years. Result: colder climate, massive crop failure, plague, famine, war, piracy and all the rest of it. Piracy committed by so-called "Sea People" is recorded in Egyptian and Greek texts. The pirates were mainly from any island who found themselves deprived of their livelihood. Due to the over-proportional crop failure the islanders had to search for a new "income" by boat. This includes pirates from Greek islands. And like in the Early Middle Ages [at around 540 AD, as well as in the Late Middle Ages at around 1260 AD], people called their era (1100-900 BC) "Dark Ages" which is not a surprise as the volcanoes maintained the high dust level swimming between the troposphere and stratosphere, with less sunshine and crop failure as a result. There were two eruptions we could call outstanding: The Avellino eruption of Mount Vesuvius in c. 1995 BC and the Thera Volcano Eruption in 1627 BC.

The Avellino eruption of Mount Vesuvius (in c. 1995 BC.)

The Avellino eruption of Mount Vesuvius refers to a Vesuvian eruption in c. 1995 BC. It is estimated to have had a VEI of 6 or 7, making it larger and more catastrophic than Vesuvius's more famous and well-documented 79 AD eruption. It is the source of the Avellino pumice (Italian: Pomici di Avellino) deposits extensively found in the comune of Avellino in Campania.

Characteristics of the eruption: "Assessment of volcanological factors" in one scientific study reconstruct a minimum eruption time of 3 hours in which an initial explosion raised a column of 23 km (75,000 ft) and deposited about 0.32 km3 of white pumice ("the white pumice phase"), while a second, more intense explosion raised a column of 31 km (102,000 ft) depositing 1.25 km3 of grey pumice ("the grey pumice phase"). These pumices appearing in Apulian pottery can be used to establish relative chronology of pottery phases.

A 2008 study of the lithofacies (deposits from the eruption) distinguishes three phases. Pyroclastic flows (PDC's) of Phases 1 and 2 were generated by "magmatic fragmentation" and had "small dispersal areas" mainly on the slopes of Vesuvius. Phase 3 was created by "phreatomagmatic fragmentation," in which clastic fragments are driven by superheated steam from ground water mixed with the other gases released from the magma. The authors characterize Phase 3 as "the most voluminous and widespread in the whole of Somma-Vesuvius's eruptive history." Some facies a

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few cm thick were found 25 km (16 mi) from the source. The vent was 2 km (1.2 mi) west of today's center.

The overall results of the Avellino eruption were catastrophic and widespread. The deposit thickness of ash and other eruptive material ranges from 15m close to the vent to 50 cm around Avellino, and creating a subaquaeous debris-flow in the bay of Naples.

Date of the eruption: The date of the Avellino eruption remains to be determined with a precision greater than about 500 years within the framework of the Early/Middle Bronze Age. A range of 2000–1500 BC includes the great majority of estimates. Ample opportunity to obtain Carbon-14 dates from charcoal and soil buried under the deposits has existed and still exists. Sporadic radiocarbon dating continues, with each scientist claiming to have obtained "the latest". Consistency with previous and subsequent work remains elusive. Since a real and very precise calendar date of the eruption must have existed, variation in estimations can only be the result of limitations to the carbon-dating method, which, given a plenitude of reliably emplaced samples, can only produce a date within a window of roughly 500 years in a maximum elapsed time of roughly 4000 years or 1⁄8 (12.5%).

According to Giardino, the problem of establishing a reliable date results from the differences of calibration - organic samples (such as charcoal: 1880–1680BC) versus soil facies (1684–1535 BC). He prefers the earlier as the more reliable date. The Avellino Eruption separates archaeologically the Early Bronze Age in Campania from the Middle Bronze Age

A study published in 1990 by Vogel and others suggested that the Avellino eruption partly caused the climatic disturbances of the 1620s BC, dates verified by tree-ring series and ice-core layers. The authors had just obtained carbon dates of 3360±40 BP, or 1617–1703 calibrated BC. They were suggesting a coincidence of a number of eruptions, such as the Minoan eruption on Santorini. The hypothesis remains unverifiable a generation later, due to the overall imprecision of the dates.

The Nola bronze-age village: The eruption destroyed several Bronze Age settlements. The remarkably well-preserved remains of one were discovered in May 2001 at Croce del Papa near Nola by Italian archaeologists, with huts, pots, livestock and even the footprints of animals and people, as well as skeletons. The residents had hastily abandoned the village, leaving it to be buried under pumice and ash in much the same way Pompeii was later preserved.

The Thera Volcano Eruption (in 1627 BC.)

Unlike most other rapid-onset natural hazards, volcanic eruptions can have global effects. Particularly feared are volcano eruptions of the so-called Plinian type as they usually are massive explosions in which the entire mountain top is smashed to dust and catapulted into the Stratosphere or even into open space. When these explosions have a strength of VEI 6 or 7 (Volcanic Explosivity Index; VEI 8 is the highest level which happened last circa 72,000 years ago), this dust swims in the statosphere like oil on water and it can block the sunlight worldwide for months or even years in the northern as well as in the southern hemispheres. Due to the less intensive sunshine, less water would evaporate from the oceans with less rainfalls and dryer air which results in drought. The Earth will experience a cold period of time with crop failure, famine, war, and epidemics. After that, the air warms up again causing droughts and crop failure again followed by massive floods. The whole sequence of such events can last for several years or even decades. And political consequences can hardly be overestimed. The situation of civilisations and their people can end up with a population decline of 20%, 30% or even over 50% when the volcano eruption was a multiple eruption of several volcanoes within a short period of time as it happened in around 535 AD and again in around 1257 AD. To make clear what kind of eruption we are we here dealing with, it may help to know that a volcano explosion of VEI 6 is equivalent to the energy outlet of several hundred thousand Hiroshima Atomic bombs in a couple of hours. The energy outlet of VEI 7 even equals to the energy of several tens or hundreds of millions of Hiroshima bombs!

The Thera eruption was such a massive incident in which a large Volcano literaly blasted the island of Thera away (the remains of that island today are called Santorini). Thera in Antiquity, was an island in the southern Aegean Sea, about 200 km (120 mi) southeast of Greece's mainland. It was part of the 500 km long chain of volcanoes in that area. The island was the site of one of the largest volcanic eruptions (the also called Minoan eruption or Thera eruption) in recorded history which occurred about 3,600 years ago at the height of the Minoan civilisation. The water-filled caldera (crater) of the Thera volcano has an enormous diameter of approximately 20 km (13 mi). It was formed by the eruption which in reality was a gigantic explosion. It may have been one of the largest volcanic eruptions on Earth in the last few thousand years, with an estimated VEI (Volcanic Explosivity Index) of 7 and a dense-rock equivalent (DRE) of c. 60 cubic kilometres (14 cu mi) according to the last studies published in 2006, confirming the prior values. The eruption has led indirectly to the collapse of the Minoan civilisation on the island of Crete, 110 km (68 mi) to the south, through a gigantic tsunami. The devastating volcanic eruption of Thera has become the most famous single event in the Aegean before the fall of Troy. Radiocarbon dates, including analysis of an olive branch buried beneath a lava flow from the volcano that gave a date between 1627 BC and 1600 BC.

Significant studies of the dense-rock equivalent erupted volumes of the Bronze-Age Minoan eruption in Santorini have provided data to archeologists to better understand the effect of the eruption on development of several civilisations including Ancient Greek and Ancient Egyptian cultures. Through careful analysis of pumice and ash deposits (including deep sea core samples), researchers have been able

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to make dense-rock equivalent volume estimates for each of the major eruptions of Thera. It must be said that the Thera Eruption had consequences that lasted not only for a year but for at least a whole century: Besides the immediate following tsunamis and after-shock earthquakes, a global dust layer covering the entire northern hemisphere caused a cooling down at first, leading to crop failure for two or three decades, famine, war, migration, epidemics or even pandemics. It is very likely that after-eruptions and earthquakes followed, besides unfavourable weather conditions that lasted for years or even decades. After that, the heating up of the atmosphere in a kind of glasshouse effect caused drought and crop failure, more famine, wars and other kinds of havoc again. Weaker civilisations had no chance of survival. Only the strongest civilisations such as Egypt, Mesopotamia or China survived, but they were shaken severely by an incalculable chain of events leading to the development of new kind of civilisations.

The "Tempest Stele" of Pharao Ahmose (c. 1550-1525), that was found in Egypt by French archaeologists in the years 1967 and 1968, tells us an amazing weather account that is most likely a reflexion on this catastrophical event. See: Table of Contents.

C.) THE 4 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 535 AD.

1. In 1984, R. B. Stothers postulated that there was an event in 535 AD that caused the downfall of many civilisations and this event might have been an extreme violent eruption of the Rabaul volcano in what is now New Britain, near Papua New Guinea. In 1999, David Keys suggested that the volcano Krakatoa exploded at the time and caused the changes. This eruption is believed to have been one most violent volcano oubreaks in history. Then, in 2009, Dallas Abbott of Columbia University's Lamont–Doherty Earth Observatory in New York published evidence from Greenland ice cores that spherules (tiny balls formed from minerals) have been found in the ice. Meteor impacts, or volcanic eruptions can form these tiny balls and terrestrial debris ejected into the atmosphere transported these round dust particles to Greenland. In 2010, Robert Dull, John Southon, and colleagues presented evidence suggesting that an eruption of the Ilopango Volcano also could be considered a possible source for the extreme weather events of 535–536 AD. The eruption produced circa 84 cubic kilometres (20 cubic miles) of tephra, thus rating a 6 or 7 on the (VEI) Volcanic Explosivity Index and a magnitude of 6.9, making it one of the biggest volcanic events on Earth in the last 7,000 years. The ash-cloud fallout blanketed an area of at least 10,000 square kilometers waist-deep in pumice and ash", which would have stopped all agricultural endeavor in the area for decades. As it is difficult to determine the source of the volcanic eruption with certainty, scientist came up with a wide range of suggestions as to the identity of the volcano. The Krakatoa seem to be the most likely choice as it was known as "The Fire Mountain" during Java's Sailendra dynasty, with records of seven eruptive events between the 9th and 16th centuries. These have been tentatively dated as having occurred in 850, 950, 1050, 1150, 1320, and 1530 and contributed to the Little Ice Age (lasting from the 16th to the 19th centuries). The Krakatoa is still active today and is considered to be extremely dangerous.

2. Extreme weather events of 535 onwards: As a matter of fact, all above mentioned scholars were right because we are talking here about four consecutive volcano explosions with a VEI between 6 and 7 each. In 535 the Rabaul Volcano exploded, then in 540 the Krakatoa, and 24 years later in 574, when the world was just recovering from those two explosions, the third volcano exploded and laid waste to the vulnerable climate, probably the Ilopango Volcano. In 683 the Rabaul Volcano exploded again (proved by corrected radiocarbon) with a VEI force 6. Extreme weather events followed immediately and they started the most severe climate change of cooling in the Northern Hemisphere in the last 2,000 years. These large volcanic eruptions created an extensive atmospheric dust veil in the Earth's atmosphere causing unseasonable weather, crop failures, and famines worldwide.

The consequences were the "Dark Ages" (in its most literal meaning!) triggered by volcano-related dust layer in the earth's atmosphere: It darkened the sun and triggered a series of climate related changes in the 6th century: the fall of Teotihuacán (a vast city empire in Mexico), the emergence of the Plague of Justinian (that was prevalent in the Eastern Roman Empire from 541 to c. 720 AD.), the decline of the Avars, the migration of Mongolian tribes towards the West, the end of the Sassanid Empire, the expansion of Turkic tribes, the collapse of the Gupta Empire, and above all, the rise of Islam. Islam that spread from north Africa to India and China, from Egyt to the heart of the Roman Empire, and across the entire Mediterranean Sea severing Europe's trading lifelines. No wonder that the people in Europe called their period of time "The Dark Ages". In the past 1,400 years, Islamic wars, slavery, executions, and genocide caused round about 250 million deaths.

3. The Plague of Justinian between 541 and 750 AD: The Plague of Justinian (541–542 AD) with recurrences until 750 was a pandemic that afflicted the Eastern Roman (Byzantine) Empire and especially its capital, Constantinople, as well as the Persian (Sassanid) Empire and port cities around the entire Mediterranean Sea, as merchant ships harboured rats that carried fleas infected with plague. The Plague might have either originated in Africa and travelled north via the ivory routes or in China and then travelled along the Silk Road to the West.

Caused was the plague by the Yersinia pestis bacterium, which first causes the flee's gut to be blocked by a clot. As Plague epidemics are temperature related the gut of the flee gets blocked particularly when the temperature sinks unter 25°C. As no blood can be absorbed, the hungry flee becomes more hungry and therefore more agressive. The starving flee now bites anything and anyone to get blood. The infected rat

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flea skips so to humans and brings the Yersinia pestis bacterium over to humans, with disastrous results. In other words: the decreasing temperture after a volcano eruption could well have triggered the Plague. Some historians believe that the plague of Justinian was one of the deadliest pandemics in history, resulting in the most agonising deaths of an estimated 25–50 million people during two centuries of recurrence, a death toll equivalent to 13–26% of the world's population at the time of the first outbreak. The plague's social and cultural impact has been compared to that of the Black Death that devastated Eurasia in the fourteenth century originating from a massive volcanic eruption in 1257.

D.) THE 5 VOLCANO ERUPTIONS AND CLIMATE CHANGE (The Little Ice Age) OF 1228-1284

As a precursor, (1st) the Zao Volcano, Japan, exploded in 1228 / 1230 (recorded in the historical Japanese chronicle 'Azuma Kagami') with a strength of about 5 to 6 VEI. Then (2nd), as a recent study found out, an especially catastrophic volcanic eruption ocurred in 1259, caused by the twin volcanoes of Mount Samalas and Mount Rinjani, Lombok Island, Indonesia. Three smaller eruptions followed: (3rd) one in 1268, another (4th) one in 1275 (Mount Tarawera, New Zealand), and (5th) the eruption in 1284 (Mount Quilotoa, Ecuador) did not allow the climate to recover.

The eruption in 1259 of the Samalas and Rinjani volcanoes on the Indonesian island of Lombok were massive. Already before the site of the eruption was known, an examination of ice cores around the world had found a large spike in sulfate deposition around 1259, indicating that a large volcanic eruption had occurred somewhere in the world. The event had a VEI (volcanic explosivity index) of 7, making it one of the largest and most catastrophic volcanic eruptions during the current Holocene epoch. It created eruption columns reaching tens of kilometres into the atmosphere and pyroclastic flows that buried much of Lombok and crossed the sea to reach the neighbouring island of Sumbawa. The flows destroyed human habitations, including the city of Pamatan, which was the capital of a kingdom on Lombok. Ash from the eruption fell as far as 340 kilometres (210 mi) away in Java; the volcano deposited more than 10 cubic kilometres (2.4 cu mi) of rocks and ash.

The eruption was witnessed by people who recorded it on the Babad Lombok, a document written on palm leaves. It left behind a large caldera that contains Lake Segara Anak. The aerosols injected into the atmosphere reduced the solar radiation reaching the Earth's surface, cooling the atmosphere for several years and leading to famines and crop failures in Eurasia and elsewhere. The eruption may have helped trigger the Little Ice Age, a centuries-long cold period during the last thousand years.

4. The Black Death: The Black Death, also known as the Pestilence, the Great Plague or the Plague, or less commonly the Black Plague, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in its first wave in Europe from 1347 to 1351. The Great Plague, that (and this is a fact most of us are not aware of) began in China at around 1330 and lasted with its recurrences and waves for more than 400 years before it almost vanished in around 1750. Up to then it cost the lives of roughly a third or even the half of the World's population!

The bacterium Yersinia pestis, which results in several forms of plague (septicemic, bubonic and, the most dangerous, pneumonic), has been the cause. The Black Death was a major European outbreak of plague and the second plague pandemic after the first one from 541 to 720 AD. The plague created a number of religious, social and economic upheavals, with profound effects on the course of European history. The Black Death probably originated in Central Asia or East Asia, from where it travelled along the Silk Road, reaching Crimea by 1343. From there, it was most likely carried by fleas living on the black rats that traveled on Genoese merchant ships, spreading throughout the Mediterranean Basin, reaching the rest of Europe via the Italian peninsula. The Black Death is estimated to have killed 30% to 60% of Europe's population. In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century. It took 200 years for Europe’s population to recover to its previous level and some regions like Florence only recovered by the 19th century. The plague recurred as outbreaks (and this is another fact that people usually forget) until the early 20th century!

The 1259 volcano eruptions caused farming problems in China. Marco Polo wrote that Kublai Khan created an alarm system in which commissioners reported any change of weather, harvest, and plague. Huge granaries were built. In the 1330s, many natural disasters and plagues led to widespread famine, starting in 1331, with a deadly plague arriving soon after. Epidemics that may have included the plague killed an estimated 25 million across Asia during the fifteen years before it reached Constantinople in 1347. The disease may have traveled along the Silk Road with Mongol armies and traders and it may also have arrived via ship. By the end of 1346, reports of plague had reached the seaports of Europe. India was depopulated, Tartary, Mesopotamia, Syria, Armenia were covered with dead bodies. Plague was reportedly first introduced to Europe via Genoese traders from the port city of Kaffa in the Crimea in 1347. The plague reached Sicily in October 1347. By autumn 1347, the plague reached Alexandria in Egypt, through the port's trade with Constantinople, and ports on the Black Sea. During 1347, the disease travelled eastward to Gaza, and north along the eastern coast to cities in modern Lebanon, Syria, Israel and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. Within two years, the plague had spread throughout the entire Muslim empire from Arabia across North Africa. From Italy, the disease spread northwest across Europe, striking France, Spain (which was hit due to the heat – the epidemic raged in the early weeks of

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July), Portugal and England by June 1348, then spread east and north through Germany, Scotland and Scandinavia from 1348 to 1350. Medical knowledge had stagnated during the Middle Ages. The importance of hygiene was recognised only in the nineteenth century; until then streets were commonly filthy, with live animals of all sorts around and human parasites abounding facilitating the spread of transmissible disease. The recurrent waves of plague lasted for almost 500 years!

As in other European cities, the plague was still very present in 17th century London. There were 30,000 deaths due to the plague in 1603, 35,000 in 1625, and 10,000 in 1636, as well as smaller numbers in other years. The disease periodically erupted into massive epidemics such as the the Great Plague, lasting from 1665 to 1666 and it was the last major epidemic of the bubonic plague to occur in England. It is unclear exactly where the disease first struck but the initial contagion may have arrived with Dutch trading ships carrying bales of cotton from Amsterdam, which was ravaged by the disease in 1663–1664, with a mortality given of 50,000. The Great Plague of 1665 killed an estimated 100,000 people—almost a quarter of London's population—in 18 months. Plague cases continued to occur sporadically at a modest rate until the summer of. It is believed that the Great Fire of London in 1666 was the main contributor that put an end to the epidemic. One of the last outbreaks lasted until 1750 in form of themost dangerous epidemic of them all: pneumonic plague.

Between 2011 and 2015, some 3,500 burials from the 'New Churchyard' or 'Bethlam burial ground' were discovered at Liverpool Street. Plague pits have been archaeologically excavated and Yersinia pestis DNA was found in the teeth of individuals, confirming they had died of bubonic plague. Although concentrated in London, the outbreak affected other areas of the country as well. Perhaps the most famous example was the village of Eyam in Derbyshire, England. The plague arrived with a merchant from London who carried bales of cloth for sale in which flees were already waiting for new victims. They first bit and infected the seller. When the plague broke out a few days later, the villagers immediately imposed a quarantine on themselves to stop the further spread of the disease. This prevented the disease from moving into surrounding areas, but around 33% of the village's inhabitants died over a period of fourteen months.

This extraordinary and heroic sacrifice gave American geneticist Stephen J. O'Brien the basis on which he found out (in several years of research and experiments) why some infected persons died but others survived. The researchers extracted DNA from the today's inhabitants of Eyam because church records showed that all of them are descendants of those Eyam villagers who survived. Responsible for the survival of the Eyam persons was a gene that has undergone a mutation in the primary structure of a human genome (or allele) which is called CCR5 Δ32 (CCR5 delta 32). This mutation (alteration, change) was caused by a previous plague which was most likely the Plague of 1353 or even the Justinian Plague that ravaged Europe between 541 and 720 AD. This CCR5 delta 32 genome appears to be most effective in persons who inherited it from both parents as it is responsible for a high survival rate of persons who get infected by HIV, SARS, COVID 19 and may be even Alsheimer and cancer. Bone marrow transplants (from a donor with 2 copies of CCR5-delta 32 mutation gene) containing stem cells from a matched donor was then used to strengthen the immune system. CD8+ T cells, also known as "killer cells", are cytotoxic - this means that they are able to directly kill virus-infected cells as well as cancer cells. After 600 days, the patient was healthy and no levels of HIV in blood and tissues could be detected.

General Death toll: There are no exact figures for the death toll; the rate varied widely by locality. In urban centres, the greater the population before the outbreak, the longer the duration of the period of abnormal mortality. It killed some 75 to 200 million people in Eurasia. About 45–50%, or even 60%, of the European population died during a four-year period. There is a fair amount of geographic variation. In Mediterranean Europe, such as Italy, France and Spain, where plague ran for about four years consecutively, the death toll could have been 75–80% of the population. In Germany, Scandinavia and England, it was probably closer to 25%.

Half of Paris's population of 100,000 people died. In Italy, the population of Florence was reduced from 110,000–120,000 inhabitants in 1338 down to 50,000 in 1351. At least 60% of the population of Hamburg and Bremen perished, and a similar percentage of Londoners may have died from the disease as well. Before 1350, there were about 170,000 settlements in Germany, and this was reduced by nearly 40,000 by 1450. In 1348, the plague spread so rapidly that before any physicians or government authorities had time to reflect upon its origins, about a third of the European population had already perished. In crowded cities, it was not uncommon for as much as 50% of the population to die. The disease bypassed some areas, and the most isolated areas were less vulnerable to contagion. Monks, nuns and priests were especially hard-hit since they cared for victims of the Black Death. The most widely accepted estimate for the Middle East, including Iraq, Iran and Syria, during this time, is for a death rate of about a third. The Black Death killed about 40% of Egypt's population. The black Death triggered the final decline of the Roman Empire so that the Islamic Ottomans could finish it off with ease by in 1453.

6. The Little Ice Age: The Little Ice Age (LIA) was a period of cooling that occurred after the Medieval Warm Period. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. It has been conventionally defined as a period extending from the 16th to the 19th centuries, but some experts prefer for good reasons an alternative timespan from about 1300 to about 1850.

Gifford H. Miller, and a dozen other scientists, link (in Geophysical Research Letters. 39 (2): Science Daily, 30

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January 2012) the Little Ice Age to an "unusual 50-year-long episode with four large sulfur-rich explosive eruptions, each with global sulfate loading >60 Tg" and notes that "large changes in solar irradiance are not required."

Throughout the Little Ice Age, the world experienced heightened volcanic activity. When a volcano erupts, its ash reaches high into the atmosphere and can spread to cover the whole earth. The ash cloud blocks out some of the incoming solar radiation, leading to worldwide cooling that can last up to two years after an eruption. Also emitted by eruptions is sulfur, in the form of sulfur dioxide gas. When it reaches the stratosphere, it turns into sulfuric acid particles, which reflect the sun's rays, further reducing the amount of radiation reaching Earth's surface.

A recent study found that an especially massive tropical volcanic eruption in 1259, possibly of the now-extinct Mount Samalas near Mount Rinjani, both in Lombok, Indonesia, followed by three smaller eruptions in 1268, 1275, and 1284 did not allow the climate to recover. This may have caused the initial cooling, and the 1452–53 eruption of Kuwae in Vanuatu triggered a second pulse of cooling. In the 13th century, pack ice began advancing southwards in the North Atlantic, as did glaciers in Greenland finishing off the last Vikings. Summers can maintained to be cold by sea-ice / ocean feedbacks long after volcanic aerosols were gone. The NASA Earth Observatory notes three particularly cold intervals: one beginning about 1650, another about 1770, and the last in 1850. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. The Little Ice Age, by anthropologist Brian Fagan of the University of California at Santa Barbara, tells of the plight of European peasants during the 1300 to 1850 chill: famines, hypothermia, bread riots and the rise of despotic leaders brutalising an increasingly dispirited peasantry. In the late 17th century, agriculture had dropped off dramatically: "Alpine villagers lived on bread made from ground nutshells mixed with barley and oat flour."

Direct and Indirect Consequences

Other volcanoes that erupted during the era and may have contributed to the cooling include Billy Mitchell (ca. 1580), Huaynaputina (1600), Mount Parker (1641), Long Island (Papua New Guinea) (ca. 1660), and Laki (1783). The 1815 eruption of Tambora, also in Indonesia, blanketed the atmosphere with ash; the following year, 1816, came to be known as the Year Without a Summer, when frost and snow were reported in June and July in both New England and Northern Europe. In other words: such a volcano explosion can have serious ramifications for 600 years !

7. Ramifications - Religious And Ethnic Conflict. As we humans tend to think only in terms of our own personal lifespan of 30 or 40 years creative activity, most of us hardly can see the wider canvas. Each and every event in history has (perhaps a long line of) precurors. When we look back at the volcano explosion of 1259, having all relevant facts before our very eyes, we clearly can see the outcome of this incidence. Here some details:

• John Wycliffe (c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss religious matters in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite, was gone. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English! In 1384 he completed a translation directly from the "Vulgate" Latin Bible into Middle English. Additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. And this English Bible became known as Wycliffe's Bible. Translating the Bible was by the Roman Church considered heresy and carried the death penalty because when everyone could read the Bible on their own, there was no priest needed. The Church could feel her power base shaking as Wycliffe had many followers, the so-called Lollards spoke up against corruption in the church publicly.

• Jan Hus (c. 1372 – 6 July 1415) was a Czech theologian and philosopher who became a church reformer and an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation. Jan Hus was born in Husinec, Bohemia to poor parents. In order to escape poverty, Hus trained for the priesthood. He experienced the ramifications of the Black Death from the years 1346-1353.

Like Wycliffe, he was convinced that the Roman Catholic Church had left the paths of Jesus' teachings. He opposed many aspects of the Catholic Church in Bohemia, such as their views on ecclesiology, simony, the Eucharist, and other theological topics. On 20 December 1409, Alexander V issued a papal bull that empowered the Archbishop to proceed against Wycliffism in Prague. All copies of Wycliffe's writings were to be surrendered and his doctrines repudiated, and free preaching discontinued. After the publication of the bull in 1410, Hus appealed to Alexander V, but in vain. The Wycliffe books and valuable manuscripts were burned, and Hus and his adherents were excommunicated.

Hus spoke out against indulgences, but he could not carry with him the men of the university. Hus asserted that no Pope or bishop had the right to take up the sword in the name of the Church; he should pray for his enemies and bless those that curse him; man obtains forgiveness of sins by true repentance, not money. Three men from the lower classes who openly called the indulgences a fraud were beheaded. Tensions grew. The tumults at Prague had stirred up a sensation; papal legates and Archbishop Albik tried to

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persuade Hus to give up his opposition to the papal bulls, and the king made an unsuccessful attempt to reconcile the two parties.

On October 18, 1412, he appealed to Jesus Christ as the supreme judge. By appealing directly to the highest Christian authority, Christ himself, he bypassed the laws and structures of the medieval Church. Hus, willing to make an end of all dissensions, agreed to go to Constance, under Sigismund's promise of safe conduct. On 5 June 1415, he was tried for the first time, and church officials tried to make him renounce his opposition to the Roman Church. The condemnation of Jan Hus took place on 6 July 1415, in the presence of the assembly of the Council in the Cathedral. Then followed his degradation and he was sentenced to death. Hus was led away to the place of execution where he was burned to death alive.

Responding with horror to the execution of Hus, the people of Bohemia moved even more rapidly away from Papal teachings, provoking Rome to pronounce a crusade against them (1 March 1420): Pope Martin V issued a Papal bull authorising the execution of all supporters of Hus and Wycliffe. King Wenceslaus IV died in August 1419 and his brother, Sigismund of Hungary, was unable to establish a real government in Bohemia due to the Hussite revolt.

Hus was also, unlike the vast majority of preachers at the time, an advocate for women and feminism. He believed women were given rights in the Bible. Hus stated that "Women were made in the image of God and should fear no man." He allowed women to preach and serve in battle, and they later fought in the Hussite wars.

A century after the Hussite Wars began, as many as 90% of inhabitants of the Czech lands were Hussites (although in the Utraquist tradition following a joint Utraquist—Catholic victory in the Hussite Wars). Although Bohemia was the site of one of the most significant pre-reformation movements, there are only few Protestant adherents remaining in modern times; mainly due to historical reasons such as persecution of Protestants by the Catholic Habsburgs, particularly after the Battle of White Mountain in 1620.

Jan Hus was a key contributor to Protestantism, whose teachings had a strong influence on the states of Europe and on Martin Luther. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. Following examples may clear up what happened:

• Johannes Gutenberg (c. 1397–1468) a German inventor, blacksmith, and goldsmith created an almost perfect printing system that changed the course of history. In about ten years' time, he developed in secrecy adjustable moulds, a process for mass-producing mechanical movable types of metal, the use of oil-based varnish for printing books, and a massive printing press. Some leaflets and little grammar books were among the first of his publications. In 1455 then, Gutenberg came out with a sensation: a complete Bible, known as the "Gutenberg Bible". About 180 copies were printed, most on paper and some on vellum. In order to understand the impact of his technological revolution, one has to know that before his invention, it took a single scribe about four years to copy an entire Bible by writing it by hand. Gutenberg could make a Bible in a few weeks, and with some helpers in few days! If we transfer the income figures of a highly qualified scribe into the modern age, we could estimate a years' income of £20,000 to £25,000. That is a sum of £80,000 to £100,000 in total for the production of only one Bible! No-one could afford to buy such an expensive book. Gutenberg could produce a Bible for a tiny fraction of this sum. It is this economical fact that made Gutenberg's printing systen trigger the Renaisance. It was Gutenberg whom we owe a new birth of education, a new birth of Western Civilisation as a whole. It was his invention that made extraordinary people such as Magellan, Columbus, Copernicus, Mercator, Kepler, and Martin Luther possible.

• Martin Luther, (1483–1546) was a German professor of theology, composer, priest, monk, and a linguist who spoke half a dozen languages fluently, including Hebrew, Greek, and Latin. In many ways, it was Luther who fulfilled Wycliffe's vision of a Bible that everyone could read. And like Wycliffe and Jan Hus, he had objections as to how the Roman Church was run. In 1517 when Martin Luther published his Ninety-five Theses as reaction against abuses in the sale of indulgences by the Roman Catholic Church. Speaking up against the all-powerful Church in Rome could mean death. Therefore he went into hiding for ten years. His 95 Theses launched the powerful Protestant Movement. And while Protestantism spread over large areas of northern Europe, he began in his hiding place on the Wartburg in central Germany a work that was even more dangerous: The translation of the Bible into the German language of ordinary people: the Old Testament from the original Hebrew and the New Testament from the original Greek languages. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments with Apocrypha, in 1534. When Luther finished his work, he had the edge over Wycliffe because he had Gutenberg's printing system. Thousands of German Bible copies spread all over Europe in an ever accelerating speed. And so did his Protestant Movement. Peasant revolts turned central Europe into a battlefield. Most Germanic-speaking countries, the Netherlands, Scandinavia, and the northern kingdoms in the Holy Roman Empire, went into military conflict against the Roman Church in Rome and her armies from Spain, Italy and France.

• The Roman-Catholic war against the Protestants. Protestantism began in Germany in 1517 when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale of indulgences by the Roman Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers. Luther spread this paper, reproduced with Gutenberg's printing press in their thousands, throughout the Holy Roman Empire of German Nations and caused some upheaval.

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Charles V, Emperor of the Holy Roman Empire (and since 1516 King of Spain and all her colonies), sided with Pope Leo X and called a diet (assembly) in 1521. The Diet was conducted in the City of Worms from 28 January to 25 May 1521, with the Emperor Charles V presiding. At this very moment, Charles V (and with him the entire Habsburg Dynasty) was the most powerful man on Earth, ruling over the Holy Roman Empire and the Spanish Empire too, (almost all of western Europe, except France and England).

Luther was summoned by Charles to renounce his views. To everybody's surprise Luther reaffirmed his accusations against the Catholic Church because he believed that the Church was acting against the teachings of Jesus. After the Diet of Worms, Emperor and Pope had declared Martin Luther an outlaw and they demanded that all religious innovations not authorised by the Diet be abandoned by 15 April 1531. Failure to comply would result in prosecution by the Imperial Court. The emperor's reluctance to reform anything resulted in unforseeable ramifications.

The conflicts began with the minor Knights' Revolt (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. In response to the stubbornness of Emperor Charles V, Lutheran princes set up Protestant churches in their own realms and in addition met in the town of Schmalkalden in December 1530. Here they banded together to form the Schmalkaldic League, an alliance designed to protect themselves from the Imperial and Catholic action. Its members organised a defence, and each state was to provide 10,000 infantry and 2,000 cavalries for mutual defence. In 1532 the Emperor, pressed by external troubles, stepped back from confrontation, offering the "Peace of Nuremberg", which suspended all action against the Protestant states pending a General Council of the Church. The moratorium kept peace in the German lands for a decade, yet Protestantism became further entrenched, and spread, during its term.

Despite holding the imperial throne, Charles's real authority was limited by the German princes. They gained a strong foothold in the Empire's northern territories. Charles V revitalised the medieval concept of the universal monarchy and spent most of his life defending the integrity of the Holy Roman Empire from the Protestant Reformation, the expansion of the Islamic Ottoman Empire, and a series of wars with France.

Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, Latvia, Estonia, and Iceland. Reformed (or Calvinist) denominations spread in Germany, Hungary, the Netherlands, Scotland, Switzerland and France by reformers such as John Calvin, Huldrych Zwingli, and John Knox. England's political separation from the Roman-Catholic Church, executed by King Henry VIII and under strong influence of his Protestant spouse Anne Boleyn, brought his "Church of England" as Anglicanism into the camp of the Reformation movement.

However, after Charles made peace with King Francis of France, he focused on suppressing Protestant resistance within his empire. Warfare against the Protestants intensified after the Catholic Church began the Counter-Reformation in 1545 against the growth of Protestantism. Luther had repeatedly argued against the legality and morality of a war between the Empire and the Schmalkaldic League. When Luther died in February 1546, the atmosphere between Catholics and Protestants immediately deteriorated. War broke out in Swabia when a united army of several Lutheran Imperial cities occupied the Catholic town of Füssen, a possession of the Augsburg prince-bishops, and made the Imperial forces move toward the fortress of Ingolstadt in the Bavarian duchy. From 1546 to 1547, in what is known as the Schmalkaldic War, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. Although the League's military forces may have been superior, its leaders were incompetent and unable to agree on any definitive battle plans. In 1548 the victorious Charles forced the Schmalkaldic League to agree to the terms set forth in the Augsburg Interim. However, by the 1550s, Protestantism had established itself too firmly within Central Europe to be ended by brute force. Three years later, the Peace of Augsburg granted Lutheranism official status within the Holy Roman Empire and let princes choose the official religion within the domains they controlled according to the principle of 'Cuius regio, eius religio', meaning: the religion of the ruler was to dictate the religion of those ruled. The Peace of Augsburg, also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed in September 1555 at the imperial city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state.

The document itself had critical problems due to the many factions which had split the Protestant Movement in the meantime. While it gave legal basis for the practice of the Lutheran confession, it did neither accept any of the Reformed traditions, such as Calvinism, Hussitism, nor any others. Although the Peace of Augsburg was moderately successful in relieving tension in the empire and increasing tolerance, it left important things undone. Neither the Anabaptists nor the Calvinists were protected under the peace, so many Protestant groups living under the rule of a Lutheran prince still found themselves in danger of the charge of heresy. The Article 17 states: "However, all such as do not belong to the two above named religions shall not be included in the present peace but be totally excluded from it." The intolerance towards Calvinists caused them to take desperate measures that led to the Thirty Years' War.

• **The (first) Thirty Years' War:** By 1617 Germany was bitterly divided. When both, the fierce Catholic Emperor Matthias II, and the then King of Bohemia Ferdinand II (later Holy Roman Emperor) began oppressing the rights of Protestants in Bohemia, the resulting Bohemian Revolt led

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to outbreak of the Thirty Years' War in 1618. Triggered was the Thirty Years' War in 1618 by the rejection of Archduke Ferdinand as Crowned Head, when his representatives were defenestrated (or thrown out of a castle window) in Prague. The Protestant Bohemians ousted the Habsburgs and elected the Protestant Calvinist Frederick V, Elector of the Rhenish Palatinate as the new king of the Kingdom of Bohemia. Frederick's wife was Elizabeth Stuart, the daughter of King James VI of Scotland. Frederick took the offer without the support of the Protestant Union. The southern states, mainly Roman Catholic, were angered by this. Led by Bavaria, these states formed the Catholic League to expel Frederick in support of the Emperor. The Empire soon crushed the perceived Protestant rebellion in the Battle of White Mountain, executing leading Bohemian aristocrats shortly after. Protestant rulers across Europe unanimously condemned the Emperor's action.

After the atrocities committed in Bohemia, Saxony finally gave its support to the Protestant Union and decided to fight back. Troops from Scotland, England and the Netherlands came to help. Troops from all kind of neighbouring countries rushed into the German-speaking part of the Holy Roman Empire to join the war, siding with one party or the other. Peace following the Imperial victory at Stadtlohn (1623) proved short-lived, with conflict resuming at the initiation of Denmark–Norway. Danish involvement, referred to as the Low Saxon War, began when Christian IV of Denmark, a Lutheran who also ruled as Duke of Holstein, a duchy within the Holy Roman Empire, helped the Lutheran rulers of the neighbouring principalities in what is now Lower Saxony by leading an army against the Imperial forces in 1625. To fight King Christian, Emperor Ferdinand II employed the military help of Albrecht von Wallenstein, a Bohemian nobleman who had made himself rich from the confiscated estates of his Protestant countrymen. Wallenstein pledged his army, which numbered perhaps 50,000 soldiers, to Ferdinand II in return for the right to plunder the captured territories. Christian, who knew nothing of Wallenstein's forces when he invaded, was forced to retire to Denmark. Wallenstein's army marched north, occupying Mecklenburg, Pomerania, and Jutland itself, but proved unable to take the Dano-Norwegian capital Copenhagen on the island of Zealand. Both sides were ready to negotiate a status quo. Thus, in the following two years, the Catholic powers subjugated more Protestant land. Colonel Alexander Leslie, a Scottish soldier in Swedish and Scottish service held the port of Stralsund (on the Baltic coast in Pommerania, north Germany) against Wallenstein's troops, preparing it for a full-scale Swedish invasion under King Gustavus Adolphus in 1630. From 1630 to 1634, Swedish-led armies of 150,000 men drove the Catholic forces back, regaining much of the lost Protestant territory. The upper hand had now switched from the Catholic side to the Protestant side, led by Sweden. In 1635, the Imperial and Protestant German sides met for negotiations, producing the Peace of Prague.

France, although mostly Roman Catholic, was a rival of the Holy Roman Empire and Spain which were also Roman Catholic. The French Cardinal Richelieu, chief minister of King Louis XIII of France, considered the Austrian Habsburg Dynasty too powerful, since they held a number of German-speaking territories (Alsace-Lorraine) between France's eastern border and the River Rhine, including portions of the Low Countries. He thought, this were the right moment to increase French territory on costs of the Germans, a decision that would ensure the French undevided hatred of the entire German population for the next 300 years, leading directly into the World Wars.

Richelieu had already begun intervening indirectly in the war with money. The Treaty of Bärwalde, France agreed in 1631 to support the Swedes with 1,000,000 gold livres each year in return for a Swedish promise to maintain an army in Germany against the Habsburgs. After the Swedish defeat at Nördlingen in 1634 and the Peace of Prague in 1635, in which the Protestant German princes sued for peace with the Emperor, Sweden's ability to continue the war alone appeared doubtful, and Richelieu made the decision to enter into direct war against the Habsburgs. The Habsburg triumph at Nördlingen followed by the Treaty of Prague could have been decisive in ending the war, enhancing Habsburg dominance in Europe. The Spanish forces of the Habsburgs were no longer engaged in Germany, and now posed a direct threat to France all along its frontier. France had long been financing the enemies of the Habsburgs, but now they no longer were strong enough to be relied upon. France therefore intervened directly against the Habsburgs by declaring war against Spain on May 21, 1635 - a disastrous mis-calculation.

French military efforts met with disaster, and the Spanish counter-attacked, invading French territory. The Imperial and Spanish troops ravaged the French provinces of Champagne, Burgundy, and Picardy, and even threatened Paris in 1636. Then, the tide began to turn for the French. The Spanish army was repulsed. The French conquered Arras from the Spanish and took all of Flanders. The Swedish army regained the initiative in the German campaign, occupied Saxony in 1642, took Bohemia in 1644. The French army's effort on the Rhine had little result, in contrast to its string of victories in Flanders and Artois. In 1645, the Swedes entered Austria and besieged Vienna, the heartland of the Habsburgs. After five months, the Swedish army, severely worn out, had to withdraw. In 1648, the Swedes and the French defeated the Imperial army. The Swedish captured Prague and took many valuable treasures, including the Codex Gigas, which is still today preserved in Stockholm. The Battle of Prague in 1648 became the last action of the Thirty Years' War. The warring parties were exhausted and central Euope was a giant graveyard.

Over a four-year period, the warring parties (the Holy Roman Empire, France, and Sweden) were actively negotiating at Osnabrück and Münster in Westphalia. The end of the war was not brought about by one treaty, but

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instead by a group of treaties such as the Treaty of Hamburg. On 15 May 1648, the Peace of Münster was signed, ending the Thirty Years' War and establishing a new political order that is now known as 'Westphalian sovereignty'. Over five months later, on 24 October, the additional Treaties of Münster and Osnabrück were signed. The Netherlands and Switzerland were confirmed independent. The peace institutionalised the Catholic, Lutheran, Calvinist religious divide in Germany, with populations either converting, or moving to areas controlled by rulers of their own faith. The Imperial power retreated to Austria and the Habsburg lands. Smaller skirmishes lingered on between France and Spain in Catalonia until 1659. The Portuguese Restoration War ended with the Treaty of Lisbon in 1668, that terminated the 60-year Iberian Union.

• **Result of the War:** The Thirty Years' War was one of the most destructive conflicts in human history. France lost against Austria at 80,000 killed or wounded and against Spain (including the years 1648–1659, after Westphalia) circa 300,000 dead or disabled. Sweden and Finland lost, by one calculation, 110,000 dead from all causes. Another 400,000 Germans, British, and other nationalities died in Swedish service. The Swedish army alone, which was no greater a ravager than the other armies of the Thirty Years' War, destroyed 2,000 castles, 18,000 villages and 1,500 towns during its tenure of 17 years in Germany. During the war, Germany's population was reduced by at least 30% on average. In the territory of Brandenburg, the losses had amounted to 50%, while in some areas an estimated 65% or 70% of the population died. The population of the Czech lands declined by 35%. For decades, armies and armed bands had roamed Germany like packs of wolves, slaughtering the populace like sheep. Huge damage was done to monasteries, churches and other religious institutions. The story of The Adventurous Simplicissimus with its lively descriptions of life during the Thirty Years' War, publishished in 1669, kept the Germans' memory on that terrible war alive.

The war had proved disastrous in particular for the German-speaking parts of the Holy Roman Empire. The Germans lost directly 8,000,000 people. Especially the Protestant northern Germans never forgot France's involvement through which they lost around 50% of their population. Germany was traumatised and henceforth further divided into hundreds of largely impotent semi-independent states. Her neighbours wanted to keep it like that since they had to fear a German wrath of revenge.

As a matter of fact, all major European conflicts can be traced back right to the 'First' Thirty Years' War (1618-1648) which was the greatest religio-political conflict. And it most likely started with the volcano eruption of 1257. The loss of population and territory to the French laid the seeds of hatred between Germans and French lasting for 300 years culminating into the "Second Thirty Years' War", better known as World War I and World War II.

E.) THE 3 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 1783 (1708-1812) AD.

Western Historians widely regard the French Revolution as one of the most important events in human history. The only problem is that almost no-one of those historians have a clue as to what was the trigger of the Revolution. Some historians have their eyes on the Seven Years' War and the American Revolutionary War. The French government was deeply in debt. It attempted to restore its financial status through unpopular, heavily regressive taxation schemes, which was true. Others blame years of bad harvests that have worsened. by deregulation of the grain industry that may have inflamed popular resentment of the privileges enjoyed by the aristocracy and the Catholic clergy of the established church. All of this was also true. But such theories hardly can explain the origin because such circumstances plagued the populace before. A quick look on climate charts and volcanic records would have put a sudden end to the experts' clever speculations.

From 1783 to 1785 accounts from both Japan and America describe terrible droughts, exceptional cold winters, and disastrous floods. In Europe, the exceptionally hot summer of 1783 was followed by long and harsh winters. The resulting crop failures may have triggered one of the most famous insurrections of starving people in history, the French Revolution of 1789-1799. Epidemics became rampant. Only this time it was not the Black Death but "filth epidemics" such as tuberculosis, small pox, cholera and others that cost the lives of circa 25 to 35% of the French population during these years. The French Revolution triggered a series of Revolutionary Wars that gradually assumed a global dimen-sion. When we take a look at charts of volcano eruptions and climate change, we immediately find the guilty cause.

1. The Grímsvötn Volcano and some neighbouring volcanoes along the Laki fissure erupted violently and repeatedly in southeast of Iceland between 1783 and 1785. The system erupted violently (VEI 5 to 6) over an eight-month period between June 1783 and February 1784 from the Laki fissure and the adjoining volcano Grímsvötn, pouring out an estimated 42 billion tons or 14 cubic kilometres (3.4 cu mi) of basalt lava and clouds of poisonous hydrofluoric acid and sulfur dioxide compounds that contaminated the soil, leading to the death of over 50% of Iceland's livestock population, and the destruction of the vast majority of all crops. This led to a famine which then killed approximately 25% of the island's human population. The Laki eruption and its aftermath caused a drop in global temperatures, as 120 million tons of sulfur dioxide was spewed into the Northern Hemisphere. This caused crop failures in Europe and may have caused droughts in North Africa and India. The climate of the Little Ice Age (which the people still lived in for about 400 years by now) worsened. But this was not the end of it.

2. Ice cores from Greenland and Antarctica showed scientists that there was another volcano eruption in

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1808/1809 which was previously unknown. It was the second most explosive SO2-rich volcanic eruption in the last two centuries, eclipsed only by the cataclysmic VEI 7 Tambora eruption in April 1815. The 1808 mystery eruption was a large volcanic eruption (with a strength of VEI-6) conjectured to have taken place in late 1808, possibly in the southwest Pacific.

3. Between the years 1808 and 1813, 6 other large volcanic eruptions (with VEIs at least 4): (1st) The Taal Volcano, Philippines, erupted in March 1808; (2nd) the Volcano Bocas de Fogo (Portuguese for "mouths of fire") near Urzelina Village, Velas municipality, São Jorge Island, Azores, which erupted in May and June 1808; (3rd) there was a major eruption of the Putana Volcano in Chile that occured in about 1810 (exact year unknown); (4th) the Soufrière erupted on Saint Vincent in the Caribbean in 1812; (5th) the Awu erupted in the Sangihe Islands, Indonesia 1812; and (6th) the Suwanosejima erupted in the Ryukyu Islands, Japan in 1813.

4. Then in 1814, the Mayon Volcano, also known as Mount Mayon, a large stratovolcano in the province of Albay in Bicol Region, on the large island of Luzon in the Philippines erupted. Its most destructive recorded eruption occurred on February 1, 1814 (VEI 5).

5. In April 1815, the Mount Tambora on the island of Sumbawa, Indonesia, had a massive eruption after it woke up already in 1812. The eruption had a VEI 7, a colossal event that ejected at least 100 cubic kilometres (24 cu mi) of material. Its volcanic activity lasted for 4 months and paused on 15 July 1815. In August 1819, the Tambora erupted a last time together with some earthquakes. The Tambora eruption was the largest since the eruption of 1258, and it was intensified by the 1814 eruption of the Mayon in the Philippines.

• **Aftermath:** The eruptions of the Mayon and the Tambora are believed to have contributed to the accumulation of atmospheric ash leading to the "Year Without a Summer" in 1816. These eruptions had built up a substantial amount of atmospheric dust. As is common after a massive volcanic eruption, temperatures fell worldwide because less sunlight passed through the stratosphere. According to a 2012 analysis by Berkeley Earth Surface Temperature, the 1815 Tambora eruption caused a temporary drop in the Earth's average land temperature of about 1 °C. Smaller temperature drops were recorded from the 1812–1814 eruptions. The Year Without a Summer was an agricultural disaster. It resulted in major food shortages across the Northern Hemisphere. The climatic aberrations of 1816 had greatest effect on most of Canada and the United States, as well as parts of western Europe. European fatality total of 200,000 deaths. A major typhus epidemic occurred in Ireland between 1816 and 1819. An estimated 100,000 Irish perished during this period. In China, the cold weather killed trees, rice crops, and even water buffalo, especially in the north. Floods destroyed many remaining crops. The monsoon season was disrupted, resulting in overwhelming floods in the Yangtze Valley. In India, the delayed summer monsoon caused late torrential rains that aggravated the spread of cholera from a region near the Ganges in Bengal to as far as Moscow.

• **The Second Thirty Years' War (1914-1945).** The concept of a "Second Thirty Years War" (which are the two World Wars including origin and aftermath) came from the French general and president Charles de Gaulle when he had mentioned it in the speech in Bar-le-Duc (28 July 1946) evoking "the drama of the thirty years war, we just won". De Gaulle was the first who admitted that the First World War and the Second World War were a single conflict, the interwar period just being a truce. In 1948 British Prime Minister Winston Churchill gave the idea a boost when, in the first paragraph of the Preface to The Gathering Storm (1948, Volume 1 of his monumental hexalogy The Second World War)), he says his books will "cover an account of another Thirty Years War".

The 20th century was a century with unequalled and great achievements, no doubt. But at the same time, it brought humanity onto the brink of total destruction and misery on an scale never seen before. The human race experienced one disaster after the next in events such as the Balkan Wars (1912–13), World War I (1914–18), Russian Civil War (1917–23), Ukrainian–Soviet War (1917–21), Polish–Soviet War (1919–21), Great Depression (1929–1939), Spanish Civil War (1936–39) World War II (1937–45) and the Cold War (1946–1990).

According to Rudolph Joseph Rummel (1932–2014), an American professor of political science of Yale University, over 272-400 million (at least!) innocent, non-combatant civilians were murdered by their own governments during the twentieth century. At least 40 million died by execution and systematic Genocide by starving throughout the 20th century. During a period of about 100 years, and we can see the scale of misery best in numbers:

• **The first half of the 20th century**. When the First World War was over, the death toll did not decrease but increased (by settling old scores in civil war manner). The largest death toll was produced between the World Wars: The Armenian Genocide by the Islamic Ottoman Empire 1914-1923: 1.500,000; The Russian Civil War 1917–1922: 7,000,000–12,000,000 (U.S.S.R. death toll by Leninists and Stalinists 1917–198 62,000,000); Greek Genocide by the Islamic Ottoman Empire and Turkish Republic 1918–1922: 750,000; Spanish Flu 1918-1920: 50,000,000 (India: 13,000,000, Europe: 10,000,000); The Turkish War of Independence 1919 –1923: 700,000; Assyrian Genocide by the Islamic Ottoman Empire and Turkish Republic 1915-1923: 600,000; Iranian (Persian) Famine of 1917–1919: 6-7 million; Chinese Famine and drought in northern China 1928–1930: 5-7 million; Ukrainian Genocide by Communist Soviets 1932–33: 7.500,000; Kazakh Genocide by Communist Soviets 1932–33: 1.500,000; Polish Genocide by German Nazis 1939-1945: 2.500,000 (17% of Poland's population); Jewish Genocide (incl. Christians, Russians etc.)

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by Nazis 1942-45: 7.400,000; Iranian Famine 1942–1943: 3,000,000; Chinese Famine in Henan 1942–1943: 2.500,000; Indonesian Genocide in Java by Japanese killings 1944–1945: 2.4 million; Smaller here not mentioned killings and famines between the 2 World Wars may account for another 10,000,000 deaths.

• **The second half of the 20th century.** After the Second World War there basically happened the same thing as after the First World War: Settling old scores and thriving for hegemony and total suppremacy. The so-called Cold War was as brutal as the World Wars and resulted in a death toll of roughly 10,000,000! Here some figures: Communist persecution of Christians in Poland 1945–1948: 1,600,000; Korean War 1950-53: up to 1,000,000; First Vietnam War or First Indochina War 1946-1950: 800,000; Mao Zedong's (Communist) Landreform and the Great (Communist) 'Leap Forward' 1958-1962: 50-70 million; The Cambodian Civil War by Pol Pot's Communists 1967-1975: 2 million (25% of the population). The Angolan Civil War 1975-2002: 500,000; Second Vietnam War or Second Indochina War (United States and South Vietnam against Communist North Vietnam) 1963-1975: 4 million; Genocide of Hindus in Islamic Bangladesh, 1971: 3 million; Genocide of the Hutus in Burundi 1972: 300,000; Genocide of the Kurds in Islamic Turkey, Syria, Iraq, Iran 1977-1991: 400,000; Soviet Occupation of Afghanistan 1979-1983: 1.5 up to 2 million (35% of the population); Genocide in East Timor by state terrorism of Islamic Indonesia 1975-1999: 250,000 (30% of the population); Famine in Ethiopia 1983–1985: 500,000; Civil War (Orthodox-Catholic-Muslim conflict) of Yugoslavia 1991–2001. 140,000; Genocide (ethnic conflict) in Rwanda 1994: 500,000 (70% of Tutsis and 35% of Twa in Rwanda, 20% of Rwanda's population); North Korean (Communist) famine 1994–1998: 2-3 million; Second Congo War 1998–2004: 2.7 million; The Genocide in Darfur (by Arab Muslims) from 2003 up to now: 400,000 Christians.

Conclusion:

• The political branches of Christianity (that have no authorisation by scripture) has cost the lives of between 20,000,000 and 30,000,000 people in the last 1900 years.

• The corrupt branches of enlightenment (nationalism, natioanal-socialism, facsiscm, socialism, communism, marxism, leninism, stalinism, maoism, and all the other ideologies), which was a result of the endless religious wars, has cost the lives of roughly 200,000,000 people.

• Islam, (through its violent ideology in the Medina Koran, the Sira, and the Hadith and therefore) by design and default, has cost the lives of 250,000,000 up to more than 300,000,000 people in constant warfare since 1400 years.

We cannot prevend natural catastrophies. Epidemics and pandemics will come over us with frequent certainty. But we can fight epidemics by certain rules of hygiene, rules of cleanliness, protecting our environment, and by not creating squalour and misery in which we raise our political and religious opponents, out of which we newly create epidemics by our very selves. It is a significant fact that the leadership of all those above mentioned ideologies do not care for the lives of their own population and consequently even least of all the others they want to dominate. We certainly can overcome the pestilence of failed ideologies and there is only one remedy to do it: ruthless and unpartisan EDUCATION with delivering all facts and without using bluring, dishonest tools such as Political Correctness or using bluring names.

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OVERVIEW ON THE WAR BETWEEN SEMITIC AND WESTERN CIVILISATIONS

We are ruled by events that origin in the past. In order to understand historical facts, we need an analytic approach. These events can be very minor—like your school time, your teachers, and your socialising background, for instance. As usual, in history we must begin with the events that occured before any other events. It is a logical sequence that can make us understand what was going on. However, that approach alone does not always help much about the origin of conflicts. Often, we are on the wrong track, particularly when we have to examine written information. Then we need information of a much more fundamental character. And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! In other words: The analysis of error begins with the analysis of language.

Nothing can show biographical traits better than the knowledge of following factors:

1.) **Language** and **writing system**
2.) **Belief-system** and **law system** (religion, ideology)
3.) **Geography**

Each and everyone of us has inhaled a certain set of moral codes, behaviours and values with our mothertongue from earliest childhood. Some conformity is important for the functioning of a society and a low rate of conflicts. So, when we know about the moral codes and values of a religion or ideology, we also know what the nation or the individual likes or dislikes. It is easy to find out about the controversities of each of these teachings: We can hear about them in the news almost every day. This rule of dumb applies for the analysis of entire nations as well as for finding out about the general character of a single individual.

Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology (belief system) within a majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Here again: The (totalitarian) perpetrators and murderers are well-known —we hear of them in the news almost every day. They do their evil deeds because of (1st) their belief-system, (2nd) its inhumane ideologies and (3rd) its sets of behaviours. Bear in mind: Dehumanising ideologies inevitably lead to murder, war and genocide! Usually all 3 come together to cover up each other.

History and Geography go together as we all have neighbours. If we want to understand major events in world history, we must know what the core of any society is. Nations are made by these values, qualities and properties: Language and belief! Believes are reflected in that what we call religion, philosophy or ethics. Those beliefs are based on certain traditional writings. We may call them holy books. They carry all what we believe in, our basic laws, our virtues and moral rules, our philosophies and approach on life in general. And these main contents are delivered in the language of the people in a certain time.

Modern names often blur the real facts. One Example: The modern state languages Portuguese, Spanish, French, Italian, and Romanian are all daughters of the dead language Latin and scientists call them Romance Languages (Latin had been spoken by the Romans, therefore we call it here just Roman.). All of them have about 90% of their vocabulary and grammar in common. Their manner of speech might differ, but for an Italian-speaker it takes only a few weeks to learn Spanish or French! Another example: The languages English, Dutch, German, Danish, Swedish, Norwegian, and Islandic have one ancestor and we call them Germanic Languages and they also have the main vocabulary and grammar in common. It takes a considerably short time to learn the other when you already speak one of them.

By the beginning of the first millenium, people in Europe began to experience migration on an unprecedented scale. Due to climate change and therefore the arrival of the Huns (in Asia known as Xiong'nu), thousands of people and even entire nations were on the move. The German tribes of the Goths, Franks or Saxons stormed through Europe towards territories of the Roman Empire. At the same time, Christianity spread throughout the entire Roman Empire too, and later, to the regions beyond. So, in the first millenium, the Germanic people became Christians as well. The Roman Empire has become too large to be ruled smoothly by only one government. In about 300 AD, the Romans decided to split their government in two, in a West and an East government. That worked well for about 100 years until crucial events tore West and East apart.

Lots of Germans served in the Roman Army, admired the Roman way of life, learned about Roman achievements, took on Roman habits and laws. Whilst the Huns pushed them from the East into the territories of the Western Roman Empire. Romans and Germans together defeated and annihilated the Huns in about 470, and those Germans felt now entitled to take over the weakened Western Roman Empire. Here, they built their own Kingdoms and the Empire in the West ceased to exist, while the Eastern Roman Empire fiercely defended its borders against anyone for another 1,000 years. After the fall of the Western Roman Empire, each Germanic state on its ground, and beyond, gradually lost its power to the Roman-Catholic Church. No king or government was really able to act freely without the consent of the Pope in Rome, the mighty leader of the Roman Church in the West. The Christianity of the East spread its religion, its Greek language and culture from Constantinople over all its territory and with the Slavonic people it went to a land which we later call Russia.

The rise of the Islam in the 6th century was the main reason why the Western European nations lost contact to China that was established between the Chinese Han Dynasty and the

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Roman Empire. In 1453, the declining Eastern Roman Empire was crushed by the Turks and their religion of Islam. Western explorers, such as Ferdinand Magellan, Vasco da Gama and Christopher Columbus, as well as Eastern explorers, such as Admiral Zheng He, tried to establish those old contacts again. They simply wanted to go round the Islamic powers who blocked the Silk Road and charged too high a tax so that business with them and through them became worthless for the western European merchants.

For those readers who are interested in the the condition of a state or country, please find out data about the following 8 points and their sub-categories:

- **Geography** (access obstacles, geology, sources, soil)
- **Agriculture** (water access, climate, exact calendars)
- **Energy** (geological resources, geographical abilities)
- **Transport** (access of rivers, lakes, the sea, roads)
- **Politics** (military, strategy, incentive diplomacy, reserves)
- **Finance** (taxes, customs, tolls, mathematics, science)
- **Industrial Materials** (inventions, chemistry, physics)
- **Manufacturing** (work force, medicine, demography, education)

Focus on the people and persons (rather than on systems or organisations!) in order to find out who was responsible for a certain situation and why.

If we want to really grasp what happened, we need to show a chain of events that lasted for more than 1,000 years. And to show the facts in several different steps is the very best way to get familiar with the events. The following events had certain political consequences inside the Holy Land. Therefore, we show them step by step:

• **Geography:** The (hi)story begins with the Canaanites (southern Phoenicians) and the place they lived in. This place has several distinct names: Judaea, Israel, the Near East, the Middle East, or the Holy Land. Where is this place? Well, to put it short, this place is on the eastern coast of the Mediterranean Sea, exactly in a geographical spot which we could call the junction, intersection, crossroad, or perhaps more precisely, the "nodal point" between Africa, Asia, and Europe. All trade routes had to pass that nodal point. The position of this spot had dramatic implications on the people who lived there, and still has it today.

In ancient times, when most people travelled on foot or on horseback, anyone who came from Egypt (which is on the western side of the nodal point) and wanted to go safely to Mesopotamia (east of the nodal point) or Europe (north of the nodal point), had to cross the Holy Land. Otherwise he had to cross the deadly Nefud Desert or the vast deserts north of Arabia. The typical trade route went through the north of the Sinai peninsula, along the Mediterranean coast, then northwards through today's Israel to Sepphoris in Galilee, then from there in a large bow, following the "Fertile Crescent" through Damascus, and finally entering Mesopotamia from its north-west. And what happened to the travellers when they wanted to cross the nodal point? As it was normal at that time in any part of the world, they had to pay customs or tariffs to the rulers of the nodal point, in other words: tax money. There was no such thing as rights for free travel. And paying customs was one of the main revenues of the nodal point's rulers. Thus, this nodal point, the Holy Land, became highly attractive for any invader. It changed hands for many times. All empires were keen on that land: the Egyptians, Assyrians, Babylonians, Hittites, Phoenicians, Persians, Greeks under Alexander the Great, Romans, Muslim Arabs, French, British.

• **Earliest History:** The existence of the Canaanites (The word Canaanites serves as an ethnic catch-all term covering various indigenous and semitic-speaking populations—both settled and nomadic-pastoral groups—throughout the regions of the Levant or Canaan) can be traced back to the 15th century BC. and their descendants the "People of Israel" as far back as the 13th century BC. Conquerors trampled on the Israelites like a herd of Rhino. The captured Israelite elite was, as it was custom in those days, taken hostage and brought to Memphis in Egypt, Babylon in Mesopotamia, and Rome in Europe. However, the Israelites, who we call Jews today, survived and made the best of their situations. Not all captives returned to the Holy Land as the Old Testament might suggest, but some stayed and others moved on to India. They built huge nets of trade connexions. Archaeologcal finds in Elephantine, in the south of Egypt, confirmed this, when an excavation team in 1967 found letters in one of a the oldest Jewish settlements outside the Holy Land from the 5th century BC. Together with their semitic cousins, the Phoenicians, they spread all over the Mediterranian lands to Carthage, Cartagena, Marseille and Rome in the West, but also to the Persian Empire and the north-west of India in the East. Their language, Aramaic, became even a kind of lingua franca in the East from Persia to India.

• **Phoenicians, Carthaginians and the Jews.** What do the three peoples have to do with one another? Everything! Why? Because they spoke more or less the very same language. And because of that, they also shared lots of similarities in their culture. In terms of archaeology, language, lifestyle, and religion, there was little to set the Phoenicians apart as markedly different from other residents of the Levant, such as their close relatives and neighbours, the Israelites.

• Most people do not know a **Phoenician from an Israelite**, just the same as they cannot distinguish one Christian denomination from another or one Chinese nation from another. The true identity of the Phoenicians as Semitic peoples, however, reveals an often ignored fact. And this distinction can be seen in a quick analysis of language,

• **Phoenician was a Canaanite** language originally spoken in the coastal (Mediterranean) region then called "Canaan". It is a part of the Canaanite subgroup of the Northwest Semitic languages. Other members of the family are Hebrew, Ammonite, Moabite, and Edomite. The entire group is also closely related to Aramaic. The area where Phoenician was spoken includes Greater Syria and, at least as a prestige language, Anatolia, specifically the areas now including

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Lebanon, coastal Syria, coastal northern Israel, parts of Cyprus and some adjacent areas of Turkey. It was also spoken in the area of Phoenician colonisation along the coasts of the southwestern Mediterranean Sea, including those of modern Tunisia, Morocco, Libya and Algeria as well as Malta, the west of Sicily, Sardinia, Corsica, the Balearic Islands and southernmost Spain. Punic, also called Carthaginian or Phoenicio-Punic, is the newer form of the now extinct Phoenician language. It was spoken in the Carthaginian empire in Northwest Africa and several Mediterranean islands by the Punic people throughout Classical antiquity, from the 8th century BC to the 5th century AD. Hebrew is the only living Canaanite language left. A speaker of Punic could have easily understood Hebrew.

• The **Clash of Antique Civilisations.** The Semitic peoples of Antiquity experienced a massive clash of civilisations with the Greek-Roman peoples that culminated in the so-called Punic Wars. This clash was a dramatic event resulting in the death of millions of people. Let us look back.

Phoenicia was an ancient Semitic-speaking Mediterranean civilisation that originated in the coastal areas of Lebanon and northern Israel, and southern Syria reaching as far north as Arwad. Phoenician sailors followed the north African coastline and built colonies in the Western Mediterranean, such as Cádiz in Spain and Carthage, between 1500 BC and 300 BC. They even explored regions in the Atlantic Ocean. "Phoenicia" is an ancient Greek term used to refer to the major export of the region, which was cloth dyed in a special "Tyrian purple" colour from the Murex mollusc, and referred to the major Canaanite port towns Tyre, Sidon, Arwad, Berytus, Byblos, and later: Carthago and Nova Carthago (Carthage and Cartagena). These cities developed and organised in city-states, similar to those of ancient Greece. Although each city-state was a politically independent unit, and we can estimate that all speakers of these Canaanite languages understood themselves as a culture family.

Already before 1200 BC, there was trade between the Canaanites (the early Phoenicians and Isaelites) and Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey (the Ulu Bulurun wreck), Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous for their metalworks, and by the end of the 8th century BC, Greek city-states were buying these metal goods. Along with this lucrative business, the Phoenicians brought their phonetic alphabet to their business partners and so it became one of the most widely used writing systems. Phoenician merchants spread their alphabet across the Mediterranean world, where it evolved and was assimilated by many other cultures, including the Greek, Etruscan and Roman alphabets. Though there is no evidence to support the suggestion, it is probable that during this period that Phoenicians and Isralites spread their religious ideas across the entire Mediterranean.

So for example to "Carthago", which is the Roman name for Qart-Hadast, lit. 'New City', in English better known as Carthage. Phoenicians founded Carthage in 814 BC. Initially a dependency of the Phoenician state of Tyre, Carthage gained independence around 650 BC and established its political hegemony over other Phoenician settlements throughout the western Mediterranean, this lasting until the end of the 3rd century BC. At the height of the city's prominence, it served as a major hub of trade, with trading stations extending throughout the region. This new Phoenician state developed into that what we know as "Carthaginian Empire". The empire was growing over much of the coast of Northwest Africa as well as encompassing substantial parts of coastal Iberia and the islands of the western Mediterranean Sea such as Sardinia, Corsica and Sicily. It was these invasions that brought a steadily growing source of conflict with the Greeks in Sicily and with the Roman Republic. These tensions exploded to a series of armed conflicts known as the Sicilian Wars (c. 600–265 BC) and the Punic Wars (264–146 BC) respectively. In 146 BC, after the third and final Punic War, Roman forces destroyed Carthage. Nearly all Phoenician city-states and former Carthaginian dependencies subsequently fell into Roman hands.

Remember: Huntington's term "Clash of Civilisations" does not only apply for the present or a possible future. It has already happened between Afroasiatic-Semites (Berber, Egyptian, Akkadian, Babylonian, Phoenician, Punic, Amharic, Aramaic, Syriac, Hebrew, Arabic, etc.) and Indo-Europeans (Latin, Italian, Spanish, Portuguese, Romanian, Greek, German, English, Scandinavian, Russian, Hindi, Bengali, Punjabi, etc.) for thousands of years. And it is still going on. Let us look back onto some of the key events of this historical and indeed epic clash:

• **Alexander's Conquest:** From 335 to 323 BC, Alexander the Great needed only 12 years to turn the entire World of Antiquity upside-down. He did not only conquer Egypt, Mesopotamia and Persia but also the Holy land. And that was the starting point when the real trouble began. Alexander's successors spread the Greek culture and language over all conquered areas. The urban upper class of the Jews, embraced Greek lifestyle while the lower, more traditional and conservative orientated, classes wanted to strengthen Jewish law and identity. The Jewish people became aware that the Greek culture was a threat to their own culture and they formed a religious-political movement which we could call the ancient "Messianic Movement" because its "Sons of Light" longed for a strong military leader, a messiah like King David who leads the Jewish nation to military victory again.

• **Resistance and Propaganda:** And we have proof of that too - in the Messianic Movement's writings of that that were found in the caves of Qumran, above the cliffs of the Dead Sea in 1947. The texts of Qumran (the War Scroll, for instance) do not reflect any attitude that peaceful Jews have today, quite the reverse, they show a Jihadist doctrine which we can find in the Koran! It seems that those speculations are

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right that suspects Mohammed's origin in an Arab Jewish tribe that once has escaped the many Roman-Jewish Wars.

• **Jewish Victory:** The Maccabees were such a group of Jewish rebel warriors who took control of Judaea, which at the time was part of (the Greek) Seleucid Persian Empire. They founded the so-called Hasmonean dynasty, that is the dynasty of Judas Maccabeus (who was the main driving force in the Maccabean Wars, fought from 167 to 160 BC., against the Greek-Persian Empire of the Seleucid dynasty), which ruled from 167 BC to 37 BC, being a fully independent kingdom from about 110 to 63 BC., creating a Judaean–Samaritan–Idumaean–Ituraean–Galilean alliance.

• **Puppet Regime of Rome:** Independent Hasmonean rule lasted until 63 BC, when the Roman general Gnaeus Pompeus (Pompey the Great) intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of Royal Goveror on Hyrcanus and Procurator on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Marcus Antonius, who now ruled the Roman east with Cleopatra of Egypt.

• **Rome Tightens Her Grip:** The Hasmonean dynasty ended in 37 BC when the Idumean (Edomite, Arab) Herod the Great (c. 74 BC – c. 4 BC) became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom. Herod the Great's final step in his campaign to secure the throne of Judaea was the Siege of Jerusalem (37 BC) in order to drive his enemies out and destroy them. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias (Hebrew: Matityahu, English: Matthew), ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• **Jews Under Roman Law:** The Herodian dynasty began with Herod the Great, who assumed the throne of Judea as a relatively strong leader. With Roman support, he got rid of the century long Hasmonean Kingdom, he, however, managed to keep large parts of Jewish laws intact. His kingdom lasted until his death in 4 BC. The downfall of Jewish independence was pregrogrammed when the kingdom was divided between his sons and lasted for about only 10 years. Most of the Jewish lands were incorporated into Judaea Province from 6 AD, though limited Herodian de facto kingship continued until Agrippa I's death in 44 AD and nominal title of kingship continued until 92 AD, when the last Herodian monarch, Agrippa II, died and Rome assumed full power over his de jure domain.

• **The Spread of the Messianic Movements** in Antiquity. The Gospel's depiction of Judaea and Galilee as an idyllic land of peaceful fishermen and sheep farmers is deception and utter nonsense as the entire region was a war zone generations before Jesus, and generations after him for a long period of time. This has largely to do with geography. Israel or Palestine has always been a transport hub or point of interchange between Egypt and Mesopotamia. Therefore, this region was always an attractive outpost for either of them. The armies of King Hammurabi and the Egyptian armies marched here, as well as hundred thousands of troops of Alexander the Great and Pompey the Great's Roman Legions. Anyone who wanted to go on land from Egypt to Rome, or Persia, or India and farther afield, had to cross this region. And so did the southern route of the Silk Road which went right through the provincial capital of Sepphoris, only three miles (5 km) away from Jesus' own doorstep in Nazareth, on the other side of the hill which lies beween those two places.

The Jewish - and do not forget, the early Christians were Jewish too - people at those times were not the peaceful traders as we would recognise them today. They were rebellious and notoriously opposing any authority by any means, inspired by their teachers with religious propaganda and messianic slogans.

Uprisings, terror attacks, tribunals, executions, reprisals were commonplace. And the trial, death sentence and its swift execution was nothing special. That happened on a daily basis. Hundreds of crucifixions could be seen outside the cities and towns at any time. Crucifixion was the type of execution reserved for non-Romans because of the long and agonising death that took place after two, three or more days. Roman citizens usually had a merciful death by decapitation, just like John the Baptist. Anyone who opposed the Roman rulers by word or deed was liable to this treatment. The Roman authorities could not make a difference between messianic Jews and Messianic Christians, just like us when we talk about today's terrorism; we also cannot distinguish one terror group from another. This resulted in events which we call Persecutions of Christians. In reality, it was the messianic movements that have been first persecuted.

After that, particularly between the 2nd to the 4th centuries, Christians were involved as perpetrators of those persecutions as well, in order to get rid of rival groups in the Jewish and Christian movements themselves. They blamed the Roman state, calling them just persecutions of Christians. The rift went right through the Roman families. The emperor's Flavian family is a good example for the unclear frontlines in those battles for the "right faith".

After the end of war, disaster struck and the Romans performed that what we today call ethnic cleansing. Hundreds of thousands of messianic Jews and Christians were enslaved and deported. And we know the cities where those messianic people found their new home first: the Greek cities of Ephesus, Laodiceia, Philippi, Corinth, Tessalonika, and the capital of the empire: Rome. Sounds familiar? It should

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be because these are the places where Saul of Tarsos, a renegate Jew better known as Paul the Apostle, has sent his epistles to the first non-Jewish Christians whom he had converted to his new religion, as a guideline how to behave, so to speak.

Another common misconception is about the first Jewish diaspora (the Jews who spread throughout the world). That the Jewish people were forced by the Romans to leave the Holy Land after the Jewish–Roman Wars is only half true. The first exile began when the Assyrians took the Jewish elite captive to guarantee that the remaining Jews in the Holy Land behave well. King Tiglath-Pileser III of Assyria began this process in 733 BC and it was completed by Sargon II with the destruction of the kingdom in 722 BC, concluding a three-year siege of Samaria begun by Shalmaneser V. The next experience of exile was the Babylonian captivity, in which the elite of the Kingdom of Judah was deported in 597 BC and again in 586 BC by the Neo-Babylonian Empire under the rule of Nebuchadnezzar II. Before that, Jewish traders and businessmen followed the Phoenician and Greek settlers into the Mediterranian and set up new communities there. They went to Italy, Spain, Egypt, Persia, and even to India and China long before Greeks and Romans came along. Jewish family bonds have always been the greatest strength and made Jewish trade so successful. The diaspora activities were based on family, religious teachers (who are also known as prophets, apostles or disciples) and their political leaders, of which the latter were often identical with the last. It was this net of connexions that was also used by Jesus' apostles. The knowledge about these networks makes it quite clear why Judaism, Christianity and the Messianic Movements spread so quickly.

THE LINE OF WARS FROM ALEXANDER TO MOHAMMED IN DETAIL

• **The Impact of Alexander's Conquests** (335 BC.) Alexander III of Macedon (356 BC–323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon and a member of the Argead dynasty. He was born in Pella in 356 BC and succeeded his father Philip II to the throne at the age of 20. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, and by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered one of history's most successful military commanders.

During his youth, Alexander was tutored by Aristotle until age 16. After Philip's assassination in 336 BC, he succeeded his father to the throne and inherited a strong kingdom and an experienced army. Alexander was awarded the generalship of Greece and used this authority to launch his father's pan-Hellenic project to lead the Greeks in the conquest of Persia. Due to the fact that the Persian Empire posed a serious treat to Greece for several hundred years, Alexander was determined to finish the Persian Empire off. In 334 BC, he invaded the Persian Empire (also called Achaemenid Empire due to its dynasty) and began a series of campaigns that lasted 10 years.

Taking over the invasion project of Philip II, Alexander's army crossed the Dardanelles in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000. After an initial victory against Persian forces at the Battle of the Granicus, Alexander accepted the surrender of the Persian provincial capital and treasury of Sardis; he then proceeded along the Ionian coast, granting autonomy and democracy to the cities.

In spring 333 BC, Alexander took Tarsos at the Mediterranean coast of Anatolia. Then he marched on towards Syria where he defeated the Persian king Darius at Issus. Darius fled the battle, causing his army to collapse, and left behind his his mother, wife, his two daughters, and a substantial treasure that financed the campaign. Alexander took Syria, and annexed the Persian provinces Phoenicia (Lebanon), Israel, Judaea, Philistine. The latter three fell quickly but in the following year, 332 BC, he was forced to attack the Phoenician city state of Tyre, which he captured after a long and difficult siege.

332 BC: Jerusalem capitulates to Alexander the Great, during his six-year Macedonian conquest of the empire of Darius III of Persia. Alexander's armies took Jerusalem without complication while travelling to Egypt after the Siege of Tyre (332 BC).

With Gaza and Jerusalem taken, Alexander marched into Egypt in late 332 BC. The Egyptians hated the Persians. They welcomed Alexander as their king, placed him on the throne of the Pharaohs, giving him the crown of Upper and Lower Egypt, and named him the incarnation of Ra and

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Osiris. He set in motion plans to build Alexandria, and, though future tax revenues would be channeled to him, he left Egypt under the management of Egyptians, which helped to win him their support.

After the detour through the Holy Land and Egypt, Alexander marched all the way back through the Holy Land and then advanced from Syria towards the heart of the Persian empire, crossing both the Euphrates and the Tigris rivers without any opposition. Although historians claim that Alexanders army had no more than 50,000 troops, it is quite feasible that the army has swollen considerably in Egypt, as there lived a large Greek diaspora.

In 331 BC, he marched eastward into Mesopotamia (now northern Iraq) and met Darius' giant army of 120,000 to 200,000 troops (according to Diodorus Siculus and Plutarch, the Persian Army accounted for one million men which sound like an exageration or referred to the entire army stationen in all parts of the empire which had a huge size comparable to India. Despite the much larger size of Darius' army, at the Battle of Gaugamela (also called Arbela, close to the modern city of Dohuk in Iraqi Kurdistan) he was decisively defeated again. Darius once more fled the field, and Alexander chased him but Darius fled over the mountains to Ecbatana (modern Hamedan), while Alexander captured Babylon.

He began to follow the fleeing Persian army battalions to the east and in August 329 BC. he arrived the north-easternmost outpost of Persia in the Fergana Valley (modern Tajikistan) He immediately founded the City of Alexandria Eschate or Alexandria Eskhata (which means in English literally: "Alexandria the Farthest", Chinese name: Yalishanda Dadi, today: Kuzhan or Khujand; Latin: Alexandria Ultima). The city is situated at the south-western end of the Fergana Valley (modern Tajikistan). It was the most north-easternrly outpost of the Greek Empire right at the gates of China. The last Chinese outpost on the Silk Road was right at beyond the eastern end of the passlike valley that leads into the Taklamakan Desert. Here, Alexander may well have heard about the Chinese states and their armies that could swell to millions of soldiers (no exageration). The historian Strabo claims that the Greeks "extended their empire even as far as the Seres (the Chinese). This might have been the first time in which he realised, "a conquest of the entire world" was only a dream that he never could achieve.

Alexander defeated the last of the Persian Empire's forces in 328 BC. At the end of successful occupation of the Sogdian Rock, a fortress located north of Bactria in Sogdiana, he met Princess Roxana, the daughter of the defenders and he built a political bond between Greeks and Bactrians by marrying Roxana.

In 327 BC he began a new campaign against the various Indian kings and went southwards. In 326 BC, Alexander personally led a campaign into the Punjab where he could win King Poros as ally. Fearing the prospect of facing other large armies and exhausted by years of campaigning, Alexander's army mutinied at the Hyphasis River (Beas), refusing to march farther east. General Coenus pleaded with him to change his opinion and return home as most troops were exhausted after years of fighting. Alexander eventually agreed and turned south, marching along the Indus. Along the way his army conquered other tribes, cities and secured their conquest politically by installing pro-Greel vassals.

Alexander and his tired army reached Susa in 324 BC. and some weeks later Babylon. In June 323 BC, Alexander died in the palace of Nebuchadnezzar II unexpectedly and of unknown causes.

The Partition of Babylon was the first of the conferences and ensuing agreements that divided the territories of Alexander the Great. It was held at Babylon in June 323 BC. Alexander's death at the age of 32 had left an empire in the size of China stretching from Greece all the way to India, 5000 km from one end to the other. About two dozen potential successors got their share of Alexander's empire. General Seleucos got Persia, Ptolemy got Egypt. The other parts fell subject to succession wars for the next 47 years.

All successors spread Greek language and culture. The Chinese found good trade partners in them and therefore made the Silk Road an effective route with hundreds of stations. Civilisation from Greece (and later Rome) began exchange ideas with those from India and even China.

• The **First Punic War** (264 to 241 BC) was the first of three wars fought between Ancient Carthage and the Roman Republic, the two great powers of the Western Mediterranean. For 23 years, in the longest continuous conflict and greatest naval war of antiquity, the two powers struggled for supremacy, primarily on the Mediterranean island of Sicily and its surrounding waters, and also in North Africa. The war began in 264 BC with the Roman conquest of the Carthaginian-controlled city of Messina in Sicily, granting Rome a military foothold on the island. The Romans built up a navy to challenge Carthage, the greatest naval power in the Mediterranean, for control over the waters around Sicily. In naval battles and storms, 700 Roman and 500 Carthaginian quinqueremes (main battle ships) were lost, along with about 700,000 to 800,000 lives.

• The **Second Punic War** (218 to 201 BC), also referred to as the Romans the War Against Hannibal, was the second of three wars between Carthage and the Roman Republic, with the participation of Greek polities and Numidian and Iberian forces on both sides. Against Hannibal's skill on the battlefield, the Romans adopted the Fabian strategy – the avoidance of battle against Hannibal and defeating his allies and the other Carthaginian generals instead. It was one of the deadliest human conflicts of ancient times. Fought across the entire Western Mediterranean region for 17 years and regarded by ancient historians as the greatest war in history, it was waged with unparalleled resources, skill, and hatred. It saw hundreds of thousands killed, some of the most lethal battles in military history, the destruction of cities, and massacres and enslavements of civilian populations and prisoners of war by both sides. The Roman Army suffered 300,000 deths, the Cathaginian Army 270,000 deaths, the

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civilian death toll on both sides is estimated between another 300,000 and half a million. Enslavement on both sides are estimated 1 to 1.5 million. Carthage lost Hispania forever, and Rome firmly established her power there over large areas. Rome imposed a war indemnity of 10,000 silver talents (300 tonnes/660,000 pounds), limited the Carthaginian navy to 10 ships (to ward off pirates), and forbade Carthage from raising an army without Roman permission. The Numidians took this opportunity to capture and plunder Carthaginian territory.

• The **Maccabean War** (167-160 BC) The Maccabean Revolt was a Jewish rebellion, lasting from 167 to 160 BC, led by the Maccabees against the Seleucid (Greek-Persian) Empire and the Greek influence on Jewish life.

Timeline: In the narrative of 1 Maccabees, after Antiochus IV issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who had stepped forward to take Mattathias' place in sacrificing to an idol as well as the Greek officer who was sent to enforce the sacrifice. Afterwards, he and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenised Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Hellenised Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer".

The revolt itself involved many battles, in which the light, quick and mobile Maccabean forces gained notoriety among the slow and bulky Seleucid army, and also for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom. 1.) Battle of Wadi Haramia (167 BC); 2.) Battle of Beth Horon (166 BC); 3.) Battle of Emmaus (166 BC); 4.) Battle of Beth Zur (164 BC); 5.) Battle of Beth Zechariah (162 BC); 6.) Battle of Adasa (161 BC); 7.) Battle of Elasa (160 BC)

• The **Third Punic War** (149–146 BC)

It was the last of the Punic Wars fought between the former Phoenician colony of Carthage and the Roman Republic. It can be considered a "finish-off war". The Roman have been waiting for the right situation. It came in 151 BC when Numidia (which is west of Carthago) launched another border raid on Carthaginian soil, besieging the Punic town of Oroscopa, and Carthage launched a large military expedition (25,000 soldiers) to repel the Numidian invaders. Rome showed displeasure with Carthage's decision to wage war against its neighbour without Roman consent. In 149 BC, Rome declared war against Carthage. Many Carthaginians died from starvation during the later part of the siege, while many others died in the final six days of fighting. When the war ended, the remaining 50,000 Carthaginians, a small part of the original pre-war population, were sold into slavery by the victors. Carthage was systematically burned for 17 days; the city's walls and buildings were utterly destroyed. The remaining Carthaginian territories were annexed by Rome and reconstituted to become the Roman province of Africa. Death toll on Carthage 200,000, on Romans 80,000. The Third Punic War ended Carthage's independent existence. By her victory, Rome had taken a key step towards what ultimately became her domination of the Mediterranean world. At the end of this genocidal war, the Romans wiped out the entire Phoenician community from the face of the Earth.

• **Rome's War with Jugurtha** [or Numidia] (111-104 BC) or The Jugurthine War was a major moment in the beginning of Rome's transition from a republic into an empire.

Background: We can identify the Numidians by their language. Numidian, also known as Old Libyan, was the language of the Maesulians, ethnic Berber, of the eastern part of ancient Numidia during the Pre-Roman era in northern Africa. The language is identified as belonging to the Afroasiatic family. The Afroasiatic is a large language family of about 300 languages that are spoken predominantly in West Asia, North Africa, the Horn of Africa and parts of the Sahel. To it belong Berber, Chadic, Cushitic, Egyptian, and the large Semitic branch with Phoenician, Canaanite, Aramaic, Hebrew, and Arabic. So, the Numidians were Berber related to the Phoenician (or Punic) Cartaginians they fought against with the help of the Romans.

Numidia had become the most powerful kingdom on the North African coast after the Phoenicians of Carthage were annihilated by the Romans in a series of exhausting wars. Located in modern Algeria, this major Mediterranean trade centre was also one of Rome's most important allies; the two had fought together in the Punic Wars.

After the death of the long-lived Masinissa around 148 BC, he was succeeded by his son Micipsa. When Micipsa died in 118 BC, he was succeeded jointly by his two sons Hiempsal I and Adherbal and Masinissa's illegitimate grandson, Jugurtha who was very popular among the Numidians. Jugurtha had served under the great Roman general Scipio in his youth, giving him a chance to learn all about Roman military tactics and to create a network of professional contacts throughout Rome. After a quarrel, Jugurtha had Hiempsal killed, which led to open war with Adherba. He

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incurred the wrath of Rome in the process by killing some Roman businessmen who were aiding Adherbal. After a brief war with Rome, Jugurtha surrendered and received a highly favourable peace treaty, which raised suspicions of bribery once more. Adherbal responded by calling out to his kingdom's top ally, Rome, for help.

The Romans were very concerned to hear about the crisis in Numidia, so they sent ambassadors to check it out. Jugurtha, however, was clever and used his knowledge of Roman politics and his connexions in Rome. By the time that the Roman ambassadors left Numidia, they had decided that Jugurtha really had not done anything wrong, and recognised both his and Adherbal's claims to a now divided kingdom. Jugurtha, however, wanted all of Numidia. He launched a new campaign against Adherbal, despite Roman warnings. What Jugurtha may not have been aware of was the fact that Adherbal's army contained a large number of Roman and Italian soldiers. Rome demanded that Jugurtha stop the attack, but the power-hungry king continued. In 112 BC Adherbal was killed, and his soldiers (including the Italians) were executed. Rome had no choice but to declare war.

The Roman Senate sent an army into Africa, which quickly negotiated peace with little fighting. It was believed that Jugurtha had used his connections in Rome to basically buy his way out of trouble. Some politicians demanded that Jugurtha be brought to Rome for trial, in order to determine which politicians were in his pocket. Jugurtha came to Rome, but the corrupt courts controlled by the Roman elites released him. Jugurtha, back in Numdia, responded by trying to assassinate another cousin, flaunting his impunity. As a result, the Senate declared war again in 110 BC, and raised another army to be sent into Africa. This army was ambushed then bribed by Jugurtha, and it soon left Numidia. The people of Rome could not believe that the Senate would allow this, and riots broke out across the city. The Roman Senate was quickly losing the support of the people and realised that they needed a win. So, they reached out to Quintus Caecilius Metellus, a prominent Roman general from one of the most prestigious military families in the republic. Metellus marched his armies into Africa, but it was not the general himself who defeated the Numidians. It was his chief subordinate, a plebeian (non-aristocratic) man named Gaius Marius (c. 157-86 BC.), the uncle-in-law to Gaius Julius Caesar. He sent his Quaestor Lucius Cornelius Sulla to neighbouring Mauretania in order to eliminate their support for Jugurtha. With the help of Bocchus I of Mauretania, Sulla captured Jugurtha and brought the war to a conclusive end. Jugurtha was brought to Rome in chains and was placed in the Tullianum. Jugurtha was executed by the Romans in 104 BC, after being paraded through the streets in Gaius Marius' Triumph.

• The **Intervention Of Pompeius** (61 BC). In 63 BC, following his victory in the Third Mithridatic War, Pompey the Great intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of ethnarch on Hyrcanus and epitropos (or Procurator) on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Mark Antony, who now ruled the Roman east.

• The **Pompeian–Parthian invasion** of 40 BC. After the defeat of the Parthian-backed Pompeians in the Liberators' civil war by Mark Antony and Octavian, Orodes II sent a Parthian force under Prince Pacorus I and the Pompeian general Quintus Labienus in 40 BC to invade the eastern Roman territories while Antony was in Egypt. (The Liberators' civil war was started by the Second Triumvirate to avenge Julius Caesar's murder. The war was fought by the forces of Mark Antony and Octavian (the Second Triumvirate members) against the forces of Caesar's assassins Marcus Junius Brutus and Gaius Cassius Longinus in 42 BC.). Roman soldiers in Syria, many of whom were former Republicans fighting in the last civil war, joined the force, and the Levant and much of Asia Minor were swiftly overrun by Pacorus I and Labienus, respectively. In 39 BC, Antony sent Ventidius, who defeated and executed Labienus in a counter-attack, and then drove Pacorus I out of the Levant. A second Parthian invasion of Syria by Pacorus I resulted in the latter's death and Parthian failure. Antony later began a campaign with a massive force against Parthia, but ended in Roman defeat.

• **Herod's Siege Of Jerusalem** (37 BC). Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• The currant estimates range the entire population of the Roman Empire between 40 million and 50 million inhabitants. By observing the following numbers, we quickly realise that the Jewish-Roman Wars belong to the deadliest military conflicts in history by having "World War-character" in size as well as in numbers. Uprisings occured, sporadically at first, but when the Romans took over from the Greeks. and their laws and tax had a firm grip on the Jewish population, an explosion of revolts engulfed the Roman Empire in total war. Let us take a closer look:

• The Jewish Messianic Revolt of **Simon of Peraea** (3 AD). Simon of Peraea, also known as Simon son of Joseph, was a former slave of Herod the Great who rebelled in Peraea, in the modern north of Jordan. Some have identified him as possibly being the messiah of The Gabriel Inscription. Titus Flavius Josephus writes: ". . . This man was elevated at the disorderly state of things, and was so bold as to put a diadem

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(crown) on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than any one else. . . . He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." This event took place some time after Herod's death in 4 BC.

• The **Revolt Against Flaccus In Egypt** (38 AD). The years 7–26 were relatively calm, but after 37 the province again began to be a source of trouble for Emperor Caligula. The cause of tensions in the east of the Empire was complicated, involving the spread of Greek culture, Roman Law and the rights of Jews in the empire. Caligula did not trust the prefect of Egypt, Aulus Avilius Flaccus. Flaccus who had been loyal to Tiberius, conspired against Caligula's mother and had connexions with Egyptian separatists. In 38, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population, who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, extensive religious riots broke out in the city. Caligula responded by removing Flaccus from his position and executing him. In 39, Agrippa accused Herod Antipas, the tetrarch of Galilee and Perea, of planning a rebellion against Roman rule with the help of Parthia. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

• The **Alexandria Riots** (40 AD). Riots erupted in the Egyptian harbour city Alexandria in 40 AD. between Jews and Greeks. Jews were accused of not honouring the emperor. Disputes occurred also in the city of Jamnia. Jews were angered by the erection of a clay altar and destroyed it. In response, Caligula ordered the erection of a statue of himself in the Jewish Temple of Jerusalem. The governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa finally convinced Caligula to reverse the order.

The sole source is Philo of Alexandria, himself a Jew, who witnessed the riots and afterwards led the Jewish delegation to Caligula, and requested the re-establishment of legal Jewish residence in Alexandria. Philo's writings on the topic are found in two sources: In Flaccum (meaning "Against Flaccus"), which is wholly devoted to the riots, and Legatio ad Gaium (meaning "Embassy to Caligula"), which makes some references to the event in its introduction. Scholarly research around the subject has been divided on certain points, including whether the Alexandrian Jews fought to keep their citizenship or to acquire it, whether they evaded the payment of the poll-tax or prevented any attempts to impose it on them, and whether they were safeguarding their identity against the Greeks or against the Egyptians.

• The **Jacob And Simon Uprising** (46 AD) Background: The Crisis under Caligula (37–41) has been proposed as the "first open break between Rome and the Jews", even though problems were already evident during the Census of Quirinius in 6 and under Sejanus (before 31). In the year 46, an insurrection by the Jews broke out in Judea province. The Jacob and Simon uprising was instigated by the two eponymous brothers, and lasted between 46–48 AD. The revolt, which concentrated in the Galilee, began as sporadic insurgency and in 48 was put down by Roman authorities and both brothers executed.

Flavius Josephus' Jewish Antiquities states that there were three main Jewish sects at this time, the Pharisees, the Sadducees, and the Essenes. The Zealots were a "fourth sect", founded by Judas of Galilee (also called Judas of Gamala) in the year 6 against Quirinius' tax reform, shortly after the Roman Empire declared what had most recently been the tetrarchy of Herod Archelaus to be a Roman province, and that they "agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." (18.1.6)

According to the Jewish Encyclopedia article on Zealots: "Judah of Gaulanitis is regarded as the founder of the Zealots, who are identified as the proponents of the Fourth Philosophy. In the original sources, however, no such identification is anywhere clearly made, and the question is hardly raised of the relationship between the Sicarii, the upholders of the Fourth Philosophy, and the Zealots. Josephus himself in his general survey of the various groups of freedom fighters (War 268–70) enumerates the Sicarii first, whereas he mentions the Zealots last." Others have also argued that the group was not so clearly marked out (before the first war of 66-70/3) as some have thought.

The information on the revolt which erupted in Galilee, then part of the Roman Judaea province, is limited. The sources however indicate that the revolt was motivated by anti-Roman sentiments and driven by Zealots. The revolt, which was concentrated in the Galilee, began as sporadic insurgency and then climaxed in 48 AD. Two of Judas the Galilean' sons, Jacob and Simon, were involved in a revolt and were executed by Tiberius Alexander, the procurator of Iudaea province from 46 to 48.

Aftermath: 18 years after the events of the revolt in Galilee the entire province of Judaea revolted against Rome, in what became known as the Great Revolt of Judaea or the First Jewish-Roman War

• The **First Jewish–Roman War** (66–73 AD) or The Flavian War against the Jews: According to Josephus, violence began in 66 AD in Caesarea, the Roman Capital of

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the Province Judaea, where there was religious tension between the Greek and Jewish population. It was provoked by Greeks of a certain merchant house sacrificing birds in front of a local synagogue. In reaction, one of the Jewish Temple clerks Eliezar ben Hanania ceased prayers and sacrifices for the Roman Emperor at the Temple. Protests over taxation joined the list of grievances and random attacks on Roman citizens and perceived 'traitors' occurred in Jerusalem. The Jewish Temple was then breached by Roman troops at the order of the procurator Gessius Florus, who had seventeen talents removed from the treasury of the Temple, claiming the money was for the Emperor. In response to this action, the city fell into unrest and some of the Jewish population began to openly mock Florus by passing a basket around to collect money as if Florus was poor. Florus reacted to the unrest by sending soldiers into Jerusalem the next day to raid the city and arrest a number of the city leaders, who were later whipped and crucified, despite many of them being Roman citizens. Shortly, outraged Judean nationalist factions took up arms and the Roman military garrison of Jerusalem was quickly overrun by rebels. Fearing the worst, the pro-Roman king Herod Agrippa II and his sister Berenice fled Jerusalem to Galilee. Judean militias later moved upon Roman citizens of Judaea and pro-Roman officials, cleansing the country of any Roman symbols. Among other events, the Sicarii (dagger men) rebel faction surprised the Roman garrison of Masada and took over the fortress. General Gallus went up against the rebels and lost a crucial battle at Beth Horon in 68 AD.

Initially the outbreak of violence had been an internal factional conflict between the Jews; those who were in favour of rebellion and those who were opposed. Huge loss of life occurred, including that of the former High Priest Ananias. The Roman garrison on Jerusalem's western border became besieged and was unable to assist those who opposed rebellion. Eventually, led by their commander Metilius, the garrison surrendered in exchange for unhindered passage from the city, but, led by Eliezar, the Jewish rebels slaughtered all the surrendered soldiers, except for Metilius, who was forced to convert to Judaism.

After this humiliating defeat, Emperor Nero replaced General Gallus with a specialist in religious warfare: General Titus Flavius Vespasianus, in short: Vespasian. Some years before, he got several legions under his command to crush the Druid Movement in Britannia. He was so successful that we today know next to nothing about the Celtic Druids. Vespasian systematically distroyed the religion and everything that could remind the Celts of their old gods.

The first Jewish rebellion against the Romans was led by Yohanan ben Levi (also called Yohanan mi-Gush Halav or John of Giscala), Eleazar ben Simon, Yosef ben Matityahu (Josef son of Matthew, better known as Flavius Josephus), and Yoshua (Jesus) ben Gamla the Jewish high priest in about 64-65 AD. The Romans, under the leadership of General Flavius Vespasianus, needed about 120,000 legionaries to fight the Messianic Movement down.

He crushed the Northern and Southern leadership and the rebellion began to fall apart. Later that year, Nero was deposed. The Roman forces besieged Jerusalem and breached the walls by 70 AD. Once they got into the walls, the Roman soldiers burned and ransacked the city also destroying the Second Temple. The final stronghold at Masada was taken in 73 AD and when the Roman soldiers broke through the defences, they discovered all the defenders had committed suicide.

Already in the first year of the war, Vespasian met the Greek-speaking Jewish general of the Northern Messianic Army: General Yosef bar Mattitiyahu. He had surrendered to the Romans. Not only that, in the course of the following months, he offered lots of valuable information. As he listened to soldiers he knew that Nero was dead and Vespasian on the brink to become next emperor, and he told him so. Mattityahu became Vespasians adviser and at the end of the war he was adopted son to Vespasian. As such, he changed his name to Titus Flavius Josephus.

The war ended with the Empire winning. According to Titus Flavius Josephus, 1.1 million Jewish soldiers and civilians died in Judaea and 100,000 in Galilee, 97,000 were sold into slavery. Thousands of Jewish survivors were scattered all over Arabia and Persia. This war did not end the Jewish-Roman wars. On the contrary: The Jewish-Roman Wars became a series of 10 wars fought in the next 600 years.

• The **Second Jewish–Roman War** (115–117 AD) or The Kitos or Quietus War: The Kitos War occurred in the years between 115–117 AD. The reasons are clear to us. Just like in the First Jewish-Roman war, it was religion and the totally contrary concepts behind it. The Jews who were following the Laws of God felt undermined and pushed aside in their own land by Greeks and Romans who followed laws made by man.

Cyrenaica: In 115, as Emperor Trajan's army advanced victoriously through Mesopotamia, ethnic Judeans in its rear began attacking the small garrisons left behind and major uprisings in Cyrenaica, Cyprus and Egypt spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. The revolts were triggered by high taxation and desecretion of Jewish laws, temples and worshippers in Cyrene, where one Lukuas (also called Andreas) ordered the Jews to destroy the Roman temples in retaliation. The Romans fled to Alexandria, where they captured and killed many Jews. (With a population of some 150,000 Jews, Alexandria was Judaism's largest city and in many cities the Jewish population had reached a percentage of 5-15%) In 116, the Jews organised themselves and had their revenge.

Egypt: Lukuas led the rebels toward Alexandria, entered the city, which had been abandoned by the Roman governor, Marcus Rutilius Lupus, and set fire to it. The Egyptian temples and the tomb of Pompey were destroyed. Jewish rebels reportedly also prevailed in a battle at Hermopolis in 116, as indicated in a papyrus.] Trajan sent new troops under

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the praefectus praetorio Marcius Turbo, but Egypt and Cyrenaica were pacified only in autumn 117.

Cyprus: In Cyprus a Jewish band under a leader named Artemion took control of the island, killing tens of thousands of Cypriot Greek civilians. The Cypriot Jews participated in the great uprising against the Romans under Trajan (117), and massacred 60,000 Greeks. A Roman army was dispatched to the island, soon reconquering the capital. After the revolt had been fully defeated, laws were created forbidding any Jews to live on the island.

Mesopotamia: A new revolt sprang up in Mesopotamia, while Trajan was in the Persian Gulf. Trajan reconquered Nisibis (Nusaybin in Turkey), Edessa, the capital of Osroene, and Seleucia (Iraq), each of which housed large Jewish communities.

Judaea: The Jewish leader, Lukuas, fled to Judaea. Marcius Turbo pursued him and sentenced to death the brothers Julian and Pappus, who had been key leaders in the rebellion. Lusius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Judaea, and laid siege to Lydda, where the rebel Jews had gathered under the leadership of Julian and Pappus. Lydda was next taken and many of the rebellious Jews were executed, including the rebel leaders.

Lusius Quietus, whom the Emperor Trajan had held in high regard and who had served Rome so well, was quietly stripped of his command once Hadrian had secured the Imperial title. He was murdered in unknown circumstances in the summer of 118, possibly by the orders of Hadrian.

Aftermath: Further developments occurred in Judea Province in the year 130, when Emperor Hadrian visited the Eastern Mediterranean and, according to Cassius Dio, made the decision to rebuild the city of Jerusalem as the Roman city of Aelia Capitolina, derived from his name Publius Aelius Hadrianus Augustus (24 January 76 – 10 July 138) and meaning "The little capital of Aelius". The decision, together with Hadrian's other sanctions against the Jews, was allegedly one of the reasons for the eruption of the 132 Bar Kokhba revolt — an extremely violent uprising. The rebellion ended with a ban upon the Jewish faith across the Roman Empire, which was lifted in 138, upon Hadrian's death. after the Roman commander Lusius Quietus (115–117 AD). The Jihadists of the Messianic Movement (also known as the "Zealots") killed more than 400,000 Roman citizens in the Eastern Mediterranean. The Jewish communities of the Messianic Movement suffered 200,000 deaths at least.

• The **Third Jewish–Roman War** (132–136 AD) or The Bar Kokhba Revolt: The Bar Kokhba Revolt (Hebrew: Mered Bar Kokhba) was a rebellion of the Jews of the Roman province of Judaea, led by Simon bar Kokhba, against the Roman Empire under Emperor Hadrian from 117 to 138 AD. [The Leader Shimon bar Kokhba called himself Shimon ben Koseva, meaning Simon "the son of the star," or more precisely "son of the Messianic Movement." Others gave him the title Nasi or Nazorean, "Keeper of the Law." Kokhba built tunnel hideouts and in one of them, a cluster of Bar Kokhba's letters, was found by Lieutenant General Yigael Yadin in 1960.] The revolt erupted as a result of ongoing religious and political tensions in Judaea following on the failure of the First Revolt in 66-73 AD. These tensions were related to the establishment of a large Roman presence in Judaea, changes in administrative life and the economy, together with the outbreak and suppression of Jewish revolts from Mesopotamia to Libya and Cyrenaica. Dio Cassius reports 220,000 gentiles were killed. He also reports cannibalism and mutilation. The Romans sent 120,000 legionaries to fight down the 200,000–400,000 Jewish soldiers. According to Cassius Dio, 580,000 Jews were killed, 50 fortified towns and 985 villages razed; "many more" Jews died as a result of famine and disease. In addition, many Judean war captives were sold into slavery. Massive Roman military casualties was the result. A large portion of the surviving Jewish Messianic Movement escaped to Egypt, Persia, and Arabia to fight on another day. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews. The Romans could not distinguish any messianic group from another, pretty much as we would not distinguish Al-Qaeda from Hamas or ISIS.

Aftermath: The Jews were prohibited from living in Judaea. The centre of activity moved to Galilee. Hadrian bans Torah study, tortures Rabbis. Antoninus Pius (father of Marcus Aurelius and Roman emperor 138-161 AD.) allowed only the Jews to circumcise their own sons. He also allows Jewish bodies to be buried.

• The **Fourth Jewish–Roman War** (351-352 AD) or the Revolt against Constantius Gallus: In 350 AD, Emperor Constantius II (son of Constantine the Great) was engaged in a campaign in the East against the Sasanid Persians. He was however forced to return to the West to counter the usurpation of Magnentius, who had murdered Constantius' brother and colleague, Constans. Constantius therefore appointed his cousin Gallus Caesar of the East, on March 15, 351 at Sirmium. Gallus arrived at Antioch, his capital, on May 7 and shortly after the Jews revolted in Palestine. The rebellion was led by Isaac of Sepphoris (also known as Isaac of Diocesarea). The revolt began with a night assault on the Roman garrison of Diocaesarea, which was destroyed, and allowed the Jews to procure the necessary weapons. According to the 9th century author Theophanes the Confessor subsequently the rebels killed the people of different ethnicities, pagan Greek Hellenes and Samaritans. He is the first author to make this claim. In 351 or 352, Gallus sent General Ursicinus to quell the revolt. Tiberias and Diospolis, two of the cities conquered by the rebels, were almost destroyed, while Diocaesarea was razed to the ground. Ursicinus ordered several thousand rebels to be executed.

• The **Fifth Jewish–Roman War** (484 AD) or **The 1st Samaritan Revolt** or The Justa Uprising or Justa's War against Emperor Flavius Zeno: The Samaritans are a group of Jews who have created their own Judaist belief system. The

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Samaritans or Shamerim, which means "Guardians of the Torah", are an ethnoreligious group of the Holy Land originating from the Israelites. Their name explains already what they belief in. The Samaritans accept only the Torah as sacred scripture and reject all other Hebrew writings. Despite Christian domination, through 4th and 5th centuries Samaritans developed a semi-autonomy in the hill country of Samaria, a move which gradually escalated into a series of open revolts. The four major Samaritan Revolts during this period caused a near extinction of the Samaritan community, as well as significant Christian losses. In the late 6th century, Byzantines and their Christian Ghassanid allies took a clear upper hand in the struggle.

During the reign of Eastern Roman Emperor Zeno (r. 474-475 and 476-491), tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. According to Samaritan sources, Emperor Zeno persecuted the Samaritans with no mercy. The Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in 484, the Samaritans revolted, provoked by rumours that the Christians intended to transfer the remains of Aaron's sons and grandsons. Samaritans reacted by entering the cathedral of Neapolis, killing the Christians inside and severing the fingers of the bishop.

The Samaritans elected Justa (or Justasas) as their king and moved to Caesarea, where a noteworthy Samaritan community lived. There many Christians were killed and Justa celebrated the victory with games in the circus. After that provocation Justa was defeated and killed and his head was sent to Zeno. The Emperor then went personally to Samaria to quell the rebellion. Zeno forbade religious ceremonies on the mountain and confiscated their Samaritans synagogue there. These actions fueled Samaritan anger towards the Christians further. Some modern historians however believe that the order of the facts preserved by Samaritan sources should be inverted, as the persecution of Zeno was a consequence of the rebellion rather than its cause, and should have happened after 484, around 489.

• The **Sixth Jewish–Roman War** or **The 2nd Samaritan Revolt** or The War against Emperor Flavius Anastasius (495 AD). Samaritans rebelled again in 495, during the reign of Emperor Anastasius I Dicorus, reoccupying Mount Gerizim. The Samaritan mob commanded by a Samaritan woman is said to have seized the Church of St. Mary and massacred the garrison. The revolt was subsequently suppressed by the Eastern Roman governor of Edessa, Procopius, and the Samaritan leaders were slain.

• The **Seventh Jewish–Roman War** (529-531 AD) or **The 3rd Samaritan Revolt** or The War of Ben Sabar against Emperor Flavius Justinianus: Under a messianic figure named Julianus ben Sabar (or ben Sahir), the Samaritans launched a war, sometimes referred as the final Samaritan revolt, to create their own independent state in 529. This was perhaps the most violent among all the Samaritan uprisings. The violence erupted due to restrictions imposed on Samaritans by the Eastern Roman authorities via Emperor Justinian's edicts. Sectarian tensions between Christians and Samaritans might have been another cause for the revolt.

Following massive riots in Scythopolis and Samarian countryside, the rebels could quickly conquer Neapolis and ben Sabar emerged as their leader, being proclaimed a king. Ben Sabar followed a strict anti-Christian policy: Neapolis' bishop and many priests were murdered and he persecuted the Christians, destroyed churches and organised guerrilla warfare in the countryside, driving the Christians away. By 531 the rebellion had been put down. The forces of Emperor Justinian I quelled the revolt with the help of the Ghassanid Arabs; tens of thousands of Samaritans died or were enslaved, with their death-toll possibly being between 20,000 and 100,000. The Christian Eastern Roman Empire thereafter virtually outlawed the Samaritan faith. Julianus' revolt has been compared to the Bar Kokhba Revolt 400 years prior. Both revolts against foreign imperial occupation led by self-proclaimed Messiahs were initially successful, only to be later brutally quashed. However, unlike the Jews, the Samaritan community never recovered from their ethnic cleansing, and has been a minority in Samaria since.

• The **Eighth Jewish–Roman War** (556 AD) or **The 4th Samaritan revolt**. The Roman emperor Flavius Justinianus faced another major revolt in 556 AD. On this occasion the Samaritans and all the other Jews seem to have made common cause, beginning their rebellion in Caesarea early in July. They fell upon the Christians in the city, killing many of them, after which they attacked and plundered the churches. The Roman governor, Stephanus, and his military escort were pressed hard, and eventually the governor was killed, while taking refuge in his own house. Amantius, the governor of the Diocese East was ordered to quell the revolt, after the widow of Stephanus reached Constantinople.

Despite the Jewish participation, the rebellion seems to have gathered less support than the revolt of Ben Sabar. The Church of the Nativity was burned down, suggesting that the rebellion had spread south to Bethlehem. Either 100,000 or 120,000 are said to have been butchered following the revolt. Others were tortured or driven into exile. However, this is probably an exaggeration as punishment seems to have been limited to the district of Caesarea.

• The **Ninth Jewish–Roman War** (572 AD) or **The 5th Samaritan Revolt:** Still, the tensions were not over yet. Emperor Flavius Justinus II (c. 520–578, r. 565-578) complained about "outrages committed by....Samaritans at the foot of Mount Carmel upon the Christian Churches and the holy images".Probably in response to this event, Justin II issued an order in May 572 rescinding the restoration of rights granted by Justinian. In response, a second joint

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Samaritan-Jewish revolt took place in summer 572 and again in early 573 or alternatively in 578. John of Ephesus and John of Nikiû may have described this revolt. The Samaritan faith was outlawed and from a population of nearly a million, the Samaritan community dwindled to near extinction. The situation of Samaritans further worsened with the failure of Jewish revolt against Flavius Heraclius and slaughter of Jewish population in 629.

• The **Tenth Jewish–Roman War** (602–630 AD.) or The Jewish **revolt against Flavius Heraclius** was part of the (eastern) Roman–Persian (Sasanid) War of 602–628 and is considered the last serious Jewish attempt for gaining autonomy in the Holy Land prior to modern times. In 614, Palaestina Prima and Palaestina Secunda were conquered by a joint Sassanid and Jewish army. The event shocked the Christian society, as many of its churches were destroyed and the True Cross taken by the Persians to Ctesiphon. The Jewish generals Nehemiah ben Hushiel and Benjamin of Tiberias would shortly capture Jerusalem without resistance. Around 22,000 Jewish soldiers sided with the Persian Army to regain the Holy Land. But by 617 AD the Persians had reversed their policy and sided now with the Christians over the Jews, probably because of pressure from Mesopotamian Christians in Persia itself. However, the Persians were smashed by the Romans. On 21 March 630, Emperor Flavius Heraclius marched in triumph into Jerusalem and the Jewish population was slain. The clashes between the Jews and the Christian Romans probably cost 100,000 to 200,000 lives during the whole campaign from 602 to 630 AD, without the casualties of the Roman-Persian war itself. The series of wars did not end here but ruthlessly continued. After withdrawal of the Persian troops and the subsequent surrender of the local Jewish rebels, the area was re-annexed by Eastern Rome in 628.

• The **Jewish War against Mohammed** (622-632 AD.)

When Mohammed, after the expulsion from his hometown, gathered troops in 622 AD to conquer the other Arab cities and tribes, he was in for a horrible surprise. Large army remnants of the Jewish Messianic Movement were fighting against him alongside those Arabs who wanted to retain their independence and freedom. These veterans were still fierce fighters and they killed Mohammed's troops in their thousands. Mohammed was furious as he considered himself of Jewish descent. He thought of these Jewish soldiers as traitors against him and therefore they entered the Islamic scripture as "the most vile of human beings". The merciless killing went on until literally no Jewish tribe in the freshly conquered Islamic territory of Arabia survived at the time of Mohammed's death in 632 AD.

After Mohammed, the Arab-Islamic troops conquered in hundreds of battles one Christian land after another. The Islamic invasion of the Holy Land had dramatic consequences for Samaritans and other Jews. Roman control of the province was again and irreversibly lost in 636 AD, during the Muslim conquest of Syria. Many of them fled to Egypt and Syria first, then into the Roman Empire itself, to Persia and even to India. The last survivors converted to Islam due to pressure from the Sharia and to avoid the devastating Jizya tax implemented on non-Muslims.

• The **Islamic Wars against Persia, India, and China.**

Persia and India were next on the Islamic conquest spree. Jews, Nestorian Christians and other Christians then fled to China and built new communities in Xi'an and other cities. After that, the Islamised Turks in central Asia soon after began conquests on their own behalf. Tamerlane, another Islamic conqueror, ravaged Persia and her neighbours producing during his 35 years career of conquest and murder, between 1370 and 1405, about 15-20 million deaths. His victims were Zoroastrians, Christians, Jews, Buddhists and Hindus. The Muslim Jihadists entered Central Asia and then went to western China until they were stopped by devastating defeats delivered by huge Chinese armies and a scorched earth strategy at the border of the "Middle Kingdom".

The Islamic conquests, that have continued for 1400 years, account for a casualty figure that lies somewhere between 200 million and 250 million. The few meagre Crusades hardly can compete with that.

• The **Crusades against the Muslims**, 1095-1272 A.D.
or the Christian War to regain Control over the Holy Land

The Crusades were a series of religious wars sanctioned by the Roman Church in the West during the medieval period. In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the (Eastern) Roman Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Islamic Turks colonising Asia Minor (Anatolia, today Turkey). One of Urban's aims was to guarantee pilgrims access to the Holy Land that was under Muslim control. Urban's other motive and strategy may also have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism that happened only a few years earlier in 1054. There are considered nine crusader campaigns to reclaim the Holy Land which took place between the years 1095-1272 A.D. The crusades lasted about 177 years. An accurate count of the death toll during the entirety of the crusades does not exist. The common guess brings the body count from 1 to 1.2 million. An estimated 70-80% of them were casualties in the (Eastern) Roman Empire itself caused by blunder and misorganisation of the Crusaders. This number includes killings of Jews and Orthodox Christians, and those who died from disease, those who were sold into slavery and many crusaders who died before they made it to the Holy Land.

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HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + haʿmon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

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the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

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622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

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Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

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notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

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INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway* of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

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twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

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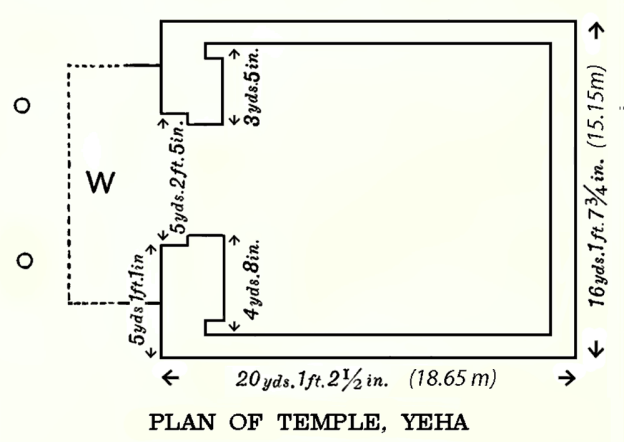
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

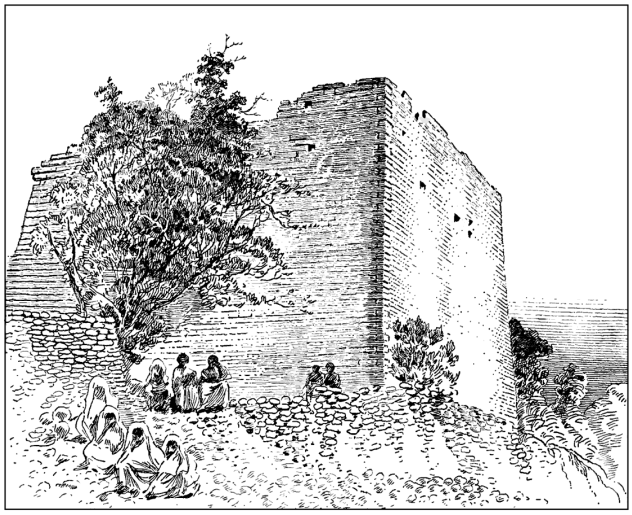
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.



TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

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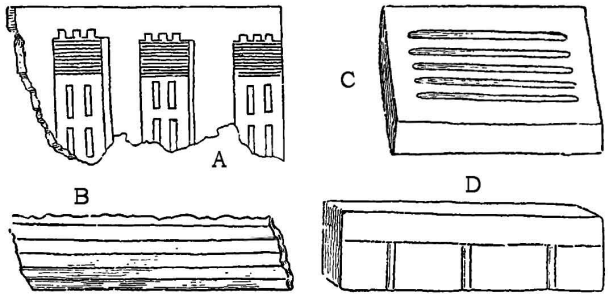
before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix A.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Gaʿewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo Appendix A).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'alî in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

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South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

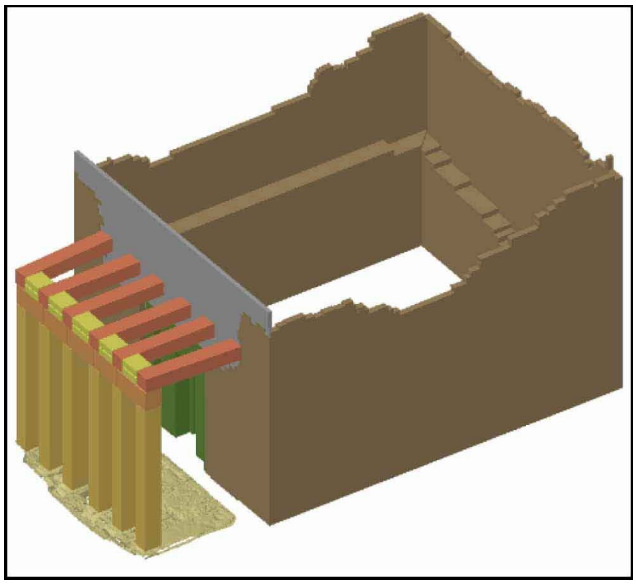
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side

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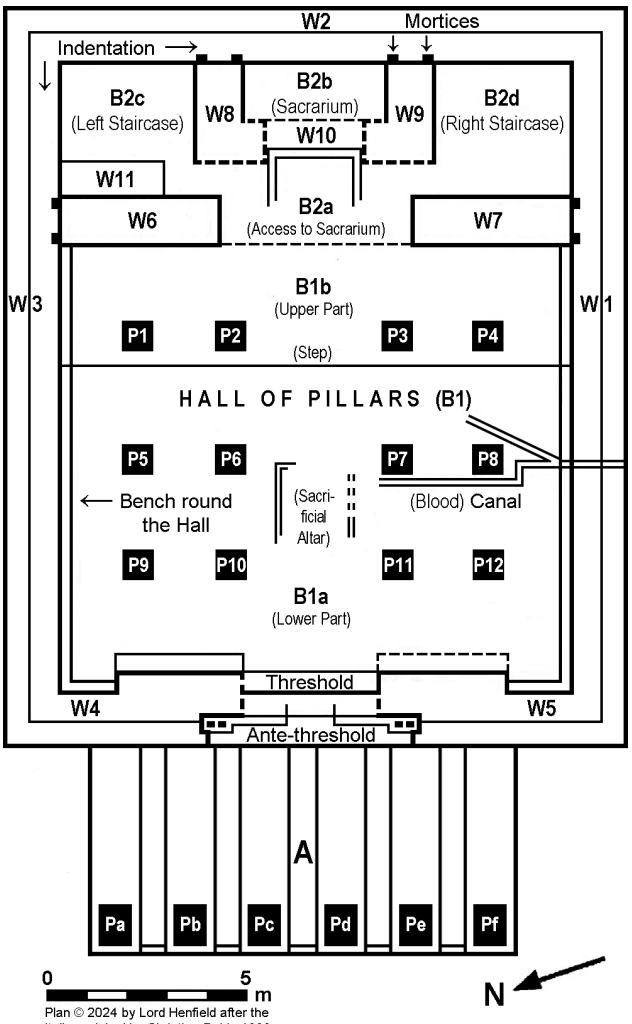
staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našān) in as-Sawda. The "as-

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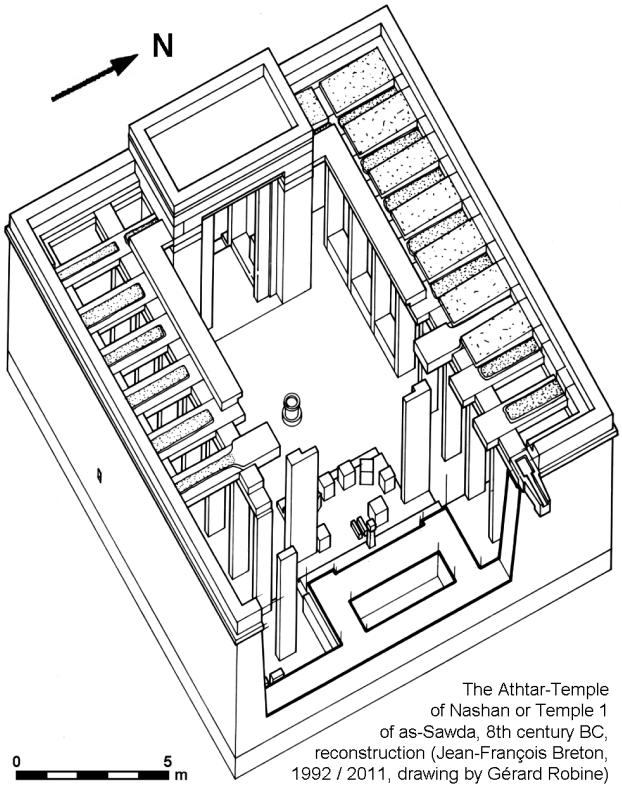
SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyadaʿ Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banāt Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a

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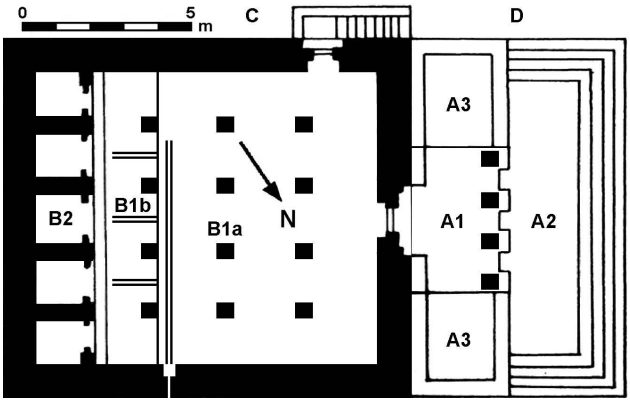
long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word “temple Barran.” The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use “massive heavy masonry” (fr. grand appareil) and “ashlar masonry” (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaeological term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on beams more large, 0.45 m thick and up to 4.40 m long,

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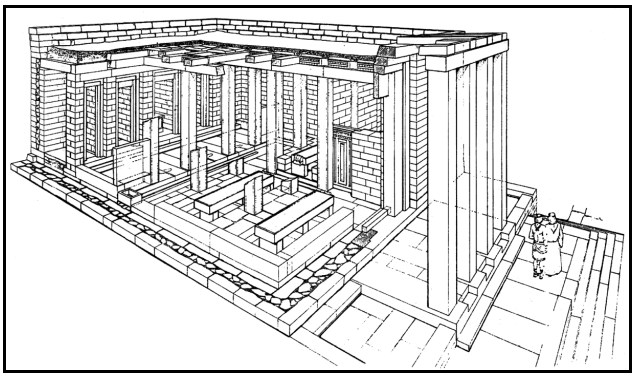
parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

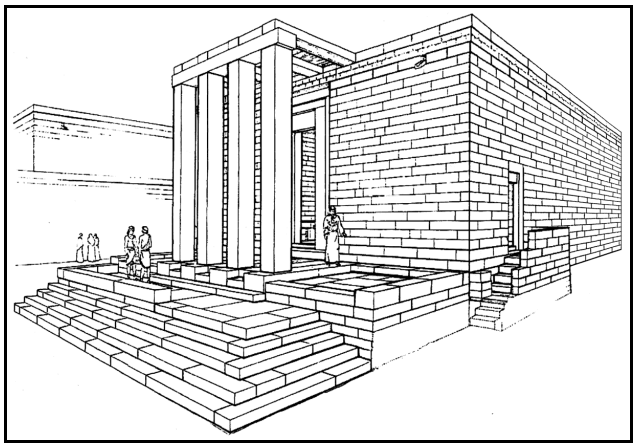
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

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These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

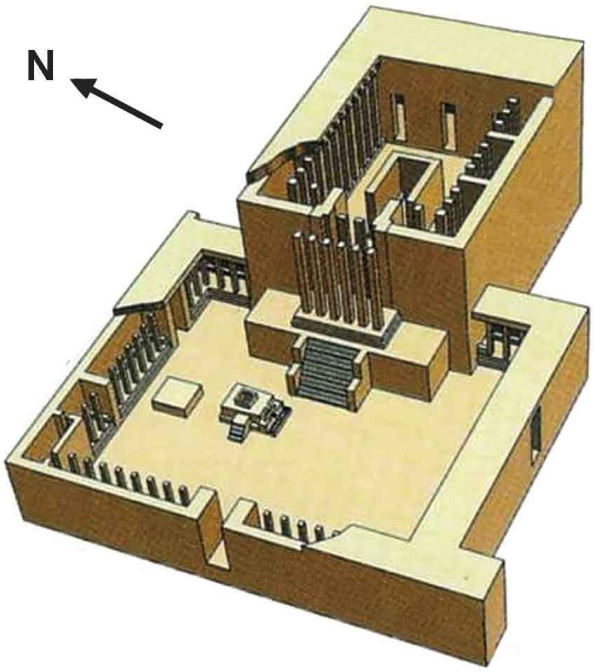
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 1355) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

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still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named “Rabb Shams Yazd” donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

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statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

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in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.1296). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see the Siloam Inscription p.1213.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See p 1280.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

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Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.1214.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

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THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
German: Der Papyrusfund von Elephantine,
Dokumente einer jüdischen Gemeinde aus der Perserzeit
Author: Eduard Meyer
Publisher: J. C. Hinrichs'sche Buchhandlung
Edition: 2nd edition
Translation: Lord Henfield, 2024
Publication Place and Date: Leipzig, 1912

Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

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methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

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the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.1248.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c. 2650 – c. 2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

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we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.1218.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

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could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

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got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

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BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

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and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

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shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgān), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

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out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

". . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed the king of Yeb, who was in the fortress; and a wall was built in the breach of*

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the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine]*. May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:*

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people who had wished evil upon that temple were slain, and we saw it with delight.*

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

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We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See **Photo of the petition**, averse and reverse, Appendix A]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus: If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are. . . , and our Lord gives information . . ., then we will go to the house of our Lord. . . Deliver 1,000 species* (bushels) *of barley".*

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This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

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Alexander the Great and the Greeks

In 332 BC, a remarkable people invaded the Middle East. They were the Greeks, led by one of the greatest Generals in history: Alexander the Great (Alexander III of Macedonia). The Greeks would conquer the world, from Greece to India. After his death in 323 BC, the Ptolemies in Egypt and the Seleucids in Syria rule Judaea by turns for the next 150 years. But there was far more to the Greeks then military prowess. The Greeks had created the most sophisticated civilisation the world had ever seen.

Their magnificent art was inspired by a reverence for the human body which also found its expression in the athletic Feats on display in their Olympic Games. But the Greeks also revered the mind and their greatest thinkers were responsible for the flowering of philosophy, science and mathematics (See p.1244.). As a result, Greek architecture, politics and economics were centuries ahead of the other peoples of the world. For the Jews, the takeover of most of the known World by the Greeks was a threat more dire than any other army they have ever encountered. Suddenly, the Jews of the land of Israel found themselves almost in the middle of the Greek Empire.

Yehuda Makabi's Fight fo Freedom

In 167 BC, the Seleucid (Greek-Persian) ruler Antiochus Epiphanes introduces pagan rites at Jerusalem Temple, triggering the Maccabean revolt. (Book of Daniel, 1 and 2 Maccabees) It was during this time that the xenophobic Messianic Movement began to formate and write the first apocalyptic Dead Sea Scrolls. The uprising was led by a man known as Judas Maccabeus, or Yehuda Makabi in Hebrew, and he began his military actions against Antiochus in the countryside for the Seleucid king had ordered his men to travel from Village to village with an idol of Zeus. The king's commissioners came to the towns to make them sacrifice. Many Israelites gathered around them but Matathias (Matityahu, Matthew) and his sons drew apart. The king's commissioners who then addressed Matathias: *"You are a respected leader, a great man in this town. Be the first to step forward and obey the king's decree. Your sigs shall be honoured with gold and silver and many presents."* Raising his voice Matathias retorted, *"Even if every nation living in the King's Dominion obeys him, I my sons and my brothers will still follow the Covenant of our ancestors!"* As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar. When Matathias saw this, he was fired with Zeal. He killed the king's commissioners and tore down the altar.

The Seleucid King Antiochus IV Epiphanes directed a series of measures against Judaea which culminated in the suppression of Jewish worship. The Temple was desecrated, circumcision proscribed and abstention from pork was outlawed. Opposition broke out all over the country. Antiochus tried to achieve by force a religion detached from Torah Mosaic Law and assimilate it into a common Hellenistic culture in service of Empire. This was a period of Jewish Maccabee Martyrs dying for the Mosaic Law. 2 Maccabees states, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his Laws." In 141 BC, the victorious priestly Hasmonean (Maccabean) family established as ruling dynasty of an independent Jewish kingdom.

Into the Roman Empire

This conviction that the fate of the Jews depended on defending God's laws at all costs would only grow in the years ahead. And it would set the stage for a true cataclysm when another great Empire arrived in the Middle East: the Romans. In 63 BC, the famous Roman general Gnaeus Pompeius (Pompey) led his Legions into the land of Judaea. For 100 years, Judaea had been an independent nation and many Jews believed that as the chosen people of the one true God. They would remain free forever. But it soon became clear that the world's greatest Empire could not be resisted. The Triumph of the Romans produced a crisis of Faith among the Jews. For some the only explanation was that the final battle between good and evil the end of days, was at hand. They would soon see evidence for their belief for the years ahead in Judaea would be one of the most bloody and chaotic periods in human history.

This is a story of terrorists and political assassination, of brutal overlords who crucified thousands, and of the Siege of Jerusalem with over 100,000 people trapped inside. But it is also the story of how amid the chaos two new religions began to flower, religions that would change Mankind's ideas about justice, mercy and God. One of them would be called Rabbinic Judaism (representing the Roman Jews of the Pharisee party); the other one is now known as Roman Christianity, cleansed by the Flavian dynasty from any terrorist violence and messianism. The Romans gave the people the messiah they always wanted, the benevolent Jesus Christ, who was in time elevated to the Christian god we all recognise today.

Jesus, James, Paul, and Christianity

Archaeological discoveries combined with an in-depth study of ancient texts offer us a better understanding of the environment in which Jesus grew up. Although the gospels are just literature, not history, they still give us some facts. Official records of the Roman administration are such facts, Bible authors could not have any influence on them. In many ways, the Bible is like real life, especially when it comes to meeting new personalities or characters; Not each and every person is equally honest, equally righteous, equally good.

It is the verfiable facts that are most valuable, not the stories of miracles. It is the sayings, teachings, and ideologies that are significant, not the personality or the character of Jesus quite simply because most New Testament texts were written by authors who did not know the real Jesus, by Greek-speaking Romans, not by converted Hebrews. This is the reason why the New Testament is pro-Roman and

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without mentioning the Romans. It is a like talking about the World Wars without mentioning the Germans.

The saddest thing is that almost the entire New Testament breathes Jew-hatred and anti-Semitism being responsibe for millionfold death among Jews particular by the hands of Christians and Muslims. It is therefore very important to know what kind of Jews the texts are refering to and who wrote about Jews in a hateful manner first. Roman Christianity goes back to one man: Shaul ha Tarsi, in English: Saul of Tarsus, Paul the Apostle (the Messenger). He is called "apostle" although he is not one of Jesus' original apostles. His texts are the oldest of the New Testament and they are full of loathe towards Jews, arrogant towards Jesus' original apostles and haughty towards the real Jesus and his family. As a Roman Jew, a Pharisee, Paul especially disliked the non-Roman Zealots, the Saducees (Zadiks = the Righteous Ones) and the Sicarii (knife-terrorists) all of whom Paul just called "Jews.". They all went against everything the Greek-Roman civilisation stood for. That is why he, as dutiful Roman citizen,, as police agent of the Roman government, persecuted them. Already in his first appearance in the Book of Acts he is shown as an individual of violence: *"[Acts Chapter 7] 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (of Tarsus). 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts Chapter 8] 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word."*

In other words, Paul (here still called Saul) destroyed everone who was connected to the Jerusalem Church of Jesus and James.

Stephen was a Greek-speaking Roman evangelist, who lived in Jerusalem and was one of Jesus' early Jewish Christians from outside the Holy Land. The Sanhedrin (the Jewish Court of the Temple) tried him for heresy and stoned him to death, with Pauls consent who -- do not forget--acted as a kind of police agent. Just like Jesus before him, Stephen criticised "the Temple" because it had been rebuilt by the pagan king Herod and those who run it were clients of the pagan Romans.

The simple-minded Jews had no chance against Paul, a sophisticated Roman official. That the Roman Church hailed Paul as a hero is no surprise because he founded his own version of Christianity which was Roman, not Hebrew. For him, Jesus was not a wise teacher but "Christ crucified," the only form Jesus could be worshipped. And Paul did not care that his teachings went against the first 3 of the Ten Commandments. For Paul, his version of Jesus had brought deliverance from the "curse of the law" (Galatians 3:13). One could get the impression that Paul and the gospels had turned Jesus' teachings upside-down. Paul was determined to crush the violent Zealots with violence, anyone or anything standing in his way of hate was wiped out. Jesus did not hate anybody, he was a righteous man, Jesus the Nazorean, Jesus the Keeper of the Law. And so was his brother James the Just, a Teacher of Righteousness.

Facts on Jesus and his Times

One of the most important issues for Christians is the evidence for the existence of Jesus. Unfortunately, there is not much to get on with. However, there are certain indications that can prove a 'factual Jesus.' Here it is vital not to be taken captive by wishful thinking but analyse the existent indication of evidence and judge by logic. The results are astounding as well as satisfactory.

1. Linguistic facts: The name Jesus itself. Jesus is the English version of the Roman version IESUS which is another form of the original Greek transliteration IESOUS. The Hebrew-Aramaic origin of the tranliteration is Yeshua, Yeshu, Yoshua, and its full Hebrew form is Yehoshua. Yeho stands for 'god' and shua means Saviour / Messiah, so together: "God is salvation" or a bit more fluent: God's Saviour or the Saviour of God. The name is actually a title of honour rather than a name. It is the same name-title as in the "Book of Joshua" in the Old Testament. The link to that Joshua is clear as Joshua was Moses' secretary, his successor and the first Israelite conqueror of the Holy Land. So the name Yeshua is actually linked to military victory over the occupiers. And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in "Jesus the Nazorean" (the keeper of the law) vs Jesus Barabbas (bar Abbas = "son of the father"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus, Emmanuel (see point 7) but still can mean the same person.

2. The birth date of Jesus. The only official extra-biblical fact that is given is the census. The census was conducted by Governor Quirinius after Judaea, Galiee, Syria, Jordan and Arabia Petraea became the official Roman "Province Judaea" in the year 6 AD. The census was necessary in order to estimate the tax the Roman state could earn.

3. The wise men from the East refer to Zoroastrian or Buddhist men from Persia symbolising the Mithras cult that provided the Eucharist, the halo around Jesus' head, the long-haired Jesus character itself. Mitra was an angel-like deity originating from Hinduism.

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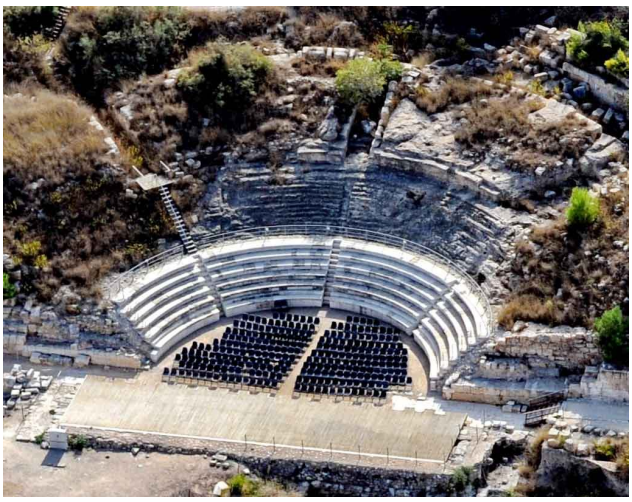
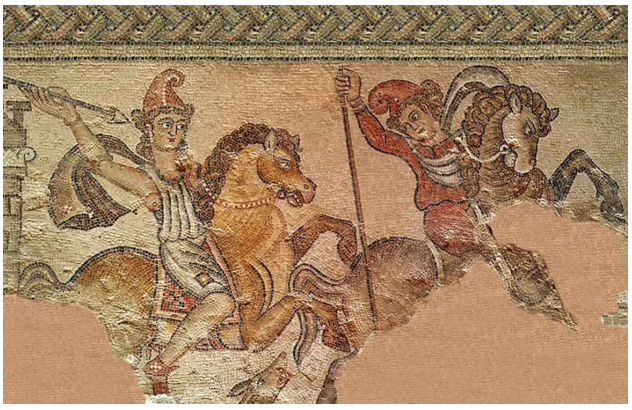


The Greek teatre in the Galilean capital city Sepphoris was most certainly a place the family of Jesus knew. It was only 5 km away from Nazareth and was undoubtedly their main place of work. The general depiction of the Holy Land as bucolic scene with intinery preachers wandering around is most certainly nonsense. Judaea and Galilee were cultured but also perilous areas of constant warfare.

4. Jesus father Joseph was a tekton, this is a Greek word for builder, not just carpenter. His main place of work was therefore in Sepphoris, the Galilean capital city that had about 30,000 inhabitants.

5. Jesus' place of work was most likely Sepphoris, the capital city of Galilee which was only 5km northeast of Nazareth and 7km east of Bethlehem (Bet Lehem of Galilee); it was a main hub on the Silk Road / Indian trunk line. The Indian emperor Ashoka sent Buddhist emissaries to China and the Greek Empire, and the trunk roads from China and India and Persia were almost passing by Jesus' home.



This beautiful floor mosaic was found in Sepphoris. It shows two amazones from "the East," meaning Persia; identified by the typical Persian shape of their hats. Persian influence was huge on the Roman Empire and so too on Chritianity for hundreds of years.

6. The Star of Bethlehem (Bet Lehem) goes back to the "star prophecy" which identifies Jesus as member of the Jewish "Messianic Movement," a kind of terrorist movement whose jihadi subjugated the entire Hebrew population of the Holy Land. Therefore, the Romans had no other choice but viewing everybody as anti-Roman activists who were all liable to be executed by crucifixion. Only those who owned Roman citizenship were not allowed to be crucified but had to be put to death by the sword, like John the Baptiser and perhaps Paul the Apostle (Roman name: Shaul ha Tarsi, Saul of Tarsos, Anatolia). The prophecy was often employed during the troubled times of occupation. It was used an incentive piece of inflaming propaganda and goes like: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob (Israel), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab (Arabia), and destroy all the children of Sheth." (Numbers 24:17) This was the prophecy that was of such importance to all resistance groups in this period, including those responsible for the documents at Qumran and the revolutionaries who triggered the war against Rome, not to mention the early Christians." In his history, Titus Flavius Josephus observes that Titus Flavius Vespasianus was destined to be the world ruler who would come out of Judaea, and not a Jewish messiah, as the revolutionaries had erroneously anticipated (Jewish War 6.312-314). The prophecy was also applied to Simon bar Kokhba, messianic leader of the 3rd Jewish Revolt of 132 AD, whose adopted name 'bar Kokhba' means "Son of a Star" in Aramaic.

7. Prophecies are not looking into the future but are a kind of propaganda works to inflame the people who then change the future. In the prophecy of a Messiah, the Virgin is mentioned in those two gospels with the largest historicity level: Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," being a quote from Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." and Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The mentionings deliberately avoided the use of any name directly, the authors did not want to be caught in a blunt lie. The woman's state as virgin was supposed to render Jesus as divine. So, who then was the virgin in that family? It was certainly not the mother Mary who was the virgin, it was actually James the Just, the brother of Jesus. James got never married, he was a holy man in his own right, a kind of Ayatollah, in the Dead Sea Scrolls called "The Teacher of Righteousness," the Zadik, "The Just."

8. Jesus' span of life is given in the Gospel of Luke with "about 30 years of age" (Luke 3:23) which clearly indicates the time between the census (6 AD) and Pilate's earliest departure from his rule in 36 or 37 AD. There is a high likelihood that Pontius Pilate run into troubles and was finally sacked because he executed the brother of a holy man.

9. The execution ensemble of 3 crosses resembles an identical scenery narrated in the biography of Titus Flavius Josephus called "The Life of Josephus." The difference is that the main character of those 3 executed individuals survives, while the Jesus of the gospels dies.

10. The existence of Pontius Pilate is a fact on record: The death date of Jesus is also (indirectly) mentioned. His supposed execution on the cross happened during the

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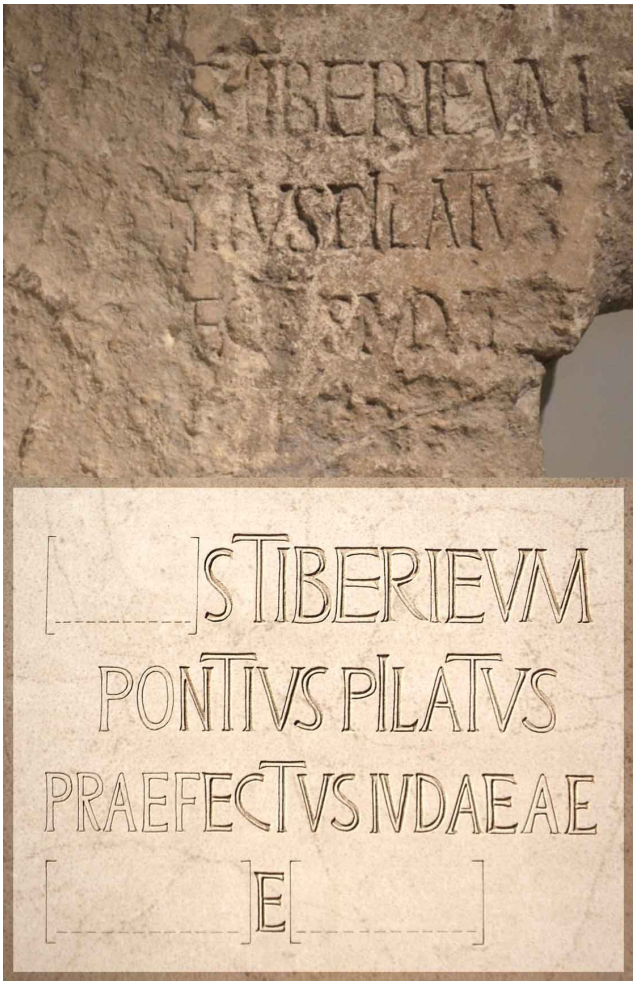
prefectship of Pontius Pilate that lasted from 26 to 36/37 AD. There are 3 archaeological finds:



A.) The Pilate-Inscription of Caesarea Maritima: The best known archaeological artifact found that is associated directly with Pilate was found at Caesarea Maritima, the Roman capital city of Judaea, in 1961. It is a partial dedicatory inscription for a temple and probably reads [the missing letters are in brackets]: [DIS AUGUSTI]S TIBERIEUM, [PO]NTIUS PILATUS, [PRAEF]ECTUS IUDA[EA]E, [FECIT D]E[DICAVIT]. In English it means: "To the Divine Augustus Tiberius, Pontius Pilate, prefect of Judaea, has dedicated [this]."

The dedicatory inscription was erected between 26 and 36 AD but removed after the end of Pilate's term in office. The fact that his dedication monument was reused in a staircace of the theatre shows us an indication that Pilate's rule ended in disgrace. In such a case the Roman sentences the former ruler to Condemnatio Memoriae, a status of condemned memory or deleted record.

According to Titus Flavius Josephus, Caesarea was the scene of a large demonstration against Pontius Pilate. He had legion eagles and pictures of the emperor brought to Jerusalem, disregarding the Jewish ban on images. He surrounded the demonstrators in the Hippodrome (Caesarea's Circus Maximus) and threatened them with execution. When they then knelt down and bared their necks, Pilate, impressed by the Jews' courage, gave in. The Romans did not understand that Judaism is a religion based on books and not on worship statues.

Capital city of Judaea was not Jerusalem; the Roman government resided in Caesarea Maritima (near Haifa). This photo shows its centre with harbour, the Roman theatre and the Hippodrome, a horse race track similar to the Circus Maximus in Rome. Jerusalem was only the religious capital city of those Jews who followed the Jewish Laws established by Ezra and Nehemia. The Samaritans, a large portion of the entire population, who lived between Judaea in the south and Galilee in the north, had their capital near Mount Gezirim in Samaria; on the mount was the Samaritan Temple.

B.) Ameria Inscription: A second inscription (official ID: CIL 11, 04396, p 1369) which has since been lost, has historically been associated with Pontius Pilate. It was a fragmentary, undated inscription on a large piece of marble recorded in Ameria, a village in Umbria, Italy. The inscription read as follows: PILATVS, IIII VIR (quattuorvir, 'one of 4 rulers,' a title like triumvir for 3 rulers), QVINQ (quinquennalis, '5-year count,' meaning a type of local city official responsible for conducting a census every five years).

C.) Inscribed Fingerring of Pilate: During the 1968–1969 excavations, directed by Gideon Foerster, a cast copper-alloy fingerring was discovered within a fill covering the eastern exedra of the peristyle courtyard of the mountain palace-fortress at Herodium (Foerster 1969; 1970; 1993). The Herodium is an ancient fortress located 12 kilometres (7.5 mi) south of Jerusalem; it was built by Herod the Great between 23 and 15 BC.

The ring was cast in one unit. The asymmetrical oval bezel is evidence either that the stone(?) mould for this ring was engraved quickly before pouring the melted metal or that the device was not prepared by a master smith. The depiction shows a calyx krater within a frame; round it goes in clockwise direction the inscription ΠΙΛΑΤΟ(Υ) (Pilato[u]), meaning "of Pilate".

The name Pilatus is rare, so the ring could be associated with Pontius Pilate; its tiny size and the cheap material suggests that it once belonged to one of Pilate's children who might have worn it as a toy for play or for identification reasons in the case the child does not find its way home. The depicted vessel is fairly common on Greek, Roman and Jewish coins, ossuaries, mosaic pavements, furniture and oil

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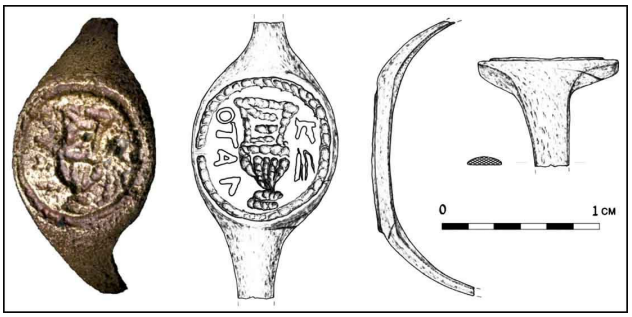
lamps. The most common vessels are the amphora, laver, a handwash jug (symbolising purity), goblet and krater (Gersht and Gendelman 2016: 151–172, 173–178).



The copper-alloy ring (ID: B.H132) has following measurements and conditions. Hoop: Outer diameter: 17mm; inner diameter: 15mm; width: 1.5–4mm; thickness: 1mm; bezel: 13mm (length) × 9mm (width) × 2mm (thickness); sealing bezel device: 8 × 9mm. Bezel intact, hoop broken, more than half missing. Some of the bezel device's engraved lines and minute dots have been erased, perhaps from ancient use. (Source: Israel Exploration Journal. 68, No.2: pp.208–220.)

11. **Barabbas**, in full: Yeshua bar Abbas, meaning Jesus son of the Father, is a pun. So, when Pilate asked the people "Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ (the Saviour)?" (Matthew 27:17) then his question talks about one and the same person.

12. **Crucifixion and the Owner of a Tomb.** After his death, Jesus is placed into a stone tomb by a mysterious follower called Joseph of Arimathea (a word game that leads us to the name Joseph bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs and the crows, in order to horrify the disobedient population. The origin of the English name of the protagonist is almost unrecognisable. From the Aramaic Mattityahu came the Greek Mattathias, in short Matthias, in Latin Mattheus, in Italian Matteo, in French Mattheu and in English Matthew. The author of the gospel plays with his name. Joseph Arimathea the owner of the tomb (and therefore the owner of the death-story) is non other than Joseph bar Matthia, in original Aramaic "Yosef bar Matityahu," today better known as Titus Flavius Josephus the Roman historian, and chief propagandist of Titus Flavius Vespasianus and his family from about 70 to 96 AD, when the entire Flavian Dynasty was murdered.

There surely was a crucifixion of a Jesus who was the brother of James (Jacob). Here some clarification: That Jesus was executed by crucifixion says clearly that he was sentenced to death for sedition by the Romans not by the "Jews." The Jews would have stoned him, as they did it some years later with James the brother of Jesus.

13. Jesus had 4 brothers (James, Simon, Judas [Jude], Joses) and 2 sisters (perhaps Salome and Mary). One way to establish historicity of Jesus are the records of his brothers, they grew up together and share for this reason habits and convictions. James the Just is the most prominent of them, he was the first leader of the Christian movement (which at that time was called "Galilean" movement), the Bishop of Jerusalem. There was no Christianity yet in the Holy Land, the first "Christians" were Romans converted by Paul to his version of the religious movement from which later would emerge the Roman Church.

Paul the Apostle was the main adversary of James the brother of Jesus. They were fighting an epic conflict over Jewish Law, circumcision and kosher food laws in particular. These events are recorded in Paul's letters (Galatians, Corinthians, and the so-called 'Pseudo'-Clementine Literature; "pseudo," false, because the Roman Church did not like it. The texts are authentic.). Simon is the successor of his murdered brother James. The third brother is Jude whose identity has not been quite clear until a complete copy of the Gospel of Didymos Judas Thomas was found in Nag Hammadi, Egypt. The Gospel According to Didymus Judas Thomas made it quite clear by name: didymos is a Greek word for "twin" and so is tuoma (Greek: thomas) the Aramaic word for "twin." So why does the word "twin" appear twice? They reason is obvious: Thomas (Jude, Judas, Yudah, Yehuda) is the twin brother either of Jesus or one of his other brothers. Thomas was the apostle who went to India and the Malabar-Christians claim still today that Thomas founded their Church.

14. Jesus had a son who was marginalised by a flimsy story that happened on Cyprus involving the persecutor Paul the Apostle. In the Book of Acts 13, Paul the Apostle and Barnabas travel to the city of Paphos in Cyprus, where the Roman Proconsul, Sergius Paulus, wishes to hear them speak about Jesus. A "magus" called Elymas, described as a false prophet and a sorcerer, opposes them, whereupon Paul (who is here referred to for the first time by his Roman name) announces that God intends to make Elymas temporarily blind. A cloud of darkness immediately begins blocking his sight; after this, Sergius Paulus is converted to (Paul's) Christianity. This story tells the new Pauline Christians that the real Jesus and his family is a fake while Paul's heavenly Jesus be the right one. This story also tells us that Paul took his new name from the Roman Proconsul Sergius Paulus; Paul's original name was Shaul ha Tarsi (Saul of Tarsus). Paul could persecute other people because he held Roman citizenship and was in Roman service as a kind of police agent. Otherwise, he would not be allowed to do this evil job. The identity of Elymas is obvious by the name bar-Iesou, Bariesu or Bar-Jesus; it means "son of Jesus." The word "magus" is of Persian origin and means "wise man" and so does the Aramaic name Elimas mean "wise man." Paul turns a wise man into a villain only because he is from the family of the real Jesus and is therefore in his way and his new faith.

15. When Jesus had a son, he also had a wife. Which woman accompanied him most? One does not need to think a long time. Mary Magdalene would be a good candidate, just as

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described in the non-canonical Gospel of Philip, supposedly written by Philip, Mary's brother and a disciple of Jesus.

16. (Jesus' place of birth is under scrutiny and is hotly debated. Under the Inventory Number "P.London 904" (also known as Papyrus Oxyrhynchus, xxxviii.2852) is a Census Edict for Roman Egypt stored in the British Museum. It was dicovered in Egypt in about 1905 and it belongs to a genre called Official Census Edict. Its 21 lines of text are written in Greek on a sheet of papyrus in Roman standard size [21.3cm high, 15.2cm wide] in the year 104 AD.

Like in the following text, Mary and Joseph were required to go to home and stay there for the simple reason that the bureaucrats did not want to run after a million people. The procedure hardly ever changed. The only census in the time of Augustus was held when Judaea and Galilee were officially made province of the Roman Empire held by Publius Sulpicius Quirinius, the legate, governor, of Syria (in charge of Judaea), in the year 6 AD. Jesus was born most likely at this time and not earlier. The question here is: which Bethlehem was he born in? There were two places called Bethlehem (Hebrew: Bet Lehem, "house of bread / food"). One was in Judaea near Jerusalem and the other one was near the home of Jesus' parents about 7km west of Galilee's capital Sepphoris and 10km northwest of Nazareth. Here again we have a wordplay of ambiguity as it can be seen often in the Bible; one name means the other just like in the comparison of Jesus the son of Joseph and Jesus Barabbas (Jesus the son of the father). Most biblical scholars are sure that Jesus was born near Nazareth.

CENSUS EDICT OF GAIUS VIBIUS MAXIMUS

Source: Select Papyri. Vol. 2:
(Papyrus Oxyrhynchus, XXXVIII.2852)
Loeb Classical Library 282. Cambridge:
Harvard University Press, 1934.
Translation: Hunt, A. S., and Edgar, C. C., 1934
Estimated Range of Dating: 104 A.D.

Text of the Census Edict:

Proclamation of Gaius Vibius Maximus, Praefect of Egypt. The house-to-house census having started, it is essential that all persons who for any reason whatsoever are absent from their nomes [Egyptian administrative districts] be summoned to return to their own hearths [residence], in order that they may perform the customary business of registration [for the census] and apply themselves to the cultivation which concerns them. Knowing, however, that some of the people from the country are needed by our city, I desire all those who think they have a satisfactory reason for remaining here [in Alexandria] to register themselves before . . . Festus, praefectus alae [the Cavalry Commander], whom I have appointed for this purpose, from those who have shown their presence to be necessary shall receive signed permits in accordance with this edict up to the 30th of the present month E. . . .

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THE REAL JESUS

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A 3BM Television Production for Channel 4, 1999.

Around 25 years after the death of Jesus, the movement had split into two factions. These factions held very different views of their leader, his identity, his message, his vision. A power struggle ensued. And one of these factions, under the guiding genius of Saul of Tarsos, emerged the winner. Eventually it wrote its version of Jesus's story in the Gospels of the New Testament.

The other faction is more mysterious. It left behind no surviving record of its beliefs and withered away. Yet unlike the winners who wrote the Gospels, this faction was composed of the people who really knew Jesus: his family and his disciples. What if they had won the power struggle and written their alternative biography of Jesus? What sort of person would Jesus be if his life story had been told by those who knew him best?

With the help of all non-canonical texts, the amazing gospels found at Nag Hammadi in Egypt, and the Dead Sea Scrolls from Qumran, we are now able to reconstruct the story of the real Jesus and compare this story with the story of the official Church.

Somewhere in the city of Jerusalem, nearly 2,000 years ago, the leading members of a revolutionary Jewish-led movement gathered for a crucial summit meeting. The meeting would be the final showdown in a long-running rift between the movements two key figures. One of these men was called Paul. He had been born in the south of today's Turkey of wealthy Jewish parents and trained as a rabbi in Jerusalem. His real name was Saul of Tarsos. It would later emerge that he was also a citizen of the Roman Empire which at this time occupied the Holy Land.

Robert Eisenman describes Paul "as a very sophisticated cosmopolitan person familiar with the overseas world of Imperial Rome well-traveled well-educated, master of Greek rhetoric, someone who is sophisticated."

The second key figure going to the summit remains one of the most mysterious people in the whole story of Christianity. His name was James and he had become the most important person in the Jesus Movement. James was the brother of Jesus in the Gospels and the book of Acts. James does not appear anywhere during the lifetime of Jesus. And yet suddenly he blossoms out as the leader of the Jesus Movement after Jesus's death. What sort of person was James. The Gospels mentioned that Jesus had four brothers of whom James was probably the eldest. But they say little else.

However from other documents it seems clear that James could hardly have been a greater contrast to the worldly sophisticated Saul. Jesus's family were poor and probably illiterate. They were also strict Jews, keenly observant of Jewish law and no one seems to have been stricter than Jesus's brother James.

James comes through as wearing threadbare clothes, as being poor and law oriented, the epitome of the extreme, purity conscious Zealot type with Jewish groups. Later documents speak very highly of James. In fact, he was so pious, he used to pray every day on his knees. It is said, his knees became like camel's knees.

After Jesus's death, James had become head of the Jesus Movement in Jerusalem, the Jerusalem Church, as it became known. But away from Jerusalem, Paul had his visionary encounter with the risen Christ on the road to Damascus. Up until then, Paul had been a persecutor of Jesus' followers. But now he became one of their leaders and a man with a view of Jesus which directly conflicted with James. Their differences were fundamental. They included Jesus's birth his message, and above all, whether or not, he was divine.

Today the followers of Jesus take for granted the Gospels' view that Jesus was the son of God who died on the cross to save mankind. But in the years just after Jesus's death, the question of exactly who he was, was highly contentious. The ensuing battle between Paul and James to resolve that question would decide what version of Jesus was handed down to posterity. The losers would be viewed as heretics and written out of the history altogether.

The dispute began because Paul believed that he, and not Jesus's family or disciples, had been given the truth about Jesus, even though Paul had never known Jesus himself. He claimed he knew more about Jesus than they did because he was communing not with the lifetime Jesus, who perhaps was a bit difficult to understand, but with the heavenly Jesus who came to him in visions and gave him instructions and information from heaven. And according to Paul, the heavenly Jesus was a better source of information than the actual historical earthly Jesus. Paul turmed out to be a foreign interloper within this movement who, to some extent, hijacked the movement.

The evidence of how the battle between Paul and James unfolded, can be gleaned from hints and references in Paul's own letters and the Acts of the Apostles. Paul's seven letters 1 Thessalonians (c. 50 AD); Galatians (c. 53); 1 Corinthians (c. 53–54); Philippians (c. 55); Philemon (c. 55); 2 Corinthians (c. 55–56); Romans (c. 57); are gererally and without a doubt, regarded as genuine. We even can say why: Stories that contain the names Pontius Pilate or Barabbas can be considered an invention of Flavian Dynasty authors. (In this context, it is interesting that the Egyptian gospels of Thomas, Mary Magalene, Philip, and Judas from the Nag Hammadi Library also do not speak of those names, although they should.)

Here is what happened: The rift began because of Paul's determination that, having once oppressed Christians, he would now spread his version of Christ's message to all men including non-Jews throughout the world. He began missions in the Greek parts of the Roman Empire and made a great success of them, with new groups of churches in each place. And as soon as he began to be a success, the Jerusalem

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people were behind him trying to force his churchmen back into their way of thinking.

James came to believe that Paul was diluting Jesus's message by allowing non-Jews to join the movement without insisting that they observe Jewish law. One issue was eating kosher food. To James, this was essential, he believed that the Jesus Movement and Jesus himself was strictly Jewish and new members had to respect the rules. Another divisive issue was whether like Jesus himself, non-Jewish recruits had to be circumcised. The trouble is that circumcision was forbidden in the Roman Empire according to the Lex Cornelia (The laws od Cornelius Sulla). With disgust, it was viewed by Romans as genital mutilation. As Roman citizen, Paul fely obliged to follow Roman law.

As Paul himself wrote, the disputes between him and James had first come to ahead (around 50 AD) when James sent emissaries led by the Apostle Peter to confront him in the city of Antioch (Antakya, Turkey). James's message to Paul was that non-Jewish members must eat kosher food if they were with Jews. Paul was furious. Paul describes them as false brethren who "having been brought in secret to spy out our freedom which we have in Christ Jesus." In second Corinthians Paul drowns in self-pity where he describes all the wounds, all the suffering he is undergone by his arch enemies whom he calls the pillars of the church, the super-apostles, the apostles of the highest degree.

Eventually, to stop the movement splitting, Paul persuaded James to agree a compromise. The Jesus Movement would remain a fundamentally Jewish one, but Paul's non-Jewish recruits could join without having to be circumcised or eat kosher food.

The years passed with two separate missions. Paul continues to export his message to non-jews throughout the Roman Empire and he promised not to interfere with James and the Jerusalem Church's mission to Jews. But then James began to hear an alarming new story about Paul. So (at around 58 AD) James summoned Paul to Jerusalem.

Their summit meeting would be the endgame in the rift which had beleaguered the Jesus Movement ever since Paul had joined it. It would decide the future of Christianity and what version of Jesus's life would prevail. Paul was carrying a donation from his missions. From New Testament references, it is possible to reconstruct what happened next. Paul arrived. He offered his donation as an act of fellowship but James seems to have refused it. He was incorruptable and not interested in money.

Then James confronted Paul with the new charge being made against him, that he was encouraging Jews to break the Torah, the Jewish law. It was not only that he was telling non-Jews they need not keep the whole Torah, he was quite happy about that because they agreed on that before. Paul was going much further than that. He was telling Jews, who were converted to the Jesus Movement, that they can ignore the Torah and do not need to circumcise their children and obey the Laws of Moses anymore.

Paul could hardly deny the charges but he tried to reassure James of his loyalty. Then James asked Paul to prove that he was still an observer of Jewish law by going to the temple and taking part in purification ceremonies. Paul agrees to do this, even though we know from his letters and from everything access shown us, that he does not follow the law but hated it. So Paul is embodying the philosophy he presents in 1 Corinthians, the key letter for all of these things, where he says, "I am a Greek to the Greek," "a Jew to the Jew," "a law keeper to the law keeper," "a law breaker to the law breaker," "I will do whatever I have to do to win."

While he was in the process of carrying out these purifications in the temple, he was recognised by some Jews who attacked him, "this is the man who has been going around telling Jews to give up the Torah," and when Paul was mobbed and saw himself in danger, he claimed protection from Roman soldiers on the grounds that he was a Roman citizen.

Up to this point, the Jerusalem community seem not have known of Paul's Roman citizenship because his announcement shocked many of the onlooking Jews for whom the occupying Romans were the oppressors. Roman soldiers picked him out of the furious crowd and arrested him in order to protect him from the Zealot Jewish mob among whom James seems to have been a spiritual driving force. That that is the moment of split when he when he detaches himself completely from the Jerusalem Church and his political aims and he becomes the founder of a new movement.

Over the coming century, Paul and his followers would be the winners in the battle for the biography of Jesus. They would write the New Testament story with the familiar image we have of Jesus today. There is no pictorial representation or written record of how Jesus's family and closest followers might have seen him. But if the winners had been James and the Jerusalem Church, how would they have written the life of Jesus?

For most of us, our picture of Jesus is drawn from the writings of Paul, Matthew, John, and Luke. They all are conveying Paul's fantasy product and his propaganda. They are spreading the so-called "good news" about Jesus with a very heavy theological slant. That slant was not just theological, it was also political.

In 66 AD, just a few years after Paul split with James, the intolerable situation between Jews and Romans culminated in a full-scale war never seen before, leaving 1.1 million people dead. It was at this very time that the New Testament Gospels began to be written.

The result was very very significant because it meant that the Gospels were written by the Pauline Church and they discount any loyalty to Jewish patriotism. Those Gospels deliberately made clear that Paul's followers were following the peaceful teachings of Jesus, and not the teachings of the rebellious Jews."

The war with the Romans also devastated Jerusalem. The Jerusalem Church wing of the Jesus Movement was effectively

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wiped out as a power base, No gospel from its members survives and yet they were the people who were the closest to Jesus. James had known Jesus as a boy. They have grown up together he knew him intimately before he had become the "saviour of the world". These people had access to the real historical Jesus. We do not have any access to what they thought, except as we have it through the Pauline community who have adapted it.

But because the Gospel writers had to base their adaptations on the earliest accounts, they contain many hints of the original Jesus as known by the Jerusalem Church. Particularly the things Jesus said are authentic to a high degree. Using these clues, it is possible to piece together how the Jerusalem Church would have written its alternative biography of Jesus.

The story begins with his birth. For Paul's followers it was a central part of faith that Jesus was the son of God, not man. This required Jesus to be born of a virgin. So gospel writers like Matthew had to carve out a story which would fit the idea of the virgin birth, an idea which became a central part of Christian belief.

The writer of the Gospel of Matthew felt that he were against a problem, insofar as God was the father of Jesus, Jesus is the son of God. So how exactly can we reconcile that with the real human Jesus we have? And Matthew found the answer when he turned up to prophecy in Isaiah, "behold a virgin shall conceive and bear a child" whereas the Jerusalem Church, of course, James was telling his followers what life was like in his own family and they believed that Jesus' father was Joseph and his mother was Mary, and Jesus was conceived like anybody else and born entirely naturally.

Luke's Gospel says that Mary and Joseph had travelled to Bethlehem in Judaea from their home in Nazareth (near Bethlehem in Galilee) to take part in a Roman census. This is historically implausible for at least two reasons. Firstly, there was no such census around the time Jesus was born (allegedly at around 4 BC) because the Jewish lands still were not officially a part of the Roman Empire. And, secondly, the Romans were no idiots who let all people travel to their place of birth, but instead, they logically ordered everyone to stay at their current home.

Upon the deposition of Herod Archelaus in 6 AD, his territories (Judaea, Samaria and Idumea [the Arab Kingdom of Edom with its capital Petra]) were transformed into a Roman province. This event made a census necessary. And that event is recorded: The Census of Quirinius was a census of Judaea taken by Publius Sulpicius Quirinius (c. 51 BC – 21 AD), Roman governor of Syria, upon the imposition of direct Roman rule in 6 AD.

Either all the New Testament authors were lying or they told the truth and Jesus was born around 6 AD. A conclusion that would make much more sense as there is a huge gap between Jesus' death at around 30 AD (as proposed by the Church) and the first noticable activities of his apostles in about 45 AD. Jesus' warnings, to keep peace, to "give Caesar what is Caesars" (pay the tax), "love thy neighbour as thyself", suddenly also make sense due the war he already could see looming over the horizon.

Why have the Flavian Gospel writers chosen Bethlehen in Judaea instead of the Bethlehem in Galilee? When we check the New Testament stories, it becomes clear. For the authors it was important that Jesus be seen from birth as "the Saviour" prophesied by the Old Testament. Bethlehem in Judaea is where David, the once and future king, came from. That is where the new ideal monarch should come from. Jesus, in other words, should be born in the Judaean Bethlehem, no matter where he was born. This place of birth is just symbolic.

In Matthew's birth story there are further exotic ingredients, the star which hovers over Bethlehem, and the three wise men, the Magi. Strip away the storytellers' ingredients and we get closer to the more mundane version which the alternative biography would have recorded: no star, no wise men, and an ordinary birth in his home village of Nazareth. (However, the Magi symbolise Persian and Indian scholarship, and the star can be seen as symbol of the Messianic Movement in general. The Persian kings Cyrus and Darius were hailed as "Messiah" by the ancient Jews because they released them from the Babylonian captivity, and their monotheistic Zoroastrian faith was regarded as beacon of religious scholarship.)

Nazareth where Jesus was brought up is in the northern Jewish state of Galilee. One of the problems with the Gospels, as they have come down to us, is that they depict the Holy Land as peaceful and pastoral idyll with travelling preachers wandering around, curings, raisings, walking on waters, and exorcisms. There is no doubt that this is total disinformation, even dissimilation.

The real picture of Israel and Judaea was best described by Roman historian Titus Flavius Josephus. And according to him, that region was a total war zone. The Gospels are written about a period when the whole of the Jewish nation was groaning under a severe and fascist Roman occupation. However, the word 'Roman' is hardly mentioned at all. Since the time of Gnaeus Pompeius, the Romans ruled the people with an iron fist and did not miss to quell any Jewish uprising. They were mercilessly crushed had been executed on Roman crosses.

But Paul and his followers were intent on creating a non-Jewish religion, which would appeal throughout the Roman Empire, and be tolerated by it. The Gospels contain no criticism of Rome. The Gospels and the images, which ever since have stemmed from them, portray Jesus as an essentially peaceful non-political man, a man who deliberately avoids saying anything that implies confrontation with Rome. However the alternative biography would have presented evidence that Jesus's religion went hand in hand with politics.

For a start, Jesus's birthplace Galilee, which was governed by a Roman puppet ruler called Herod Antipas, was a hotbed of Jewish rebellion. Remote caves near the Sea of Galilee gave perfect hiding places for revolutionary Jewish movements to strike at the Roman occupiers in the

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neighbouring province of Judaea. Jesus would also have seen great economic injustice.

In Jewish tradition the land belongs to God, it must be handled justly and righteously because "the land is mine" says the Lord in Leviticus. For the Romans land is a commodity to be bought and sold and an entrepreneurial commodity, not a divine gift. Jewish tradition in a way, and Roman entrepreneurial commercialisation, are on a collision course.

Into this revolutionary atmosphere steps a figure who would play a key role in the story of Jesus. He was John the Baptist. In the New Testament, the adult Jesus first appears as a disciple of John who baptises him and recognises him as the Son of God. But one by one, each gospel tries to play down the baptism as if they are desperate to avoid any idea that John may have been Jesus' mentor. And, of course, they avoid to mention that John was Jesus' elder cousin.

The Pauline Christians are a bit embarrassed about the story of the baptism. Mark tries to make it very clear that Jesus is in no way subordinate to John, as the casual reader might have thought, by saying "having Jesus pronounced God's beloved son with a voice booming from heaven." Matthew even has John protesting, "it is not for me to baptise you." Luke even more incredibly places the Baptism of Jesus after John has been arrested. And in fact, if you read only Luke, you would not know that John had baptised Jesus.

But the alternative biography would have seen John as a major figure and the formative influence in Jesus' life but what sort of influence? One clue lies in the fact that John was considered so dangerous that he would end up being executed by Herod Antipas the Romans puppet ruler in Galilee.

John the Baptist represented a political threat to Herod because John the Baptist was a prophet who was prophesying the 'imminent arrival of the Messiah' and by Messiah he meant a Saviour who would come and fulfill the prophecies of Zechariah, who had prophesied that the Messiah would come and deliver a military victory over the invaders.

Qumran scholars believe that the Dead Sea Scrolls are a link between John and the Essenes, a Messianc group that lived the lives as poor monks. John is described as a hermit, an ascetic very similar to the life led in the wilderness by the most ascetic branch of the Qumran community. In addition there are textual links. Both, John and the Essenes, used the same passage from Isaiah to prophesy the kingdom of God and in the New Testament, Mark's Gospel talks of "John preparing away in the wilderness" a key phrase used in the scrolls. Though the link can not be proved, the Dead Sea Scrolls do provide an insight into the kind of apocalyptic message which was current at this time and being passed on by John to Jesus.

They are very very political. The scrolls are as militant as the teachings of Mohammed's Islam. They openly mandate warfare against non-Judaists as well as disapprove, for instance, of Roman occupation in the Holy Land. They clearly participate in the war against Rome. There is a document in the scrolls called the "War Scroll" which envisions shows the whole blueprint for a final apocalyptic war against all evil, including the Romans on Earth. Many scrolls scholars have said, "this is just an idealised theoretical war." The War Scroll's detailed description of the weaponry and tactics makes this opinion very unlikely.

It seems also that John the Baptist had something to do with the rearming warriors of the Messianic Movement, it is clear that his message of the coming Messiah carried an explosive charge. What John was doing was planting little ticking time bombs of apocalyptic expectation all over the Jewish homeland, a very dangerous course of expectation indeed.

The authorities were hunting him down and executed him by beheading, which is peculiar because beheading was a form of execution reserved only for those who held Roman citizenship. In fact, the entire story is weird. We can read some short passages in the New Testament (Matthew 3:1-12; Mark 6:17-29; Luke 1:36, Acts 18:24-19:6; John 1:6-8) and, of course, in Titus Flavius Josephus' "Antiquities" (Book 18, Chapter 5:2). Neither the time of that event is certain nor who those authorities were. But we can take a closer look at some facts that may throw light onto the matter.

The Herodian Dynasty begins with Herod the Great. His father was Antipater I the Idumaean (died 43 BC), that means he was an Arab and he was the son of a person called Antipas [Antipas and Antipater are two Romanised forms of the same name]. His mother was Cypros (Nabatean and therefore also Arab). Herod the Great's siblings were: Phasael, Joseph, Pheroras, and Salome I.

We know that Herod the Great had, in a typical manner of an Arab chieftain, at least 10 wives: Doris, Mariamne I, Mariamne II, Malthace, Cleopatra of Jerusalem, Pallas, Phaidra, Elpis, plus 2 unknown cousins. The following list reveals a drama of epic proportions:

1.) Doris, son: Antipater II [executed 4 BC]

2.) Mariamne I, daughter of Hasmonean Alexandros and Alexandra the Maccabee [executed 29 BC]; son: Alexander [executed 7 BC]; son: Aristobulus IV [executed 7 BC], daughter: Salampsio; daughter Cypros.

3.) Mariamne II, daughter of High-Priest Simon; son: Herod II.

4.) Malthace; son: Herod Archelaus [ethnarch]; son: Herod Antipas [tetrarch]; daughter: Olympias.

5.) Cleopatra of Jerusalem; son: Philip the Tetrarch [tetrarch]; son: Herod.

6.) Pallas; son: Phasael

7.) Phaidra; daughter: Roxanne

8.) Elpis; daughter: Salome

It is quite likely that Herod had more sons, especially with the last wives, and also that he had more daughters, as female births at that time were often not recorded among Arabs.

Herod the Great's sister Salome I had a daughter called Berenice I who married her cousin Aristobulus IV (31–7 BC)

Berenice and Aristobulus IV had the following children:

1.) Aristobulus Minor [born c. 10 BC died after 44; educated along with his eldest brothers, Agrippa I and

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Herod V in Rome, along with future Roman Emperor Claudius (10 BC – 54 AD, reigned 41 to 54 AD). Claudius and Aristobulus became lifelong friends. This example shows that Romans and Jews were closely connected.]

2.) Mariamne III [1st husband (7-4 BC): Antipater II, eldest son of King Herod the Great. After his execution in 4 BC, 2nd husband: Herod Archelaus, son of Herod the Great and Malthace the Samaritan.]

3.) Herodias [c. 15 BC – after 39 AD; she married Herod II**, her "half uncle"]

4.) Herod Agrippa I [11 BC – 44 AD), King of Judaea from 41 to 44 AD]; married to somebody called Cypros, Children: Herod Agrippa II, Mariamne, Drusilla, (Julia) Berenice II, longtime lover of her brother Herod Agrippa II (and General Titus who was a son of Emperor Titus Flavius Vespasianus as well as the adoptive brother to Titus Flavius Josephus). Berenice II was also the presiding Judge of the Sanhedrin-Court that tried Saul of Tarsos (Acts 25, 26)

5.) ** Herod V [also called Herod of Chalcis; reign 41–48; died 48 or 49 AD]; married to (Julia) Berenice II with two sons, Berenicianus and Hyrcanus.

6.) ** Herod II [dubious identity; ca. 27 BC – 33/34 AD; Some writers call him Herod Philip I]. In some genealogies he is also known as Herod Antipas or Antipater [born before 20 BC – died after 39 AD]

That Herodias married her "half uncle" could have been much more serious than that: Herod II was also known as "Herod Antipas". Historians believe that there was a cover-up here. In reality, she married Herod V who is in the Encyclopaedia Judaica [from 1906] revealed as Herod II. This Herod II [V] was not her "half uncle at all, but her own brother! Incest was a common means in Antiquity with which dynasties of any kind stayed in power without sharing. Children with genetic defects were executed. And incest is still a practice with all its unfortunate and indescribable sufferings today in Islam. The creators of the Jewish Law knew of the effects incest can have and outlawed it.

Herodias marriage to Herod II was therefore the immoral crime the Gospel of Mark was talking about: "For John had said unto Herod, It is not lawful for thee to have thy brother's wife" [Mark 6:18]. Herodias was furious that Jon the Baptist found out because when the truth came to light, they all would have met an awful lot of trouble due to the Jewish Law that strictly forbids marriages between a brother and a sister. So, Herodias plotted to bring John the Baptist to death:

"19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel [domnicalla = Lady], Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother (Berenice I). [Mark 6:19-28]."

After the death of John the Baptist, his younger cousin Jesus created his own movement from the foundations laid by John but before putting any political plan into action he first recruited his own disciples and followers. Among them was Mary Magdalene the mysterious sinner who was saved by Jesus and stayed near to him for the rest of his life. Mary would later be the woman who went to his tomb to anoint his body the Gospels required Jesus the son of god to remain pure and celibate. But in the alternative biography Mary may well have turned out to be Jesus' wife. In Jewish tradition she could not have claimed the body of Jesus unless she had been his spouse. It is highly unlikely that Jesus would have been single as the rabbi's were married. This is a Jewish precept.

From its base by Lake Galilee, closeby to Mary Magdalene's hometown Magdala, the Jesus Movement began to grip the imagination of local people. Above all, Jesus became known as a healer and miracle worker. He preached a message about the coming kingdom of God. People began to wonder who exactly Jesus was.

In the Gospels, the moment of revelation comes when Jesus said to Peter, "who do people say that I am," and Peter said, "well. some people say that you are John the Baptist come back to life. And other people say you are the prophet Elijah. And then Jesus said to Peter, "who do you think I am?" Then he said, "I think, you are the Messiah.

But what exactly did Messiah mean? To Paul it meant that Jesus was the son of God who would come down to Earth to die on the cross and promised eternal life for mankind.

But the Jerusalem Church, of which Peter was a member, would have had another interpretation. When Peter saluted Jesus as the Messiah, he did not mean a divine figure from outer space to save the people's souls. He meant a worldly leader, a saviour of the Jewish nation, descended from King David.

The name 'Jesus' is the English spelling of the Latin name 'Iesus', and this comes from the Greek 'Iesous', this from the Aramaic 'Yeshua' and its short form 'Yeshu', and finally this comes from the old Hebrew 'Yehoshua' which is a bit clumsily translated as "Yahweh is salvation". Its meaning is "The anointed One", more simply "Saviour" or "Messiah".

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And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in Jesus the Nazorean vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus but still can mean the same person.

In the Jerusalem Church's alternative biography Jesus becomes a man for whom religion embraced political action a man whose mission was to free the Jewish people from oppression and usher in the "kingdom of God" here on Earth. The "Kingdom of God" itself is a political term which means how would God run this world of God sat on Caesars throne. We do not know whether Jesus used this term or the Messianic Movement that desperately was looking for a leader who brings them military victory over the Romans.

Now Jesus prepared to leave Galilee and take his message to Jerusalem, the city where power lay. According to the Gospels, he was going as the Son of God to bring Jewish leaders back to the path of God. But in the alternative biography his overriding purpose would have been very different.

[The missionary journey down south to Jerusalem is described in the next transcript from a film made by Joseph Atwill called "Caesar's Messiah."]

When Jesus arrived in Jerusalem, he was making his bid for the throne of the Jews. He was making a bid for power. As Jesus arrived, there was high tension half a million Jewish pilgrims had gathered for Passover the festival which celebrated their liberation from the Egyptians. And the Roman governor Pontius Pilate prepared himself for trouble.

In the Gospels, Pilate is a merciful man, a good Roman. But what was he really like? We do know a lot about Pontius Pilatus (Pilate) apart from the Gospels. We know about him from the 1st century Jewish writer and philosopher Philo of Alexandria and from Titus Flavius Josephus the Roman-Jewish historian, and Pilate was fairly ruthless, especially with crowd control. So now Jesus is in Jerusalem. It is at Passover. Pilate would have had very hard fast orders for this dangerous tinderbox situation.

According to Jewish tradition the Messiah was expected to arrive at Passover. So at that time the guardians of law and order had to be extra vigilant. The Romans had abolished the Jewish kingship, the Jewish monarchy. Anyone who said, "I am the Jewish King," was more or less proclaiming himself to be a rebel against the power of Rome.

The Gospels of the New Testament record the events of the following days as a plot by Jewish leaders to execute Jesus. However the alternative Jerusalem Church biography would have pointed the finger of blame elsewhere.

Instead of the Jews being the villains of the story, as they are in the Pauline Gospels, the Romans will be the villains of the story. Instead of having a Pilate who is so struck by the wonderful spirituality of Jesus, that he's so reluctant to execute him, we would have a Pilate who was more similar to the real Pilate, the historical guy to whom we know to have been a vicious and rapacious butcher.

After his arrival in Jerusalem on a donkey Jesus upped the stakes he entered the Temple, the heart of the Jerusalem political and religious establishment, and drove the money changers and traders from its precincts. The Gospels assert that the attack on the Temple was directed at the Jewish leaders who presided over it. The alternative biography would say that it was in fact an attack on the Romans who were the Temple's true controllers while the Jewish priests were just their puppets.

The temple, of course, was the house of God, but it was also controlled by the Romans. We knew exactly that it was the centre of Judaism. The high priest, for example, had to collaborate with the Romans. The Temple had become part of the Roman Imperial Cult (the Roman Faith ministery), as any other temples in the empire, and the reason was collecting the relgious tax. So it is a symbolic rejection of the temple not because of any impurity with regard to itself or its own religion, but because of its association with Rome. Because the temple is now the seat of collaboration, not the house of God.

Reports of the trouble being caused by Jesus alerted the Roman authorities. Jesus had to be taken off the streets but first they had to find him. The New Testament says the disciple Judas betrayed Jesus in the alternative biography that betrayal would be seen as fiction.

* * *

The idea that Jesus was betrayed by one of his closest disciples would actually reflect it on them personally because they were the disciples. The leaders of the Jerusalem Church were Jesus disciples. Why did this story become part of the story of the Pauline Gospels?

It was a mythological necessity. Every great legend has someone who functions in the role of the scapegoat, someone who betrays. Without betrayal, the great protagonist of the story does not become the martyred hero. The natural person for this role was Judas because his name "Judas" was the same as the name of the Jewish people. And the Jewish people had been cast for that role in the Gospel story as being the people who betrayed Jesus. This evil story composition was consequently responsible for the death of millions Jews, from the earliest persecutions, via Mohammed's hate toward them, up to the Russian proproms culminating in Stalin's Communist mass-killings, to the most vile crime in history: the Holocaust, perpetrated by Hitler's German Nazis.

Jesus was now under arrest. According to the New Testament he was tried first by the Jewish priests for the blasphemy of calling himself the Son of God. He was then tried by the Romans for political subversion. The Gospels say, it is the Jewish priests not the Romans who want rid of Jesus

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they persuade an unwilling Pontius Pilate to execute him. But the Jewish punishment for blasphemy would have been stoning whereas crucifixion was a purely Roman means of killing. In the alternative biography Jesus's execution becomes a political Roman decision.

The Romans crucified and for anything that was subversive to the Roman order, the Roman law and order, as it were. So it was a highly symbolic public act of state terrorism. It was, in a way, like putting the head on tower bridge, except the whole body was as it were hung up there for everyone to see.

Our Christ dies a revolutionary death in Palestine. The sleight-of-hand in the materials that we have change a Roman execution of Jesus into a Jewish plot.

The New Testaments attempt to put the blame for Jesus's death on the Jews takes one final turn. Pilate makes a last offer to spare Jesus. Barabbas his first name was also Jesus in the alternative biography the Jewish mob is called to release him would be seen as pure invention.

The story arose because there was a strongly attested tradition that when Jesus was arrested and in the custody of Pilate, the Jewish crowd shouted for his release, which they would naturally do because he would be a very popular figure, a messiah figure. And this tradition was so strong, it could not be entirely expunged from the record, and at least want to suspect that there has been some splitting here. In other words that Jesus Barabbas and Jesus of Nazareth are really the same person historically.

After his death, Jesus is placed in a stone tomb by a mysterious follower Joseph of Arimathea (a word game that leads us to the name Josephus bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs are the crows. That was part of it, and it is significant that of the thousands of Jews who were crucified around Jerusalem in the first century, in all of this time, we found only one crucified skeleton. And that is a graphic reminder that burial is the extraordinary event, not the usual event after crucifixion.

According to the New Testament an exception was made for Jesus and he was burried in a little cave nearby the execution site. It was here that Jesus's followers arrived to anoint his dead body only to discover the tomb was empty. Jesus had risen from the dead. For both, Paul and the Jerusalem Church, the resurrection was fundamental to their view of Jesus, but they understood it differently. To Paul, Jesus's death was the whole point of his life.

Paul is not interested at all in the historical Jesus. For Paul, the history of Jesus begins with the night before his death and finishes three days days later with his resurrection and the real Jesus is totally ignored by Paul, and he says, "all I want to know is Christ, and Christ crucified and consequently also risen.

But for the Jerusalem Church Jesus's death on the cross had meant failure. James the brother of Jesus was seen praying on his knees, probably begging God for forgiveness - as he has failed to protect his (probably younger) brother Jesus. The Messiah was supposed to usher in a new era of peace and prosperity here on Earth.

The Jerusalem church had a problem. Why did he die on the cross? In case of other Messiah figures, that was the end of their movement. If they were actually executed by the Romans that was the end of their pretensions. The Jesus Movement, however, continued because the belief arose among his followers that he was not dead, that he had been brought back to life by a process of resurrection which was the miracle.

In some but not all New Testament records, we can find that story. We also can read that the disciple Peter, Jesus's brother James, and eventually all twelve disciples believed that they had encountered the Risen Jesus. But in the alternative biography, how would they have viewed his resurrection?

They did not think this made him divine because no human being could be divine that Judaism does not allow the worship of any human being as divine. That is an infringement of the first of the ten commandments. But they believed that he had been brought back to life and he would shortly come along and continue his mission which was the same as before, that is to liberate the Jews and and you know inaugurate or was called the kingdom of God.

So the alternative Jerusalem Church biography might have seen Jesus like this: A man born naturally into a Jewish family who observed Jewish law, a charismatic healer and preacher recognised by the disciple Peter as the Jewish Messiah bringing liberation on Earth, a man who saw religion and politics as one, and a man who reappeared after his death to carry on the liberation fight. And this may be the lost biography the very first Christians were given.

If we think of the many early Christians continuing to go to Jerusalem for festivals, they will have met with people like Peter and James and with the other Apostles that were still in Jerusalem, and they would have heard this story. To them, it was not a marginal story. It was the story which was perhaps best known during the first generation of the Christian Church. But as Paul's version began to catch on all over the Roman Empire, the role of the early leaders, in particular Jesus's brother James, began to be undermined.

It is not just James, but all the disciples had a kind of "poor press" in the New Testament. They are all depicted as very stupid. They do not understand what Jesus is talking about. In reality, they knew better what Jesus was talking about than anyone else, better than Paul.

Of course, modern Christians believe, it was the will of God that Paul's vision should become the basis for a new World religion. As for the successors to James and the Jerusalem Church. By the second century, they had evolved into a small Jewish sect called the Ebionites which was viewed as heretical by the mainstream Christian Church. But if they had won the

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battle for the biography of Jesus, there would be no such thing as Christianity. It is ironic that those who knew Jesus best and give us the most reliable image of what Jesus was like in the end their mission turns out to be treated as herecy.

The Jerusalem version was a much less potent message than Paul's version because it is so closely tied to the historical Jesus, whereas Paul's mission is based on the view that Jesus was the human form of of God.

Although the Pauline picture has dominated Christianity for over 1,900 years very effectively, it is in decline due to all the terrible things that so-called Christians let happen during the 20th century. The real Jesus, the Teacher and Advisor, and his amazing story, we can understand much better today. And may be, this might be the chance for a new Christianity, a Christianity that is based on reality and cherishes the things the original Jesus stood for: Fairness, Peace, Love, Justice, Compassion, and the believe in a benevolent God.

CAESAR'S MESSIAH:
THE ROMAN CONSPIRACY TO INVENT JESUS

Caesar's Messiah: The Roman Consiracy To Invent Jesus
Directed by Fritz Heede, Nijole Sparkis,
Main Commentators: Joseph Atwill,
Prof. Robert Eisenman, Dr. Rod Blackhirst,
John Hudson, Kenneth Humphreys,
Dorothy Milne Murdock, Timothy Freke.
Video Transcript: Lord Henfield.
Production: Joseph Atwill, 2012

Who was Jesus? Is he a historical character? Who wrote the Gospels? Why are they written in Greek? Why did they have a pro Roman perspective? Why was the religion headquartered in Rome?

"Those were the mysteries that I saw about the Gospels. The origin of the Christian religion has been a subject steeped in mystery for nearly 2,000 years."

Joseph Atwill is one of a number of scholars today from all around the world who are questioning the historic facts behind these ancient mysteries. When examining the actual history of this era, many of the answers provided by the church and Christian scholars do not hold up to rigorous scrutiny.

This is really important for our culture to understand where Christianity came from. No doubt, Christians have done a lot of good for the world. But then there are other Christians, often the most dogmatic, who create wars, hatred, and other harm under the disguise of religion.

In studying how Christianity emerged, many of our scholars agreed that it was used as a political tool to control the masses of the day. And it is still being used this way today.

The problem is that Christianity has been used as a tool by governments that uses the goodness in people against them. For example, support for the wars in the Middle East has been preached to Evangelical Christians as a way to speed up the end of days this is just one example of the way that propaganda is used to control and manipulate the populus.

Actually, according to my study of the ancient texts, the second coming of the Christ has already occurred. May be, we need to expand the possible answers about how Christianity originated and deeper questions need to be asked. May be. we need to examine what political motives were behind the formation of the Christian religion.

I think it's a requirement of alert citizens to know how the Gospels were written, why they were written, who produced them, what was the purpose and back of all this. This is good citizenry. Everyone should be involved in this.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged. Studying this ancient era can give us the perspective needed for coming up with solutions to today's problems and for helping create the better world that we envision.

And the penny dropped. The penny dropped that Jesus as a human being never existed.

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The presentation of the Jesus character is somewhat of a composite of many messianic leaders of the time.

Well let's just go back to the drawing board and we'll leave aside all of the assumptions of Christian history and let's just look at the text afresh and consider every possibility. Let's let's open the whole game up.

Can you think that Christianity is really paganism by different name? And now it feels completely obvious.

Some of us are saying that this was a Sun God turned into a Jewish man.

In all of this, we are dealing with literature we are not dealing with history. So the answer is No. There is no history to this character of Jesus it's entirely a literary creation.

Some of our Bible scholars are Mavericks working outside the restrictions of mainstream religious institutions. This allows them the freedom to provide fresh insights and draw some startling conclusions about how Christianity was formed.

I began reading a number of books on the subject this turned into a decade-long research.

For Joseph Atwill the key was in the Dead Sea Scrolls the only Jewish literature ever discovered from the 1st century AD, the time that Jesus would have been preaching among the Jews. The characters in the Dead Sea scrolls were militaristic, and you could see that this movement wanted to push the foreigners out of Israel. They were fundamentalists whereas the characters and the gospel are different. They are pacifistic, they are turning the other cheek they're giving to Caesar what is Caesar's. How did a movement like Christianity come to exist in a region that was occupied by Roman soldiers and had Jewish Zealots within it that were going to push these Romans out how was that possible?

I began studying the other two major works of the era the New Testament and the Jewish War by Titus Flavius Josephus, a Roman court historian who described the war between the Romans and the Jews in the 1st century. While reading these works side by side, I noticed an amazing connexion between them certain events from the Ministry of Jesus seemed to closely parallel episodes from the military campaign of Roman Caesar Titus Flavius. A campaign which took place 40 years after Jesus supposedly lived. My efforts to understand these connexions led me to an incredible discovery Christianity had been invented by a little-known family of Roman Caesars the Flavians and they left us documents to prove it.

The Flavians are not a household name, and yet it is the Flavians who completely reshaped the Roman Empire. In Rome of course there's the there's the Colosseum which is understood to be the best-known monument of the ancient Roman Empire perhaps. The Colosseum is in fact a Flavian construction produced during the Flavian period. It is under the Flavians that both, Rabbinic Judaism and Christianity, take shape.

Why would the Flavians be interested in creating religions? Much like today, their era was marked by political power struggles, a bankrupt economy, religious conflicts and endless wars. In the midst of this turmoil, the Flavians seized control of the Roman Empire and ushered in an immense paradigm shift. To understand the Flavians rise to power we need to go back to the reign of the previous powerful rulers the Julio-Claudian dynasty. Beginning with Julius Caesar in the year 49 BC, the Julio-Claudian Dynasty ruled Rome for over a hundred years transforming the government from a republic into an empire. This family contained all the famous Caesars: Julius who predated the time of Jesus. Augustus who was Caesar at the time of Jesus' supposed birth, Tiberius who ruled during Jesus's supposed death, followed by the infamous Caligula, then Claudius, and ending the Julio-Claudian dynasty with Nero whose reign begins in 54 AD.

The Julio-Claudians enjoyed a godlike status until the family degenerated and began to damage the Roman Empire.

By the time of Nero, his famous decadence was bankrupting the Empire and the Jews of Judaea were staging a huge rebellion against their Roman rulers.

Judaea was one of the many conquered provinces that made up the Roman Empire, this region which was also known as Palestine, was controlled by a family that served as Rome's tax collector: the Herod's.

They were a Greco-Arab family somewhat possibly Judaised though only Judaised when it was convenient to please the subjects they were given, who were put in power in Palestine and destroyed the previous Jewish ruling family the Maccabean family root installed.

Besides being heavily taxed and ruled by a non-Jewish family put in power by Rome, the Jews were further inflamed by the requirement that a statue of the Caesar be placed for worship in every temple throughout the Empire.

In the Roman Empire you could pretty much have any God you want. But legally you had to submit to the emperor as a god as well. You had to at least acknowledge that the the Roman leader was also a divine figure. But the Jews would not have any of it.

It's fundamental to Jewish belief that you shall make no graven images it's one of the Ten Commandments given at Sinai by God. So the Jews never made representations of God.

The Jews had a very different type of religion. They had a religion which was much more focused on the book and less focused upon cultic statues. This presented a real problem for the Romans. They tried to install statues of Caesar but the Jews were not going to buy that at all. In fact, it aggravated them, it enraged them and the Romans really did not understand this. It is not statues, it is books.

And those books contained what are known as the "Jewish messianic prophecies,"

The thing that most moved the Jews revolt against Rome was an obscure prophecy from among their writings that a world ruler would have come out of Palestine.

Holy books inspired the Jews to expect a redeemer who would redeem Israel, rescue Israel, restore Israel to power and leadership in the world.

The Messiah that the literature described was a warrior the messiahs would have claimed the same attributes that David

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did. David could overcome any army because God gave him the power to do it. If you had the power of God you could easily defeat the Roman army. The people rebelled against Rome and were led by a messianic movement that had a series of messiahs that had come forward to fight against the Roman Empire+

The Hebrew word Messiah is translated into Greek as Christos or Christ so the title of Christ can describe any of the numerous messiahs of this movement. Rome ruled her colonies with an iron fist and any resistance was going to be met with brute force.

The Roman-Jewish War was triggered in 66 AD by anti-taxation protests and attacks upon Roman citizens by Jews, originating in Roman and Jewish religious tensions. The Roman governor, Gessius Florus, responded by plundering the Second Temple, claiming the money was for the Emperor, and the next day launching a raid on the city, arresting numerous senior Jewish figures. This prompted a wider, large-scale rebellion and the Roman military garrison of Judaea was quickly overrun by the rebels, while the pro-Roman king Herod Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and the conquest of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horon with 6,000 Romans massacred and the Legion's Eagle lost. The troops of the Messianic Movement caught the Romans off-guard and drove them out of Judaea. It actually defeats them militarily and set up a nation-state directly in the Roman Empire.

The Judaean provisional government was formed in Jerusalem by former High Priest Ananus ben Ananus (the man who killed James the brother of Jesus and was the main instigator in starting the Roman-Jewish War in 66 AD), Joseph ben Gurion and Joshua ben Gamla. Yosef bar Matityahu (the then future Titus Flavius Josephus) was appointed Jewish Army Commander of the North in Galilee and Eleazar ben Hanania as Army Commander of the South in Edom (Arabia Petraea). The Messianic Movement could muster a staggering 85,000 troops. That is: 25,000 (66), 6,000 (67), 500 Adiabene / Osrhoene warriors (southern Armenia); Other Jewish nations and Allies: Peasantry: 15,000 (69–70), Idumean-Nabataean Arabs 5,000 (69–70), 6,000 Zealots under Yohanan ben Levi, 2,400 Zealots under General Eleazar ben Ya'ir, 20,000 Idumean Arabs (68 only), Sicarii (Messianic Jihadists) under General Menahem ben Yehuda 5,000 (67), 500 (73): Civilians were forced to take part or support them.

And the Romans had to do something about it. There was a real danger that this messianic movement could not only boil over in Judaea itself but also spread to other Jewish communities and other parts of the Roman Empire. They mainly relied on guerilla tactics forcing the Romans to conquer each single town, one by one.

As the Jews were supported by Arab, Armenian and Assyrian troops, Emperor Nero had no other chance than calling up his finest generals, Vespasian and his son Titus, with whom he had a raw before. Vespasian and Titus had great expertise to quell any uprising. For over a decade they had waged war against the Druids in Britain and Gaul. Vespasian and Titus were so successful in destroying the Druids that they left behind no historical record of their existence. And these were exactly the men Nero needed to wipe the Messianist off the face of the Earth. Nero had to give them what they wanted, so they had at their disposal (minimum numbers): the Roman guard 3,000 men (by spring 66), the Syrian Legion 30,000 (summer 66), 5 Legions 60,000 (67–70), Legio X Fretensis 6,000 troops (70–73), that is about 100,000 troups.

In the year 66 AD the Flavians begin their military campaign against the Jews and they began to march their invasion forces from the north into Galilee where the first of three key events takes place they destroy the Jewish towns of Galilee. They soon captured a Jewish general who later becomes a critical figure in the formulation of Christianity. His name: Josephus bar Mattathias (Aramaic: Yosef bar Matityahu) In excellent Greek, he presented himself to the Flavians as a prophet telling Vespasian of prophecies that Vespasian would become Emperor. A smart trick with which he survived. As he spoke Greek, he rather might have overheard Roman officers discussing the political situation back in Rome. In the year 68 the Senate found the courage to depose Nero and he committed suicide. Now, Vespasian was a prime candidate to become emperor and he quite liked Josephus. He first employed him as a translator to negotiate with the rebels their surrender. After the shortlived succession of Galba, Otho, and Vitellius, Vespasian was by his own army declared emperor in 69 AD In the middle of this war Vespasian returned to Rome and seized the throne the Flavians then became the imperial family.

Josephus worked with the Flavians against the rebellion. He is often described as traitor although that does not reflect the truth. As member of the Pharisee faction, Josephus always hated the backward Messianists but loved Rome. He made no secret of it, that is why the Messianist leadership held his family in captivity. Josephus was in Rome three years before the war and became a friend to Nero's wife Poppaea Sabina.

With Vespasian in Rome, Titus stayed behind on the battlefield and set his sights on Jerusalem where the other two key events took place. Titus encircled Jerusalem entirely by building a wall to starve the Messianists out. He finally destroyed the temple leaving not one stone atop another in 70 AD.

Titus the victor of this great siege carried the spoils of this captured city back to Rome for his triumph in 71 AD. The Arch of Titus in Rome commenorates this event on impressive depictions.

In 72 AD, the most radical 900 Sicarii Jihadists fled to the near-impregnable mountain fortress Masada. General Lucius

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Flavius Silva, a relative of Vespasian, laid siege until all 900 committed suicide in 73.

All of the artifacts from the Temple that they seized they put on public display in what they refer to as the palace of peace except for one item: The Jewish scripture. Josephus records that the Flavians took and placed in the Imperial Palace (at the north side of the Circus Maximus) where no one was allowed to see it.

Although Titus successfully ended the rebellion in Judea another rebellion soon broke out in Alexandria Egypt. The Flavians knew that this was not the end of the Jewish Messianic Movement. Already during the war, the Flavians recognised, most likely by Josephus' explanations, that the Jewish messianic literature was fueling this terrorist movement. So the Flavians had all copies of it destroyed. There was not a single scrap of literature found from the Messianic Movement until the Dead Sea Scrolls were discovered in 1947. They are the only real voice of the Messianic Movement we have and that is why they are such a treasure.

The "Messianic Movement" is a name that came about by modern Biblical scholars due to the frequent mentioning of a messiah in the documents. The scholars however were shocked when they read the text because it was not talking about a peaceful figure like the Jesus in the Bible. On the contrary, the texts were talking about Jihad-like military actions, killing non-Jews, getting rid of all non-Jewish empires, and about a messiah who delivers all this by decisive military victories.

And that's why the Dead Sea Scrolls had to have been buried in caves when the Roman Army approached Qumran in 68 AD. It was the only way they could be safe from the Roman destruction.

turncoat He becomes Flavius Josephus Josephus at this time begins writing the history of the war. And he records that Titus gave him the Jewish scripture Josephus says histories have always been associated with the origins of Christianity

Back in Rome, Josephus explaines to Vespasian and Titus what the Messianic scriptures really contain and they realise that the texts were literature of war against Rome. Vespasian grants Josephus Roman citizenship and even adopted him, an amazing turn of events for that young man. From now on, he lives in the Imperial Palace, next door to all the family members and the captured Jewish scripture. He now calls himself Titus Flavius Josephus.

It is during this period that a new literature enters history which describes a peace-loving turned the other cheek preaching Jewish Messiah named Jesus Christ but if the Flavians wrote the Gospels how could a Roman family know how to write Jewish literature that refers to Jewish prophecy the answer lies in the Flavians collaborations with a number of Jewish intellectuals beginning with their own court historian Josephus.

The Roman leadership had a difficult task ahead. They realised that they could not destroy all Jewish people as about 5 to 10% of the entire Roman population was Jewish. They needed to figure out how to subdue or otherwise convince the Jewish religion to enter a peacful path. What they tried to do was to create a type of Judaism that is benign. We only know that Roman editors changed the Jewish Book of Law, the so-called "Mishna Sanhedrin" because this event is recorded by the Jews themselves. It becomes the basis of "Rabbinic Judaism" which we better should call "Roman Judaism"; it is the modern, benign and peaceful religion of our time.

In reading the works of Josephus side-by-side with the Gospels, scholars have noticed parallels between the two works. It appears as though the history of Josephus records events that fulfill the prophecies of the old and new testaments early Christians understood this connexion in fact when the Bible first began to be printed in the Middle Ages it included the history of Josephus.

Time and again we can find parallels between what Josephus writes and what turns up in the Gospels it's a powerful evidence of their true origin

He was employed to write the official history that we have the other histories from this period have been destroyed ruthlessly by the Romans. Josephus tells us this in very chilling passages how the Romans exerted complete control of the literature of this period. There were alternative histories of the Jewish war written well the Romans rounded up the writers of those histories and executed them. They rounded up all the copies of those histories and destroyed them. That is to say they ruthlessly wiped out any alternative history the only history we have is written by Josephus. And let's remember who Josephus was chief propagandist of the the Flavian tennessean he was very very successful he moved back to Rome he was given a an apartment in the Emperor's own townhouse and he was appointed the chronicler of the Roman Jewish war using Vespasian's own Diaries of the events.

Also in the pages of his history Josephus declares that the Jewish Messiah or Christ is none other than Flavius Vespasian and his dynastic family to put it succinctly Josephus says that there was a prophecy that a world ruler would come out of Palestine the Jews thought this applied to one of their own they were wrong in their interpretations He used the most cynical interpretation he applied it to the rise of the Roman Emperor in Palestine.

Josephus recorded that the Messianic prophecies foresaw not a Jew but Vespasian and his dynasty In fact all of the Flavian historians recorded that the Flavian caesar was the Christ. it was important to the Flavians that they be seen as the Christ as divine and godlike and this was not mere vanity The Julio-Claudians before them had already established that presenting themselves as gods was a powerful tool in controlling their subjects when the Flavians took over the throne they inherited an enormous bureaucracy that was already in place: the imperial cult which was dedicated to promoting the idea of Caesar as a god.

Another part of the puzzle is the Roman Imperial cult. why is it important well because it coincides with that same

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period of time as the emergence of the Christ's coat you had a whole social community the whole social structure of these conquered territories was governed by the Imperial cult and if you wanted to succeed the key social community to join was the Imperial cult because that's where all the movers and shakers were.

This idea of the Emperor becoming an object of worship was well established in the Roman system before Vespasian and Titus came along. It was prevalent in all major centers it had its own priesthood there was a ceremony an annual celebration annual games for the Imperial cult. Now it had many characteristics which would later colour the Christian cult. It grew in the same centres. It made claims that were later transferred to Christ.

The Julio-Claudians had claimed that they were of divine descent and that they were therefore legitimates their power base was the Roman aristocracy the Roman nobility. all of that collapsed into this power vacuum Vespasian was declared Emperor by the troops, by the Roman army so effectively it was a military coup with the change of dynasty they have to create a whole new follow G to legitimize that dynasty at the same time they're creating a whole mythology to counter Jewish Messiah nism somewhere along the line those two things get mixed together

When Vespasian died Titus began the process of having his father deified this is a complicated process because only the Roman Senate can bestow on an individual the title of Dios our God. Titus came to the Senate and presented evidence that the life of his father had been deveined certainly this would have included the military campaign that the Flavians waged through Judea. And it's at this time I think the Gospels were written because the theological structure in the Gospels of a God the Father and the Son of God is the same one that Titus would have been presenting to the Roman Senate. Well, the Roman Senate did accept Titus as evidence and Vespasian was deified and became a God. Titus therefore became a son of God.

The arch of Titus, that still stands in modern Rome today, is inscribed with a dedication to the divine Titus son of the divine Vespasian or son of a god. This imperial cult set up to worship Caesar as God also provided the basis for the structure of the Roman Catholic Church.

Now the rituals, paraphernalia, and symbols of paganism were transferred wholesale to the Christian Church the most obvious and clear example is where the title of the pagan chief priests of Rome the Pontifex Maximus became the title of the Pope the Christian Pope if you look at who held the original Bishop positions in the Catholic Church in those early times you will see that they are members of the same pagan aristocracy they simply change their clothing a little bit they wore the same garments but they wore slightly different headdresses they had become from being a priest of a pagan cult to being a priest of Rome.

Where the Vatican now stands there was once a pagan temple which celebrated the mysteries of a dying and resurrecting god man who wasn't Jesus. There are many churches in Rome I've been to a few where you go above into the Church of there as Jesus and you go underneath and there's a little sanctuary of Mithras. And it's basically the same thing.

So the roman plot to invent Christianity is just so clever when you think about it through the Pope who is God's representative on earth they no longer needed expensive standing armies Wars and punishment of disobedient peasants they could through religion rule their subjects.

Over time Roman Christianity propagated throughout the empire by way of the mass media of the day the Roman roads the Romans must have approved of this new religion because as some scholars asked if the Gospels really were Jewish literature about a Roman sentenced criminal why wouldn't they have been destroyed.

One of the really surprising things for me was to realize the extent of Roman control of propaganda and of literature. So that when you suddenly get all of this Christian literature arising in this period one has to ask well how did that happen the conclusion that one has to reach is that that could not have happened without some degree of complicity on the part of of the Romans so that one is led to the conclusion that the Romans must be involved in the production of this literature

To produce and disseminate this literature was a huge undertaking and the Flavians undoubtedly had collaborators we know they were funded by the wealthiest family in the world at this time: the Alexanders, a Jewish family who served as Rome's tax collectors in Egypt like the Herod's in Judea the Alexander's had strong motivation to keep the Jews Messianic movement from threatening their position and their wealth. One of their family members was Philo of Alexandria a famous Jewish theologian who was already writing works that combined Jewish beliefs with the modern Greek and Roman pagan beliefs of the day many scholars agree that his writings formed the basis for much of the philosophy of Christianity.

In these pages is practically every concept that you can find within Christianity she combines Greek philosophy and he took that and he combined it with Judaism. On top of that he was from a extremely wealthy family and this is important because you have to follow the money when you're looking at major trends new paradigms being set And if you look at his family then you start seeing well this is interesting because now we were starting to come across the Flavians again His relatives are very involved with the Flavians that whole area is where we want to look very closely for the Christian origins.

Its from exactly the same circle of people that you get the first signs of Christian ideology and they all lead to the rise of the Flavian dynasty.

Another wealthy influential character princess Bernice was from the Herod family in Judea she's the granddaughter of Herod the Great a product of the Herod's intermarriage with the conquered Jewish ruling Messianic lineage. Princess Bernice appears in the New Testament which makes her an

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interesting character she had two or three husbands and then became the mistress of Titus. So you can see this again rather like dynasty here you know powerful people mixed marriages you know shacking up with the Conqueror. yeah and it's really where Joe Atwill takes his idea of a conspiracy to write the New Testament but let him say it in his own words.

Bernice was a Herod related by marriage to the Alexander's and of course later she became the mistress to Titus. the fact that she was so closely linked with the Flavian shows you that the three families were very unified in financial romantic and likely theological issues.

By the looks of things this coalescence seemed to have brought about a dynamic that led to the synthesis of Judaism and paganism and eventually became Christianity. so that this is a very key time period.

I believe that the Gospels were actually written under the control of the Herod's the Alexander's and the Flavians. These families had the motivation to create Christianity and with the expertise in Judaism that the Alexander's and the Herod's had, they had the actual technical ability to come up with these stories that our fulfillment of Hebraic prophecies

So it seems the Flavians had the motivation the means and the collaborations through which they likely constructed and began disseminating Christianity. And if our scholars are correct one of the documents they left behind are the Gospels themselves

I began working on the study of the Gospels in the 1970s and I look at texts in terms of how were these composed watched as understanding that structure tell you about who wrote them and why they were written.

These texts were not independent Jewish texts but they will create as literary works using classical literary models

If we expect that this is the testimony of witnesses we've got a major problem. We actually have for anonymous documents they were not written by the names of people on those documents this is simply church according to Mark according to Matthew. So this idea that the the Gospels are reliable Testament is blatent nonsense.

Why are the Gospels called Gospels that's a critical question the word gospel in Greek is Evangelion and it means "good news of military" victories. Whose military victory are we celebrating here in these Gospels well seems to me that we are celebrating clearly the Roman military victory because these events the Battle of Madera the Battle of the lake of Galilee the successful Battle of Jerusalem these are battles that the Romans won.

Why are the Gospels celebrating battles that the Jews lost if these things were written by the Jews the fact that the Gospels are known to us in Greek and and not in Aramaic or Hebrew is I think just evidence of their authorship they were not written by any followers of Jesus who would have surely spoken Aramaic and if they had been fishermen and simple folk they would not have had the literal skills to write them anyway.

If we look closely there actually are clues in the Gospels that point to who the true authors were.

A lot of the Christian literature advocates turning away from the Jewish law and obeying Roman law. This fits perfectly into Roman propaganda purposes and then you have in general the portrayal of Jesus as the peaceful Jew who is wandering around in what is depicted as a sort of pastoral scenes talking to fishermen and farmers and so forth, when in fact this is a war zone. Judea is a war zone and you ask yourself well why is it not portrayed as a war zone?

I mean they really had it down pat they kept they have Jesus saying render unto Caesar what is Caesar's which is basically in response to talking about money whose benefit would that be? so blatantly obvious.

The perception of Roman characters in the Gospels they're all interpreted in a favourable light they are pro-roman they do not depict the Romans as the forces of evil they reverse that it's the Jews who become the forces of darkness. It's very striking that various passages in the Gospels refer to the Jews as "some people" separate from the heroes of Jesus and His disciples the Jews are those who object the Jews are those who try to walk the Divine Plan. Now that gives us a clue certainly to who were the true authors of this book

They are works of literature created by people who are trained in Jewish literature but whose values are pro Roman the Romans wanted to promote anti-semitism and so they arranged the story of the beloved man God Jesus Christ to appear as if the Jews had brought about his death. Because of this the Jews would have to suffer anti-semitism throughout history.

So this was a piece of work that could not have been done except by a fairly established natori team such as the literary team that was in Rome actually writing the books of Josephus, I mean that was written by a literary team and it was written as one of the attempts to give prominence to the Flavian Caesars which the Gospels also do. So it is extremely likely that the Gospels as a form of epic designed to magnify allegorically the Roman Caesars is also written at the court of the Flavian emperors.

But the Jesus story takes place many decades before the Flavians came to power. Why would the Flavians create a work about a Jewish Messiah that wasn't even from their own era? The Gospels were very precisely back dated 40 years Jesus's ministry was started in 30 AD exactly 40 years from the destruction of the temple. His ministry ends at Passover 33 AD which is 40 years before the end of the Jewish-Roman war which occurred at Passover in 73 AD with the famous Battle of Masada.

The Gospels are backdated into the period of Pontius Pilate that is to say before the first Jewish War which is to say in the Julio-Claudian period but this is typical of Flavian literature it's a Flavian technique. what they do is they back date this story into the period of their enemies namely the Julio-Claudians. And so generation after generation of Christian scholar and even secular historians go hunting in the Julio-Claudian period for the origins of the Gospels. They don't really find any answers then there are allusions in the Gospels to the destruction of the temple the most

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reasonable answer to that is that these texts were written after the destruction of the temple that is to say in the Flavian period after the change of dynasty.

This backdating of the story of Jesus Christ forty years earlier from the time the Gospels may actually have been written explains why many of the prophecies of Jesus came true within exactly 40 years what does this all add up to in my view the thing that is most significant is the research by Joseph Atwell in his book Cesar's Messiah which suggests that the Gospels were actually created as works of Roman propaganda at the end of the Roman Jewish War under the rain the Flavian emperors that his Titus Caesar and Vespasian Caesar and if you end up worshipping Jesus what you will really end up doing is worshiping Caesar in disguise

This may have been how the Flavians finally got the Jews to worship Caesar as a God by giving them Jesus Christ, a messiah more to the Romans liking, But is there any actual history to this character where did he really come from.

The mystery to me begins with his very name in Greek Jesus means Savior and Christ means the Messiah this didn't strike me is something you would call a young child.

These two words are already important within Judaism before Jesus Christ supposedly existed. Major biblical figures to a Jewish Greek speaking populace would already be called Christ their ears would already be acclimated to accepting this this title that so it isn't just a unique name of a single person who is it just suddenly popped up.

What did we actually know about Jesus Christ "the man"?

I don't think that Jesus can be historically defended. I don't think there's any evidence that we can extend to that particular Jesus.

So when you actually set out to investigate the historical Jesus as opposed to the Christ of faith you very abruptly enter a void. You find that whereas you might imagine the core details of Jesus are readily known and accessible you actually discover there's no such thing.

Further there had never been any archaeological evidence of Jesus Christ that had ever been discovered.

You cannot find an established and incontrovertible biography of Jesus at all. It doesn't exist. You enter a strange twilight zone of early Christian belief. What we have here is not a movement that is grown on the accretion of legends on a real flesh-and-blood man.

But instead the development of a religious movement around the idea of a man.

There isn't even an actual physical description of what Jesus looked like anywhere in the Gospels.

The presentation of the Jesus character it's somewhat of a composite of many messianic leaders of the time, many messianic leaders of the time most or all of whom came to a bad end, usually by crucifixion because crucifixion was the Roman punishment for seditious activity.

And the penny drop the penny drop that Jesus as a human being never existed

In all of this we're dealing with literature we're not dealing with history so the answer is no there is no history to this character of Jesus it's entirely a literary creation.

What the Romans did was they saw the Jews reliance and belief in prophecy so they said "okay, they want a prophet, let's give them one."

It seems that in the construction of the literary character Jesus Christ the Roman authors borrowed religious concepts not only from Judaism but also from other gods and religions that they knew. Some scholars have noticed the similarities between the story of Jesus and the ancient pagan mysteries.

In ancient mythology we find this whole strain of thought called "solar mythology" many gods start taking on solar attributes because as agricultural communities become more important the Sun becomes the big focus but most obvious reasons of planting and harvesting the Sun is then personified so now we have a male Sun God it becomes a religion in many parts of the world Christianity usurped a tremendous amount of Sun worship some of us are saying that this was a Sun God turned into a Jewish man This December 25th birthday was in fact the "Winter Solstice." This is really in fact the birth of the god of light the December 25th actually is the end of a three-day period of when the Sun stands still the Sun appears to be dying as the days become shorter and the Sun is reborn at that point.

Across the ancient world there was this form of experiential and philosophical spirituality in these mystery cults or mystery schools. And at the centre of these schools you would find a mythos, which was an initiatory myth for symbolic myth which would help people who were going through the initiating process come to this spiritual awakening. This knowledge is called "gnosis." And what you see in these myths is the elements that will later become the Jesus story.

Let's ask the question is Jesus developed from pre-existing literary characters? Jesus has certain episodes in this so called life and each one of them can be traced to a prior representation of that time.

If you look at the the elements which we found in the pagan mystery school myths, you find the story of a dying and resurrecting son of God who's born of a virgin, has twelve disciples, turns water into wine at a wedding, it brings a new religion of love, is accused of heresy or a provocation by the authorities, is put to death, sometimes by crucifixion, and then if you want to commune with the god man, you take bread and wine, and then you can come to eternal life. Well, all of this is course Christianity.

Easter itself is a long pre-Christian celebration of the resurrection of spring from the death of winter. This is an ancient shamanic belief. You will find it all over the world. that you go through a ritual death where you get reborn. But you're reborn as an awake being, so you died just to your lower nature and woken up to your higher nature.

You can find them in the Old Testament in the the Jewish mythology as well. It isn't this pagan parallels I mean the New Testament for example the Ascension. We have an

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ascension with the Old Testament figure of Elijah and it's a very dramatic ascension.

Elisha and Elijah cycle: These are two Jewish prophets one followed on from the other which have many of the story elements found in Jesus for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle." Is this fulfillment or is this simply copying of a useful theme?

You can see where they just used Old Testament characters and scriptures as a blueprint to create this new one.

A lot of the ethics of Christianity actually were around before Christianity. The Golden Rule "do unto others as thou wouldst have them do unto thee" is in fact from the Old Testament. Jesus didn't make that up. Many of the other aspects of Christian ethics many things which we might like to applaud as very good aspects of Christian ethics can be found in the stoic philosophy in Rome which by the way was exactly the philosophical and ethical school promoted by the Flavians.

There is little that is original about Jesus. If one separates from his words, advice that was in the interest of the Roman Imperial family, all that you have left are snippets of widely known philosophies, truisms and concepts that came directly from prior Hebraic literature.

The reason I am now convinced there's no historical Jesus which seems of real light wool to people who are not familiar with the idea it is a combination of things: First of all, there is no evidence for an historical man which stands up to proper scrutiny. Secondly, the story of Jesus is full of these motifs which come from the pagan mysteries. And the third reason is, because in the early Christian movement there are these two types of Christians, certainly by the second century. I think of as Gnostics and literalists. What marks out the literalists who will become the Roman Empire and the Roman Catholic Church is that they've got a historical man. What marks out the Gnostics is that they see it allegorically, and their great heresy is that Christ didn't come in the flesh. Now the winners write history. And the history books have been written by the literalists.

And all of the tradition about the Romans trying to torture and suppress Christians these traditions are correct they definitely persecuted the Messianic militaristic Christians and they certainly would have frowned on the Gnostic independent thinking Christians, but the Roman pacifistic "giving to Caesar what is Caesar's group" would have been promoted.

Reason: This teaching is perfect for the Roman Empire as it is a fascist Empire. It has got a very simple message, "just believe this, you don't have to transform, and you have to go through the authorities, through the bishops, through the state ultimately. It is the perfect thing for them to pick up. And that's what they did.

Our scholars agree that the gospel are complex literary creations drawing from both pagan and Jewish myths. But Joseph Atwill goes a step further to say that the Flavians wrote passages directly into the Gospels which show that they were the authors.

One of the most famous prophecies that Jesus makes, is about the coming of someone he refers to as "a son of man." Now many people believe that he's talking about "a second coming" of himself and many people believe that this is going to occur some point in the future. Well, the fact is, this "coming of Jesus" has already occurred. Jesus makes very specific prophecies as to what will happen when "the Son of man" makes his visitation. He refers to three key events: (1st) the Galilean towns will be crushed, (2nd) Jerusalem will be encircled with a wall, and (3rd) the temple will be razed leaving not one stone atop another.

He also states exactly when this individual will come. He says that 'the Son of Man' will appear before the generation that is alive and listening to Jesus's words passes away. Now the Jews of this era a generation is 40 years. And so the only individual that could possibly be the son of man that Jesus predicts is Titus Flavius.

Titus Flavius did destroy the Galilean towns, he did encircle Jerusalem with the wall, and he raized the temple to the ground and left not one stone atop another. And he did this within 40 years. Josephus recorded that, no matter how Titus tortured the Jews, they refused to call him "Lord" or "God". So to circumvent this stubbornness, the Flavians wrote the Gospels in which "a son of man" was predicted to come in the future. Titus fulfilled these prophecies and became "the son of man". So you end up worshiping Titus without knowing it.

To further support his thesis but the Flavians originated Christianity Joseph at will points to the Roman Catholic Church's earliest Saints known as the Christian Flavians.

The Flavian family is connected to early Christianity in a number of unusual ways. Many members of the family were recorded as having been among the first Roman Catholic saints.

And these include Flavia Domitilla who is either Titus's sister or his niece. And there is an inscription honouring Flavia Domitilla for donating the land that became the first Christian catacomb, and Flavia Domitilla was the first Christian Saint. The inscription bearing her name is in the Catacomb of St. Domitilla in Rome. It can be seen on the righthand wall of the Basilica at the foot of the entrance stairway between the two sarcophagi. The right-side part of the tablet has broken off and is missing.

[The remaining inscription reads: TATI.A. BAVCYI . . .; TRIX. SEPIEM. LIB . . .; DIVI. VESPASIAN . . .; FLAVIAE. DOMITIL . . .; VESPASIANI. NEPTIS. M . . .; IVS. BENEFICIO. HOC. SEPHVICRV . . .; MEIS. LIBERTIS. LIBERTABVS . . . (in English: . . . Granddaughter of the God Vespasian . . . Flavia Domitilla . . . niece of [Titus Flavius] Vespasian the son of the divine Vespasian . . . donating . . . liberty . . . to get free . . .).]

(1st) Her son Titus Favius Clement is recorded as having been the first Roman Catholic Pope after the apostle (and Jesus' younger brother) Simon, (2nd) in addition there were

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two members of the Flavian household staff, Flavia Domitilla's chamberlains Nereus and Achilleus, both of them had churches named after them in the very earliest Christian diocese in Rome, (3rd) there was a Christian theologian whose name was also Titus Flavius Clemens, Clement of Alexandria, and he's the one who actually described the first Christian symbols, and he said, they were the anchor the boat the fish the olive branch the star, and oddly these are the very symbols that the Flavian Caesars used on their coins. The final (4th) connecting point between the Flavian family and Christianity is that in the fourth century Flavius Constantine made Christianity the state religion of Rome.

The military achievements of Caesars were important to all Romans so certainly the Flavian Christians, the group that the Roman Catholic Church State, were the first saints of the religion would have known the identity of the Son of man that Jesus predicted who would crush Galilee and circle Jerusalem with a wall and raise the temple was Titus Flavius.

So it seems if a person knows how to uncover them there are actually many clues pointing to the Flavian origin of Christianity and perhaps the most intriguing one that Joseph at will uncovered is a secret code the Flavians used in their documents which enabled him to make his startling discovery.

So the Romans had the Jews' scripture locked up inside their imperial court and they studied it. And what they discovered was that there was a unique literary code hidden in the text.

This hidden code, which was common in Jewish scripture, was used by the Flavian literary team to place passages into the Gospels that had to be deciphered to be understood. This hidden literary technique is known as "typology."

Typology is used throughout the ancient Hebraic literature and it's a genre that is really no longer understood are used today but simply put typology is using events from the past to provide form and context for subsequent ones what we're talking about is stereotypic. In other words, there's an idealised prototype which shows certain characteristics, or performs in certain ways.

For instance one of the things they do is they take an old story and they retell it in a new form and and they superimpose contemporary history upon old stories and they create these multi-layered texts.

In Hebraic typology, texts were designed to be read in comparison to one another or intertextually. And in doing so, a meaning that would not be visible in the surface narration, would become apparent to someone who understood the type of logic connexion between the stories. Hebraic typology connects prophets. Events from the life of one prophet are placed into the life of a subsequent prophet. And this shows that there is a divine pattern established by God connecting his prophets to one another.

The Gospels actually show how we can decipher for ourselves this hidden code or typology that was used to create the Jesus story.

At the very beginning of the Gospels there's a primer of this typology. What the author of Matthew has done, is take events from the Old Testament and place them into the life of Jesus. These events occur in the same sequence in the story of Jesus as they occur in the Old Testament.

Numerous Bible scholars had already identified the following parallels:

Both stories have a patriarch named Joseph who travels from Israel to Egypt; A ruler who massacres innocent boys; A divine character who states that all the men are dead who sought your life; And then a return from Egypt to Israel. This is followed by events which have passing through water (in the Old Testament the Israelites pass through the Red Sea, in Matthew Jesus is given a baptism in which he passes through water); we then travel into the wilderness (the Israelites are in the wilderness for 40 years, Jesus goes into the wilderness for 40 days). Finally we have the three temptations (in the Old Testament we have the temptation by bread, the statement "do not tempt God," and the commandment to worship only God. These appear again in Matthew where Jesus is tempted by bread, tells the devil "do not tempt God" and instructs him to worship only God.). Therefore when you compare the life of Jesus with the life of Moses, you see a linkage that shows that the character in the Gospels was divinely connected to the character in the Old Testament. The life of the first saviour of Israel Moses foresaw the life of Jesus who's now claiming to be the next saviour of Israel.

To understand the rest of the Jesus story his adult ministry we simply need to know that the same system of parallel names locations and concepts occurring in the same sequence was used to connect Jesus in the Gospels to Titus in the works of Josephus.

Our scholars explain this Gospel typology in the following three examples:

Jesus comes to the Sea of Galilee at the beginning of his ministry. He gathers his disciples to him and he says, "do not be afraid, follow me and become fishers of men" (In the Gospel of Luke, Jesus actually says "catchers of men".). Titus comes to the same location, to the Sea of Galilee, he gathers his troops his disciples together and he says, "don't be afraid" and then he leads them they follow him and they attack a group of Jewish rebels they sink the Jews boats the Jews attempt to swim to safety and the Romans use their Spears to catch them. They become fishers of men.

The match is not exact that we should never expect it to be exact it's simply a type which is repeated across the whole of the New Testament.

Jesus is constantly dealing with Devils. Josephus also deals with Devils but Josephus defines who these Devils are. He states that the Devils are those individuals who have a rebellious spirit and rebel against Rome. At Gadara Jesus encounters one man who has a legion of demons inside his mind. They then are driven out by Jesus they infect a herd of swine and then this heard rushes wildly into the water. This is a parallel to Titus's battle at Gadara where one individual infects an entire Legion of Jews with his demonic spirit and

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then that group in turn infects another group and this combined group is driven by the Romans into the sea.

what's being suggested here is that this story that you find in the Gospels is in some ways sort of like a grim parable about that military events it's sort of like a bit tongue-in-cheek I think the Romans had a vicious sense of humour like this a very black sense of humor and a medieval texts that I've studied that which is called the Gospel of Barnabas when you read that story the way it's presented is in a unsophisticated form that is to say it's sort of been decoded in some ways and it becomes clear that what that what we're talking about here are the Jewish rebels power chase things of the sea and they drown in the sea in the Gospels these are presented as pigs this is a this is a once again a very dark black sort of Roman sense of humour some of these literature really needs to be understood like that.

In Josephus's biography he describes when he was in the entourage of Titus during the closing stages of the siege of Jerusalem, he chanced upon three of his friends who were being crucified, and he pleaded with Titus for their release. And Titus gave that permission and the three figures were removed from the cross. Two of them died and one revived. Now if you're looking for a stereotypic example of how some idea was floated into the mind of someone right in the Gospels that is a pretty clear example it's certainly a strange occurrence that we find such an incident in the works of Josephus when it shows up is such a dramatic form in the Gospels.

In the Gospels, Joseph of Arimathea asked the Roman commander to take Jesus down from the cross in Josephus is history Joseph bar Mathias asked the Roman commander to take someone down from the cross. Arimathea is a pun on Josephus his last name bar Mathias.

When you read our sources really carefully and you have to do it really really carefully because they didn't spell it out for us it's it's effectively very well hidden. we have to understand that our literature a lot of our literature is essentially propaganda the Romans are not writing objective history and all of our literature has been through Roman filters. perhaps there's a significance of the Dead Sea Scrolls that this is literature that hasn't been through the Roman filters.

It's important to realise that Josephus wrote in an era when allegory was regarded as a science. Educated readers were expected to be able to see another meaning in religious texts than the one that appeared in the surface narration.

We're dealing with Roman literature on the one hand and Jewish literature on the other, and in both cases they're much more sophisticated much more multi-layered and elusive and much trickier than modern readers suspect. It's not a simple literature it's very very complex allegorical literature that indulges in the literary games that the Romans played the more you understand about Roman literature in this period and then you place the Gospels and other Christian literature in that same milieu, you can start to see the games that are being played in that literature.

Now these parallels have been seen by other scholars, but what they fail to notice is that the parallels occur in the same sequence and thereby they create a typological pattern.

The Flavian thesis it's trying to read these texts in context because in any given text you've got the text in the first instance, and then you've got the context, the environment in which it happens, and of course in all of these texts also you've got a subtext, so you've got text context and subtext, and you have to be able to read all of those things. Unfortunately, many religious people who are coming out of seminaries who are coming out of religious colleges they are just not being trained in this sort of level of reading. They are instead being trained to just read on one level which is a literal level and I think that that's very unfortunate and that that really needs to be challenged.

By studying the multiple layers in these ancient texts in the original Greek language, Joseph Atwill was able to discover not just a handful but over 40 typological parallels between the Gospels and the works of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

Once I understood the system that the Flavians were using to link Jesus and Titus, I was able to discover dozens of these parallels between Jesus and Titus, and what was amazing is that they occurred in the same sequence. This simply proves that this was deliberate that these unusual parallels had been created by the Flavians as a signature. It is their way of telling posterity that they authored the Gospels these parallels are the Flavian signature of the Gospels.

Both, Jesus and Titus, began their campaigns at the Sea of Galilee, and then go into the Galilean countryside, followed by a journey to Jerusalem. Once they reached the city's outskirts they paused for a while before they entered. Finally, they leave the city where their campaigns come to an end.

To catalogue the many parallels I gave each one a convenient name that related to the concept in that particular parallel set. Starting at Galilee each of these are episodes that occurred both in the Gospel story of Jesus and in the history of Titus's military campaign.

1.) Both, Jesus and Titus, journey to Jerusalem each sending messengers ahead to meet him when he gets to the city.

2.) When the Romans get to Jerusalem they notice that the Jewish factions are fighting against themselves. At this point in the Gospels Jesus talks about "a house divided against itself cannot stand."

3.) Then Josephus wrote, that in preparation for battle, Titus ordered all of the fruit trees between the Roman camp and the walls of Jerusalem cut down. At this point in the Gospels Jesus states that "if a fruit tree does not bear good fruit, cut it down."

4.) Titus goes around the walls of Jerusalem looking for the best place to construct a tower from which they can launch their attack. At this point in the Gospels Jesus asks "which

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one of you who is going to build a tower, does not first sit down and think about the cost."

5.) At this point in the history (The Jewish War), Titus sends Josephus to ask the Jews what terms they will accept for peace. In the Gospels Jesus describes a king who sends a delegation to asked for terms of peace.

6.) Both, Jesus and Titus, at this point have triumphant entrances into Jerusalem during which, amazingly, stones are said to cry out.

7.) Each then drives a den of thieves out from the area in front of the Temple. This is followed by Titus encircling Jerusalem with the wall. In the gospels Jesus is here predicting that Jerusalem will be encircled with a wall.

8.) Because of the walls, starvation sets in in Jerusalem. Josephus wrote that a woman named Mary, who called her son a myth for the world, slayed him and ate him, thereby turning him into a human Passover lamb. In the Gospels we now have the Last Supper. Jesus tells his disciples "take eat this is my body this is my blood," thereby turning him into a human Passover lamb.

These parallels here are not coincidence but they represent the signature the Flavian authors deliberately left behind in the Gospels.

You can see the fingerprints. The Flavian authors left their fingerprints all over these texts. You can start to decode these texts and can see automatically some surprising conclusions about how early Christianity first arose.

Our scholars have shown that the Gospels were not the product of primitive Jewish fisherman, rather they are a sophisticated literary work, combining religious ideas of the day with Roman political perspective and power. Joseph Atwill's research reveals that reading the works of Josephus concurrently with the New Testament shows that the events of Jesus's life were not historical but rather all of them are dependent on the events and the military campaign of Titus Flavius. Jesus Christ was an allegory for the Romans Caesar Titus, the Messiah of the Roman Empire, the Romans son of a God that Christianity was set up to worship.

I certainly don't want to undermine the positive things in Christianity I'm happy to admit that there are positive things in Christianity and in other religions as well. The issue here are the historical claims of these religions.

Traditionally religious dogma has forbidden the examination of historical discoveries or the inclusion of certain scientific findings in their teachings asking their followers instead to blindly believe as they say, not as the objective facts may show. In live in a time perhaps it's a new intellectual Renaissance which is getting fed up with many of the structures that we live with and which is recognising major frauds at the heart of our financial markets and the heart of heart of our industry and the plug is being pulled on them and my view is that we have yet another fraud the biggest of them all and it's a fraud at the heart of Christianity. And it is a time for whistleblowers to come out and to make this information available not just to scholars in academic journals but to have it widely available to anybody who wants to know.

It's helpful to hear a wide diversity of voices in order for people to arrive at their own conclusions and the theories brought forth by our scholars are a part of that diversity.

When they hear that the Jesus story is a myth people feel that you are taking something away, but you're really not. You push people "why do you believe in it started Jesus?" Often people will go "well, you know, the Bible or something, but when you go "well, have you studied it as an historical document, have you looked at the evidence?" they'll go "well, no, I haven't." So that's not the real reason. The real reason when you push people is "well I have a relationship with Jesus, I have a personal relationship with Jesus and that's what I don't want to lose."

And that's a really good reason to be a Gnostic and a really bad reason to be a literalist.

The gnostics, as well as pre-Christian pagan mystery schools, believed that the myth of the dying and resurrecting Godman was an allegory to be used for personal growth to die to their lower nature and a rise to their higher nature. The literalists took control of the original myths and shaped it. So it would take the power away from the individual and place it into a central authority. Rediscovering the original myth gives people the freedom to choose the beliefs that truly served them.

Okay, some Christians have developed their personal faith to the extent that Christ is this energy or force or power within them this is how they have interpreted the story now the story has become again when it actually began as an allegory.

I had no issue with the Christ within I have an issue with the with the church militant what threatens humanity is organised regimented religion on the march taken so seriously that you will act out its worst precepts.

If we examine all the religions of the world we find that there is a common thread that connects all faiths and all people and it is from this connection that we can make the choices that have now become so critical to our future.

I like to focus on the origins of religious ideas and it turns out that they're very unifying underneath. All of the divisiveness that we see on the surface, it would be extremely helpful for all of humanity to realise that there is this underlying unity. And those origins are basically nature worship, the study of the Sun, the Moon, the Stars and Planets. This is all what humanity has been looking at, of course with great awe, and reverence for thousands of years, and it is extremely important for us to get back to those roots. The destruction of the planet is also directly tied to religious ideas. This can help to restore balance to the planet in a very profoundly significant way.

The very survival of humanity depends on viewing history from a new perspective so that we can be clearer on the historical facts and still honour the myths that offer us the greatest wisdom.

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It is what the myth, what the poetry says, that matters, not what actually actually happened. So each new generation, whatever you say, is going to hear the myth and that is what is true for them, and what follows is the actual history which is much too complex for the average person whoever if their head around.

Though the actual history is complex and we may never know all the facts about what happened 2,000 years ago, the voices of our scholars are contributing to an ever widening dialogue and the growing paradigm shift being witnessed all around the world today that can lead to a more empowered and enlightened humanity tomorrow.

This is really important for our culture, to understand where Christianity came from, and this is direct evidence. You can actually walk this path and come to this conclusion. You can know that Christianity was an invention of the Romans. It was done to pacify their subjects.

And this is important because it gives us a different way of understanding government, how government operates the tools that government uses, the purpose that government has for the various propaganda apparatus. Evangelical Christians are getting away with debunking facts as mere theories, even subjects like evolution, but they provide no evidence for their position other than to simply cite religious dogma.

And if you look at the influence that Dogma is having in the media today you can easily see it is increasing. I would like to challenge these extremists to consider the possibility that my findings are correct. Though there is much good in Christianity, we have to understand how rulers have used it to control us, and how they are still using it to control us today.

I hope citizens will be more skeptical when they hear an authority figure using faith to interpret laws or a belief in Armageddon to create governmental policies. The Flavians encoded a secret message into the Gospels which we can now understand in a new light. "And ye shall know the truth, and the truth shall make you free." [John 8:32].

ROBERT EISENMAN: THE JAMES OSSUARY INTERVIEW

(This Interview, produced and held by Simcha Jacobovici [speak: Simka Yakobovich] with Prof. Robert Eisenman [in around 2004], is discussing the James ossuary and in particular James and Jesus, and the Dead Sea Scrolls from Qumran and Saul of Tarsos, better known as Paul the Apostle. The Ossuary bears the Aramaic inscription: Yakob bar Yosef akhui di Yeshua [Translation: Yakob son of Yosef, brother of Yeshua]. Aramaic was the language of Jesus and the entire Middle East, from Egypt to India, and up the Silk Road to the capital of China. Some ambiguous words in this transcript have been changed, such as Judaea or Holy Land for Israel or Palestine. Clarifications are given in square brackets. Production: Simcha Jacobovici, 2004; Video Transcript: Lord Henfield, 2019.)

Robert Eisenman: . . . . and the leader was James not Peter. Peter was overseas traveler but James was the big honcho that he had to report back to. So he describes meeting him there and then he describes a debate on the temple steps where the priests and the scribes are debating the James group on the steps. And there's a riot. And all of a sudden into this riot bursts for who's called an "angry man" - and is clearly meant to be Paul in his time when he's serving the Roman authorities - and he runs into this debate just when James is about to win, picks up a flagon from the altar and and and beats James with a club and throws him down the stairs and leaves him for dead and there's a huge Mela. And about 30 people are dead but James isn't dead. This this is the kind of detail this novel has. It carries him out of he temple to a house in Jerusalem, which is also good detail, then it takes them down to Jericho outside, and then the the enemy, as he's called, gets letters from the high priest to pursue the Christians to Damascus that's the thing in Acts. That's where Acts picks up. So this is Paul, and he comes through Jericho on the way to Damascus and he misses them and they have carried James down there because he is the leader of the whole community. They are out of somewhere outside of Jericho. Guess where they are: Near Qumran! So that's the that's the thing of James attacking Paul.

Simcha Jacobovici: So you are using the historical . . .

Eisenman: This is so detailed how what is it what are they doing? That it is so rich in detail.

Jacobovici: So then, is the ossuary the real thing?

Eisenman: No it's not the "real thing". It is a very questionable thing. It is a very worrisome and highly suspicious [thing]. Many aspects to it are challenged credulity.

Jacobovici: Why?

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Eisenman: Why? Well, there is a whole list of things. First, there's no secure provenance. Second, there's no secure chain of custody. Third, it comes willy-nilly out of nowhere, suddenly appears on the scene just when James is being talked about.

You know, for the last five years there have been a series of books on James, primarily, including my own which is a thousand-page penguin "James the brother of Jesus and the Dead Sea Scrolls", and these books have been widely circulated. And in these books one of the things that said is perhaps the best proof that of Jesus existence were the fact that he had a brother James. Three or four years after statements like this are being widely read here pops the sarcophagus. That is the first thing that put my hackles up to worry about. It is the miraculous sudden appearance of this.

The next thing that is worrisome about this box is the phrase THE BROTHER OF JESUS. Nobody at that time would have thought to put the "Brother of Jesus" on an ossuary, not in the first century. Later perhaps, after Christianity and its documents had time to dig in. The point was, James was rarely called this. James was famous in his own time. James was an overarching figure in Jerusalem known as "The Just One". People used to walk up to James and touch his clothes as as a holy man when he walked through these streets. He was probably a leader of a movement like the Essenes, if not the Essenes. Anyway, he was a Zadik [more correct: Zaddik], a Zadik who everyone admired and knew about. Therefore, if you had an ossuary in his name, you would not have to identify him as "Brother of Jesus". He would be known in his own right [meaning, he would have borne only the name of his father as it was custom e.g. Ya'akov bar Yosef (Jacob son of Joseph) without the extension "akhui di Yeshua" (brother of Jesus)]. It's like, the person who added "Brother of Jesus" wants us to know which James it was. So a later generation or even someone in our own time, that's what I have said. Generally, that is too pointed, it is too perfect, it is like, "Oh, hello 20th century, do you want to who this is? It's the brother of Jesus, you know?" And someone has written it out there. That is a second problem.

But I would even worry about a third problem: the James the son of Joseph, Jacob the son of Joseph, the first part. Now, that's not to say, the are two problems with the inscription itself. Now we have professional palaeographers supposedly looking at this. Look, I want to tell you, even an amateur could see that there are two hands there and that the two parts of the inscriptions don't match. One [the Aramaic on the right half] is deeply incised in a formal style. When I saw it in the museum, I was staggered because the pictures don't do it justice. The pictures looks like they have been sort of enhanced because you can hardly read. The second part, because it's so dim and it's done with such a clumsy tool. The first part just jumps right out and it's not just because it's been cleaned. It has been done with a different more precise tool. It is a formal hand. The second part [left of the first half as Aramaic is written from right to left] is clearly added by a second hand with a different instrument even. It is not as deeply incised. It is more clumsily. It is like a more complete instrument. Now, an amateur photographer could tell you that. But the public is cowed. The public defers to these specialists and is unwilling to use its own judgement. So there are two parts to this inscription. I have dealt with the second part a little bit.

The first part is worrisome for the following reasons. There may be two or three hundred people called "Jacob* the son of Joseph" in the area of Jerusalem at this time [* meaning James. James is the English corrupted form of the original name Jacob or Yakov.]. I would not even want to estimate how many there might be. There may be two or three hundred people in the Jerusalem's environs at this time called Jacob the son of Joseph. But the problem with this particular inscription is that it is too clean, it is too new. There are rosettes in the back of the of the ossuary that are rubbed out. Where is the, where from nature where is . . . -- forget the patina argument. People have said on patina that it can be faked. I've heard from a lot of Antiquities people that this is normal practice and then in the unfortunate market of unreliable antiquities that this is happening in a widespread way. But any case, put the patina argument aside. -- Where is the natural wear and tear on that particular inscription that you see for instance on the rosettes on the other side and the inscription on the left?

Now the final part of that chain is "James the son of Joseph", which is worrisome. No ancient sources really call James "the son of Joseph". In fact, they try to make a point that Joseph isn't the father that is not only not the father of James he's not even the father of Jesus. God is supposed to be the father of Jesus. And I've always thought that the term Joseph was a symbolic term going back to who Jesus's tribal father was that is Joshua's [Yehoshua from the Old Testament, which is the same as Jesus' original name] tribal father - as you probably know - was the tribe of apartment yet Joshua's tribal father was the tribe of Joseph it's Joshua son of Joseph. Also in Jewish culture we have two messiahs: the Messiah Ben David and the Messiah Ben Joseph and this seems to fit in with those kinds of alusions.

In the actual text we hear that James is the son of Clophas and Mary or someone called Cleopas and Mary. Another document in the Gospels calls him "James the son of Alphaeus", a corruption of Cleophas So we have lots of names who James may have been the son of. This Cleophas character, you see, is how the Gospel of John uses this character to develop the idea that James is not really a brother of Jesus but it's first cousin. Because in the Gospel of John it says "Mary the wife of Clopas" and her sons James, Joses, Simon, and so on, the four sons and the daughter Salome. So normally, in the tradition, James is considered the son of the uncle Cleophas / Alphaeus, unless Clophas and Alphaeus are Joseph. So even the Joseph part, from a specialist, who I consider myself to be, and honestly, the people were talking about may be specialists in palaeography or patina, but they are not specialists in history and text, and

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they don't know these traditions. those are the many reasons why I worry about this inscription. . . .

Jacobovici: I am not a scholar on this matter but I thought there were two Jameses. There was a Clophas and he was a carpenter. It seems to be a cousin. There's a bunch of Jameses.

Eisenman: Cleopas is supposed to be the brother of Joseph.

Jacobovici: . . . of Joseph. So, that has not preclude the idea that Joseph also had a son named Yakov.

Eisenman: Well, let's not get too Byzantine [strict] about this. I mean, we get multiplication of Mary's, a multiplication of James's, a multiplication of John's, and the main reason for that is, as the doctrine of the supernatural Christ went forward into the second century: brothers became cousins, fathers became uncles, mothers even turned into their own sister. In the Gospel of John we get Mary the sister of Mary which is a tautologistic impossibility but that's how it is. But [the Gospel of] John has the character Mary, the mother of the sister of the mother of God. So Mary is not even the mother of God in John because John is pushing the family away from from Jesus, as the supernatural Christ, and the perpetual virginity of Mary came into being. So I wouldn't worry about this multiplication of like-named persons.

Jacobovici: If I sort through all that, was Jesus a historical figure?

Eisenman: Jesus is a historical figure insofar as his brother is a historical figure. It isn't the question whether Jesus has brothers, there for sure. It's the question whether the brothers have a Jesus. And what I meant by that is Jesus is historical but the documents about him may not be reliable.

The problem is the documents about him are so beloved, so much part of our culture that people have a knee-jerk reaction to them "oh Jesus son of Joseph and Mary", all these are like shibboleths [conventional] platitudes of our society. The point is that there certainly was a Jesus but what we know about him is very dim and indistinct, and those documents were written a good deal further long in time and often retrospectively, and with an agenda: They were written primarily from a Pauline-Gentile Christian point of view to make the Jesus figure, as it is typical in Hellenistic writing, the writers claim the figure the way Plato claims Socrates, make the Jesus figure more or less a mouthpiece for their a position. So I don't accept the narrative picture of Jesus. I do think that the picture of James would be very much like what Jesus would have been.

Jacobovici: So in a way to get to the historical Jesus you have to get to him through James?

Eisenman: Here we go. Once you have stalled to solve the problem of the historical James, you have willy nilly, you have got to the end of my book. Solve the historical Jesus. The last sentence in my book read: "Who whatever James was, so was Jesus because these two brothers were obviously very close, one succeeded the other, the other died much much earlier, the facts about him have been overwritten by all kinds of theological and other Gnostic tendencies over several centuries until we finally get the potpourri in the final form we call the Gospels. These Gospels develop in the form we know them over two or three centuries. There may be early parts to them, but they're much later parts too. So that is retrospective running. It is sort of like going to Hollywood and come to the scriptwriter, "now you write the script here are the basic details from that perspective." So one writer will write it from that perspective, another writer will write it from this perspective. I would, if I were the writer, I would be writing it from the Jamesian perspective: that gospel has not been written yet.

Oh, let me throw one more thing on that. This is a really important point you might be able to get some use out of it, that is because I want to pop it in: Those of us who know how important James was and what an overarching figure he was, he was the Zadik [the Righteous One] of his generation everyone deferred to him. For All parties he was like the "Ayatollah of his period". I would say, I should like to call him that, the Leading Authoritative Figure of his period. I don't think he was that violent. he was called "The Righteous", so I don't think he was an unjust man, but that's the statuary would have had among all the opponent groups. They circulated around him. . . . . The best proof of Jesus' existence is the fact of a brother James. We should be looking at James. James is the key person in this time and place.

Jacobovici: Why do you think Jesus is overlaid with all kind of stuff in scripture writing? Why do you think James is more accessible?

Eisenman: Because nobody cared about James. Nobody cared to overlay him with anything. He was like shunted aside, marginalised. He was the head of the movement in the Holy Land [Judaea and Galilee] while the Paul-Peter axis took over the movement overseas [meaning Greeks and Romans]. We know, after the disappearance of the Jerusalem centre in the in the war in 66 to 70 [AD] of ending in Masada in 73 [AD], there was no more Jerusalem centre of revolutionary activity. I mean, all of these groups I would call "Messianists" at this point. They are not Christians yet.

Paul says in book of Acts quoted "that Christians were first called Christians in Antioch" [Edessa] in Syria. That is northern Syria in 55 AD. So, it was overseas they got the name "Christians". In Judaea at this time, they were never called "Christians". What were they called? Well, in my work, we think, they were called "Essenes", "Zealots", some early Christian works said that the Zealots and Essenes were combined. They were Essenes. They were Zealot-Essenes and

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there were Sicarii-Essenes. Sicarii-Essenes, would be the most extreme a terrorist Essenes. Most people think of Essenes as little pietistic people, praying and doing nothing else. No no, there were very aggressive Essenes as the Dead Sea Scrolls show. And these terrorist Esscenes were perhaps the worst group. I think, James was the Zadik for all these groups sort of like the "grandfather of the mountain" for all these groups around, which all these groups revolve but they were all opposed to Roman power in the Holy Land. That's why they were all liquidated [put to death].

Jacobovici: The term Zealot, some people argue, is a much later term . . .

Eisenman: Josephus does not use the term right away, he calls it the Fourth Movement in his work. These are very specialised questions, but by the time of the takeover of the temple, he's calling one group among them Zealots. The actual group, probably James group, because this is the group that actually killed the high priest that is responsible for the death of our James. And you see in a sequentialty there. You know, like-minded groups have like enemies. The group that occupied the centre part of The Temple under Eleazar in the 60s, Josephus starts to call them Zealots. Earlier he called them many other names, but Zealot he is using that, and he also is using Sicarii from the 50s and the Sicarii are the ones who take over Masada. We consider them Zealots but they are actually Sicarii, a more extreme group of zealots. But it is all part of the same tree. But these Zealots in Jerusalem in the middle of the war who are occupying the temple there are three different parties all fighting with each other [in a civil war alongside with the war against the Romans] but these are occupying the temple they are the ones with the help of these violent Gentiles, the Idumaeans [Arabs], as they are called, rampage through through the city kill all the high priests which shows it's an anti-priestly uprising including the one responsible for the death of James, Ananias ben Ananias, who, I think, that they actually, Josephus says, they desecrated his body and threw it out of the of the of the walls without clothes naked for as food for jackals. They did not have a great high affection for him, and I think they actually urinated on his body and things like that before they threw it out in the city this was the desecration and probably cut off a few sexual parts in the process. And this is part of what the viciousness they felt towards this person, the killer of James. It was a tough time.

Jacobovici: Were there any Christian's described?

Eisenman: Christians? There were no Christians in Judaea [the Holy Land] at this time. I thought that I just made that point. Christians are something of an overseas movement. It develops in northern Syria, in Egypt, in Asia Minor. Christians don't exist in Judaea before the fall of the Temple. These are parties [in the Holy Land], are extreme Jewish parties. Do you want to call the Dead Sea Scrolls Christian? They are not Christian. But we have to speak about them. people say, "Oh, Eisenman, you call the scrolls Christian." I don't call the scrolls Christian. I have to use vocabulary that exists these are extremist Jewish groups, Messianists. That is what these groups are: Messianists. Later on Messianists get pacified in the Roman [doctrine called] Pax Romana and turns into what we call Christianity. In other words: it's fangs are defanged. Do you want to know how its fangs are defanged? --read Paul, Romans 13. There Paul tells you that the God has given judgement on behalf of the Roman Empire those are the officials that we must obey that the wearing of the sword bears its own reward and you should pay your taxes to Rome because that's what God demands of you. Now this is a new law, not a Jewish holy law which in the Temple Scroll [from Qumran] says, you shall not put a foreigner over you! Paul says you should pay your taxes to Rome. And do you know the final thing that he uses to justify it all?--"because you should love your neighbour as yourself." This is the key James passage, the Royal law of Scripture in the letter of James "love your neighbour as yourself." Paul applies it to paying Roman taxation! That shows how cynical he is. That shows how he's laughing at these groups. He had total contempt for these groups. He takes their most precious document and turns it into a collaborationist exercise, of I want you to know, "this is why you should pay taxes because you should love the Romans at yourself!" This is an incredible period which is why I pray and hope that people who care about this period, religious people and non-religious, will get deeper into it because there's so much more out there to challenge them, and they're just being given the scratch on the top of the surface.

Jacobovici: I want to understand James. I want to say, how I understand it. I'm gonna do how I think your thesis runs and then you tell me "No, it is not true" or "yeah whatever." What I have got is this:

There's a historical Jesus and there's a mythologised Jesus. The mythologised Jesus is universal, he's above the law, he loves Gentiles [non-Jews], he is with prostitutes and sinners, he is with tax collectors, multiplies loaves and fishes, and all these parochial Jews, they are little, they are into the law, they are this, they are that, and they don't understand Jesus among them.

In reality if you want to get to the historical Jesus you got to James, and what you find out is the opposite, it is deep.

The guys who are against Jesus that are actually the Universalist if you will. They're hellenised [influenced by Greek and Romans], they're collaborating with Rome. And the historical Jesus actually parochial Zealot right into the law. Is that right?

Eisenman: Right, exactly you are exactly right. You see, it took me a long time to develop the thesis. Yeah, you're smarter than me. Your thoughts are smart . . . .

Yeah, look, the thesis is, that by doing the search for the historical James, you're not only going to find James. You're

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going to also understand what the Dead Sea scrolls were and come to the true picture of this period.

Let me give you an example, including who Jesus had to have been, because he couldn't be the person Paul depicted. You know, Paul's view of Jesus is determined, first, he never met him, and he admits that. Second, he persecuted Christians, and he smit someone to death. It's part of my thesis in my book that Paul had hand in the death of John the Baptist and you shall see why because both are there in the same place on missions at the same time and Paul is on a mission to one of John the Baptist's enemies at that time.

You know, he only has a contact with a supernatural Christ in heaven, as he calls him, Christ Jesus in in heaven, Paul has apocalypsios. That is the Greek word for vision has visionary spirits, visionary experience of a Christ Jesus in the clouds. He never met the the earthly Jesus. So his Jesus is the heavenly Jesus. But Jesus tends to be a reflection of his own persona and the doctrines that he Paul thinks that Jesus should have preached, but, you know, that's why he was laughed at by the people in his own time and said who is this newcomer? who is this bounder? but he has certain advantage of them. He was well-educated, he was a Pharisee, he came from an upper-class family, probably a very very wealthy one, he had a Roman citizenship, he wasn't a simple little fisherman or a cobbler or something like that. He had it all over them and he took them to the cleaner in his in his discussions they didn't have it they couldn't hold a candle to him. But he is extremely cynical.

Now going over to the other part: take this doctrine, the [Dead Sea Scroll] document that has recently been labelled MMT, it is a letter, presumably from the head of the [Qumran] community to a king of some kind. It is a very convoluted [twisted] letter. It is the only letter among the Qumran corpus. It is probably from the Righteous Teacher to some king. [It also] well depends when you think the Righteous Teacher lived. I think, the Righteous Teacher lived in the first century [AD]. I give a lot of reasons for thinking that. It is a bit too complicated for this discussion [to mention them all] but if you look carefully at [only one] you shall see that the letter contains the actual directives James makes in the Book of Acts to overseas communities. It makes it though from an unfamiliar way, not from the "smooth Hollywood film way", [the Book of] Acts presents these things in three points: Abstain from blood, Things sacrificed to idols, strangled things [carrion] and Fornication. In [the] MMT [letter] it is convoluted. "Things sacrifice to idols" is a subject of about 70 lines, not "taking things sacrificed to idols", "fornication" is another twenty or thirty. The "blood" is assumed, "carrion" appears in certainty of the of the intuitions there. So that letter would be a parallel to James's letter to overseas communities delivered to northern Syria. So what is my conclusion? You'll take a Qumran document it will look so alien and so abstruse that you won't see it as a Christian document. But in fact that is the original, the other [in the Book of Acts] is a copy.

Jacobovici: So if you get it summarised, after all these studies, all this thinking of the stuff, what is the fundamental difference between the mythologised Jesus and the real Jesus?

Eisenman: The problem is that people take literature as history and have an inability to distinguish between a work of literature, which the Gospels represent for the most part, and an actual history which is what Josephus would give them: a nitty gritty down to earth, ugly nuts and bolts history.

So if you try to take the difference in the Gospels you have the presentation of a miraculous figure who does miraculous things, for instance, who takes evil spirits throws them in the swine, the swine run off the hillside and drown themselves, or walks on the water, or multiplies loaves and fishes, or turns water into wine. People love those episodes, as they are the dearest episodes in people's culture, there's no reason that they shouldn't [love them]. But that is not history. That is literature, or some [would say] the dirty word "mythology". Those things, to the practical "computer linked up network person" in the 20th century never happened. That is part of the beautiful presentation of the most beautiful being in the world [Jesus]. Now the history can be something rougher and more down-to-earth. I don't know the history of Jesus because it's been so overwritten with that sort of material.

But the thrust of that sort of material is primarily unfortunately anti-semitic [anti-Jewish] because all people understand Jesus except Jews, and Jews gnash their teeth at him. So the Jews are particular pictured in that literature as the Blue Meanies. And that has successfully engendered a wave of anti-semitism in every generation up to the present, ending in the Holocaust [of Hitler's Third Reich]. The seeds are in the picture. The people who put the seeds into work were very clever. They were not Jews from the Holy Land obviously, they were not self-hating Jews, [but] they were overseas Gentiles [Greeks and Romans] who did not like what the Jewish [Messianic] people represented and did not like the doctrines about [their] Christ. So that whole picture, to my mind, is - I hate to use the word, [and] people hate me for it - "corrupted".

That's where the [Dead Sea] scrolls come into play. The scrolls are indigenous literature of the [Jewish] Messianic Movement from a Judaean viewpoint which are not corrupted. They were not worked on by an editorial committee. They were put in the caves to save them and they're like a "time capsule". They remained there for 20 centuries. That's why I am so interested in the scrolls.

So, what do I think Jesus was? Everything written in the scrolls. That is, whether it is mentioned there or not, that is what the Messianic movement is: a nationalist, extremist, xenophobic, and very much law oriented, apocalyptic group. What do we get in the scripture we're familiar with for overseas? Very good proselytation [evangelising] documents, but largely [written] in the interest of the Pax Romana and often the very reverse of everything we have in the Dead Sea Scrolls. So, yes, to my mind, Jesus has been reversed turning

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the very opposite of what he would have represented in Judaea as the messianic popular leader there.

Jacobovici: Meaning?

Eisenman: Meaning: He would not have been sitting with the prostitutes and sinners and tax collectors, he would have observed purity regulations to be a popular Messiah, he would have been anti-Roman, he would not have been talking to Roman governors and Roman soldiers. Roman soldiers would not have recognised him as the Messiah before Jews did. These are all documents aimed at proselytising [converting] Roman soldiers and Roman governors, not Jewish people and presenting Jews as the devil people. And the world has got the picture, even bin Laden has got that picture.

Jacobovici: Is that [the reason] why James has been marginalised?

Eisenman: Absolutely! Because as James was written out - he is a Philo-Semite - anti-semitism was written in. That is exactly what happened. And, you know, there's a second James in the scripture. That's the multiplication of like-named characters he is called "James the brother of John" [the son of Zebedee]. [Interesting is] that James the brother of John is conveniently eliminated from the Book of Acts just when the real James [the brother of Jesus] is introduced into the book of Acts and the interesting thing about him is that Paul does not even know him. Paul, a contemporary writer who knows all these people: Peter, James, and some of the others, never mentions a "James the brother of John". So even in those problems these multiplication goes on. And the multiplications can be explained by the marginalisation and the pushing James aside because of the sort of messianism he represented was not a cosmopolitan enough to do the job that those people were intending to do. Paul says [rendered into modern English]: "I believe in winning, I fight run the race to win" - he says it in 1 Corinthians 6 - "all the runners at the race are fighting for a prize, I fight, I run for a prize that will never wither, that's how I fight, not beating the air." So he uses Roman Stadium athletics to show the kind of way he approaches: "I'm a Greek to the Greek, a Jew to the Jew, a Lawkeeper the Lawkeeper, a lawbreaker to the lawbreaker. I shall do whatever I have to do to win." And he wins. And these Jerusalem people don't have a chance against that kind of person [acting according to the motto] "winning isn't the only thing it's everything" and he does win but we would consider that a rather cynical approach to proselytisation [converting people to another religion].

Jacobovici: I spoke yesterday to someone, and he said that it can't be. On the evidence, James, Peter, Paul, they all got along with on another. Yeah they differ a little bit about law, you know . . . the issue was not, of course, that James thought the Jews shouldn't start breaking the law, that wasn't an issue, it wasn't an issue for Paul. What was the relationship going to be between Gentiles and Jews? So they all got together. Everybody is making a big deal about factionalism. I don't see any factionalism, he says. Basically, they just had little issues. The Gentiles and the Jewish woman, you know, could sit at the same table. Eisenman and the rest of them [the scripture scientists] are seeing conflict where there are no conflicts . . .

Eisenman: There's total conflict, there's total conflict. All you have to do is look at [Paul's Letter to the] Galatians where Peter and Paul and the others are in this special place called Antioch, where Christians were first called Christians. -- By the way, I don't think it's the normative Antioch. I think, it is this place in northern Syria, Syriac Antioch. There were five Antiochs and this is Edessa in northern Syria, I am sure that is where it was where things were going on. They were all called Antioch. -- but the point is: then the messengers of James came down with his instructions to overseas communities, and Paul himself admits that all of the people who used to keep table fellowship with Gentiles stop doing it and withdrew because of the Party of the Circumcision. they call James's party the "Party of the Circumcision," and the messengers from James. Even Peter did this. And he said "and I accused him to his face" and said "Peter you are a hypocrite."

And in any case after that, Barnabas leaves Paul, and everyone shuns him from that moment on, and he will only take a travel with a non-Jewish Gentile [that is] travelling companions like Timothy and others of that kind, Lucas etc. So you tell me that is a minor dispute? That is a major dispute when all of his close companions desert him and refuse to have anything to do with them.

Now if you look in Essene practice, the Essenes have a have a characteristic of "shunning." They expel [shun] people from the community for various things, and then they shun him in work and [any] activity. This is exactly what's going on here with Paul and the others in the Antioch [Edessa] scene, and it is clear that we're having quasi Essene practice going on here of a very familiar kind. So these arguments are very deep.

I would say one last thing about that. Paul constantly cavils against the chief apostles. He constantly says "Who are these people? pillars? - not that their importance means anything to me." He says things like "Men of knowledge are they?" Then he makes some nasty comments and says "They are not even able to tell the difference that an idol is nothing. They make trouble over eating food sacrificed to idols, one of James's strict rulings. "An idol is nothing in the world," he says And then at the end of Corinthians 2 he said [here rendered into modern English], "Hebrews are they? So am I! Super apostles are they? So am I!" and he makes clear that the people who he's heaping abuse on are the super Jewish apostles who are over him and he's constantly caveling and making a snide allusions to them that anyone who is in his right mind, except someone who wants to just make everything look rosy would realise how to do with severe internal strife.

The final thing he says in in Galatians he is talking to his communities and the super apostles coming and bothering of them what they're bothering them about is circumcision [which is part of Jewish Law but forbidden under the Roman Law of the "Lex Cornelia"]. And he says in one of his nasty

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outbreaks "Tell those who are bothering you, I wish they would themselves cut off," meaning "I wish they would themselves their own sexual parts cut off," making it look as if circumcision is cutting off your sexual parts but also parrotting the fact that Essenes expelled outsiders by "cutting them off." So he does a double entendre [phrase with two meanings] there in the real ferocious antagonism he feels to these so-called Jamesian Jewish Christians who are insisting on circumcision.

Jacobovici: So the fighting was real?

Eisenman: Severe! severe! I think, there is evidence that Paul is involved in some manner in the death of John the Baptist . . . you can look at the trail and see that he was on a mission over to this king who was Herod the Tetrarch [who likely even had family relationship to Paul. Herodion of Patras (also Herodian or Rodion) was a relative of Paul whom Paul greets in Romans 16:11: "Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.".].

Jacobovici: What do you think, James and Paul felt for each other?

Eisenman: James did not hate anybody he wasn't that kind of person. He was the Righteous One. He was a totally righteous person. Paul had envy for James he had antagonism to James and he literally probably wanted to destroy James. And when he was arrested in the 60s [AD] by the Roman governors and held in protective custody, even when Sicarii had taken an oath to kill Paul, because of introducing Gentiles, into the Temple [non-Jews were strictly forbidden to enter the Temple area under penalty of death, according to Jewish Law, see: The Temple Warning Inscription, Grand Bible, Artefacts and Historical Documents]. What happens in Caesarea [Maritima] in Acts, which is a historical part in acts, not an overwritten one, looks more like a debriefing session. And it's funny, no members of his community come down to visit him at all, and he's being housed in [Herod] Agrippa's former palace there. And ultimately they get him out of the country [Judaea] on an appeal to "Caesar" [Nero] because to have stayed in the country would have been meant his death. There were so many people [from the Messianic Movement] who wanted to kill him for what [we would call treason]. I think, they didn't want to kill James. James wasn't being hunted down or anything. James went on functioning as if nothing was happening while Paul was under arrest. Yes I think, that was very severe, even unto death. I think, ultimately, Paul, with his discussions with the Roman authorities, would have given information that led to the final demise of people like James.

Jacobovici: Paul was a collaborator?

Eisenman: Paul could not have gone to Rome and then been freed in Rome, and the way he went, without entering Romans service of some kind. And he held a Roman citizenship. He went to Rome in 62 [AD], just the time when James was killed in Jerusalem. You see, the book of Acts ends not with James's death, where it should end, the leader of hope, it ends with Paul under house arrest in Rome and it doesn't look like he's going to be executed then because he's not executed for another eight years and the stories are that he goes on to Spain and elsewhere. I even think he came back to Judaea. . . .

Jacobovici: Where is the tradition that he goes to Spain?

Eisenman: He mentions it in one of his letters [Romans 15:24] that he wants to go to Spain and then some of the extra biblical material talks about his having gone to Spain. So he went to Spain and if he returned to Judaea, which I have a reason to believe he did, before he died around 68 [AD] in the midst of the uprising. The Romans have just rounded up all troublemakers by that time and executed everybody and the drag-net would have included people like Paul by that point. But if he returned to Judaea, then he had entered service in some way, like Josephus did. Josephus went to Rome. When he came back, he was in Roman service. That's how he saved his skin. You cannot go to Rome and come back]without having obligations of some kind or another].

Jacobovici: Was there an ideological reason to go to Spain?

Eisenman: Well, I think, the Roman emperors at that period came from Spain. Don't forget, you had Trajan coming in [from Italica]. You had Hadrian coming in. You had a lot of connexions to Spain in the Roman Imperial family. He said, he has very important contacts there he wants to follow up and the future Roman emperors came from Spain, after the death of [Titus Flavius Domitianus].

Jacobovici: There was an ossuary [a bone coffin]. You mentioned, there should not have been an ossuary . . .

Eisenman: We have strong traditions about the burial of James from early Christian sources, extra-biblical sources, the first is by a Jewish Christian writer someone who converted to Christianity in the second century who probably was already a mature person fifty years after the events in question, second part of the second century. His name is Hegesippus. He writes that, regardless of how mythologised his picture is or how the stoning and the death of James took place, James, I think he combines two things: the fall down the temple steps in the Pseudo Clementines that is the fall off the temple pinnacle that he talks about, and that's all in my book [James the Brother of Jesus and the Dead Sea Scrolls, 2012, Penguin] I explain how these things are conflated, that's what takes the time in my book, the fall off the temple pinnacle, and then the hitting with the washerman's club to bash out his brains. That was the coup de grasse given in all stonings. One always gave a coup de grasse. So he [James] was thrown down in the Kidron Valley below the pinnacle of the temple and Hegesippus said he was buried where he was stoned and a marker was put up there that is still there to this to this day. So he was buried, he was not laid out in a rock tomb according to that report. Eusebius repeats that report in the 4th century. Eusebius is Constantine's Bishop [and right-hand-man]. He comes from Caesarea [Maritima, the Roman capital in Judaea]. He's a Judaean, he knows Judaean traditions very very well, he says, it was still there in his time in the 4th century. Jerome

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repeats that tradition in the fifth century so does Epiphanius. Epiphanius is a Judaean who went to Cyprus. Jerome was a Roman who came to Judaea and spent his whole life in Jerusalem and Bethlehem compiling his version of the Latin Vulgate. He knew a lot of things and he says that the burial marker and James's burial-place was still there in the fifth century. So how does this accord with there being an ossuary with first century Aramaic writing on it? It doesn't accord! So while all those traditions are wrong, and are willy-nilly suddenly appearing a fresh ossuary with the inscription on the wrong side of the box is authentic. And our palaeographers such as they are who cannot even tell the difference between two kinds of handwriting and two types of incising, one with a very precise tool and one with an extremely blunt tool, we're supposed to believe then that this is totally authentic. I have no idea. I would love this to be the case. I personally wanted rather find that burial place of James by digging the whole area up underneath the pinnacle of the temple ages ago. . . .

. . . we've got a lot of people who never even heard of James before . . . it's all good for all of us because if the people would come at this and get interested in James then we all win because James is the most underrated and most marginalised character and here he is suddenly on the front burner. Let's go and get interested in James and not just use the thing to prove the existence of Jesus in the meantime we've learned about a whole picture of the forgotten history of the church. We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. It has only been relegated to unthinking people. And [today's] thinking people say, "oh, I'm not religious." We all need to be religious and this will allow us to get our teeth into a challenging problem. I hope that they do get into the challenging problem. But let's not just go around did Jesus exist or didn't exist. That's not the whole ball of wax. . . . .

My point was always that the brother was important in the first century and . . . Jesus was not so important in the first century to those people in Judaea. Jesus became important as the documents were written that made and magnified his importance into the superstar the demigod the God that we know the man God that we now all recognise as the saviour of the whole human race but that didn't happen in the first century.

Jacobovici: But surely, James the Zadik, Yakov the Zadik his brother . . .

Eisenman: I have no idea the relation see I don't know exactly who the brother was by that point. I go in my book about the four brothers. We know there were Cleophus and Mary, if Joseph is the Hebrew name for Cleofas. okay it's possible now Cleofas in Mary or or that other character listed in in the gospel lists James the son of what's-his-name Alphaeus which is a probably garbling of cliff has had four sons they had James Simon Jude and Joses I say we know who Simon is I can document Simon Simon - Simon bar Cleophus who said to be the nephew he's actually the second brother he's the second successor to James in the early church the third Jude is Judas is is Jesus's twin he's Judas Thomas. Judas the twin also called Thaddaeus and gospel is also called Labbaeus seems to have evangelised northern Syria and Iraq and this person I think was beheaded at some point he may have been the Thaddeus in Josephus who was beheaded in any case his descendants are still around when the Roman Emperor Trajan is trying to round up messianic claimants in the latter part of the century. The 4th brother Joses, we don't know. Who was the 4th brother Joses? That's [perhaps] just Jesus himself before Jesus became distinguished from his brothers in the process of as I said as the fathers became uncle's, brothers became cousins, mother's turned into their own sisters, and Jesus turned into his own brother Joses is the same person as Jesus without any information about that is the fourth brother now that fourth brother Joses. I don't know much about him and he may have been executed very early on and he may have been seen as this messianic individual executed in a very nasty way. I have covered all this in my book but I don't know much more about Jesus than that.

Jacobovici: If Jerusalem wouldn't have fallen, would Christianity have involved in something totally different?

Eisenman: Yes, absolutely! Actually, I don't think there would be a Christianity because the Jerusalem centre was taken away with the destruction of Jerusalem which left the overseas centres free to develop their their own ethos. And often these centres were people from Greek and other backgrounds, and there has been a long tradition of Greek anti-semitism long before what we were talking about here. There was hostility between Greeks and Jews in Alexandria, very extreme hostility that ended up in riots, and in the Trajan Period ended up in the total annihilation of the whole Jewish community in Alexandria and the Delta; basically a Holocaust. [There was] tremendous tension between Greeks and Jews in Caesarea and other cities along the coast, and when the uprising occurred, all these cities took it as a signal to kill all the Jewish populations in those towns. And the Jews were not innocent in areas were there Greeks in their town. So there was a great hostility. So the fact that there is a latent anti-semitism in the kind of presentation we have and anyone who's fair-minded can see it, the Jews are presented as really nasty. The scribes and the Pharisees gnash their teeth. Roman centurions recognised the Messiah. Oak arise and in bedside, if the wonders that have been done here, have been done in Lebanon and Syria, they would have belong long ago. In other words, everyone gets the picture, except the Good Samaritan, and so on and so forth. So Jesus presented as not loving his countrymen much. Well, if he is not loving his countrymen but he loves everyone but his countrymen you know and does not know this countrymen very much how would they ever been able to accept him as a popular Messiah in the first place? I think he was a popular Messiah in his time, whatever it was, he

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represented. And that game says largely, with large crowds people following that picture. That picture has come down and reflects the anti-semitism of the Greek-Roman Mediterranean which is normal. . . . You could have gotten some very negative stereotypes of Jews in a gospel of that kind. You know, we say, the victors write the history. Unfortunately they did not expect the Qumran scroll time capsule. In there, the losers wrote the history so we are we are blessed with a precious moment.

There would not have been a Christianity because James's Judaean centre would have existed and the Judaean centre is more this apocalyptic messianism that you get in the scrolls. It probably would not have been a successful proselytising activity because it was not able to morph and change and receive things like pagan practices such as communion [the Eucharist from Mithraism] drinking the body and blood of the living and dying God, or later on Christmas trees, or Easter bunnies, or reindeer or totem animals, or whatever you needed to go. Judaism was too rigid for that. Islam is more like what a cosmopolitan [messianic] Judaism would look like and it is quite rigid.

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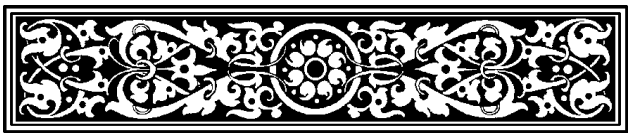
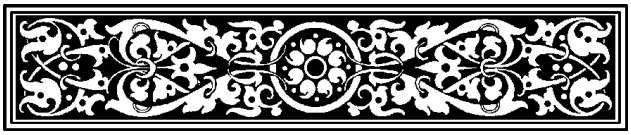


APPENDIX D

THE
SUPPLEMENTS
(Texts of other Canons)



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MESOPOTAMIAN PRECEPTS AND LAWS

• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C.
• The Law Code of Ur-Nammu Sumer; c. 2100-2000 B.C.
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C.
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C.
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C.
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C.

ANCIENT LITERATURE FROM MESOPOTAMIA

(Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BC. It has been identified as having "inspired some of the most important developments in human history, including the invention of systematic writing and the wheel, the planting of the first cereal crops, and the development of mathematics, astronomy, and agriculture". It has been known as one of the earliest civilisations to ever exist in the world.

Mesopotamia (Greek for "Between the two Rivers," refering to the River Euphrates and the River Tigris; Aramaic: Aram-Nahrin or Bet Nahrin) is a historical region of Western Asia situated in the eastern and northern part of the Fertile Crescent, the western part to be represented by Egypt and Canaan (Phoenicia and Judaea).

Mesopotamia occupies the area of present-day Iraq, and parts of Iran, Turkey, Syria and Kuwait. The Sumerians and Akkadians (including Assyrians, Canaanites, Hebrews, Phoenicians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Persian Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire. Later, Arameans and Hebrews dominated major parts of Mesopotamia (c. 900 BC – 270 AD)

Around 150 BC, Mesopotamia was under the control of the Persian Parthian Empire. Mesopotamia became a battleground between the Romans and Parthians, with western parts of Mesopotamia coming under Roman control. A number of primarily neo-Assyrian and Christian native Mesopotamian states existed between the 1st century BC and 3rd century BC, including Adiabene, Osroene, and Hatra. In 226 AD, the eastern regions of Mesopotamia fell to the Sassanid Persians. The division of Mesopotamia between Roman and Sassanid Empires lasted until the 7th century Muslim conquest of Persia of the Sassanid Empire and Muslim conquest of the Levant from the (Eastern) Romans. Up to that time, Mesopotamia represented one of the most influencial driving forces of civilisation. Having the Sumerian texts before our very eyes means looking back for 5.000 years.

ARCHAEOLOGY

In Ancient Mesopotamia, a foundation deposit of the Akkadian Empire ruler Naram-Sin (ruled circa 2200 BC) was discovered and analysed by king Nabonidus, circa 550 BC, who is thus known as the first archaeologist. Not only did he lead the first excavations which were to find the foundation deposits of the temples of Shamash the sun god, the warrior goddess Anunitu (both located in Sippar), and the sanctuary that Naram-Sin built to the moon god, located in Harran*, but he also had them restored to their former glory. He was also the first to date an archaeological artifact in his attempt to date Naram-Sin's temple during his search for it. Even though his estimate was inaccurate by about 1,500 years, it was still quite a good one considering the lack of accurate dating technology at the time.

[* Harran in the south of Turkey is, by virtually all scholars, associated with the biblical place Haran (Hebrew Aramaic: Charan). The Biblical Haran was where Terah, his son Abram (Abraham), his nephew Lot, and Abram's wife Sarai settled on the way to Canaan and Egypt, coming from "Ur of the Chaldees" (Genesis 11:26–32), meaning Ur / Urim in Sumer. The name Aram also might well be a short form refering to Abram / Abraham which here coule represent an entire tribe rather than a person. Aram as toponym, Aramean as ethnonym, and Aramaic as name for the language go back to Aram, son of Shem, a grandson of Noah in the Hebrew Bible, Genesis 10:20-22: "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."]

Particularly between the 18th and the 20th centuries, famous archaeologists made ground-breaking discoveries in Mesopotamia. Names like George Smith, Abbe Beauchamp, Robert Koldewey, Paul-Emile Botta, Austen H. Layard, Jacques de Morgan, Charles Leonard Woolley, Gertrude Bell, and even illustrious persons such as Benjamin de Tulela or Thomas Edward Lawrence, speak for themselves. Phantastic discoveries in Ur, Uruk, Babylon, or Susa thrilled the public. However, the discoveries of millions of cuneiform tablets, found in the ancient libraries, changed our horizon of knowledge fundamentally.

Between half a million and two million cuneiform tablets are estimated to have been excavated in modern times [Cuneiform Tablets: Who's Got What?", Biblical Archaeology Review, 31 (2), 2005, archived from the original on July 15, 2014], of which only approximately 30,000–100,000 have been read or published. The British Museum holds the largest collection (approx. 130,000 tablets), followed by the Vorderasiatisches Museum Berlin, the Louvre, the Istanbul Archaeology Museums, the National Museum of Iraq, the Yale Babylonian Collection (approx. 40,000), and Penn Museum. Most of these have "lain in these collections for a century without being translated, studied or published", as there are only a few

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hundred qualified cuneiformists in the world. The Electronic Text Corpus of Sumerian Literature (ETCSL) was an attempt of the Faculty of Oriental Studies, University of Oxford, to promote the important translation work of ancient documents. The project was founded by Jeremy Black in 1997 and is based at the Oriental Institute of the University of Oxford in Britain. It was funded by the University along with the Leverhulme Trust and the Arts and Humanities Research Board. With the death of Black in 2004, the project died in 2006. The ETCSL web site with all the transliterations and translations remains available.

Cuneiform is the world's oldest known writing system. The earliest texts appear in Mesopotamia around 3200 BC and the last native cuneiform texts were written around 75 AD. The ancient scribes pressed the ends of their styluses into damp clay in order to write the approximately 800 different logographic, syllabic, or alphabetic signs. The clay tablets were sun-dried or oven-baked and were thus preserved in the sands of the Near East for millennia.

Cuneiform script was in use up the the 2nd century AD and Biblical scholars and the authors of the Dead Sea Scrolls still could read the tablets. With the death of those writers, the ability to read cuneiform died with them. More than 17 hundred years later, script analists tried to decipher that mysterious writing. It took almost 200 years before they have learned to read most cuneiform documents which were written in over a dozen different ancient languages.

Since the decipherment of Babylonian cuneiform some 150 years ago museums have accumulated perhaps 300,000 tablets written in most of the major languages of the Ancient Near East - Sumerian, Akkadian (Babylonian and Assyrian), Eblaite, Hittite, Persian, Hurrian, Elamite, and Ugaritic. These texts include genres as variegated as mythology and mathematics, law codes and beer recipes.

In most cases these documents are the earliest exemplars of their genres, and cuneiformists, like Jeremy Black and Irwing Finkel, have made unique and valuable contributions to the study of such moderns disciplines as history, law, religion, linguistics, mathematics, and science.

THE INSTRUCTIONS OF SHURUPPAK

The Teachings Of King Shuruppak
The 100 Commandments of Shuruppak
Original Translation: Anonymus
Estimated Range of Dating: 2600-2500 BC.

(Language is one of the main attributes that can make us understand cultural relations. Sumerian was a language isolate spoken by most people in Mesopotamia throughout the 4th and 3rd millenia BC. The Semitic Akkadian language, spoken by Assyrians and Babylonians, gradually replaced Sumerian during the last half of the 3rd millenium and it even became a kind of international language used in Egypt, Anatolia, and Persia. The Sumerian cuneiform script and most contents of the Sumerian cuneiform tablets, however, were absorbed by these new Semitic people. Their language and culture was closely related to Phoenician Canaanite, a Semitic language spoken by Phoenicians, Hebrews, and Aramaeans. These people replaced the very complex Akkadian cuneiform script with a consonantal cuneiform alphabet (Abjad) from around either the 15th or 14th century BC; which in turn was replaced with the easy-to-use consonantal Phoenician alphabet only 2 or 3 centuries later (See Grand Bible, Image Plate 57-60). This was the very ancestor of all alphabets in the World that followed. The Semitic Aramaic language gradually replaced Akkadian as well as Canaanite and Hebrew towards the beginning of the 1st millenium BC. Scholars though, still read the original cuneiform records up until the 2nd century AD.

This line of language and script evolution explains to a large extent why precepts, laws, and narratives that we can find in the Torah [Pentateuch, 5 Books of Moses; the Ten Commandment, or the 613 Mitzvot], are surpisingly similar to the contents of the cuneiform tablets found in Mesopotamia. In fact, the conveyed precepts and laws of the ancient cuneiform tablets build the basis of the Halaka, the Jewish Law. As the Christians have taken the Hebrew Bible, which they call "Old Testament," as part of their very own scripture, these contents have influenced also Christianity. A fair amount of those ancient precepts, such as Purity Laws and the Five Precepts, can also be found in India and China.)

(In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book is a sensation as it is the very oldest example of the Commandments or Precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh, Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third

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millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the Commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou shouldst not speak arrogantly to thy mother.

Thou shouldst not kill.

Thou shouldst not steal.

Thou shouldst not commit robbery.

Thou shouldst not speak improperly.

Thou shouldst not play around with a married young woman.

Thou shouldst not have sex with thy slave girl.

Thou shouldst not wish for the money chest.

Thou shouldst not pass judgement when thou drinkst beer.

Thou shouldst not pick a quarrel.

Some of the Commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). Community opinion and the possibility of slander (line 35) play a major role, whether the valued opinion of "the courtyard" (line 62) or the less valued opinion of the marketplace, where insults and stupid speaking receive the attention of the land. (line 142).)

[The square brackets [. . .] refer to the gaps of the text, the round brackets (. . .) contain the editor's suggestions or give extra information.]

Text:
BOOK 1
The First Delivery Of Commandments.

In those days, in those far remote days, in those nights, in those faraway nights, in those years, in those far remote years, at that time the wise one who kneweth how to speak in elaborate words lived in the Land; Shuruppak, the wise one, who kneweth how to speak with elaborate words lived in the Land. Shuruppak gave instructions to his son; Shuruppak, the son of Ubara-Tutu gave instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! instructions of an old man are precious; thou shouldst comply with them!

Thou shouldst not buy a donkey which brays; it will split thy midriff.

Thou shouldst not locate a field on a road; thou shouldst not plough a field at a road or a path; thou shouldst not make a well in thy field: people will cause damage on it for thee. Thou shouldst not place thy house next to a public square: there is always a crowd there.

Thou shouldst not vouch for someone: that man will have a hold on thee; and thee thyself, thou shouldst not let somebody vouch for thee. That man will despise thee.

Thou shouldst not make an inspection on a man: the flood will give it back to thee.

Thou shouldst not loiter about where there is a quarrel; thou shouldst not let the quarrel make thee a witness. Thou shouldst not let thyself [involved] in a quarrel. Thou shouldst not cause a quarrel; [. . .] [. . .] the gate of the palace [. . .] Stand aside from a quarrel, [and] thou shouldst not take another way.

Thou shouldst not steal anything; thou shouldst not [betray] thyself. Thou shouldst not break into a house; thou shouldst not wish for the money chest [of others]. A thief is a lion, but after he has been caught, he will be a slave. My son, thou shouldst not commit robbery; thou shouldst not cut thyself with an axe (as a punishment of law).

Thou shouldst not make a young man best man. Thou shouldst not [mislead] thyself. Thou shouldst not play around with a married young woman: the slander could be serious. My son, thou shouldst not sit alone in a chamber with a married woman.

Thou shouldst not pick a quarrel; thou shouldst not disgrace thyself. Thou shouldst not [tell] lies; [. . .] Thou shouldst not boast; then thy words will be trusted. Thou shouldst not deliberate for too long; thou canst not bear [losing the] glances.

Thou shouldst not eat stolen food with a thief. Thou shouldst not sink thy hand into blood. After thou hast apportioned the bones, thou wilt be made to restore the ox, thou wilt be made to restore the sheep.

Thou shouldst not speak improperly; later it will lay a trap for thee.

Thou shouldst not scatter thy sheep into unknown pastures. Thou shouldst not hire someone's ox for an uncertain [time]. A safe [way] means a safe journey.

Thou shouldst not travel during the night: it can hide both good and evil.

Thou shouldst not buy an onager: it lasteth only until the end of the day (Reason: Onagers are a species of the horse family. Unlike most horses and donkeys, they have never

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been domesticated. They are among the fastest mammals, as they can run as fast as 70 km/h or 43 mph).

Thou shouldst not have sex with thy slave girl: she will chew thee up [making thee her slave].

Thou shouldst not curse strongly: it reboundeth on thee.

Thou shouldst not draw up water which thou canst not reach nor grasp: it will maketh thee weak.

(1 line unreadable)

Thou shouldst not drive away a debtor: he will be hostile towards thee.

Thou shouldst not establish a home with an arrogant man: he will make thy life like that of a slave girl. Thou wilt not be able to travel through any human dwelling without be being shouted at: "There thou goest! There thou goest!"

Thou shouldst not undo the [laces] of the garden's reed fence; "Restore it! Restore it!" they will say to thee.

Thou shouldst not provide a stranger with food; thou shouldst not wipe out [and be oblivious to] a quarrel.

My son, thou shouldst not use violence; Listen! Thou shouldst not commit rape on someone's daughter; the courtyard will learn of it [and punish thee].

Thou shouldst not drive away a powerful and strong man; thou shouldst not destroy the outer wall. Thou shouldst not drive away a young man; thou shouldst not make him turn against the city.

The eyes of the slanderer always move around as shiftily as a spindle. Thou shouldst never remain in his presence; his intentions should not be allowed to have an effect on thee.

Thou shouldst not boast in beer halls and breweries like a deceitful man: then thy words will be trusted.

Having reached the field of manhood, thou shouldst not jump with thy hand. The warrior is unique, he alone is the equal of many; Utu is unique, he alone is the equal of many. With thy life thou shouldst always be on the side of the warrior; with thy life thou shouldst always be on the side of Utu [the God of the Sun, justice, morality, and truth].

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 2
The Second Delivery Of Commandments.

A second time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (1 ms. adds the line: The instructions of an old man are precious; thou shouldst comply with them!)

The beer-drinking mouth [talketh]. My little one [be careful]. The beer-drinking mouth [flustereth]. Ninkasi (the Goddess of alcohol and beer) [laugheth at thee]

(5 lines unclear)

Thine own man will not repay it for thee. The reed-beds are [thick], they can hide slander.

The palace is like a mighty river: its middle is goring bulls; what floweth in is never enough to fill it, and what floweth out can never be stopped.

When it is about someone's else bread, it is easy to say "I will give it to thee", but the time of actual giving can be as far away as the sky. If thou goest after the man who said "I will give it to thee", he will say "I cannot give it to thee -- the bread has just been finished up".

Property is something to be expanded; but nothing can equal my little ones (my children).

The artistic mouth recites words; the harsh mouth brings litigation documents; the sweet mouth gathers sweet herbs.

The garrulous and liar) filleth his bread bag; the haughty one brings an empty bag and can fill his empty mouth only with boasting.

Who works with leather will eventually work with his own leather.

The strong one can escape from anyone's hand.

The fool loseth something. When sleeping, the fool loseth something. "Do not tie me up!" he pleads; "Let me live!" he pleads.

The imprudent decrees fateth; the shameless one pileth up things in another's lap: "I am such that I deserve admiration".

A weak wife is always seized (and overwhelmed) by fate.

If thou hirest a worker, he will share the bread bag with thee; he eats with thee from the same bag, and finishes up the bag with thee. Then he will quit working with thee and, saying "I have to live on something", he will serve at the palace.

Thou tellest thy son to come to thy home; thou tellest thy daughter to go to her women's quarters.

Thou shouldst not pass judgement when thou drinkest beer.

Thou shouldst not worry unduly about what leaveth the house.

Heaven is far, earth is most precious, but it is with heaven that thou augmentest thy goods, and all foreign lands breathe under it.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Who insulteth can hurt only the skin; greedy eyes, however, can kill. The liar, shouting, teareth up his garments. Insults bring (only) advice to the wicked. To speak arrogantly is like an abscess: a herb that makes the stomach sick.

(1 line is unclear)

My words of prayer bring abundance. Prayer is cool water that cools the heart. Only insults and stupid speaking receive the attention of the Land.

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Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 3
The Third Delivery Of Commandments.

A third time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (Some mss. add the line: The instructions of an old man are precious; thou shouldst comply with them!)

Thou shouldst not beat a farmer's son: he has constructed thy embankments and ditches.

Thou shouldst not buy a prostitute: she is a mouth that bites. Thou shouldst not buy a house-born slave: he is a herb that makes the stomach sick. Thou shouldst not buy a free man: he will always lean against the wall. Thou shouldst not buy a palace slave girl: she will always be the bottom of the barrel.Thou shouldst rather bring down a foreign slave from the mountains, or thou shouldst bring somebody from a place where he is an alien; my son, then he will pour water for thee where the sun rises and he will walk before thee. He doth not belong to any family, so he doth not want to go to his family; he doth not belong to any city, so he doth not want to go to his city. He cannot knock at the door of [. . .], he cannot enter [. . .]. He will not [. . .] with thee, he will not be presumptuous with thee.

My son, thou shouldst not travel alone eastwards. Thine acquaintance should not [. . .]

A name placed on another one [. . .]; thou shouldst not pile up a mountain on another one.

Fate is a wet bank; it can make one slip.

The elder brother is indeed like a father; the elder sister is indeed like a mother. Listen therefore to thine elder brother, and thou shouldst be obedient to thine elder sister as if she were thy mother.

Thou shouldst not work using only thine eyes; thou wilt not multiply thy possessions using only thy mouth.

The negligent one ruineth his family.

The need for food maketh some people ascend the mountains; it also bringeth traitors and foreigners, since the need for food brings down other people from the mountains.

A small city provides its king with a calf; a huge city digs a house plot.

[The rich man] is well equipped. The poor man inflicteth all kinds of illnesses on the rich man. The married man is well equipped; the unmarried maketh his bed in a haystack. He who wisheth to destroy a house will go ahead and destroy the house; he who wisheth to raise up will go ahead and raise up.

By grasping the neck of a huge ox, thou canst cross the river. By moving along at the side of the mighty men of thy city, my son, thou wilt certainly ascend (to greater wealth and power).

When thou bringest a slave girl from the hills, she bringeth both good and evil with her. The good is in the hands; the evil is in the heart. The heart doth not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart doth not abandon the good. Evil is a store-room [. . .]

(1 ms. adds: 2 lines unclear)

May the boat with the evil sink in the river! May his waterskin split in the desert!

A loving heart maintains a family; a hateful heart destroys a family.

To have authority, to have possessions and to be steadfast are princely divine powers. Thou shouldst submit to the respected; thou shouldst be humble before the powerful. My son, thou wilt then survive against the wicked.

Thou shouldst not choose a wife during a festival. Her inside is illusory; her outside is illusory. The silver on her is borrowed; the lapis lazuli on her is borrowed; the jewellery on her is borrowed; the dress on her is borrowed; the linen garment on her is borrowed. With [. . .] nothing is comparable.

Thou shouldst not buy a [. . .] bull. Thou shouldst not buy a vicious bull; [. . .] a hole in the cattle-pen [. . .]

One appointeth a reliable woman for a good household.

Thou shouldst not buy a donkey at the time of harvest. A donkey which eateth [. . .] will [. . .] with another donkey.

A vicious donkey hangeth its neck; however, a vicious man, my son, [. . .]

A woman with her own property ruineth the house.

A drunkard will drown the harvest.

A female burglar [. . .] ladder; she flieth into the houses like a fly. A she-donkey [. . .] on the street. A sow suckleth its child on the street. A woman who pricked herself beginneth to cry and holdeth the spindle which pricked (?) her in her hand. She cometh into every house; she peereth into all streets. [. . .] she keepeth saying "Get out!" She looketh around from all parapets. She panteth where there is a quarrel.

(2 lines unclear)

Marry [never a woman] whose heart hateth. My son, [. . .]

(4 lines unclear)

A heart which overfloweth with joy [. . .]

Nothing at all is to be valued, but life should be sweet. Thou shouldst not serve things; things should serve thee. My son, [. . .]

Thou shouldst not [. . .] grain; its [. . .] are numerous.

Thou shouldst not abuse a ewe; otherwise thou wilt give birth to a daughter. Thou shouldst not throw a lump of

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earth into the money chest; otherwise thou wilt give birth to a son.

Thou shouldst not abduct a wife; thou shouldst not make her cry. The place where the wife is abducted to [becometh the graveyard of her heart].

"Let us run in circles, saying: "Oh, my foot, oh, my neck!". Let us with united forces make the mighty bow!"

Thou shouldst not kill a [. . .], he is a child born by [. . .]. Thou shouldst not kill [. . .] like [. . .]; thou shouldst not bind him.

The wet-nurses in the women's quarters determine the fate of their lord.

Thou shouldst not speak arrogantly to thy mother; that causes hatred for thee. Thou shouldst not question the words of thy mother and thy personal God. The mother, like Utu, giveth birth to the man; the father, like a god, maketh him bright. The father is like a god: his words are reliable. The instructions of the father should be complied with.

Without suburbs a city hath no centre either.

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income.

It is inconceivable that something is lost forever.

[. . .] of Dilmun [. . .]

An unknown place is terrible; to get lost is shameful for a dog. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.

(1 line unclear)

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field.

(1 line unclear)

This gift of words is something which sootheth the mind [. . .]; when it cometh into the palace, it sootheth the mind [. . .]. The gift of many words [. . .] stars.

These are the instructions given by Shuruppak, the son of Ubara-Tutu.

Praise be to the lady who completed the great tablets, the maiden Nisaba (the Goddess of writing, learning, and the harvest), that Shuruppak, the son of Ubara-Tutu gave his instructions!

End of Text.

THE CODE OF UR-NAMMU

Possible Author: Shulgi the son of Ur-Nammu
Translation: Samuel Noah Kramer, 1952
Estimated Range of Dating: 2100-2000 B.C.

(The Code of Ur-Nammu is the oldest known law code surviving today. It is from Mesopotamia and is written on tablets, in the Sumerian language c. 2100–2050 BC. The first copy of the code, in two fragments found at Nippur, was translated by Samuel Noah Kramer in 1952. These fragments are held at the Istanbul Archaeological Museums. Owing to its partial preservation, only the prologue and 5 of the laws were discernible. Further tablets were found in Ur and translated in 1965, allowing some 30 of the 57 laws to be reconstructed. Another copy found in Sippar contains slight variants.

The preface directly credits the laws to king Ur-Nammu of Ur (also known as Ur-Namma; 2112–2095 BC). The author who had the laws written onto cuneiform tablets is still somewhat under dispute. Some scholars have attributed it to Ur-Nammu's son Shulgi. Shulgi of Ur was the second king of the Third Dynasty of Ur during the Sumerian Renaissance. He reigned for 48 years, from (c. 2094–2046 BC)

Although it is known that earlier law-codes existed, such as the Code of Urukagina, this represents the earliest extant legal text. It is three centuries older than the Code of Hammurabi. The laws are arranged in casuistic form of IF (crime) THEN (punishment)—a pattern followed in nearly all later codes. It institutes fines of monetary compensation for bodily damage as opposed to the later lex talionis ('eye for an eye') principle of Babylonian law. However, murder, robbery, adultery and rape were capital offenses.

The code reveals a glimpse at societal structure during the "Sumerian Renaissance". Beneath the lugal ("great man" or king), all members of society belonged to one of two basic strata: the "lu" or free person, or the slave (male, arad; female geme). The son of a lu was called a dumu-nita until he married, becoming a "young man" (gurus). A woman (munus) went from being a daughter (dumu-mi) to a wife (dam), then if she outlived her husband, a widow (nu-ma-su), who could remarry.)

PROLOGUE

(The prologue, typical of Mesopotamian law codes, invokes the deities for Ur-Nammu's kingship, Nanna and Utu, and decrees "equity in the land".)

"…After An and Enlil had turned over the Kingship of Ur to Nanna, at that time did Ur-Nammu, son born of Ninsun, for his beloved mother who bore him, in accordance with his principles of equity and truth... Then did Ur-Nammu the mighty warrior, king of Ur, king of Sumer and Akkad, by the might of Nanna, lord of the city, and in accordance with the true word of Utu, establish equity in the land; he banished malediction, violence and strife, and set the monthly Temple expenses at 90 gur of barley, 30 sheep, and

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30 sila of butter. He fashioned the bronze sila-measure, standardised the one-mina weight, and standardised the stone weight of a shekel of silver in relation to one mina... The orphan was not delivered up to the rich man; the widow was not delivered up to the mighty man; the man of one shekel was not delivered up to the man of one mina."

[One mina (1/60 of a talent) was made equal to 60 shekels (1 shekel = 8.3 grams, or 0.3 oz.).]

1 If a man commits a murder, that man must be killed.

2 If a man commits a robbery, he will be killed.

3 If a man commits a kidnapping, he is to be imprisoned and pay 15 shekels of silver.

4 If a slave marries a slave, and that slave is set free, he does not leave the household.^

5 If a slave marries a native (i.e. free) person, he/she is to hand the firstborn son over to his owner.

6 If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.

7 If the wife of a man followed after another man and he slept with her, they shall slay that woman, but that male shall be set free.

8 If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

9 If a man divorces his first-time wife, he shall pay (her) one mina of silver.

10 If it is a (former) widow whom he divorces, he shall pay (her) half a mina of silver.

11 If the man had slept with the widow without there having been any marriage contract, he need not pay any silver.

13 If a man is accused of sorcery he must undergo ordeal by water; if he is proven innocent, his accuser must pay 3 shekels.

14 If a man accused the wife of a man of adultery, and the river ordeal proved her innocent, then the man who had accused her must pay one-third of a mina of silver.

15 If a prospective son-in-law enters the house of his prospective father-in-law, but his father-in-law later gives his daughter to another man, the father-in-law shall return to the rejected son-in-law twofold the amount of bridal presents he had brought.

16 If [text destroyed...], he shall weigh and deliver to him 2 shekels of silver.

17 If a slave escapes from the city limits, and someone returns him, the owner shall pay two shekels to the one who returned him.

18 If a man knocks out the eye of another man, he shall weigh out ½ a mina of silver.

19 If a man has cut off another man's foot, he is to pay ten shekels.

20 If a man, in the course of a scuffle, smashed the limb of another man with a club, he shall pay one mina of silver.

21 If someone severed the nose of another man with a copper knife, he must pay two-thirds of a mina of silver.

22 If a man knocks out a tooth of another man, he shall pay two shekels of silver.

24 [text destroyed...] If he does not have a slave, he is to pay 10 shekels of silver. If he does not have silver, he is to give another thing that belongs to him.

25 If a man's slave-woman, comparing herself to her mistress, speaks insolently to her, her mouth shall be scoured with 1 quart of salt.

26 If a slave woman strikes someone acting with the authority of her mistress, [text destroyed...]

28 If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver.

29 If a man appears as a witness, but withdraws his oath, he must make payment, to the extent of the value in litigation of the case.

30 If a man stealthily cultivates the field of another man and he raises a complaint, this is however to be rejected, and this man will lose his expenses.

31 If a man flooded the field of a man with water, he shall measure out three kur of barley per iku of field.

32 If a man had let an arable field to a(nother) man for cultivation, but he did not cultivate it, turning it into wasteland, he shall measure out three kur of barley per iku of field.

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THE LAWS OF ESHNUNNA

(Excavated at Tell Abu Harmal* near Baghdad
by the Iraq Directorate of Antiquities
in Pre-Hammurabi layers.)
Source: Iraq Museum Inventory number: 51059 and 52614
From: "The Ancient Near East, Volume I An Anthology of Texts and Pictures" Edited by James B. Pritchard
Language: Akkadian; Script: cuneiform
Translation: Albrecht Goetze, 1948
Estimated Range of Dating: 2000-1900 B.C.

[* Abu Harmal formed part of the kingdom of Eshnunna—the Diyala region east of Baghdad—which flourished between the downfall of the Third Dynasty of Ur (about 2000 B.C.) and the creation of Hammurabi's Amurrite (Canaanite Amorite that is) empire. Eshnunna was one of the numerous Canaanite Amurrite-controlled states in Mesopotamia of the period. The city of Eshnunna itself is located at Tell Asmar which was excavated by the Oriental Institute of the University of Chicago.]

(The Laws of Eshnunna are inscribed on two cuneiform tablets discovered in Tell Abū Harmal, Baghdad, Iraq. The Iraqi Directorate of Antiquities headed by Taha Baqir unearthed two parallel sets of tablets in 1945 and 1947. The two tablets are separate copies of an older source and date back to ca. 1930 BC. The differences between the Code of Hammurabi and the Laws of Eshnunna significantly contributed to illuminating the development of ancient and cuneiform law. Eshnunna was north of Ur on the Tigris River and became politically important after the fall of the third dynasty of Ur, founded by Ur-Nammu.

In distinction from the other Mesopotamian collections of law, this one got its name after the city where it had originated – Eshnunna, located on the bank of the Diyala River, tributary to the Tigris. This collection of laws is not a real systemised codex; nearly sixty of its sections are preserved. The Laws are written in Akkadian and consist of two tablets which are marked with A and B. In 1948, Albrecht Goetze of the Yale University had translated and published them. In some sources the Laws of Eshnunna are mentioned as the Laws of Bilalama due to the belief that the Eshnunnian ruler probably was their originator, but Goetze maintained that tablet B was originated under the reign of Dadusha. The text of the prologue is broken at the point where the ruler who promulgated the laws was specified.

Albrecht Goetze has noticed the specific style of expression. The laws were composed in a mode that facilitated memorising. A distinguished Israeli scientist and one of the foremost experts on this collection of laws, Reuven Yaron of the University of Jerusalem concerning this matter stated: "What matters to me – and might have mattered to those who fashioned them almost 4000 years ago – is the ease of remembering the text."

The conditional sentence ("If A then B" – as it also is the case with the other Mesopotamian laws) is an attribute of this codification. In 23 paragraphs, it appears in the form shumma awilum – "If a man ..." After the disposition, a precise sanction follows, e.g. LU42(A): "If a man bit and severed the nose of a man, one mina silver he shall weigh out."

The Laws clearly show signs of social stratification, mainly focussing on two different classes: the muškenum and awilum. The audience of the Laws of Eshnunna is more extensive than in the case of the earlier cuneiform codifications: awilum – free men and women (mar awilim and marat awilim), mushkenum, wife (ashatum), son (maru), slaves of both sexes – male (wardum) and female (amtum) – which are not only objects of law as in classical slavery, and delicts where the victims were slaves have been sanctioned, and other class designations as ubarum, apparum, mudum that are not ascertained.

Reuven Yaron has divided the offences of the Laws of Eshnunna into five groups. The articles of the first group had to be collected from all over the Laws and the articles of the other four were roughly ordered one after the other:

1. Theft and related offences,
2. False distraint,
3. Sexual offences,
4. Bodily injuries,
5. Damages caused by a goring ox and comparable cases.

The majority of these offences were penalised with pecuniary fines (an amount of silver), but some serious offences such as burglary, murder, and sexual offences were punished with death. It seems that the capital punishment was avoidable (in contrast to the Code of Hammurabi), because of the standard formulation: "It is a case of life … he shall die".)

Text:

1: 1 kor of barley is priced at 1 shekel of silver; 3 qa of "best oil" are priced at 1 shekel of silver; 1 seah and 2 qa of sesame oil are priced at 10 shekel of silver; 1 seah and 5 qa of lard are priced at 1 shekel of silver; 1 seah of "river oil" are priced at 1 shekel of- silver; 6 minas of wool are priced at 1 shekel of silver; 2 kor of salt are priced at 1 shekel of silver; 1 kor . . . is priced at 1 shekel of silver; 3 minas of copper are priced at 1 shekel of silver; 2 minas of refined copper are priced at 1 shekel of silver.

2: 1 qa of sesame oil la nishatim—its (value in) barley is 3 seah; 1 qa of lard la nishatim—its (value in) barley is 2 seah and 5 qa; 1 qa of "river oil" la nishatim—its (value in) barley is 8 qa.

3: The hire for a wagon together with its oxen and its driver is 1 pan (and) 4 seah of barley. If it is paid in silver, the hire is one third of a shekel. He shall drive it the whole day.

4: The hire for a boat is 2 qa per kor (of capacity), 1 seah 1 qa is the hire for the boatman. He shall drive it the whole day.

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5: If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sink-ing of which he caused.

6: If a man ... [Possibly "(who finds himself) in great peril."] takes possession of a boat which is not his, he shall pay lo shekels of silver.

7: The wages of a harvester are 2 seah of barley; if they are paid in silver, his wages are 12 grain.

8: The wages of winnowers are 1 seah of barley.

9: Should a man pay 1 shekel of silver to a hired man for harvesting—if he (the hired man) does not place himself at his disposal and does not complete for him the harvest work everywhere, he [shall pay 10 shekels of silver. Should he have received 1 seah and 5 qa (of barley) as wages and leave the rations of barley, oil and cloth shall also be refunded.

10: The hire for a donkey is 1 seah of barley, and the wages for its driver are 1 seah of barley. He shall drive it the whole day.

11: The wages of a hired man are 1 shekel of silver; his provender is 1 pan of barley. He shall work for one month.

12: A man who is caught in the field of a muskenum* in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die, he shall not get away alive. [* The muskenum is a member of a social class which at Eshnunna seems to be closely connected with the palace or the temple.]

13: A man who is caught in the house of a muskenum, in the house, during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.

14: The fee of a ... [The word must denote some kind of "money-lender" or "merchant."]—should he bring 5 shekels of silver the fee is 1 shekel of silver; should he bring 10 shekels of silver the fee is 2 shekels of silver.

15: The tamkarrum* and the sabitum [The woman to whom trade in liquour is entrusted.] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment. [* The official "finance officer" who has a state monopoly on certain commercial transactions.]

16: To a coparcener or a slave a mortgage cannot be furnished.

17: Should the son of a man bring bride-money to the house of (his) father-in-law, if one of the two deceases, the money shall revert to its owner.

18 A: If he takes her (the girl) and she enters his house, but afterward the young woman should decease, he (the husband) can not obtain refunded that which he brought to his father-in-law, but will retain the excess in his hand.

18 B: Per 1 shekel of silver there will accrue 1/6 shekel and 6 grain as interest; per 1 kor of barley there will accrue r pan and 4 seah as interest.

19: The man who gives a loan in terms of his retake shall make the debtor pay on the threshing floor.

20: If a man gives a loan . . . expressing the value of the silver in barley, he shall at harvest time receive the barley and its interest, 1 pan (and) 4(?) seah per kor.

21: If a man gives silver (as a loan) at face value, he shall receive the silver and its interest, one sixth (of a shekel) and [6 grain] per shekel.

22: If a man has no claim against another man, but (nevertheless) distrains the other man's slave-girl, the owner of the slave-girl shall [decla]re under oath: "Thou hast no claim against me" and he shall pay him silver in full compensation for the slave-girl.

23: If a man has no claim against another man, but (nevertheless) distrains the (other) man's slave-girl, detains the distrainee in his house and causes her death, he shall give two slave-girls to the owner of the slave-girl as a replacement.

24: If a man calls at the house of his father-in-law, and his father-in-law accepts him in servitude, but (nevertheless) gives his daughter to another man, the father of the girl shall refund the bride-money which he received twofold.

25: If a man gives bride-money for another man's daughter, but another man seizes her forcibly without asking the permission of her father and her mother and deprives her of her virginity, it is a capital offence and he shall die.

26: If a man takes another man's daughter without asking the permission of her father and her mother and concludes no formal marriage contract with her father and her mother, even though she may live in his house for a year, she is not a housewife.

27: On the other hand, if he concludes a formal contract with her father and her mother and cohabits with her, she is a housewife. When she is caught with another man, she shall die, she shall not get away alive.

28: If a man has been made prisoner during a raid or an invasion or (if) he has been carried off forcibly and stayed in a foreign country for a long time, and if another man has taken his wife and she has born him a son—when he returns, he shall get his wife back.

30: If a man hates his town and his lord and becomes a fugitive, (and if) another man takes his wife—when he returns, he shall have no right to claim his wife.

31: If a man deprives another man's slave-girl of her virginity, he shall pay one-third of a mina of silver; the slave-girl remains the property of her owner.

ADOPTION RULES

32: If a man gives his son away for having him nursed and brought up, but does not give the nurse rations of barley, oil and wool for three years, he shall pay her 10 minas of silver for bringing up his son and shall take back his son.

33: If a slave-girl by subterfuge gives her child to another man's daughter, if its lord sees it when it has become older, he may seize it and take it back.

34: If a slave-girl of the palace gives her son or her daughter to a muskenum for bringing him / her up, the palace may take back the son or the daughter whom she gave.

35: Also the adoptant of the child of a slave-girl of the palace shall recompense the palace with its equivalent.

36: If a man gives property of his as a deposit to .. . and if the property he gives disappears without that the house was

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burglarised, the sippu [Part of the house at or near the door.] broken down or the window forced, he the depositary will replace his the depositor's property.

37: If the man's the depositary's house either collapses or is burglarized and together with the property of the deposit(or) which he gave him loss on the part of the owner of the house is incurred, the owner of the house shall swear him an oath in the gate of Tishpak [The main god of Eshnunna] saying: "Together with your property my property was lost; I have done nothing improper or fraudulent." If he swears him such an oath, he shall have no claim against him.

38: If one of several brothers wants to sell his share in a property common to them and his brother wants to buy it, he shall pay... [This expression seems to imply a preferential treatment.]

39: If a man is hard up and sells his house, the owner of the house shall be entitled to redeem it whenever the purchaser (re)sells it. [It would only be right to give the former owner, who fell into hard luck, the 1st chance to redeem buy back the house. If he does not have the price of redemption, then the house sells to another buyer.]

40: If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.

41: If an ubarum, a naptarum or a mudum* wants to sell his beer, the sabitum shall sell the beer for him at the current price. [* Social classes who seem to be entitled to a ration of beer.]

42: If a man bites the nose of another man and severs it, he shall pay 1 mina of silver. For an eye he shall pay 1 mina of silver; for a tooth 1/2 mina; for an ear 1/2 mina; for a slap in the face 10 shekels of silver.

43: If a man severs a(nother) man's finger, he shall pay two-thirds of a mina of silver.

44: If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 1/2 mina of silver.

45: If he breaks his foot, he shall pay 1/2 mina of silver.

46: If a man assaults another man and breaks his . . . he shall pay two-thirds of a mina of silver.

47: If a man hits another man accidentally, he shall pay 10 shekels of silver.

48: And in addition, in cases involving penalties from two-thirds of a mina to 1 mina, they shall formally try the man. A capital offence comes before the king.

49: If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.

50: If the governor, the river commissioner or an-other official whoever it may be, seizes a lost slave, a lost slave-girl, a lost ox, a lost donkey belonging to the palace or a muskenum and does not surrender it to Eshnunna but keeps it in his house, even though he may let pass only seven days, the palace shall prosecute him for theft.

51: A slave or a slave-girl of Eshnunna which is marked with a kannum, a maikanum or an abbuttum [Markings that can easily be removed.] shall not leave the gate of Eshnunna without its owner's permission.

52: A slave or a slave-girl which has entered the gate of Eshnunna in the custody of a foreign envoy shall be marked with a kannum, a malkanum or an abbuttum, but remains in the custody of its master.

LIABILITY LAWS

53: If an ox gores an other ox and causes its death, both ox owners shall divide among themselves the price of the live ox and also the equivalent of the dead ox.

54: If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned, it gores a man and causes his death, then the owner of the ox shall pay two-thirds of a mina of silver.

55: If it gores a slave and causes his death, he shall pay 15 shekels of silver.

56: If a dog is vicious and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not keep it in, it bites a man and causes his death, then the owner of the dog shall pay two-thirds of a mina of silver.

57: If it bites a slave* and causes its death, he shall pay 15 shekels of silver. [* Slavery is Not Condemned in the Bible. Politically correct Christians may think slavery abhorrent. But God and the Bible did not.]

58: If a wall is threatening to fall and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not strengthen his wall, the wall collapses and causes a free man's death, then it is a capital offence; jurisdiction of the king.

59: If a man divorces his wife after having made her bear children and takes another wife, he shall be driven from his house and from whatever he owns and may go after him who will accept him.

[The following articles No. 60 and 61 are badly mutilated and therefore cannot be translated.]

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THE CODE OF LIPIT-ISHTAR

Translation: Anonymus
Estimated Range of Dating: 1870-1860 B.C.

(Lipit-Ishtar (r. c. 1870 BC — c. 1860 BC by the short chronology of the ancient near east) was the 5th king of the First Dynasty of Isin, according to the "Sumerian King List" (SKL). Also according to the SKL: he was the successor of Ishme-Dagan. Ur-Ninurta then succeeded Lipit-Ishtar. Some documents and royal inscriptions from his time have survived, however; Lipit-Ishtar is mostly known due to the Sumerian language hymns that were written in his honour, as well as a legal code written in his name (preceding the famed Code of Hammurabi by about 100 years)—which were used for school instruction for hundreds of years after Lipit-Ishtar's death. The annals of Lipit-Ishtar's reign recorded that he also repulsed the Amorites. The text exists on several partial fragments. The following complete laws have been reconstructed:)

8 If a man gave bare ground to another man to set out as an orchard and the latter did not complete setting out that bare ground as an orchard, he shall give to the man who set out the orchard the bare ground which he neglected as part of his share.

9 If a man entered the orchard of another man and was seized there for stealing, he shall pay ten shekels of silver.

10 If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver.

11 If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house: strengthen your house," and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.

12 If a slave-girl or slave of a man has fled into the heart of the city and it has been confirmed that he (or she) dwelt in the house of (another) man for one month, he shall give slave for slave.

13 If he has no slave, he shall pay fifteen shekels of silver.

14 If a man's slave has compensated his slave-ship to his master and it is confirmed (that he has compensated) his master two-fold, that slave shall be freed.

15 If a miqtum [servant] is the grant of a king, he shall not be taken away.

16 If a miqtum went to a man of his own free will, that man shall not hold him; he (the miqtum) may go where he desires.

17 If a man without authorisation bound another man to a matter of which he (the latter) had no knowledge, that man is not affirmed (i.e., legally obligated); he (the first man) shall bear the penalty in regard to the matter to which he had bound him.

18 If the master of an estate or the mistress of an estate has defaulted on the tax of an estate and a stranger has borne it, for three years he (the owner) may not be evicted. Afterwards, the man who bore the tax of the estate shall possess that estate and the former owner of the estate shall not raise any claim.

22 If the father is living, his daughter whether she be a high priestess, a priestess, or a hierodule shall dwell in his house like an heir.

24 If the second wife whom he had married bore him children, the dowry which she brought from her father's house belongs to her children but the children of his first wife and the children of his second wife shall divide equally the property of their father.

25 If a man married his wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.

27 If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil and clothing for that harlot. The children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with the wife.

29 If a son-in-law has entered the house of his (prospective) father-in-law and afterwards they made him go out (of the house) and gave his wife to his companion, they shall present to him the betrothal gifts which he brought and that wife may not marry his companion.

34 If a man rented an ox and injured the flesh at the nose ring, he shall pay one-third of its price.

35 If a man rented an ox and damaged its eye, he shall pay one-half its price.

36 If a man rented an ox and broke its horn, he shall pay one-fourth its price.

37 If a man rented an ox and damaged its tail, he shall pay one-fourth its price.

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THE CODE OF HAMMURABI

by King Hammurabi, 1st (Amorite) Babylonian Dynasty
Estimated Time Range: c. 1760 B.C.
Translation: Leonard William King, 1910

(The stele was discovered in 1901, at the site of Susa in present-day Iran, where it had been taken as plunder 600 years after its creation. The top of the stele features an image in relief of Hammurabi with Shamash, the Babylonian sun god and god of justice. Below the relief are about 4,130 lines of cuneiform text: one fifth contains a prologue and epilogue in poetic style, while the remaining four fifths contain what are generally called the laws. The laws, which numbered from 1 to 282 (numbers 13 and 66-99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The code is often pointed to as the first example of the legal concept that some laws are so basic as to be beyond the ability of even a king to change. Because Hammurabi had the laws inscribed in basalt stone (also known as diorite which was most likely quarried in Yesemek, Anatolia which was then the North of Canaan), they were indestructible.

The stele is about 2.25 m tall, weighs about a tonne and has been a valuable object at that time. According to the Mohs scale of mineral hardness which is a qualitative ordinal scale, from 1 to 10 (characterising scratch resistance of various minerals through the ability of harder material to scratch softer material) fine basalt or diorite has a hardness of about 7. This means that the sculptor's tool have to have a similar hardness of 7. Iron or steel with a harness of only 5 would have been too soft for that task. The sculptor might have used quite expensive tools made of quartz, topaz or even diamond to finish that stele in a feasible time.

The code was created circa 1760 BC, is one of the earliest extant sets of laws and one of the best preserved examples of this type of document from ancient Mesopotamia. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen's conduct. The Code does not provide opportunity for explanation or excuses, though it does imply one's right to present evidence. The Code of Hammurabi and the Law of Moses in the Torah contain numerous similarities, These are probably due to shared background and the strong influence of the Babylonian Empire on all neighbour regions.

Hammurabi and his dynasty spoke Amorite, meaning a northern Canaanite dialect from Phoenicia and closely related to the Canaanite from Ugarit. The Amorites, were called "Amurru," in Akkadian cuneiform tablets which was also a region nearby. Amurru, the "Amorite kingdom" (c. 2000-1200 BC) was established in a region spanning present-day western and north-western Syria and northern Lebanon. Phoenician Canaanites were not only exploring the Mediterranean Sea in the West but they went also to the East, to Sumer in about 2000 BC. That Hamurabi's dynasty ruled Babylon shows that the Amorite-Canaanites settled there. Already a few decades later, Abraham left Sumer with his tribe, first heading towards Harran in Anatolia, then to Egypt. There, it was most likely Abraham's tribe who became known as "Hyksos," the Hekau Khasut, meaning "rulers of foreign lands" in Egyptian.

This edition was translated by Leonard William King in 1910. Some portions of the text have been lost in the intervening centuries; these are designated with [...].)

PROLOGUE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and

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Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favour before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in [...], and brought about the well-being of the oppressed.

The Laws

1 If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2 If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3 If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4 If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5 If a judge try a case, reach a decision, and present his judgement in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6 If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony — both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[13 missing]

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

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18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19 If he hold the slaves in his house, and they are caught there, he shall be put to death.

20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22 If any one is committing a robbery and is caught, then he shall be put to death.

23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and [...] on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24 If persons are stolen, then shall the community and [...] pay one mina of silver to their relatives.

25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33 If a [...] or a [...] enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the [...] or [...] shall be put to death.

34 If a [...] or a [...] harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the [...] or [...] shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45 If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46 If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47 If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48 If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any

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grain, he washes his debt-tablet in water and pays no rent for this year.

49 If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50 If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51 If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52 If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53 If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55 If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

56 If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.

57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[66-99 missing]

100 [...] interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

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110 If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111 If an inn-keeper furnish sixty ka of usakani-drink to [...] she shall receive fifty ka of corn at the harvest.

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

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137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150 If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152 If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160 If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161 If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

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164 If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165 If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166 If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167 If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168 If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169 If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170 If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171 If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172 If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173 If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bear no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180 If a father give a present to his daughter — either marriageable or a prostitute (unmarriageable) — and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall

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receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194 If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strike his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out.

197 If he break another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200 If a man knock out the teeth of his equal, his teeth shall be knocked out.

201 If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210 If the woman die, his daughter shall be put to death.

211 If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212 If this woman die, he shall pay half a mina.

213 If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214 If this maid-servant die, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

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226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kill the son of the owner the son of that builder shall be put to death.

231 If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232 If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233 If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234 If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235 If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236 If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237 If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238 If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239 If a man hire a sailor, he shall pay him six gur of corn per year.

240 If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241 If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242 If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243 As rent of herd cattle he shall pay three gur of corn to the owner.

244 If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245 If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246 If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247 If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248 If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249 If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kill a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hire a field laborer, he shall pay him eight gur of corn per year.

258 If any one hire an ox-driver, he shall pay him six gur of corn per year.

259 If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261 If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep [...]

263 If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

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265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hire an ass for threshing, the hire is twenty ka of corn.

270 If he hire a young animal for threshing, the hire is ten ka of corn.

271 If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hire a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artizan, he shall pay as wages of the [...] five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of [...] gerahs, [...] of a ropemaker four gerahs, of [...] gerahs, of a mason [...] gerahs per day.

275 If any one hire a ferryboat, he shall pay three gerahs in money per day.

276 If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282 If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

THE EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say: "Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady.

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription;

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the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgement and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life. May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

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THE CODE OF THE NESILIM

The Ancient Laws Of The Hittites
Source: Hatusha cuneiform tablets CTH 291-292
From: The Library of Original Sources
Vol. 3: The Roman World, pp. 9-11.
Translation: Oliver J. Thatcher, 1901
Estimated Range of Dating: c. 1650-1500 B.C.

(Written somewhere from 1650-1500 BC, the Code of Nesilim was a document that stated ancient laws of the Hittites. Nesilim is the Hittites' name for themselves. The Hittites ruled the central Anatolian kingdom of Hatti from c. 1900 – 800 BC. They formed the earliest known Anatolian civilisation and employed an advanced system of government based on an established legal system. The Hittites created Hattusha, the capital of the kingdom, located in Turkey. The Hittite empire reached its height during the mid-14th century BC when it encompassed an area that included most of Asia Minor. Their military was well trained, well equipped, and employed chariots that were the lightest and fastest of their time.

After 1180 B.C. the empire came to an end during the Bronze Age collapse. Several independent Neo-Hittite city-states were established and some of them survived until the 8th century BC.

The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

In general, the Code of Nesilim reveals much about the social structure of the society. The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

One of its most significant topics concerned the treatment of slaves.

As in all other ancient civilisations, slaves were not on the same level as free men. Yet, the Code of Nesilim was surprisingly fair, allowing slaves to marry whomever they wanted, to buy property, to open businesses, and to purchase their freedom. Under the Code of Nesilim, slaves were not treated as human chattel, or property that could be used and abused by their masters however they saw fit. They had a limited number of rights that guaranteed them a level of dignity and protection.

Some laws in the Code of Nesilim were rather unusual according to modern standards. For example, if a man raped a woman outdoors, he was sentenced to death. However, if the rape happened at home, it was deemed to be the fault of the woman and she was sentenced to die.

However, compared to the Code of Hammurabi, where death was the punishment for the majority of the offenses described the punishments stated in the Code of Nesilim were not very severe, almost humane.)

Text:

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.

2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.

3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.

4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.

5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.

6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.

8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.

10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.

17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.

18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.

20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.

21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.

24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.

31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.

32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

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33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

34. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

36. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

40. If a soldier disappear, and a vassal arise and the vassal say, AThis is my military holding, but this other one is my tenancy,@ and lay hands upon the fields of the soldier, he may both hold the military holding and perform the tenancy duties. If he refuse the military service, then he forfeits the vacant fields of the soldier. The men of the village shall cultivate them. If the king give a captive, they shall give the fields to him, and he becomes a soldier.

98. If a free man set a house ablaze, he shall build the house, again. And whatever is inside the house, be it a man, an ox, or a sheep that perishes, nothing of these he need compensate.

99. If a slave set a house ablaze, his master shall compensate for him. The nose of the slave and his ears they shall cut off, and give him back to his master. But if he do not compensate, then he shall give up this one.

158. If a man go for wages, bind sheaves, load it into carts, spread it on the straw barn and so forth "till they clear the threshing floor, for three months his wages are thirty pecks of barley. If a woman go for wages in the harvest, for two months he shall give twelve pecks of barley.

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgement of the king, his house shall become a ruin. If anyone oppose the judgement of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shekels of silver for the instruction.

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EGYPTIAN PRECEPTS AND LAWS

• The Teaching of Kagemna c. 2613-2589 BC
• The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC.
• The Commandments Of Maat c. 2500-2345 BC.
• The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC.
• The Teaching of King Khati for his son Merikara c. 2025-1700 BC.
• The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC.
• The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC.
• The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024

DOCUMENTS FROM EGYPT

(This chapter will present a series of translations of the moral teachings of Egyptian kings and officials, arranged chronologically so that we can see the evolution of moral ideas in Egypt through a period of about two thousand years, and their development into the religious philosophy which we know as the Tanakh or the Old Testament. Morality and religion appear to have existed in Egypt from the earliest times, and the oldest remains show that although neither, judged from a modem standard, was of a very high character, primitive man recognised that he owed certain duties to his village god and to his neighbour. The god and his worshippers formed one family, and every member of the community, whether it was large or small, regarded the god as his natural protector and, as time went on, as his father. In some cases the object of worship was a goddess, who was eventually regarded as the mother of the community.

By reading these amazing documents, it quickly becomes clear that even in earliest times there must have been men in every Egyptian community who possessed feelings of kindness and humanity towards man and beast, and it is probable that such men soon realised that it did not pay to retaliate, or take vengeance, or exact their due to the uttermost. Old men with experience and discretion would have found out that there were cases in which it was good policy to temper justice with mercy, and their actions and decisions would permeate the community and serve as examples and guides to the younger men.

And as religion developed, morality would develop, and men would be more than ever convinced that it was profitable to discharge their moral obligations honourably. It would happen of necessity that sometimes the head man or leader of a community would earn the reputation of being a good lawgiver, or a good judge, and in such a case his decisions would help to form the foundation of the law of the land, and his influence would make itself felt on the customs of the people. And when the judgements of such a leader represented the will of the family god, men in general would soon discover that the way of the transgressor was hard, and that it only led to loss and ruin.

When, at the end of the Neolithic Period, the Egyptians had learned to write, among the first things their scribes wrote down were the legal decisions and judgements of the "ancestors," and the religious and moral laws of the country were also done into writing. Under the 3rd dynasty the scribe Methen, received certain royal benefactions which were "recorded in the register of the king", and we are sure therefore that even at this early period the king kept a scribe, or scribes, who wrote at his command. Each temple must have numbered among its officials scribes whose duty it was to draft and make copies of religious texts, and presumably of the moral precepts that were composed by various authors, and were current at that time. The religious texts and the moral precepts formed two distinct classes of literature, and the object of each was different: the former were written to help the souls of the dead to secure immortality and happiness in the next world, and the latter to help a man to lead a safe and reputable life in this world.

The priestly theologian spared no pains in collecting the information that would benefit the dead, and the wise and experienced public official spent anxious days in trying to make the knowledge of men and things that he had acquired available for the living, who were generally his own kinsfolk. The collector of moral precepts, as we shall see, existed in all periods of dynastic history, and surprisingly, we can find similar religious texts and the moral precepts in Mesopotamia as, for instance, the Instructions of Shuruppak from exactly the same time as the Instructions of Kagemna and Ptah-Hotep. There is no doubt whatsoever that the writings of both, Egypt and Mesopotamia, are the "spiritual, moral, legal, and philosophical origins" of the Hebrew Bible and in particular the famous Covenant of the Jewish Peoples. Even more so, the development of western and eastern philosophies and belief-systems, that rule our soul and mind today, would have been impossible without these two parents.)

THE TEACHING OF KAGEMNA

or The Instructions of Kagemna / Kagemni
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2613–2589 BC

(The Instructions of Kagemna or Kagemni is an ancient Egyptian teaching text of wisdom literature (known as sebayt genre). Although the earliest evidence of its compilation dates to the Middle Kingdom of Egypt, its authorship has traditionally yet dubiously been attributed to Kagemni, a Vizier who served during the reign of the Pharaoh Sneferu (r. 2613–2589 BC), founder of the 4th dynasty of Egypt (belonging to the Pyramid builders of the Old Kingdom). The earliest known source for the Instructions of Kagemni is the Prisse Papyrus. This text

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dates to the much later 12th dynasty of the Middle Kingdom of Egypt (perhaps by the reign of Amenemhat II from 1929 BC to 1895 BC, or a bit later in the 12th dynasty). It is written in the Middle Egyptian language and in an archaic style of cursive hieratic.

Written as a pragmatic guidebook of advice for the son of a Vizier, the Instructions of Kagemni is similar to The Maxims of Ptahhotep. It differs from later teaching texts such as the Instruction of Amenemope, which emphasizes piety, and the Instructions of Amenemhat, which William Simpson (a professor emeritus of Egyptology at Yale University) described as a "political piece cast in instruction form." Kagemni advises that one should follow a path of modesty and moderation, which is contrasted with things to avoid: pride and gluttony.)

Text:

[The beginning is lost.]

1 The timid man is strong, and he who is just in word and deed is praised. The hall is opened to the humble man, and a wide room [is given to him] that is gentle in speech; but sharp knives are against him that would force a way. A man should not seek an entrance except at his [appointed] time.

2 If thou art seated at meat with many people hate (i.e., abstain from) the food which thou lovest. It is only a minute's restraint of the appetite, and greediness is a disgrace and tends to gluttony. A cup of water will quench the thirst satisfactorily, and a mouthful only will stablish the heart. One good thing takes the place of another, and a small quantity even of something which is of inferior quality will take the place of a large quantity. He who is intent on satisfying the lust of the beUy is a shameful person. Passing the time he is unable to loosen the body in strange houses.

3 If thou art seated at meat with a greedy man eat thou when he has finished his meal; and if thou art seated at meat with a winebibber, accept thou a drink whenever it pleases him to offer thee one. Reject not the pieces of flesh which [are found with] a man of bestial appetite. Take what he offers thee, and refuse it not; remember acceptance conduces to gentleness on his part.

4 If a man lacks the knowledge of what a man should know, and if nothing said [to him] moves him, and if he maintains a sullen attitude to the person who is well-disposed towards him, he is a calamity for his mother and for his neighbours and for people in general. Make thy name to come forth (i.e., be known). Being silent (or, modest) in thy speech, thou shalt be proclaimed.

5 Be not arrogant because of thy strength when thou art among thy contemporaries. Take care to act in such a way that people do not oppose thee. No man knows what is going to happen, or what God will do when He strikes. And the Wazir (or, mayor) caused his children to be summoned to him having made himself fully acquainted with the dispositions of men, and they came being filled with wonder . . . . . He said to them: "Whatsoever is in writing on this roll pay heed unto it as if I myself were repeating it to you . . . . ." And the children laid themselves down flat upon their bellies, and they recited these sa3dngs according to what was written. And in their opinion these sayings were more beautiful than everything else in the whole land, and [they recited them] both standing up and sitting down. His Majesty King Huni died, and His Majesty Seneferu, the King of the South and the North, became the gracious King of all this land. And Kagemna was appointed governor of the town and Wazir.

THE TEACHINGS OF PTAH-HOTEP

or The Maxims of Ptah-Hotep
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(The Instructions of Ptah-Hotep or Maxims of Ptah-Hotep is an ancient Egyptian literary composition based on the Vizier Ptah-Hotep's wisdom and experiences. The Instructions were composed by the Vizier Ptah-Hotep, during the rule of King Izezi of the Fifth Dynasty 2494–2345 BC. The text was discovered in Thebes in 1847 by Egyptologist M. Prisse d'Avennes. The Instructions of Ptah-Hotep are called wisdom literature, specifically under the genre of Instructions that teach something. They are four copies of the Instructions, and the only complete version, Papyrus Prisse, is located in the Bibliothèque Nationale in Paris. According to William Kelly Simpson, some scholars debate that the Instructions of Ptah-Hotep were written during the twelfth dynasty, Middle Kingdom. The earlier copies of the text were altered to make them understandable for the Egyptians of the New Kingdom. It is not only directed for the Old Kingdom thought and morality, it is beneficial for anyone that reads it. The text presents a very good picture of the general attitudes of that period. The Instructions of Ptah-Hotep addresses various virtues that are necessary to live a good life and how to live accordingly to Maat, which was an important part of the Egyptian culture.

The Prisse Papyrus, dating from the twelfth dynasty Egyptian Middle Kingdom, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque nationale de France in Paris.

The papyrus document contains the last two pages of the Instructions of Kagemni, who purportedly served under the 4th Dynasty king Sneferu, and is a compilation of moral maxims and admonitions on the practice of virtue. The conclusion of the Instructions of Kagemni is followed by the only complete surviving copy of the Instruction of Ptah-Hotep.

The Teaching is set at court, with the highest official ('vizier' in Egyptological translation), a man named Ptah-Hotep, requesting retirement from the king. The official paints a bleak picture of old age, evidently to convince the

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king that retirement is necessary, and asks that he be replaced in office by his son as 'staff of old age', a term also found in a late Middle Kingdom legal document to denote a son taking the office of his father, presumably on condition that he continues to support the father. This term, the Middle Egyptian syntax and the late Middle Kingdom date of the two earliest surviving manuscript copies, point to a Twelfth Dynasty date of composition.

The king consents to the request of Ptah-Hotep, with the observation that the young cannot be born with wisdom - by implication they need the experience given by advanced age. The Teaching presents then both a positive and the dramatised negative aspects of growing old in ancient Egyptian society.

E. A. Wallis Budge wrote: The only complete copy of this work known was purchased from a native of Western Thebes by Prisse d'Avennes, who was making excavations there, and was given by him to the Bibliotheque Royale in Paris in 1847. He published the text in an oblong quarto volume, entitled Facsimile d'un papyrus Egyptien en caracteres hieratiques, trouve Thebes, donne a la Bibliotheque Royale de Paris, et publie par E. Prisse d'Avennes, Paris, 1847. The papyrus was written under the 11th or 12th dynasty, and supplies us with a copy, more or less accurate, of the text as it was received about 2500 B.C. or earlier. Hieroglyphic transcripts of this text were published by Virey, Etudes sur le Papyrus Prisse, Paris, 1887, and by myself, Reading Book, London, 1896, pp. 244-274. A later Version of a portion of the Teaching is found in a papyrus which I acquired for the British Museum (No. 10,509), and on an ostracon [Greek: ostrakon, plural: ostraka, is a piece of pottery, usually broken off from a vase or other earthenware vessel.] which was discovered by the 5th Earl of Carnarvon (1866–1923). A valuable edition of all the available texts of both Versions has been published by E. Devaud, Les Maximes de Ptah-hotep, Fribourg, 1916. Translations of the Teaching, in whole or in part, have been made by Dr. Heath (Proverbs of Aphobis, 1864), Chabas (Rev. Arch., XV, 1858), Lauth (Sitzungsberichte der Konig. Bayer. Akad. 1869, p. 530 ff.; 1870, p. 245), Virey (Etudes, Paris, 1887), Maspero (Recuell, XXXI, 146), Virey (Records of the Past, 2nd ed., Vol. III, p. i), and others. The title of the work of Ptah-Hotep reads:—)

THE TEACHING OF THE GOVERNOR OF THE TOWN, THE WAZIR PTAH-HOTEP, [WHO LIVED] UNDER THE MAJESTY OF THE KING OF THE SOUTH AND THE KING OF THE NORTH, ASSA, WHO LIVES FOR EVER AND EVER.

The Governor of the Town, the Wazir (Vizier) Ptah-Hotep senior (who was buried in a mastaba tomb at Sakkara.), says to the Majesty of the King of the South and the King of the North, Assa (most likely Pharao Userkaf), who lives for ever and ever: "O King my Lord, grey hairs have come upon me, old age has advanced, decay has come to me, oldness has taken the place of newness, some new defect settles upon one every day. The eyesight fads, the ears become stopped, the strength diminishes, the heart is sluggish, the mouth is silent and speaks not, the mind forgets and cannot remember the things of yesterday, every bone in the body aches, happiness turns into discomfort, the taste of everything vanishes. Old age makes men miserable in every way. The nose becomes stopped up and can smell nothing. It is misery for the old man whether he sits or stands up. Give the order then on behalf of thy servant here present to make a staff for my old age, and let my son stand in my place. Then will I tell him the speech of those who hearkened and the weighty sayings of the ancestors, and those who have obeyed the gods. And thou likewise, mayest thou act in such a way as to drive out strife from among the people, and to make those who dwell on both banks of the Nile serve thee loyally." The Majesty of this god King Assa) said: "Instruct him in the speech of olden time as thou sittest. O make him to be a marvel to the children of the princes. May obedience enter into him, together with all rightmindedness which has been described. No one is bom who possesses understanding naturally."

Here begin the Precepts in noble language which were uttered by the Prince and hereditary Chief, the father of the god, the beloved of the god, the son of the king, truly begotten by him, the Governor of the Town, the Wazir Ptah-Hotep. They will teach the ignorant man to become a man of knowledge and to express himself in the best possible way, and will prove a blessing to him that will hearken to them, and a curse to him that will cast them behind him. He spake to his son (Ptah-Hotep junior) thus:—

1. Magnify not thy heart because of thy knowledge, and fill not thy heart with the thought about it because thou hast knowledge. Hold converse with the ignorant man as well as with the learned. No limit has been set to a handicraft, and no handicraftsman is equipped with all its excellences. Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill.

2. If thou meetest a man of words who is bolder and better equipped than thyself in his hour (i.e. when he is coming to the conclusion of his speech), bend thy arm and bow thy back. Let not thy heart be carried away, let him not rest upon thee; [but] make thou thyself small. When he says things that are evil make no attempt to stop him in his hour, so that he may be called the "man who knows nothing about things." Bear thy disgust. It is his treasure (or, food).

3. If thou meetest a man of words in his hour, if he be one like thyself, that which is on thy shoulders set down and become wiser than he is through thy silence, whenever he is speaking evil things. Those who are listening will applaud him, but thy name will be fair in the opinion of the princes.

4. If thou meetest a man of words in his hour, curse him not if he be thy inferior. Let not thy heart rage because of him, for he is a miserable being. Let him remain on the ground, he will punish himself.

5. If thou art in the position of a leader and it is thy duty to give orders to a great number of people, pursue thou a course

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which is wholly excellent, and continue in it until there is no defect whatsoever in thy administration. Truth (Maat) is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris (var. since Ra created it); the man who transgresses her behests (or, laws) is sorely punished. She is the path of him that is [not] a robber. The wicked can indeed steal possessions, but the wicked cannot attain to her state. There is great power in Truth, for she is permanent; the good man says: "She was a possession of my father."

6. Make not terror to exist among the people, for it effects nothing; it is what God has decreed that happens.

7. If thou art one of those who are sitting at table with a man who is greater than thyself, accept what he gives thee, what is set before thy nose. Look not at that which he has before him, but set thy gaze upon that which is before thee. Cast not a multitude of prying glances upon him, for this behaviour will cause him discomfort. Keep thy face turned downwards until he addresses thee, and speak only when he speaks to thee. Laugh thou when he laughs. That will be exceedingly pleasing to his mind, and what thou doest will be very good behaviour. What is in the heart cannot be known. When a great man is [sitting] behind food, his commands are in accordance with his (disposition). A great man gives to the person whom he can reach, but the Ka makes him stretch his hands to those beyond. The eating of bread is under the dispensation of God. When plans of the night come into being, the ignorant man suffers loss thereby.

8. If thou art in the position of a man who is treated with confidence, whom one nobleman sends to another on business, when he sends thee on a mission conduct the business in a right and fitting manner. Perform the mission according to what he says to thee. Let not thy heart eat (i.e. hide) anything of what is said to thee, and guard thyself carefully against forgetting any part of it. Guard thyself also against making harsh the words which one nobleman may speak about another contemptuously by using the utterances of folk in general. Whether it be a nobleman or a man of no account, it is disgrace to the (god) Ka.

9. When thou ploughest, and there is abundant growth in thy field, and God gives a plentiful crop into thy hand, praise not the man who has no children, curse not, boast not, and eat not thy fill from the provisions of thy family. The fear of silence works great things; the man who is master of the kat weight is master of the goods [also], he seizes like the crocodile among the qenbet officials . . . . .

10. If thou art a man in a menial position, and art in the service of a man of honourable estate, and thy treatment by God is good (or, generous). seek not to acquire any knowledge whatsoever about his former estate. Make not great thy heart (i.e. be not arrogant) towards him because of what thou knowest about him and his former condition. Fear him because of what has happened to him, for behold, wealth comes not of itself; it is a law to those who love it. If he squanders it one fears him. It is God Who creates his honourable estate; if he fights on his own behalf he falls down (i.e. dies).

11. Follow thy heart's desire as long as thou livest, and do not more than is ordered. Waste not the time in which thou canst follow thy heart's desire, for it is a hateful thing to the Ka (i.e. the natural disposition) to limit its period. Weary not thyself concerning the affairs of the day, nor be anxious overmuch about thy house and estate; things happen (or, come), follow [thy] inclination . . . . .

12. If thou wouldst be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and his behaving is perfect in thy house, and he cares for thy property as if it was his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire has begotten; let not thy heart drift away from him . . . . . But if he follows an evil course, and opposes thy plans, and does not carry out thy instructions, and his behaviour in thy house is detestable, and he treats with contempt all thy words, and sets his mouth in motion with vile words, and his face is turned away, and nothing remains in his hands, cast him away, for he is no son of thine, and he was not bom for thee. He is thy servant by his tongue through his qualities (or, characteristics); he is one who blames them. God will smite him in the body. He will never turn back to control them. The shipwrecked ones will not find a boat for themselves.

13. If thou art in the ante-chamber of a nobleman, whether thou art standing up or squatting, abase thyself the first day. Press not forward, lest thy being turned back should take place. Keep a keen watch on the confidential servant who announces thee; the man who is summoned [by the nobleman] finds a wide seat (i.e. plenty of room). The ante-chamber of a nobleman is governed by precedence, and all its procedure is according to rule. It is God who advances the seat of him that is advanced. It is not effected by the shoulder of a man (i.e. by force).

14. If thou art with common people make thyself like the peasant folk by concealing thy mind. The man who conceals his mind enjoys a good reputation, if he does not wander about after the word of his body. He becomes his own master, a master of affairs by his own planning. Thy name is good without thy word. Thy limbs (or, body) are fat; thy face is with thee, thou praisest thyself without knowing it. The man who is small of heart (timid) hearkens to his body, he sets his defects (or, littlenesses) in the place of his love, his heart becomes a wretched thing, his members dwindle to nothing. The man who is great of heart (i.e. bold) is one of God's men. He hearkens to the command of his heart, his enemy becomes his possession.

15. Declare thy mission and conceal nothing. Devote all thy thought to the counsel of thy lord . . . . . Supposing that a noble destroys his possessions: even if he (i.e. the envoy) thinks of opposing him in the matter, he must hold his peace, having already spoken to him.

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16. If thou art in the position of a leader, press forward thy plans by thy commands; do thou what thou hast decided upon. But remember (or, take good heed concerning) the days that are to follow. If there be no word on thy behalf among those who are praised, calamity overwhelm thee and misery will overtake thee.

17. If thou art in the position of a leader (or, one to whom petitions are made), be courteous, and listen to the petition of the petitioner. Stop not his words, until he has poured out all that is in his heart and has said what he came to say. A man with a petition to make loves the official who will agree to what he says, and will let him talk out his grievance fully. Every petitioner rejoices to have his grievance heard. A fair word rejoices (literally, paints) the heart. If an official stops the flow of words of the petitioner, the people say: “Why is this fellow there having the power to act in this way?”

18. If thou wishest to maintain a permanent friendship in the house to which thou art in the habit of going, whether as master, or whether as brother, or whether as friend, or in fact in any place to which thou hast the entry, strive against associating with the women. The place which they frequent is not good. The man who is not prudent follows after them. A thousand men seeking what is beautiful are destroyed by them. A man is made a fool of by their shining limbs, but they turn into things that are harder than quartzite sandstone. The pleasure is only for a little moment, and it [passes] like a dream, and a man at the end thereof finds death through knowing it . . . . .

19. If thou wouldst have thy lot as a leader a happy one, guard thyself against every evil deed, and above all, fight against the vice of avarice, which is a disease fraught with pain that cannot be conquered. Confidence cannot exist side by side with it. It turns fathers and mothers into evil folk, and also the brothers of the mother. It turns the kindly friend into a bitter enemy, it drives away the trusted servant from his master, and it makes a wife hateful to her husband. It is a strong treasure-house of every kind of evil, and a purse containing abominable vices of every kind. The man who has truth (maat) for his tow-line walks whither her steps lead him, and acquires house and estate; but the avaricious possesses not even a tomb.

20. Be not avaricious when a division of property is made, and be not greedy, and what is thy due shall come to thee. Be not avaricious in thy dealings with thy kinsfolk. The prayer of the long-suffering man is greater than force, even though he be of no account among the people of his own time, and is destitute of the gifts of speech. A very little avarice about a matter of the kind will make hostility to arise even in the man who is usually cool-hearted (i.e., unexcitable).

21. If thou wouldst be wise (or, prosperous) stablish thyself in a house (i.e., get married). Love thou thy wife in the house wholly and rightly. Fill her belly and clothe her back; oil for anointing is the medicine for her limbs. Make her heart to rejoice as long as thou livest; she is a profitable field for her lord. Enter not into disputes with her. She will withdraw herself before force . . . . . Make her to prosper permanently in thy house. If thou art hostile to her she is a well (or, ditch); she gives herself to herself.

22. Satisfy thy servants whom thou trustest with thy possessions, so that they may feel as if they had been rewarded by God. If a man is niggardly in satisfying his trusted servants, he is declared to be a thievish person . . . . . No man knows what will happen as he meditates in the morning. When troublesome events come upon him it will be the trusted servants who will bid him "Welcome.” Peace cannot be brought to the town (or, estate), and when it is brought by the servants ruin supervenes.

23. Repeat not the words spoken by a man who is furiously angry ; hearken not to him; they are the outpouring of a heated mind (or, body). At the repetition of a matter, look on, hear not; let it go to the ground . . . . .

24. If thou art in the position of a man of high rank who sits in the council of his lord, devote thy heart entirely to what is good (or, perfect). To hold thy peace is better for thee than the teftef flower. Speak thou only when thou knowest a matter and canst explain it. Behold, the word is a handicraftsman who speaks in the council, and speech is the most laborious of all works. The explanation thereof hands one over to the staff [of punishment].

25. If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not except when thou canst guide; abuse brings a man to calamity. Be not haughty in thy heart, lest it be humbled. Keep not silence entirely, take care as to the path thou treadest. Answer a word in a suitable manner. Put away . . . . . control thyself. Subdue the heated emotions of an ardent mind. The man who walks softly fashions his path aright. The man who toils the whole day long never passes a happy moment; and the man who indulges in pleasure all the day long never acquires possessions. Seize a time for rest as does the steersman; the time he is on land another toils (i.e., grasps the pole) . . . . .

26. Approach not a great man in his hour, and irritate not the heart of him who is heavily burdened with care. Injury caused by him comes upon him that is hated by him. He sets free his Ka, he loves him who gives food, who is with God. What he loves he does . . . . . There is peace with his Ka [when] the calamity has fallen.

27. Instruct thou a nobleman in the matters which will be advantageous to him; make his splendour to be among the people; make thou that what a man knows shall fall (i.e., be attributed) to his lord. Thine own food depends upon his Ka (i.e., good pleasure); a kindly (or, loving) heart obtains the meals which satisfy, and thine own back becomes clothed thereby. His light is upon thee to make thy house to live . . . . . He offers a gracious (i.e., helpful) shoulder . . . . . Verily he who hearkens is a being who is loved.

28. If thou art the son of a man who is a member of council and art chosen to go on a mission to make tranquil the multitude, search out the matter with strict justice, and declare thy finding, taking no side. Take heed to what one

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says as do the chiefs . . . . . it is for thee to adjust the case rather than to act as judge.

29. If thou hast been long-suffering with a man in time past, and thou art wearied by a man suing for his right, turn thyself away from him, and remember him not. Whilst he keeps silent to thee . . . . . the first day.

30. If thou hast become great, having been once in a very lowly state, and if thou hast acquired possessions, having been at one time in a state of destitution in the quarter of the city that is known to thee, forget not that which happened to thee in the times that are past. Set not thy heart's confidence on thy goods, which have, after all, only come to thee as gifts of God. Thou wouldst not be superior to any other man if what has happened to thee had happened to him.

31. Bend thy back in reverence to him that is thy chief and thy governor by virtue of the power that he derives from the House (i.e., authority) of the King. Thy house and all that is in it shall prosper thereby, and thou shalt receive the wages that it is meet for thee to have. It is a bad thing to set oneself in opposition to the man who is appointed chief. A man lives as long as he displays gentleness and patience. A man should never injure the shoulder that covers (i.e., protects) him. Rob not the house of the peasants, and seize not by force the property that comes into thy hands. He (i.e., thy chief) will not revile thee because of what thou hast heard . . . . . If he knows it he will be hostile to thee. It is a bad thing to set thyself in opposition in the place which thou hast entered.

32. Have no intercourse with a womanchild . . . . . [text wanting]

33. If thou seekest for friendship with a man, ask not for it, but go to his house, and pass the time (or, pay a visit) with him alone, so that he may not be able to make his attitude to thee unpleasant. Talk wisely to him after a certain period. Find out what his mind is by conversing with him. If there comes up as a subject something that he has seen thee do, or if he does something that makes thee to be ashamed, hold thy peace or show thyself friendly to him ; browbeat him not. Prepare an answer for him with words that will tell, answer not in a way that will irritate him; do not leave him, and do not harass him. His moment must not come, and he must not be cast down at what has been ordered for him.

34. Let thy face shine with cheerfulness as long as thou livest. When there comes forth from the storehouse one of those who went in at the distribution of loaves of bread and his face is set in a frown, he makes known the emptiness of his belly, and he becomes an enemy, being unsatisfied. Do not let any man approach thee and find thee with a gloomy face. A man wishes to remember what is pleasant in the years that he has yet to live.

35. Know thy people (or, acquaintances) when thy prosperity is at a low ebb; thy character (or, reputation) is more than thy friends. It fills the river-side; it is greater than a man's valuable possessions. Riches pass from one man to another. It is an excellent thing for the son of a man to have a [good] character. Good qualities are remembered.

36. . . . . [text wanting]

37. If thou takest as a handmaid a woman who has always enjoyed good cheer, and is of a merry disposition and is well known to her fellow townsfolk, and she is as thy lawful wife, and is good to look upon, drive her not away, but supply her with food to eat (or, make her fat with good food).

[Here ends the Teaching of Ptah-Hotep.]

Ptah-Hotep's Comments on his Teaching.

A. If thou wilt hearken to these things which I have said to thee, thy condition of life will be like unto that of all those who have gone before thee. And besides the truth that belongs to them remains their beauty: the memory of them shall never depart from the mouths of men by reason of the beauty of their phrasing. Every word will pass current as a thing that can never perish in this land, and it will beautify exceedingly the utterances that the princes and nobles make. It is the Teaching that a man should hand on when speaking to his posterity, so that they may hear it. Thereby he becomes a craftsman in speech, and having heard fine speech himself, he declares it to those who shall come after him, so that they likewise may hear what he has heard. If a well-doing disposition exists in him that is set at the head of affairs he will always be beneficent, and all his wisdom shall endure for ever and ever. The soul that is well trained (or, is understanding) rejoices when its wisdom is established, and it is happy when it is prosperous on the earth. Behold, he becomes a prince through his well-doing disposition, his heart serves as the counterpoise to his tongue, and his lips are true when he speaks, his eyes see rightly, and his two ears hear at the same time. It is a very excellent thing for his son to do what is right, and to keep himself from falsehood [in word and deed].

B. It is a good thing for the son who hears to have heard. He who hears enters in as one who has heard, and he who has heard becomes a hearer who hears what is good and speaks what is good. Everyone who has heard is an excellent person, and it is an excellent thing for him that has already heard [teaching] to hear [more]. To hear is the best of all qualities (or, characteristics), and beautiful affection springs into being thereby. How beautiful is it to see a son searching into the Teaching of his father; through this act he will attain to old age. The man who loves God will hear, but he whom God hates will not hear. Behold, it is the heart of a man that makes its possessor hear or not hear. The heart of a man is life, strength and health to him. Behold, he who has heard hears the word, and he who loves to hear is he who will perform words. How beautiful it is when a son hearkens to his father! And how happy is he (i.e., the father) to whom these words are applicable! How beautiful is the son as a lord of hearing, who has heard and of whom it can be said, He is good in his body, and is treasured by his father! The memorial of him shall be ever in the mouths of those who are alive on the earth at this present, and in the mouths of unborn generations.

C. If the son of a man receives what his father says to him, none of his plans shall fail. Thou art instructed by a son who

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hearkens. His merit [becomes known] among the princes. His control is over that which he speaks—seeing in hearing . . . . . Calamity overtakes [the son who] will not hear. The man of knowledge rises betimes to stablish himself, but the fool of a man injures himself.

D. The fool of a man who has not hearkened effects nothing whatsoever. He looks upon the man of knowledge as a man who knows nothing, and the qualities of virtue and excellence he considers to be defects. He does every kind of thing that is reprehensible, and these cause him to be abused daily. He lives (i.e., flourishes) upon that through which men die, and his bread is that which is filthy and abominable. But his character and disposition are well known to the princes. He goes on living day by day, but he is as one dead, and people keep themselves at a distance from him because of his evil moods, and because of the many calamities that come upon him every day.

E. The son who has hearkened is like a Follower of Horus, and when he has hearkened good [comes] to him. When he is old and has attained the state when reverence is paid to him, he tells his children the things that were told to him, and so makes new the instruction of his father. Every man instructs as he has been instructed, and tells his children what he has been told, and they tell it again to their children.

F. Build up a character and gainsay not thy precept. Make Truth to flourish, give life to thy children. If . . . . . it will come bearing sins (or, defects). Act thou in such a way that the people when they see thee shall say; “Behold, he is exactly like that one”; and that when they hear of thee they shall also say: “Behold, he is exactly like that one.” The people shall see and shall [say] . . . . . subduing the multitude . . . . .

G. Suppress no word [in this book], and add nothing to it, and set not one thing in the place of another. Take good heed not to open the writings (book, documents) that thou hast; instruct according to the [traditional] word. Thou, a man of learning, hearken thyself. Desire thou to establish thy behest in the mouths of those who hear. [Let thy speech be suitable to the occasion] and let every plan of thine be in its place.

H. Make thy heart to sink as in water, control thy mouth, so shall thy plans be among the princes. Make thyself to be wholly in accord with thy lord, make him to say: "This is my son." Then shall those who hear these words say: "Assuredly praise is due to his begetters.” Concentrate thy mind at the time when thou art speaking, and thou shalt make remarkable utterances, and the princes who hear them shall say: "Good, good are the things that come forth from his mouth."

I. Act in such a way that thy lord shall say of thee:—The Teaching of his father must have been very, very good. He came forth from him (i.e., his father), the first of his loins. He has declared his Teaching to him, and the whole of it is in his body, and what he did in making him was greater than what he said to him. Behold a good son, of the gift of God, who has done more than his lord ordered him to do. He does that which is right, and his heart does (i.e., follows) according to his footsteps.

May thy members have strength (or, good health) similar to that which I have obtained, the King at the same time being satisfied with everything that has happened, and mayest thou be master of [many] years of life. It is not a little thing that I have upon the earth. I have obtained one hundred and ten years of life, which the King has given to me, in addition to the favours which surpassed those of my ancestors, for doing what was right for the King up to the place of reverence (i.e., to old age).

Here ends [the book]—its beginning to its end as it was found in writing.

THE COMMANDMENTS OF MAAT

E. A. Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(Maat or Ma'at refers to the ancient Egyptian concepts of truth, balance, order, harmony, law, morality, and justice. Maat was also the goddess who personified these concepts, and regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation.

The earliest surviving records indicating that Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom of Egypt, the earliest substantial surviving examples being found in the Pyramid Texts of Unas from between ca. 2375 BC and 2345 BC.

As A Principle

Maat represents the ethical and moral principle that every Egyptian citizen was expected to follow throughout their daily lives. They were expected to act with honor and truth in manners that involve family, the community, the nation, the environment, and the gods.

Maat as a principle was formed to meet the complex needs of the emergent Egyptian state that embraced diverse peoples with conflicting interests. The development of such rules sought to avert chaos and it became the basis of Egyptian law. From an early period the King would describe himself as the "Lord of Maat" who decreed with his mouth the Maat he conceived in his heart.

The significance of Maat developed to the point that it embraced all aspects of existence, including the basic equilibrium of the universe, the relationship between constituent parts, the cycle of the seasons, heavenly movements, religious observations and fair dealings, honesty and truthfulness in social interactions.

The ancient Egyptians had a deep conviction of an underlying holiness and unity within the universe. Cosmic harmony was achieved by correct public and ritual life. Any disturbance in cosmic harmony could have consequences for the individual as well as the state. An impious King could bring about famine, and blasphemy could bring blindness to an individual)

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THE LAW

There is little surviving literature that describes the practice of ancient Egyptian law. Maat was the spirit in which justice was applied rather than the detailed legalistic exposition of rules. Maat represented the normal and basic values that formed the backdrop for the application of justice that had to be carried out in the spirit of truth and fairness. From the Fifth Dynasty (c. 2510–2370 BC) onwards, the vizier responsible for justice was called the Priest of Maat and in later periods judges wore images of Maat.

Later scholars and philosophers also would embody concepts from the Sebayt, a native wisdom literature. These spiritual texts dealt with common social or professional situations and how each was best to be resolved or addressed in the spirit of Maat. It was very practical advice, and highly case-based, so few specific and general rules could be derived from them.

During the Greek period in Egyptian history, Greek law existed alongside Egyptian law. The Egyptian law preserved the rights of women who were allowed to act independently of men and own substantial personal property and in time this influenced the more restrictive conventions of the Greeks and Romans. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt.

In funerary texts

Egyptians were often entombed with funerary texts in order to be well equipped for the afterlife as mandated by ancient Egyptian funerary practices. These often served to guide the deceased through the afterlife, and the most famous one is the Book of the Dead or Papyrus of Ani (known to the ancient Egyptians as The Book of Coming Forth by Day). The lines of these texts are often collectively called the "Forty-Two Declarations of Purity"

A passage in the Instruction of Ptah-Hotep presents Ma'at as follows:

Ma'at is good and its worth is lasting.
It has not been disturbed since the day of its creator,
whereas he who transgresses its ordinances is punished.
It lies as a path in front even of him who knows nothing.
Wrongdoing has never yet brought its venture to port.
It is true that evil may gain wealth but the strength of truth is that it lasts;
a man can say: "It was the property of my father."

Ptah-Hotep was the city administrator and vizier (first minister) during the reign of Pharaoah Djedkare Isesi, the 8th and penultimate pharao of the Fifth Dynasty. He is credited with authoring The Instructions of Ptah-Hotep, an early piece of Egyptian "wisdom literature" meant to instruct young men in appropriate behaviour.

Ptah-Hotep (meaning "Peace of Ptah"), sometimes known as Ptah-Hotep I or Ptahhotpe, was an ancient Egyptian vizier during the late 25th century BC and early 24th century BC Fifth Dynasty of Egypt.

The doctrine of Maat is represented in the declarations to Rekhti-merti-f-ent-Maat and the 42 Negative Confessions listed in the Papyrus of Ani. The following are translations by E. A. Wallis Budge.)

The 42 Negative Confessions from the Papyrus of Ani.

1 I have not committed sin.
2 I have not committed robbery with violence.
3 I have not stolen.
4 I have not slain men and women.
5 I have not stolen grain.
6 I have not purloined offerings.
7 I have not stolen the property of the gods.
8 I have not uttered lies.
9 I have not carried away food.
10 I have not uttered curses.
11 I have not committed adultery.
12 I have made none to weep.
13 I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14 I have not attacked any man.
15 I am not a man of deceit.
16 I have not stolen cultivated land.
17 I have not been an eavesdropper.
18 I have slandered [no man].
19 I have not been angry without just cause.
20 I have not debauched the wife of any man.
21 I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
22 I have not polluted myself.
23 I have terrorized none.
24 I have not transgressed [the Law].
25 I have not been wroth.
26 I have not shut my ears to the words of truth.
27 I have not blasphemed.
28 I am not a man of violence.
29 I am not a stirrer up of strife (or a disturber of the peace).
30 I have not acted (or judged) with undue haste.
31 I have not pried into matters.
32 I have not multiplied my words in speaking.
33 I have wronged none, I have done no evil.
34 I have not worked witchcraft against the King (or blasphemed against the King).
35 I have never stopped [the flow of] water.
36 I have never raised my voice (spoken arrogantly, or in anger).
37 I have not cursed (or blasphemed) God.
38 I have not acted with evil rage.
39 I have not stolen the bread of the Gods.
40 I have not carried away the khenfu cakes from the spirits of the dead.
41 I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42 I have not slain the cattle belonging to the God.

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THE TEACHING OF TUAUF THE SON OF KHATTAI

Source: British Museum Papyrus No. 10,182
and No. 10,222
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2345 - 2181 BC.

(The next oldest Book of Moral Precepts known to us is probably the Teaching of Tuauf, the son of Khattai, who wrote it for the benefit of his son Pepi; when and where Tuauf lived is unknown. The Teaching of Tuauf is considered to be a work of the 6th dynasty (2345 to 2181 BC.) or soon after. The Teaching of Tuauf was very popular under the New Empire (1550–1077 BC), and it seems to have been used as a text-book in schools and colleges, partly because its contents were more interesting than the religious texts that were usually studied, and partly because from one end to the other it is an eulogy of the profession of the scribe and the man of books.

A copy found in a more or less complete state only in papyri of the 19th or 20th dynasty (1292 to 1077 BC.). From the copy's composition it seems clear that the copyists of it at that time did not understand what they were writing; the obvious mistakes in the text are very numerous, and many passages mean nothing, or at any rate, are untranslatable. In spite of these defects, the main object of Tuauf in writing his work was to instil into the mind of his son Pepi a love for letters and for the profession of the scribe, and also to make him study the apophthegns of the Ancestors.

What Tuauf's social position was we know not, but by some means or other he learned to write and to express himself with tolerable clearness. He was probably not a man of high rank, and he seems to have worked at some kind of trade. In the course of this he found his ability to read and write of such importance that he determined to have his son properly educated, and to make him a scribe. He lacked the skill of the professional scribe in turning his sentences, and he employed in his Teaching the words that were in common use among the people of his own class. A thousand or twelve hundred years later, when the temple scribes and teachers under the Ramessid kings began to use his Teaching as a text-book, these archaic words were no longer understood, and others of more modern use were substituted for them. Blunders in copying and attempts at emendation have brought the text of Tuauf's Teaching into the unsatisfactory state in which we find it to-day.)

Text:

THE BEGINNING OF THE TEACHING THAT WAS COMPOSED BY A MAN OF THE THART, WHOSE NAME IS TUAUF, THE SON OF KHATTAI, FOR HIS SON WHOSE NAME IS PEPI, WHEN HE WAS SAILING UP THE RIVER WITH HIM TO KHENNU (OR TO THE COURT?), TO PLACE HIM IN THE HOUSE OF THE TEACHING OF BOOKS (IX., WITH THE SONS OF THE PRINCES OF KHENNU). HE SAID TO HIM:—

1 I have considered the exhaustion caused by labour, I repeat I have considered it; [therefore] devote thy mind to books, I have also considered who has been released from the corvee, and assuredly there is nothing more [to be esteemed] than books. They are like a well. Dig down deeply therefore into the depth of Kamit (ix., the literature of Egypt), and thou wilt find the following aphorism: As for the scribe, any (or every) position at Court may be his ; he needs not be a beggar therein. The man who works to satisfy another never obtains a settled position. I have considered the other professions likewise, and to them also this aphorism may be applied. I would make thee to love books as thy mother. I would bring in their beauties before thy face, for the profession of the scribe is greater than any other—there is nothing equal to it upon the earth. Even when he is a beginner and is making progress, though still a mere youth, his views are discussed. He is despatched on missions of state, but does not come [back] to place himself under restraint.

2 I have never seen the blacksmith (literally, the man who casts statues in metal) in charge of a mission, or the gold-worker despatched on one. But I have seen the coppersmith at his work at the door of his blazing fiery furnace. His fingers are [knotted and rough] like the hide of the crocodile, and he stinks more than the guts of fish.

3 Every artisan who wields the chisel, has he any more rest than the ploughman? (Or, perhaps, "he needs more rest than the ploughman.") His fields are [made of] wood, his tools of tillage are of copper. He is released from work in the nightseason, 0and works more than he did with his arms [in the day-time]; in the night-season he lights his lamp.

4 The stone-mason is always seeking blocks of sandstone of aU kinds suitable for his work. When his period of work is ended in the evening, his arms are weary, and he (i.e., his whole body) is exhausted. He sits himself down when Ra enters [the Tuat], and his thighs and the bones of his back [seem] as if they were coming asunder.

5 The barber shaves until far into the night. When he sets himself to eat he must put himself on his upper arm. He betakes himself from one quarter of the town to another in search of the men who want shaving (i.e., his customers). He tortures his hands and arms to fill his belly, just as do the honey-flies (i.e., bees) which devour their own productions.

6 The waterman has to work down the river into the Delta in order to gain his wages. He must toil excessively and work as long as his arms are able to do so. The mosquitoes and gnats sting him to death, his stink chokes him. He sets out for his garden, he sets out for his house . . . . .

7 The workman (or, mud-puddler) who builds dams (or, makes bricks) in the fields must pass his time among the cattle. He has to do work in the vineyards and for the pigs. He cooks his food in the fields. His garments are stiff with the mud which is caked on them, the straps break. If he goes into the wind it stifles him; when his fire appears (i.e., bums up)

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he is comfortable. He works wooden tools with his feet. If he frees himself from them and crosses the threshold, he is driven from the place.

8 I will speak to thee also about the builder of walls. He is eaten up with disease, for he lives out in the open air among the winds. Tlie building material is in his garb. He is tied to the walls like the Lilies in order to attain to what he seeks. His arms are in evil case . . . . . all his clothes are dilapidated. He eats the bread of his fingers, he washes himself once only. His misery is so great that it can hardly be described correctly . . . . . from one chamber to another, ten cubits . . . . . by six cubits from one month to another he clings to the scaffolding like the lilies on the houses, doing work of every kind. If he has bread [to eat] it is to his house that he gives it. His children are cruelly beaten [by him].

9 The gardener brings in to me gazelle (sic). His shoulders are bowed under crushing loads, and his arms and his neck become diseased. He spends the forenoon in watching the onions and the afternoon in attending to the vines. He is obliged to work every day, and everything he does exhausts his body.

10 The farm-labourer, his clothes [last] for ever.* (*Or, perhaps, "The farm-labourer is always held accountable by his employer.") He has a raucous voice like that of the corncrake (?) His fingers and hands and arms are dried up by the winds and are cracked. He is worked to exhaustion . . . . . a man would choose the security afforded by lions to that which he has. The taste of death is in him. His roof is the earth among them. He comes through the fields, he comes to his house in the evening, and is utterly worn out by the journey.

11 The weaver sits in a closed hut, and has a lot which is worse than that of a woman. His thighs are drawn up close to his body, and he cannot breathe freely. The day on which he fails to do his tale of woven work he is dragged out [from his hut] like a lily (or lotus) from the pool. Only by bribing the watchman at the door with [his] bread-cakes can he make him let him see the sunlight.

12 The spear-maker (literally, the maker of weapons for fighting) suffers sorely when he has to go out into the hills. He must pay much money for the hire of the asses and [their drivers], and his expenses for provender for them on the way are very great. He comes through the fields, he comes to his house, and is utterly worn out by the journey.

13 The envoy when he is about to come forth into the mountainous country (or, desert) bequeaths his possessions to his children, being afraid of lions and the thievish nomads, the Aamu. And when he returns to Egypt, and has come through the fields, and reaches his house at nightfall, he is utterly broken by the fatigues of the journey.

14 The reed-cutter, his fingers are filthy, and the stink of them is that of the dealer in fish His eyes are dazed (or, sunken), his hand never rests. He passes the whole day in cutting papyrus, he detests [wearing] clothes.

15 The lot of the sandal-maker is an evil one indeed. He must beg [for work] everlastingly. His health is the health of a hooked-fish He gnaws the strips of leather.

16 The washerman who toils on the river bank is a neighbour of the crocodile . . . . . filth rises on the water, his hand never stops. It is not a restful profession which I now set before thee, or the happiest of all professions! His food is mixed up with his apparel, not one of his members is clean, he must put himself into the garments of women. His miserable state is one to weep over. He spends his whole day with the stick for beating the clothes [in his hands]. When clothes are brought to him to wash he is told that if he delays he will be beaten.

17 The snarer of wild-fowl toils exceedingly hard when he tries to see the birds as they fly high in the sky. When he sees the birds in a mass in the sky, he says: "How I wish that I had a net handy!" but God does not give him his heart's desire to help him to carry out his thoughts.

18 Moreover I tell thee that the trade of the fisherman is the worst of all trades. Does he not verily have to toil in the waters of the river, where he is mixed up with the crocodiles? When the river-plants are sparse there is no one to cry out to him, "A crocodile lurking there." Fear blinds his eyes . . . . . Verily there is no occupation than which better cannot be found except the profession of the scribe, which is the best of all.

19 When a man knows the books one will say, "They are good for thee," No other profession will I set before thee; verily each worker curses his work [except the scribe]. No man says to the scribe, " Work in the fields for such and such a man." Verily that which I am now doing as I sail up the river to Khennu (the Court?), behold, I do it for love of thee. Even one day [spent] in the house of instruction (i.e., school) is profitable for thee, and the work done therein will endure as long as the mountains. These are the things that I would have thee to know quickly, quickly, for they drive away the Beast (or. Serpent?) Betennu.

20 I will [now] speak to thee words concerning other matters, to instruct thee and make thee to know [how to behave] and how to avoid contention (or, quarrelling). Be thou one of those who have weight (a settled object?) in their plans, for if a man adopts an object hastily he knows not where his plans will end. A man may have lapis lazuli in his hand [for] the lions . . . . .

21 When thou art following in the train of princes walk decorously, as if thou wert feeling pleasure. When thou goest into a house and findest the master therein, the hands of another not being before thee*, sit down, [lay] thy hand on thy mouth, and ask no questions of anyone who may happen to be near thee. (*Or, perhaps, "and findest the master therein [engaged] in discussing with another man affairs [of which thou art ignorant]." He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig* (*Tuauf is here quoting a proverb; he quotes it again a few paragraphs later.)

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22 Ur-shefit lays a burden upon thee. Utter no cryptic words; he who conceals his body (or, mind) works against him. Speak not words of pride and arrogance, even when thou art sitting by thyself, or, according to a variant reading, alone.

23 When thou comest out of the house of teaching (i.e., school)—it having been told thee that midday has come—and thou goest singing (or, shouting) about the courtyards of the houses, I charge thee not to enter into [the houses] to which they belong.

24 When a great man of the town sends thee on an errand, deliver the message which he gave thee word for word, even as he uttered it. Take nothing away from the message which he gave, and abandon [the idea] of making any addition to it. Let him not set his heart. He is filled with [good] qualities of every kind, there exist no hidden things to him, no place is large enough to contain him.

25 Speak not lies to (or, concerning) thy mother, for the sake of this Great Chief (Osiris?). . . . . Act not in any wise against her, not even when thou art by thyself or, according to a variant reading, alone. If thou art one who despises the belly thou wilt be hearkened to. If, when thou hast eaten three bread-cakes, and hast drunk two pitchers of beer, thy belly is not full, thou must fight against it (i.e., thy ravenous appetite). If another man is filled therewith make no stand: it is like a man trying to break a cudgel with a twig.

26 Behold, it is a good thing for thee to dismiss the crowd of people that are about thee, [so that] thou canst hear [privily] the words of the nobles. O that I could make myself like imto thee—son of men (a title also found in Qumran texts and New Testament writings). Thou marchest like one who has made himself the master of . . . . . The scribe who hears (or, obeys) is seen [and known]; he who obeys becomes a man of might. Fight against the words that are against (i.e., condemn) it. Make thy feet hasten when thou marchest and spare not thyself . . . . . Make thyself to be friendly with thy young companions.

27 Behold, the goddess Renenit is on the way of God, and it is the goddess Renenit whom the scribe has upon his shoulder on the day of his birth, and when having become a man, he enters the Council Chamber. Verily there is no scribe who does not eat the food of the King; life, strength, and health be to him!

28 The goddess Meskhenit makes the scribe to flourish and to prosper, and sets him at the head of the Council. Tua-Ra is his father and his mother (or, his father and his mother praise Ra). They set him on the path of life. Behold, these are the things that I would set before thee, and before the children of his (i.e., his son's) children.

THE TEACHINGWHICH KING KHATI WROTE FOR HIS SON MERIKARA

or: Instruction Addressed to King Merikare
or: The Teaching for King Merykara
Source: Vladimir Semyonovich Golenishchev, 1913, Ermitage, St. Petershurg, No. 1115, 1116a & 1116b
Translation: Alan Henderson Gardiner, 1914
Estimated Range of Dating: 2025-1700 BC.

(Instruction Addressed to King Merikare or The Teaching for King Merykara, is a literary composition in Middle Egyptian, the classical phase of the Egyptian language, probably of Middle Kingdom date (2025-1700 BC).

In this "sebayt" (wisdom teaching) the author has a First Intermediate Period king of Egypt possibly named Kheti address his son, the future king Merykara, advising him on how to be a good king, and how to avoid evil. Merykara is the name of a king of Dynasty 9 or 10, the line or lines of kings who ruled northern Egypt during a period of division, the First Intermediate Period (about 2150-2025 BC). Perhaps this allowed the author of this composition greater freedom in describing the limits of royal authority than might have been possible in referring to kings of a unified Egypt; the Teaching for King Merykara is effectively a treatise on kingship in the form of a royal testament, the first of this genre. Similar works were created later in the Hellenistic and Islamic world, and, in the speculum regum, had a parallel in medieval Europe. Like similar later "royal testaments" one of its functions may have been the legitimization of the ruling king.

Synopsis: The first, mostly destroyed, section deals with the putting down of rebellion, the second with how to treat the king's subjects. The third section gives advice on how to run the army and religious services. The fourth describes the king's achievements and how to emulate them. Next, in contrast to the continual recycling of architectural blocks, the king is instructed to quarry new stone, not reuse old monuments; the reality of reuse is acknowledged, but the ideal of new work is commended. Similarly, the destruction of a sacred territory at Abydos is recorded; the king expresses remorse, as if accepting responsibility for the unthinkable that must have recurred throughout history - sacrilege in the name of the ruling king, subject to divine retribution during a judgement of the dead.[6] The importance of upholding Maat, the right world order, is stressed. The last two sections contain a hymn to the creator god (who remains unnamed) [7] and an exhortation to heed these instructions.

The contrast between real and ideal make the composition a reflection on power unparalleled in Ancient Egyptian writing.

Principal sources: The text is known from three fragmentary papyri. They only partly complement one another and the most complete one, the Leningrad Papyrus, contains the largest number of scribal errors and omissions, making it very difficult work with.

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• Papyrus Hermitage 1116A, late Dynasty 18
• Papyrus Moscow, Pushkin Museum of Fine Arts 4658, late Dynasty 18
• Papyrus Carlsberg 6, late Dynasty 18

The "Teaching of King Khati" is a remarkable composition. King Khati wrote it for the benefit of his son Meri-ka-Ra. Unfortunately the only version of it which we have is the work of the scribes of the 19th dynasty, but there seems to be little doubt that the composition itself is about two thousand years older. This Teaching of Khati is different in every way from that of his predecessors, and this royal author intended to teach his son something more than morality. The first six paragraphs advise Meri-ka-Ra how to deal with disloyal, noisy sedition-mongers, who go about the city talking and inciting men to overthrow the existing government. He is to use no half measures, but to seize such folk, kill them, blot out their name and memorial, and destroy their adherents.

The next three paragraphs counsel just and considerate treatment of the nobles and the people in general : Stablish thy boundaries and provide for the future, seize not all the land. [Life] passes quickly upon earth and is of short duration.

The next seven paragraphs deal with an incident in a fight which King Khati had with the princes of Thebes at This, near Abydos; the subjugation of the peoples to the north-west and north-east of Herakleopolis; the nomad tribes of the Aamu (or Syrians) and their warlike and unconquerable disposition.

The rest of the text, and this is a surprise, is monotheistic, meaning it deals with only One God. The passages contain the simplest and grandest description of the power and majesty of the God of Creation which has been found in Egyptian papyri. It is clear from some of the lines in them that the god whose power Khati describes is Ra, the oldest sun-god of Heliopolis, who was undoubtedly regarded as the creator of the material universe. King Khati's monotheism is of a very high order, but Ra was, apparently, not almighty, for he had enemies, who subsisted against his will, and whom he had to slay. And his power over the men whom he had created in his image was not great enough to prevent them from conspiring against him. Moreover, to help men to overcome "happenings," (i.e., accidents and calamities) and diurnal and nocturnal visions, he was obliged to invent for them Hekau, "words of power" (i.e., magical spells, incantations, exorcisms, and the like). As these were to be recited whilst certain ceremonies, of a symbolic and magical character, were being performed, and as both the spells and ceremonies were designed to destroy the power and works of evil beings, they must be regarded as the foundation of the "White Magic," which Ra invented to defeat "Black Magic."

(The hieratic text of this Teaching is only found in copies of it which were made by the scribes who flourished under the New Empire, and is preserved at St. Petersburg and Moscow. It was published in 1913 by Vladimir Semyonovich Golenishchev in Les Papyrus Hieratiques No. 1115, 1116a et 1116b de L'Ermitage Imperial a St. Petershourg,.and translated into English by Alan Henderson Gardiner in the Journal of Egyptian Archaeology, Vol. I, p. 22 ff.)

[The first two or three columns are much mutilated, and little connected sense can be got from the fragments.]

1 [The few words which remain suggest that the king tells his son what characteristic in a man he considers to be absolutely essential for ruling successfully.]
2-4 [These paragraphs deal with the suppression of rebellion.]

5 The king, considering the case of a man who is friendly with disloyal folk, and possesses the gift of fluent speech, and is very popular with many in the city and can bend them to his will, and is a mischievous chatterer, advises his son to seize him, and kill him, and blot out his name, and wipe out every memorial of his existence, and suppress all who were his adherents.

6 A quarrelsome discontented man causes uproar in a city, and will split the community into two parties. If thou dost find a man of this kind, but canst not thyself deal adequately with him, summon him to appear before the council, and prosecute him as a rebel, for he is one. A chatterer in any case causes trouble in a city. Curb the mob. The man with nothing to lose rebels naturally.

7 A king must not punish in the heat of passion; use discretion in punishing, and thy people will rejoice. Show thyself to be a speaker of the truth before the God . . . . . The heaven of a man is a good disposition (or, nature); the curse of a man who is broken-hearted through suffering is a terrible thing (or, calamity).

8 Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart . . . . . Those who do not know cannot seize the man who knows, and where he is no evil thing takes place. Truth comes to him in a well rubbed-down state in the form of the sayings of the ancestors.

9 Follow after (or, imitate) thy fathers of olden time. The [mind] is trained by knowledge. Behold, their words stand fast in writing. Open [their book], read, and follow their wise counsels, and in this wise shall the workman become a man who has been taught. Be not evil; good is graciousness (or, sympathy). Let thy loving sympathy stand as a permanent memorial of thee. Multiply thy [benefit] . . . . . in the city. The people will give thanks to God for thy benefactions, and they will praise thy goodness, and will pray for thy health [in years to come].

10 Pay honour to princes, and treat thy people well. Make the boundaries of thy country to flourish enlarge them), and the districts about thee. It is a good thing to work (i.e., make provision) for what is (or, those who are) to come after. Pay honour to a life of work, for he who is satisfied in heart

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becomes an evil . . . . . It is a despicable thing for a man to fetter the land (his estate?). The man who has nothing is greedy for the property [of others] upon earth has no continuity . . . . .

11 Make great thy princes and they will carry out thy laws. The man who possesses wealth in his house favours no man; the man with possessions has no need of [bribes]. The poor man does not say what it would be right for him [to say], and the man who says, "I would have more" is not trustworthy for he will favour the side that will bribe him. A prince is truly great when his princes are great; a king is strong when he has shenit (i.e., mighty men) about him. Awe-inspiring is he who has many princes about him. Speak what is true in thy house, and the princes who are on the earth shall fear thee. All is well when the Lord is right of heart, [for] the chief (or, innermost?) chamber makes reverence to be felt for the outside thereof.

12 Do the right, and thou shalt continue upon the earth. Make the weeper to cease his plaint. Fleece not the widow woman. Drive no man away from the property of his father (i.e., ancestral estate). Defraud not the princes by removing them from their hereditary offices. Take good heed not to inflict punishment unjustly. Slay none unnecessarily; it will not be profitable for thee. Inflict punishment by means of beatings and putting men under restraint; through treatment of this kind this land shall have a sure foundation. But an exception to this treatment shall be the rebel whose plottings have been found out. God knows the evil-hearted. God smites him for transgressions against Him even to blood . . . . . Slay not the man with whose virtues thou art acquainted, with whom thou hast in times past sung the writings [in school] and read the [Sapu Book] of God. Enter with a long stride the place of hidden things (or, mysteries). The soul of the man who is slain comes to the place which it knows, it steps not aside from the ways of yesterday. No words of power (i.e., magical spells) can turn it back, and it advances to the place where waters flow for it.

[We will now refer to three paragraphs 13, 27 and 28, but which give to the Teaching of Khati a character possessed by no other moral work except that of Amen-em-apt. These paragraphs deal with religion and not morality, and that they should occur in a work written nearly three thousand years before Christ is very remarkable. Paragraph XIII carries on the subject of the preceding paragraph, in which the King says:

13 “Do right deeds, thou shalt remain on the earth,” He goes on to say, If thou wilt oppress the widow, and usurp the orphans' possessions, and dismiss the magistrates who judge rightly, and punish innocent men, and murder people, thou wilt be judged and punished after death. [The passage concerning the Judgement is so important that I reproduce Golenischeff's transcript of it, and a translation of it:—]

THE JUDGEMENT.

"[Remember] the Tchatchaut* who judge wrongdoers. (*i.e., the Company of Assessors in the Other World, presumably the Forty-two great gods of the Hall of Maati, which was presided over by Osiris) Know thou that they will not be lenient (or, pitiful) [On] that day of the judgement of wretched man, [In] the hour of the doing of [their] appointed duty. It is a terrible thing for a man who knows [his sin] to be charged with it. Fill not thy heart [with hope] because of length of years, [For] they regard a whole lifetime as a single hour. They prove [a man] after [his] arrival in port (i.e., death). His qualities are placed near him as means of subsistence. There (i.e., in the Other World) existence is everlasting. A fool is he who has put [the remembrance of] it away from him. The man who attains to that place without wrongdoing Has an existence there like that of God, Going about unhampered like the Everlasting Lords."

14 Train up the young men to be soldiers and thou wilt be beloved by the Court, and let thy retinue of servants be great and numerous. See that thy town is always filled with hale young men who have newly arrived, being twenty years of age. Young men rejoice in following the dictates of their hearts. Successors of dependants appear, and a father with his children . . . . . Thus I raised soldiers when I ascended the throne. Make great thy great men, promote [those who fight] for thee. I pray thee to increase thy young men who follow thee, provided with inventories, endowed with fields and supplied with cattle.

15 Make no distinction in thy behaviour towards the son of a man of rank and the son of a man of humble parentage, but attach to thyself a man by reason of what his hands have effected. All handicrafts are performed according to the . . . . . the Lord of Strength. Guard thy border, set up thy lasting monuments, so that the corvde gangs may be profitable to their lord. Set up thy [fine] monumental buildings to God, for this will make to live the name of him that builds them. Let a man do what is of benefit to his souls, [that is to say] let him make the monthly purification, and take the white sandals, and betake himself to the temple, and unveil what is usually secret, and enter the shrine (or, sanctuary), and eat bread in the house of the god.

16 Make the libation tank to overflow, make great (or, large) the bread-cakes, multiply the daily offerings, for it benefits the man who does this. Make to flourish thy monuments according to thy wealth (or, power). One day [only] will provide for eternity, and one hour [only] will produce benefit for him that comes after. God has knowledge of the man who works for him. Carry statues of thyself into a remote land, and let not the people count [the labour] of doing so. Sick is the man who lacks a thing to fight about, in the interior of Egypt the fighting man is never cool.

17 Young recruits attack young recruits, according to what the men of olden time have said about the matter. Egypt fights in the cemetery, smashing the tombs and smashing . . . . . Thus did I myself and thus did it happen . . . . . Entreat not evilly the country of the South.

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Thou knowest what the Court said concerning it in times past, and it came to pass even as these things came to pass. They did not invade it, as they said . . . . . The town of Ten (Thinis), which was the boundary on the south, and as far Taut (?), I captured it like a water flood. King Meri[ka]-Ra, whose word is truth (i.e., this king was dead), did not do this. Be long-suffering in ruling that country act wisely, having regard to the future.

18 Keep on good terms with the region of the South. Men will come to thee bowed under loads with offerings. I acted as the men of olden time did. If a man has no grain to give [as tribute] be compassionate, for they are feeble folk by the side of thee. Fill thyself full of thine own bread-cakes and beer. Then shall the granite come to thee [from Sun, i.e., Syene] without any hindrance. Destroy not the monuments of another man, but hew stone for thyself in Reau.* (*i.e., the quarries of Turah, about 20 miles south of Cairo on the East bank of the Nile.) Build not thy tomb with stones from a wrecked tomb . . . . . Behold, thou King, Lord of joy of heart, thou art lazy, thou sleepest in thy strength. Follow thy inclination as I have done and thou shalt not have an enemy within thy border.

19 A certain man stood up, he was a lord of the town, and his heart was broken because of Ta-Mehu (i.e., the Delta), from Het-shennu to Sebaqa, its southern border as far as the marsh land of Khaui (near Herakleopolis). I settled the country on the west [of the Delta] as far as the margins of the Lake (or, Sea). They work (or, pay tribute), it yields . . . . . The Eastern country is full of nomad Arabs, their tribute . . . . .

[The next five paragraphs, 20-24, are full of difficult words and passages. They refer to the writer's conquest of the country to the north-east of Egypt, including Syria. He had subjugated it as far as Kantarah, and apparently had established garrisons to keep away the Semites and other Asiatic peoples. He now wishes to see a strong man arise in the person of his son. And, moreover, he says, the Pett peoples (i.e., the nomad tribes of Palestine and Syria) may be described thus:-]

20 The Amu are a despicable folk. The region in which they live is a miserable place, the water of the well[s] is horrible, it is difficult to travel about in because of the great number of the trees (or, jungle), and their roads are bad because of the mountainous districts.

21 The Amu is never to be found in the same place, and his feet are always on the move, marching from one place to another. He has been fighting ever since the time of Horus. He conquers nobody and nobody conquers him. He never announces the day on which he is going to fight, and is like the captain who rushes off suddenly to quell a rebellion. During my time the Pett tribes of the Amu were like a weapon in a fortress . . . . . I allowed the people of Ta-Mehu (i.e., the North-land, or Delta) to fight them.

22 I carried away captive their holders of land and their cattle . . . . . the Amu are a beastly folk to the Egyptians. Let not thy heart have concern about him. He will attack and rob an isolated encampment, but he will not attack a walled town. Dig down the dyke and flood half of the district as far as Kamui (Athribis), verily it is the navel-cord of the nomads of the desert. Its walls are manned with armed men, its inhabitants are many and they know how to handle . . . . . Then there is the town of Tetu-Asut (A part of the modem district of Sakkarah, to the South of Memphis), the people whereof are ten thousand in number, and they are free and untaxed.

23 There are princes in it who from the time of Ra have gone to the Court [of Memphis]. Its borders are well defined, its coast-guards are strong, and it has many Northern men (i.e., Delta folk) in it, and they irrigate it. The North-land gives tribute in the shape of grain. Behold, it is the lands of wood of the North-land. They built a dyke that reached to Hensu (Hanes—Herakleopolis) . . . . . Take good care not to be hemmed in by hostile subjects . . . . .

24 When there is revolt on thy southern border it is the Pett folk (i.e., nomad tribes) who will take up arms against thee. Therefore build forts (blockhouses?) in the North-land. A man's name is not belittled because of what he has done, and the city that is protected cannot be injured. Build forts . . . . . The enemy loves the man who is evil-hearted, for his disposition is vile. King Kha-ti (Presumably Khati I, the founder of the Herakleopolitan Dynasty), whose word is truth, has laid down the following in his wise counsel; He who is silent (i.e., inactive) against the man of violent heart is destroyed; God fights against the man who is an enemy of the temple. Here the section of the text that contains Khati's advice of a political character comes to an end; he now harks back to his moral Teaching.

25 There shall come one . . . . . who shall carry it out; he shall understand what has been decreed . . . . . the day of his coming. Provide drink offerings in abundance. Pay honour to God, and say not: "He is poor-spirited." Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is apathy. Monuments are regarded by an enemy, [for] he does not destroy them because he wishes that what he himself has made shall be maintained in good order by him who comes after him. There exists no man who has not an enemy. [The Lord] of the Two Lands understands affairs, and the King who is surrounded by nobles does not act stupidly. He was wise even when he came forth from the womb; he was set apart (or, distinguished) to be at the head of the land of millions [of men].

26 Kingship is a splendid rank. Even when [a king] has no son and no brother to perpetuate his monuments, lo, one king maintains the reputation of another. A man works on behalf of his predecessor, because he wishes that what he himself has done shall be maintained in good order by his successor. Behold, an evil happening took place in my time, that is to say, the funerary districts of Tenu (Thinis) were laid waste. It took place because of an act of my own, and I only had knowledge of it after the deed was done. Verily my

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punishment was in proportion to what I had done. A contemptible man and unprofitable is he who thinks that he can make to flourish again what he has laid waste, or build up what he has overthrown, restoring its perfect state and beauty. Take good heed to this matter; a blow struck brings a counter blow in its train; and this is the irresistible result of every action (or, deed).

27 God the Creator. His Worship and Power. “God has hidden Himself; [He] knows the dispositions [of men]. None can resist the lord of the hand* (see page 20) Who attacks the things which are seen by the eyes (or, whilst the eyes look on). God is to be adored [when] He is on His way. Stones are worked upon, copper (or, bronze) is wrought [into images of Him]. The parched land is rewarded with a stream. A river will not permit itself to disappear, it destroys (or, dissolves away) that ground in which it hid itself. The soul journeys to the place which it knows. Found [and] make perfect (or, magnificent) thy house of Ament (i.e., the west bank of the Nile), Beautify thy house of Khert-Neter (i.e., the cemetery) As is right to do, like one who observes the law. For the minds (or, hearts) of men rely upon it. The disposition of him that is right of heart is more acceptable than the ox of the worker of iniquity. Work for God, He will work for thee in like manner. Make offerings 130. to keep the tables for offerings well-supplied, [And] with the cutting [of funerary texts add] the similitude of thy name. God knows well [the man] who works for him.”

28 [King Khati continues his advice thus:-] "Regulate (or, keep order among) men and women, who [are] the flocks and herds of God. (Compare Psalm 74,1; 79,13; 95,7; 100,3.) He made heaven [and] earth for their will (i.e., pleasure), He dissipated the darkness of the waters, He made the breezes of life (or, the life-giving air) for their nostrils. They are the images (or, likenesses) of Him, (Compare Gen. 1,26-27; 9,6.) Who came forth from His members. He mounts up into the sky for their hearts (i.e., gratification). He has made for them fruits and vegetables, flocks and herds, feathered fowl [and] fish for their subsistence. He has slain his enemies, he destroyed his own children because they conspired and made rebellion. He made the daylight for their hearts (i.e., gratification). He made himself to travel in a boat so that he could see them. He has raised up a shrine behind them. [When] they weep he hearkens [to their cry]. He made for them a governor in the egg (i.e., governors who were kings before they were born.), A captain to strengthen the back of the feeble man. He made for them words of power [for] weapons To repulse the might of [untoward] happenings [And terrifying] visions by night as well as by day. He has slain those who were rebels in heart As a man chastises his son for his brother. God knows every name.”

29 Do no evil thing. My mouth gives laws of every kind for the King. Make direct thy face before thee, lift up thyself like a man. O that thou mayest come to where I am without any laying information against thee. Slay not any man who approaches thee and whom thou hast favoured, for God knows him. He who flourishes on earth is one of them; those who follow the King are gods. Make the love of thee to be among all the peoples. A generous (or, well-doing) character is held in remembrance . . . . . it was said concerning thee the time of the feeble man is at an end. Thus said those who were dependants in the House of King Khat-ti when prophesying about him that was to come to-day. Behold, I have declared to thee the profitable things of my mind; make them to be firmly grounded before thee.

30 Colophon (descriptive Conclusion): It (i.e., the book) has gone out (i.e., it is finished) in peace, as it was found in writing in the writing of Khamuas for himself, the silent one of truth, of kindly nature, generous and a lover of men. He stood not in the eye of another, he was not one given to scurrilous (or, blasphemous) abuse, he was the servant of his lord, a scribe who a man skilled in the craft of Thoth, the scribe Khamuas, and for his brother whom he loved dearly, the silent one of truth, of kindly nature, a man skilled in the craft of Thoth, the scribe Mahu.

THE INSCRIPTIONS OF ANTEF THE SON OF SENT

The Philosophy Of Antef, The Son Of Sent.
Source: British Museum stele, No. 197
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 2120 - 2070 BC.

(Antef, or more precisely Sehertawy Intef I, was a local nomarch at Thebes during the early First Intermediate Period and the first member of the 11th Dynasty to lay claim to a Horus name. Intef reigned from 4 to 16 years c. 2120 BC or c. 2070 BC during which time he probably waged war with his northern neighbour, the Coptite nomarch Tjauti. Intef was buried in a saff tomb at El-Tarif, known today as Saff el-Dawaba.

Intef, whose name is commonly accompanied by epithets such as the Elder, the Great (= Intef-Aa) or born of Iku, was a Theban nomarch during the First Intermediate Period c. 2150 BC and later considered a founding figure of the 11th Dynasty, which eventually reunified Egypt.

Intef the Elder was not a pharaoh but rather the nomarch of Thebes c. 2150 BC. As such he would have nominally served either a king of the Eighth Dynasty or one of the Herakleopolitan kings of 9th or 10th Dynasty. Intef the Elder would have controlled the territory from Thebes to Aswan to the south and not farther north than Koptos, which was then controlled by another dynasty of nomarchs.[3] Intef is believed to be the father of his successor on the Theban throne, Mentuhotep I.

From his stele in the British Museum, No. 197 [581]. Published by Sharpe, Egyptian Inscriptions, II, pi. 83; and Hall, H. R., Hieroglyphic Texts, Part II, pi. 23; and Moret, La Profession, p. 80.)

“Antef, the governor of the offices of the Government (The equivalent of the Mudiriyah of our days), smells the ground

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(i.e., does homage) before Khenti-Amenti, and looks upon the beneficent deeds of Up-uatu. He says : Now as concerning this tomb which I have made in the mountain (i.e., cemetery: To this day the Egyptians call the region where the tombs are situated "gabal," i.e., mountain.) of Abydos, this region which is surrounded by walls, which was made in the beginning by Nebertcher (i.e., "Lord to the uttermost limit," perhaps a God), a place profitable (or glorious) since the time of Osiris, a settlement of Homs for his Fathers, [the place] that the stars in the sky serve, [the place that is] the mistress of the henmemet beings, whereto come the great ones of Tetu (Mendes), the sister-site of Anu (Heliopolis), [the place of] Homs-splendours, whereon rests Nebertcher— may offerings appear at the word here for the loyal servant, the governor of the offices of the Government, Antef, the son of Sent.)

1 I am a silent man before a raging man and before a fool, in order to suppress wrath.

2 I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

3 I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

4 I am a long-suffering man. I pay heed to my name (or, reputation); it gives (?) [me] what is in my heart.

5 I am a man who collects [his facts or thoughts], returning to a matter, longsuffering (or, patient), silencing the weeper with happiness.

6 I am a man who has a bright (i.e., pleasant) face for his subordinate, and who does good to the man who is like himself (i.e., is in the same social position).

7 I am an impartial man in the house of his lord, knowing what will heal the man who is diseased in speech.

8 I am a man who is bright (i.e., pleasant) of face, open-handed, a lord of food, without withdrawal of face [from any man].

9 I am a friend towards those who are in a lowly condition, and to the man who has nothing my true (or, just) dealing is sweet.

10 I am the food of the hungry man who has no possessions, and open-handed to the destitute.

11 I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

12 I am the impartial man in the house of the king, knowing that which is said in every court-house.

13 I am a man who hearkens, I hearken to Maat (the Law, or the Truth), and, indeed, cause it to declare its message to my heart.

14 I am the peacemaker of the house of his lord, being remembered by reason of his amiable qualities.

15 I am a good one in the courts when cases are being tried, equable of mind, free from words (or, acts) that irritate.

16 I am a good man, not acting hastily, not coercing a man because of an utterance [of his].

17 I am a man of justice, like the scales, impartial, true like Thoth.

18 I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

19 I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

20 I am a man who speaks in the Court of Law (or. Truth), who sets (literally, sharpens) his mouth against the restrictions of the mind."

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THE TEACHING OF THE SCRIBE ANI, WHICH WAS WRITTEN FOR HIS SON, KHENSU-HOTEP.

Source: Mariette's Papyri, Nos. 5 and 7,
Egyptian Museum, Cairo
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2120 - 2070 BC.

(The Instruction of Ani, or Any, is an Ancient Egyptian text written in the style of wisdom literature which is thought to have been composed in the Eighteenth Dynasty of the New Kingdom, with a surviving manuscript dated from the Twenty-First or Twenty-Second Dynasty. Due to the amount of gaps and corruption it has been considered a difficult, and at times obscure, text to translate. The papyrus lacks one or more columns at the beginning, so it is impossible to know the contents of the title of this Teaching, and how the opening lines ran.

The Teaching of the scribe Ani is preserved in a hieratic papyrus which was written under the 21st or 22nd dynasty, and now forms No. 4 of the Collection of Papyri in the Egyptian Museum in Cairo. This papyrus is said to have been found, together with other Egyptian papyri (Nos. 5 and 7, according to Mariette's numbering) and a collection of Coptic letters written on papyrus, in a wooden box in the tomb of a Christian monk at Deir al-Madinah, or Western Thebes. Papyrus No. 5 contains part of the Demotic text of the story of Khamuas, the great magician and son of Rameses II, and No. 7 contains prayers in the hieratic character addressed to the hours of the night, and a description of them. If all these documents were found together in the tomb of a Christian monk it is difficult not to assume that this monk (who lived at a time when the knowledge of the old language is commonly supposed to have died out) was a student of ancient books of moral precepts, and could read and understand works written in the hieratic and Demotic characters. Fragments of the text are found in three other papyrus sections in the Musée Guimet, Paris the Papyrus Chester Beatty V held in the British Museum, London, and in four ostraca from Deir el-Medina.

As for its contents, the text retains the traditional format of an older man giving advice to a younger man – as the scribe Any, who works in the court of Nefertari, advises his son. However the Instruction of Any is distinguished from earlier works, as its intended audience was the ordinary person rather than the aristocracy. The themes covered by the instructions include respect for religion, motherhood, honesty, restraint and the avoidance of relations with unfaithful women. Unlike other works of instruction, the endings of which tend towards acquiescence and gratitude for the wisdom imparted, this text contains an epilogue in which a son first responds to his father's maxims critically rather than compliantly. The father refutes the son's objections by force of argument. The beginning of the document is fragmented and the text does not become understandable until we reach Plate 16, line 1. There we have:—)

Text:

1 Work a woman (i.e., marry a wife) whilst thou art a young man; she will produce thy son. If thou dost produce thy son whilst thou art still young, thou wilt be able to train him to become a proper man. Good is it for a man if his men (i.e., posterity) are numerous, [and] he will be applauded by reason of his children.

2 Make (i.e., celebrate) the festival of thy God, repeat continually his praises. God (literally, Gods) is angry with the man who breaks (or invades) his ordinance. Establish (or, set up), witnesses round about thy offerings. He who has done this has [done] most excellently for himself.

3 If it be that a man comes to seek for thy opinions (or, views), I pray thee to let it cause thee to sink thyself in the writings of the past.

4 The opportunity having come [and let pass], one may seek [in vain] to seize another.

5 Let His (i.e., God's) Will be exalted. Singing, dancing, and incense form his service (or, perhaps, form his meat and drink). The receipit of homage is among what belongs to him. Offer these things to the god, so as to magnify his name.

6 If there be a man who is drunk, go not into his presence at the instigation of another, even though his making [thee] to enter would make thee honoured (or, revered).

7 Look not too closely at the behaviour of a neighbour in thy (or his) house. Whatsoever thine eye sees thou shalt hold thy peace. Describe it not to any person in the street, lest the man who hears of it shall later inflict upon thee a punishment of a serious character [and perhaps] death.

8 Guard thyself well against the woman from the outer district who is not known in her town (or, quarter of the city). Cast no longing glances after her as do those who are like to her, and have no carnal intercourse or other relation with her. She is a deep ditch (or, lake), and where her currents will lead no man knows. When a woman, whose husband is absent from her, [shows her] beauty and invites thee to her every day, saying that there are no witnesses present, and puts her net in position [to snare thee], it is a great, abominable deed deserving the death penalty for a man to hearken to her, even if she has not succeeded in her object . . . . . Yet men will commit abominable deeds in order to gratify this one passion.

9 Go not in and out of the town-council, so that thy name may not stink.

10 When an interrogation in court takes place, multiply not thy words. Hold thy peace and thou wilt occupy a favourable position. Make thyself no mere tongue-wagger.

11 Noisy, vain repetitions are an abomination to the sanctuary of God. Pray thou thy prayer with a loving heart, all the words (or, petitions) are hidden. He will do for thee all that is necessary for thy daily needs; He will hearken to thy supplications, receiving thine offerings.

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12 Pour out libations to thy father and to thy mother, who rest in the cemetery in the mountain. The water is a witness for those who offer what is due, or what is acceptable to the gods. Fail not to do this . . . . . what thou doest thy son shall do for thee.

13 Undertake nothing as the result of having drunk beer, for if thou dost, words which can have a second meaning may come forth from thy mouth without thy knowing it. When thou fallest down and breakest thy bones (or, members) there will be no one there to put out his hand [to help thee]. Thy boon companions will stand up and say, "Away with this drunken beast!" When people come to have speech with thee they will find thee lying prostrate on the ground, and thou wilt be as helpless as a little child.

14 Go not forth from thy house to any place with which thou art not acquainted; have no hankering for it. Eat at any place which thou lovest, remember that [place] which thou knowest.

15 I pray thee to set before thyself the path that must be traversed, and let old age testify to thee this fact. Thou must be found to have prepared for thyself a fine tomb in the cemetery in the mountain, which shall be the Tuat that shall hide thy body. I pray thee to set it before thee in the midst of thy daily occupations and the business under thy eye. [Do this] even as did the very ancient ones who [now] rest in their sepulchres. The man who does thus on his own behalf suffers no calamity, and it shall be well with thee if thou also art furnished with thy tomb (or, domain). Thy messenger shall come to thee to take thee, he shall find thee provided with a tomb, assuredly thou shalt have no anxiety. Verily his terrifying form will come and set itself before thee; say not, "I am too young for thee to snatch me away." Thou knowest not thy death (i.e., how or when it shall be). Death comes and bears away the child who is at the breast of his mother, as well as the man who has reached old age.

16 Behold, I will declare unto thee also other good advice whereon thou shalt meditate in thy heart. Act upon it and thou wilt become a good man, and evil hap of every kind shall be far from thee.

17 Take good heed to avoid the man of evil speech . . . . . Keep thyself far from men who act crookedly, and make none of them thy companion. [On the other hand]

18 Be friendly and associate thyself with one who is just and true, when thou hast observed the manner in which he acts. Thy rectitude will take possession of his balance; their . . . . . strengthen thy hand to him that is in thy house, since thy possessions are under his care.

19 Let not thy hand waste thy goods on a man whom thou knowest not; he comes to thee [bringing] ruin. When [thy] goods are placed in their storehouses he comes to thee as one who reports, and he has the safe keeping of thine own possessions. Thy people will find him on thy road.

20 Gifts being made to the small man, he acquires the [greatness of the] great man, even as does a brick built up (?) [with others].

21 Teaching in the house is life; by the use of correction (or, chastisement) thou thyself shalt find it.

22 Let thine eye be open, so that thou dost not come out as a beggar. The man who becomes one of the many inert, helpless folk will never be applauded as is the man who has marked out the course of his life.

23 Open not up a friendship with the slave of another man. If his name stinks it will become a matter for evil report; if he be a great and important man, though unknown [to thee], he will rise up, and an answer must be returned to him concerning the theft of his servant, whom he will seize with his hand, and he will follow after him and command him to safeguard that which was in his [master's] house. [If thou doest this] thou wilt sorrow, saying, "What shall I do?" and all thy household will upbraid thee, to make thee to know upon earth that a man seeks to found a house [for himself].

24 Thou markest out an estate and settest bounds to it. Thou makest the forepart of it into arable land to produce fodder and fencest it in, thou plantest avenues of sycamore trees round about thy house, thou fillest thy hand with flowers of every kind, so that thine eye may gaze upon them, but in spite of all this, thou wilt feel discontent. Lucky is the man who does not forsake these things.

25 Fill not thy heart with love for the possessions of another man; guard thyself [against this], and do it not. Support not thyself with the things that belong to another man unless he has made them enter thy house.

26 Build thou a house for thyself when thou findest enmity in a dwelling shared with others (?). Say not:—The father of my mother has a house When thou goest to divide the property with thy brethren the granaries shall be thine.

27 God grant that children may be born to thee whom thy father knows. As for him that is in want, let every one have his fill in his house; be thou his girdle wall. Make none destitute at thy desire, for it is God Who provides that whereon men live.

28 Sit not whilst another man stands, if he be older than thyself, or if he has attained to a higher grade in his profession than thyself.

29 A man cannot expect to attain to a good disposition if he speaks with an evil intent.

30 Make thyself to walk daily in the path of thy hands (i.e., a correct path), and thou shalt succeed in reaching the place whither thou wouldst go.

31 What is there that remains (or, continues) to be spoken about every day? A profession carries with it its regulations (or, obligations). A woman must necessarily talk about (or, discuss) her husband, a man in office must discuss his work.

32 Make use of no evil speech towards any who comes; a word [dropped] on the day of thy gossiping may turn thy house upside down.

33 If thou findest thyself able to keep an even mind during the time when thou art friendly with everybody, when adversity comes thou wilt find thyself able to bear it.

34 The boastful flatterer makes himself a supporter [of thine]. Now, even the useful dispositions of the man who is a

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flatterer wfll be as dirt to [thy] brother. The members of thy household will sing and rejoice outwardly, but will weep in their hearts.

35 If thou art a well-doing man thou wilt be observed. Whether thou art with many (or, wealthy), or whether thou art alone, thy kinsfolk will find thee, and will do everything that thou commandest.

36 Make thyself learned in the written rolls. Go deeply into the written rolls, and I beseech thee to set them in thy heart, and then everything that thou sayest will be valuable (or, profitable). If a scribe be placed in any profession (or, occupation) he must consult the writings that deal with the same. The governor of the White House (the Treasury, the Bet al-Mal) has no son, and the Keeper of the Seal has no heir. Princes value the scribe. His hand is his profession, it cannot be handed on to children. Their needy state is his living, their seniors form his protection.

37 Let not thy heart be exalted (or, displayed) before the flatterer, A word capable of two meanings, spoken hastily, if it comes forth from thy mouth, being repeated will make thee bitter enemies. A man is overthrown and ruined through his tongue. Take good heed that thou dost not thyself produce thine own ruin.

38 Since the body of a man is more capacious than a government granary, and is full of answers of every kind, thou shalt make a selection of those that are good and give expression to them, and those that are evil thou shalt guard closely within thyself. A violent answer sets weapons of fight in motion; speak therefore with the sweetness (or, graciousness) of affection, and [thou shalt be beloved?] for ever.

39 He who has been accused by a liar in defiance of God, Who judges the right, may return an answer, but his (the liar's) calamity shall come and shall carry him off.

40 When thou art making thy offerings to God, take good heed that thou doest not that which He holds in abomination. Discuss not the forms in which He appears, walk not with bold and careless strides when He makes Himself manifest [in the streets]. Thrust not thyself among those who bear Him [in his shrine]. Bawl not [the words of] His books. Take heed not to add aught to the praises that are directed to be sung to Him. Let thine eye watch carefully His dispensations [and] wrath, and do thou adore His name. He gives will (or, strength) to millions of forms, He makes great him that magnifies Him. The God of this earth is Shu (i.e., the Sun-god), who is on the horizon, and his similitudes are upon the earth. The incense which is offered is their food daily. His rising makes all green things to flourish.

41 Increase (or, make double) the breadcakes which thou givest to thy mother, and carry her as she carried thee. She carried thee as a heavy load many times, and left me nothing to do [for thee]. When she brought thee forth after thy months, she set thee like a veritable yoke upon her neck, and her breasts were in thy mouth for three years. Whilst thou wast growing, disgusting in thy excrement, she felt no disgust at thee, saying, “What I have to do!” Afterwards she placed thee in the house of instruction (i.e., school), and whilst thou wast being taught [thy] letters, she [came] to thee there day by day, regularly and unfailingly, with bread-cakes and beer from her house. When thou art a young man, and dost marry a wife, and art the master and possessor of a house, I pray thee to look [back] at thine own childhood and how thou wast reared, and do for the child that shall be born to thee everything that tliy mother did for thee. Let it not happen that she has cause to blame thee, and may she not lift up her hands to God [in complaint] and may He not hear her supplications.

42 Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it. It has never been known whether a man will become destitute. One man has riches, and another man is poor; bread is constant (?) . . . . . The man who was rich a year ago is a stable servant this year.

43 Be not anxious to fill thy belly, for whither thy course tends is unknown . . . . . I will give thee another good [saying?].

44 The course that a stream followed last year has changed this year and moved elsewhere: large masses of water have become tracts of dry land; the dykes have become abysses. There exists not for a man one state of life (i.e., nothing remains unchanged); this is the answer of the lord of life.

45 I would have thee note that whether thou pass thy pferiod of existence in a lowly condition or in a high one thou wilt not attain to full happiness; go forth on thy way, and thy foot shall find its place.

46 Go not into the house of a man in a too familiar manner, but go into it only after thou hast been announced. When he greets thee with words of welcome from his mouth, thou wilt understand his views [concerning thee], A repast will be then set out.

47 He who hates waiting comes without being invited.

48 Without making haste the runner reaches his goal.

49 Let a man [give] himself to God. Take good heed to thyself daily for God, to-morrow as well as to-day. Make thyself to observe what God does; He will punish the man who punishes thee.

50 Go not into a crowd of people if thou findest that thou art stirred up [to fight] in the presence of men who are about to strike each other.

51 Make no trespass (i.e., claim) in any domain, guard thyself carefully from tampering with any title deeds, so that thou mayest not be seized and accused before the Council, in the presence of the governors after the witnesses have made their depositions.

52 Remove thyself far from the men who transgress the laws (i.e., are sedition-mongers). The man who is silent of mouth (i.e., is of a peaceful disposition) among soldiers (or, troops) is not haled before the Council and accused [of sedition], and is not put under restraint, and knows not propitiatory gifts (i.e., has no need to bribe men to hold their tongues).

53 The actions of a man who loves one are profitable. He is free from his deeds of abomination, thou art safe from many

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annoyances. Take good heed to avoid any break [in this friendship].

54 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

55 When the crops on the cultivated lands in the fields are laid waste, then the spirits [of the ancestors] are appealed to in earnest.

56 The man who is of an indolent disposition makes strife to arise in his house, and he himself destroys the boundaries thereof in very truth.

57 Attempt not to direct a married woman in her house, when thou knowest that she is a perfect housewife. Say not to her, " Where is that (i.e., such and such a thing) Bring it to us," when she has put [the object] in the proper place. Make thine eye to watch her, and hold thy peace, and then thou wilt be able to appreciate her wise and good management. Happy wilt thou be if thou art hand in hand with her. There are very many men who do not understand [this]. The interfering man only sets confusion in his house, and never finds himself the actual master thereof in all matters, in reality. He who would be master of his house should speedily make firm his mind.

58 Follow not after [the counsels of] a woman, and let her not lead captive thy understanding.

59 Answer not a man in authority over thee when he is wroth, but set him aside (or, make him to be remote from thee, (i.e., remove thyself fax from him). Speak thou that which is sweet (i.e., return him a soft answer) when he speaks words that are bitter (or, rankle), and pacify his heart

60 Answers that provoke to strife carry [in their train] staves that will overthrow thy frowardness. Anger will react upon thy occupation (or, affairs).

61 Let not thy heart grieve concerning thyself, for it will reverse its action and will speedily applaud thee after its temporary depression.

62 When thy words are such as to be restful for the heart, the heart inclines itself gladly to receive them.

63 Seek after silence and submit thyself to the man who keeps it. Keep on friendly terms with the administrative officer of thy district, and give him no opportunity of bringing a charge against thee. Give him food when it is in thy house and do not set aside his request. Say to him words of approval

64 At thy entrances into the town (or, village) at first there is acclamation, but at thy goings forth thou must save thyself by thy hand.

65 The answer of the scribe Khensu-Hetep TO HIS FATHER, THE SCRIBE ANI:— Oh, I wish that I were even as thou art ! being known (or, learned) like thyself. Then certainly I would act according to thy testimonies, and the son would be brought to the position of the father, and every man would be drawn to be like him (i.e., be of the Scune character). Thou art a man with exalted aspirations, whose every word is chosen (or, selected). The son who speaks words of contempt [concerning] books [of admonition] has a depraved judgement in him. Thy words give rest and satisfaction to my heart, and my heart inclines willingly to receive them. Nay, more, my breast (or, mind) rejoices in them. But make not thy excellent instructions to be too numerous. A young man who has borne (or, endured) good counsels has not hitherto been found to put into practice teaching and testimonies because he has the books on his tongue (i.e., because he can quote glibly the precepts of the fathers).

66 The scribe Ani makes answer to his SON Khensu-hetep the scribe, saying:— Grieve not thy heart by pondering on these depressing matters, and take care how thou makest thy complaints, which will in no way afflict my heart. I have testified to thee concerning our speech which thou sayest thou dost wish to read. The old bull which has smashed the slaughter-house to pieces, is unable to get free from the place where he has kicked and struggled, and is obliged to fashion his will according to the discipline of the herdsman who rears (or, fattens) cattle. The fierce-eyed lion lays aside his ferocity and paces side by side with the poor-spirited ass. The horse enters under the yoke, and goes hither and thither obediently. The dog hearkens to the words spoken to him and follows his master. The kadriu beast carried a load of the maqurau pots, which its dam never carried. The wild goose flies out into the lake where the snarer of water-fowl pursues it and drags it shrieking into his net. The Sudani man is made to learn the language of the people of Egypt, as are also the Syrians and every other foreign people. Therefore have I made thee to know concerning every profession; and having heard thou [now] knowest what to do.

67 The scribe Khensu-hetep, the son OF THE SCRIBE ANI, MAKES ANSWER, SAYING:— Make not to be terrifying thy mighty deeds, for I am overburdened with the things that thou hast laid down. A man does not become slack of hand (apathetic?) through hearing an answer in its proper place. Now a man is the fellow (counterpart?) of God. Their (i.e., men's) admonitions (or, orderings) must be hearkened to; a man possesses his own answer (?). The one knows not his fellow. There is a great number of every kind of bad ones, and one knows not his teaching. There may be one possessing meaning, but many are worthless. Everything that thou hast said is excellent (or, perfect). Make no of them from the time of the blessed dead. I swear to thee an oath by God that I will carry them out. Set them (i.e., my words) on thy path (i.e., before thee).

68 The scribe Ani makes answer to HIS SON, THE SCRIBE KHENSU-HETEP, SAYING:— Put behind thy back these many words which are too remote [from the subject] to be heard (i.e., understood). The dry branch of the tree which [lies] on the ground, and which has been matured (?) by the light of the day and the darkness of the night, is taken by the handicraftsman and worked straight, and made into the walking-stick of princes ; but the sound wood [of the tree] he makes into beams (or, planks). O thou simplehearted one, is it the wish of thy heart to give (or, take) an oath, or art thou still feeble (?) Observe what one who knows well the strength which is in his hand is like; [he is like] the child who lies in his

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mother's bosom. When the child knows that he has sucked [enough], behold, he finds his mouth and cries out "Give me bread."

THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE

Type: Coptic (Egyptian) Apocrypha
Source: British Museum, London
(Brit. Mus. MS. Oriental, No. 7024)
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 300-350 AD

(The Instructions of Apa Pachomius the Archimandrite is an Egyptian papyrus document which was written by Christians in the first half of the 4th century. The title Archimandrite [Greek: archimandrites], primarily used in the Eastern Catholic and the Eastern Orthodox churches [Egypt, Persia, China], originally referred to a superior abbot [Greek: hegumenos, present participle of the verb meaning to lead] whom a bishop appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. It is also used purely as a title of honour, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church.

This document was translated by Sir Ernest Alfred Thompson Wallis Budge (1857–1934), an English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works on the ancient Near East. He made many trips to Egypt, Turkey, Mesopotamia and Sudan on behalf of the British Museum. He particular specialsed in Egyptian papyri, Mesopotamian cuneiform tablets, Greek and Syriac-Aramaic texts of all kinds. When he translated this document, he discovered that the over 4,500 years' old Egyptian tradition of writing "wisdom literature", such as the Instructions of Ptah-Hotep, was continued in the time of Christianity.)

THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA (father) PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OE APA EBONKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNESE (the island of Tabene). HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth. There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham (Gen. xii. 1.), who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac.

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He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter God called him, 'My companion (or, friend; 2 Chron. 20.7; Is. 41.8; Jas. 2.23.). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called Israel.' And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. 'My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble (Compare Ps. lxxii. 13.). 'If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times. He shalldeliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente (Holy Land = Judaea, Israel).

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, ' My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers"? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but

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endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Remember Habakkuk in Judea, and Daniel in Chaldaea (Babylon, southern Mesopotamia), though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts (Dan. vi. 16.), He prepared a meal for him. Remember Elijah in the desert (1 Kings xix. 1 ff.), and the widow in Zarephath (I Kings xvii. 9.), who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles (cf. Rom. v. 3; 2 Cor. xii. 9-11.).' If thou dost contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is, written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place (Col. ii. 16, 17.).'

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee. When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego (See Dan. iii.) disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him (Heb. xi. 6.).' These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee/ Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive in the struggle against the passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

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My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee (Gen. xlix. 8.).' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed (2 Tim. ii. 15.).' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them like Sihon (Num. xxi. 34 ; Deut. iii. 2 ; Ps. cxxxv. 11 ; cxxxvi. 19.), and Og (Deut. xxxi. 4 ; Joshua ii. 10.), and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus (Hebrew: Joshua, Yehoshua), fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted I Cry out, saying, 'Who shall separate us from the love of God? (Rom. viii. 36.)' If thou sayest, 'My outer [man] will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us (Matt. x. 16.). If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour (1 Sam. ii. 80.). And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you (Luke vi. 26.).' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments,' and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue (Acts V. 40.) came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods (Gen. iii. 5.).' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her. Therefore did the Word of God come, and take upon Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or ^I was not told about it before yesterday, and the day before yesterday'. For it is written, ^ The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world (Rom. x. 18.).'

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him

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because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear

scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, ' Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established (Ps. lxv. 4. The latter part of the verse differs from that of the received text.).'

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, ' I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth (Jer. xxiii. 24.).' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up (Ps. cxxxix. 9, 11.).' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. 'Behold, Judas himself in the midst of the Apostles betrayed his Lord.' Behold Rahab and her fornication! (Joshua vi. 17.) She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss. Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

As for thee, O my son, how long wilt thou be careless? What is the limit of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture, that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah (2 Sam. xii. 18.).' And moreover it is written, 'Ye see my stroke, be afraid. And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost bum until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. "What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head (?). But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou longsuffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, ' There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of

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my Lord Jesus, the Christ (cts xxi. 13.).' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou, to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai (God), the Lord of Sabaoth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the Fol. 38 b buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Geon (i. e. Nile) which; is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' 'Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time.' If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven. Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat (Joel iii. 2-12.).' The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente (the Holy Land).' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels (Matt. xxv. 41.).' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee.' Consider Elijah, who settled himself by the o brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely unto any man, for he who is bound to his brother becometh an enemy imto God. And he who is at peace 'with his brother is at peace with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother ; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity, for they are bound together. And again it is written, And even if I have all the faith, so that [I can]

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remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah,' He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'

Thus He saith: He who is at enmity with his brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you (Matt. V. 44.).' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned (Matt. vii. 1.).' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terrorstricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were the disease of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways (Ezek. xvi. 29.).' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Lightgivers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will

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they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest gird thyself about therewith, and mightest cast down headlong Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente (or: the Holy Land into filth).'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christ-likeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure.

For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin (Prov. XX. 1).' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even [exposed] like a corn-stalk.

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy (See 1 Tim. v. 23.), whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine]. And soberness is beneficial; for he who keepeth himself sober shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for

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ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, ' On whom shall I look except upon him that is humble and long-suffering? (Isa. Ixvi. 21.)' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour (Cf. Mic. vii. 2.).'

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his (Rev. ii. 17.).' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. it happen then that every one [here] may enter into that place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire [or: ardour], by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong? (Luke xii. 20.)' Of similar import too are the words, ' He gathereth together, [but] he knoweth not for whom he is gathering (Ps. xxxix. 6.).'

Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying. If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them (Cf. Jer. V. 9.).' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire (jag. y. 3.).' And, 'He chose a man (Ps. Ixxviii. 70; 1 Sam. xvi. 11, 12.), a righteous man who had no idol, he saw their affliction (Exod. iv. 31.),' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God (Jas. iv. 8.).'

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one

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among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass,' but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart | against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also] ; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven (Matt, xviii. 22.)'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother I And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, ' Blessed are the peacemakers, for it is they who shall be called the sons of God (Matt. v. 9.).' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyseK unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord, through Whom and to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

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SUPPLEMENTS FROM THE QUMRAN LIBRARY

- The War Scroll (IQM, 1Q33, 4Q491-7, 4Q471)
- The Book Of War (4Q285, 11Q14)
- The Temple Scroll (11QT=11Q19-21, 4Q365a, 4Q524)
- The Habakkuk Pesher (Commentary) (IQpHab)

DEAD SEA SCROLLS

(A Small Selection)
Source: The Grand Bible, 5th edition, 2023
Translation: Geza Vermes, 1962
Robert Eisenman, Michael Wise1992
Estimated Range of Dating: 200 BC - 68 AD

(The Dead Sea Scrolls are ancient manuscripts (of papyrus, vellum, parchment, and copper) first found in the Judaean wilderness on the northwestern shore of the Dead Sea in 1947. The discovery of the Dead Sea Scrolls rank first among the more important finds in the history of modern archaeology. The Dead Sea Scrolls come from various sites and date from the 3rd century BC to the 2nd century AD.

The term Dead Sea Scrolls usually refers more specifically to manuscripts found in 11 caves near the ruins of Qumran, which are nearest to Jerusalem. This gave room to speculations that some of the scrolls originally belonged to the Temple of Jerusalem (destroyed by the Romans in 70 AD). Titus Flavius Josephus called the community of Qumran the Essenes. That name is probably Greek and short for Edessenes, it could have something to do with Edessa (today Şanlıurfa, formerly Urfa), a strategic important city in southeastern Turkey. As capital of the principality of Osroëne, Edessa became a major centre of Hebrew and Christian activities. Modern scholars call those Qumran people the Messianic Movement who were also known as Zealots in the Bible.

The documents were recovered from five principal sites: Khirbat Qumran, Wadi Al-Murabba'at, Nahal Ḥever (Wadi Khabrah) and Nahal Ze'elim (Wadi Seiyal), Wadi Daliyeh, and Masada.

The first manuscripts, accidentally discovered in 1947 by a shepherd boy in a cave at Khirbat Qumran on the northwestern shore of the Dead Sea, were almost immediately labeled Dead Sea Scrolls. A great number and variety of manuscripts were discovered at Qumran. The best-preserved documents at that site are those found in Cave 1, including an Isaiah Scroll; the Rule of the Community (also called the Manual of Discipline); The War of the Sons of Light Against the Sons of Darkness, or War Scroll; a scroll of thanksgiving hymns; and a commentary on Habakkuk. Cave 2 contained only fragments, but Cave 3 yielded the Copper Scroll, a list of Temple treasures and their hiding places. Cave 4 sheltered the main deposit of what some believe to have been an Essene library, which contained approximately 400 manuscripts, generally in poor condition. Most of the manuscripts are sectarian writings, and about 100 of them are biblical texts, covering the entire Hebrew Bible except Esther. Several well-preserved documents were recovered from Cave 11, including a large scroll with canonical, apocryphal, and unknown psalms. There was also a copy of Leviticus (dated to the 3rd century BC) as well as the very important Temple Scroll. Its 66 preserved columns give details for the construction of the ideal Temple of Jerusalem.

The second site, Wadi Al-Murabba'at, 11 miles (18 km) south of Qumran, contained documents left by fugitives from the armies of Bar Kokhba, the leader of the Second Jewish Revolt against Rome in AD 132–135. Archaeologists recovered two letters of Bar Kokhba, legal documents in Hebrew, Aramaic, and Greek, and fragmentary biblical works of the 1st and 2nd centuries AD. They also found a remarkably well-preserved scroll of the 12 Minor Prophets that is virtually identical with the traditional biblical text.

The third site was discovered by shepherds in 1952 south of En Gedi. The discoveries at this site include a lost Greek translation (1st century AD) of the Minor Prophets, a letter of Bar Kokhba, biblical fragments, and legal documents of the Bar Kokhba era in Aramaic, Greek, and Nabataean. Excavations at Nahal Ze'elim, in the "Cave of Scrolls," uncovered clear evidence of the Bar Kokhba era and, in the "Cave of Letters," 15 papyri of Bar Kokhba with a psalms fragment. Later diggings produced additional letters of Bar Kokhba and a large body of Nabataean, Aramaic, and Greek documents. At Naḥal Ḥever, in the "Cave of Horrors" (containing skeletal remains), there were bits of a Greek recension of the Minor Prophets.

The fourth site, 8.5 miles (13.6 km) north of ancient Jericho, yielded about 40 badly damaged documents deposited in a cave by Samarians, who were massacred there by soldiers of Alexander the Great in 331 BC. These legal documents are all in Aramaic except for seals in Paleo-Hebrew. As the earliest (375–335 BC) extensive group of papyri ever found in Palestine, they are of immense value to historians.

The fifth site, at Masada, near the southern shore of the Dead Sea, produced a Hebrew manuscript of Ecclesiasticus (c. 75 BC) and fragments of Psalms, Leviticus, and Genesis. Found also was a Scroll of the Songs of the Sabbath Sacrifice, possibly of Essene authorship. A similar manuscript was found in Cave 4 at Qumran.

***Details of the documents found:** The relevant period of occupation of this site runs from c. 100 BC to c. 68 AD (the latest coin found there was minted in 68 AD), and the scrolls themselves nearly all date from the 3rd to the 1st century BC. The 15,000 fragments (most of which are tiny) represent the remains of about 900 original manuscripts. They are conventionally labeled by cave number and the first letter (or letters) of the Hebrew title—e.g., 1QM = Cave 1, Qumran, Milhamah (the Hebrew word for "war"); or 4QTest = Cave 4, Qumran, Testimonia (i.e., a collection of proof-texts). Each manuscript has also been given an individual number.*

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Owing to the poor condition of some of the scrolls, scholars have not identified all of their texts. The identified texts fall into three general groups:

1. About 40% are copies of texts from the Hebrew Scriptures (The Old Testament).

2. Approximately another 30% are texts from the Second Temple Period which ultimately were not canonised in the Hebrew Bible, like the Book of Enoch, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc.

3. The remainder (roughly 30%) are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.

***Biblical books found:** There are 225 Biblical texts included in the Dead Sea Scroll documents, or around 22% of the total, and with deuterocanonical books the number increases to 235. The Dead Sea Scrolls contain parts of all but one of the books of the Tanakh or the Hebrew Bible. They also include four of the deuterocanonical books (that were later included in Catholic and Eastern Orthodox Bibles): Tobit, Ben Sirach, Baruch 6 (also known as the Letter or Epistle of Jeremiah), and Psalm 151. We will not reproduce these books here for all these manuscripts are basically identical to those texts we use in our Bibles today. Only the language style differs slightly in some cases, and the spelling of words is more old-fashioned. The Book of Esther has not yet been found.*

***Non-biblical** (inter-testamental) **books:** The majority of the texts found among the Dead Sea Scrolls are non-biblical in nature and were thought to be insignificant for understanding the composition or canonisation of the Biblical books, but a different consensus has emerged which sees many of these works as being collected by the Essene community instead of being composed by them. Scholars now recognise that some of these works were composed earlier than the Essene period, when some of the Biblical books were still being written or redacted into their final form.*

***The scrolls in context:** The aftermath of the discovery of the scrolls is not without controversy. All the manuscripts were placed originally under the control of a small committee of scholars appointed by the Jordanian Department of Antiquities (a responsibility assumed after 1967 by what is now the Israel Antiquities Authority), who monopolised access to the scrolls. Especially Prof Robert Eisenman and his colleagues pushed for free access to the contents of the documents. Most of the longer, more complete scrolls were published soon after their discovery; they had been translated into English by Geza Vermes.*

The majority of the scrolls, however, consists of tiny, brittle fragments, which were published at a pace considered by many to be excessively slow. Even more unsettling for some was the fact that access to the unpublished documents was severely limited to the editorial committee. In September 1991 researchers at Hebrew Union College in Cincinnati, Ohio, announced that they had created a computer program that used a previously published concordance to the scrolls to reconstruct one of the unpublished texts. Later that month officials at the Huntington Library in San Marino, California, announced that they would allow researchers unrestricted access to the library's complete set of photographs of the scrolls. With their monopoly broken, the official scholars of the Israel Antiquities Authority agreed to lift their long-standing restrictions on the use of the scrolls. They immediately had been analysed and translated into English by Robert Eisenman and Michael Wise. What they found astonished them.

The discoveries at the various sites include a wide variety of texts, but the greatest interest remains with the sectarian writings, which can be classified as follows: (1st) rules, or manuals, like the Rule of the Community, describing the dualistic doctrine, constitution, and regulations of the "Union," as the community owning the scrolls at Qumrān called itself; and the War Scroll, which tells how the "sons of light" (Hebrews) finally conquer the "sons of darkness" (foreigners); (2nd) interpretations of biblical texts, such as commentaries on Isaiah, Habakkuk, Nahum, or Psalms; or groupings of texts by topic, such as the Florilegium or the Melchizedek Fragments—all of these typically relate scriptural passages to the sect and its times; (3rd) liturgical texts, including the Songs of the Sabbath Sacrifice, which focus on angelic worship in the heavenly Temple (anticipating later Jewish mystical traditions), and the Thanksgiving Hymns, which express a powerful anthropology of human depravity redeemed through divine grace; (4th) collections of laws, frequently dealing with cultic purity, such as the Halakhic Letter, the Damascus Document, and the Temple Scroll; and (5th) ethical tracts (e.g., several sapient works, and the Song of the Sage).

The Dead Sea Scrolls are important not only because they offer insight into the community at Qumran but because they provide a window to the wider spectrum of ancient Jewish belief and practice. A quarter of the texts are biblical manuscripts—to which can be added copies of works such as the books of Enoch, Jubilees, and Tobit, previously known and not thought to be sectarian. Thus, the scrolls shed light on more than merely the sect that possessed them. Indeed, it has been argued that the Qumrān scrolls actually represent the contents of libraries in Jerusalem, hurriedly hidden shortly before the Roman siege of the city during the First Jewish War (66–73 AD), and thus reflect quite varied Jewish origins. This is not an improbable explanation for the concealment of the scrolls, but the diversity of these scrolls is not as wide as this account would suggest. Clearly, many scrolls originate from outside the sect, and this realization makes the importance of the scrolls to ancient Judaism even greater than if they were entirely sectarian.

The group at Qumran has been identified with many Jewish sects of the time. Even though some scholars believe the community to have been a branch of the Sadducees or Zealots.

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The group, who called themselves "the sons of light," is believed to have fled, or been driven out, to the Judaean wilderness as a result of a dispute with the priestly leaders in Jerusalem over the sacred calendar and matters of legal interpretation. At Qumrān this group not only preserved their beliefs but developed a worldview that rejected the rest of the Jewish people, espoused a highly dualistic view of the world (i.e., a world sharply divided between good and evil, light and darkness), and looked for an imminent divine judgement of the wicked. They also cultivated a communal life of extreme ritual purity, necessitated by their rejection of the Temple cult. There can be no doubt that during and after the Jewish War 66-73, many of those surviving Zealots fled to the Arabian desert, somehow survived as communities, and became due to their influence on communities in Arab cities the spiritual if not even partly the ancestors of today's Muslims. Bear in mind that almost everything in Islam is actually of Jewish-Zealot origin while modern Judaism developed out of the Pharisee Party of the Greek-Roman Jews outside the Holy Land.

The history of the Qumran community can be glimpsed, though darkly, through the scrolls. The "Union" was apparently founded by a messianic figure called the "Teacher of Righteousness," by Robert Eisenman identified as "James the Just" (the Righteous, the brother of Jesus). This figure was challenged by another figure called "the wicked priest" who was either the High Priest of the Temple of Jerusalem or a man also known to have challenged James's authority: Shaul ha-Tarsi, Saul of Tarsos, also called Paul the Apostle. The group of Zealots may have been part of the Jewish messianic movement, who went straight ahead towards a total and apocalyptic war with the Romans and the Roman Jews, the Pharisees. It was the World War of the Romans and cost 1.1 million lives.

The Dead Sea Scrolls testify to a period of theological creativity, of social fissure, of intense expectation and passion within the wider perspective of Judaism and Christianity. The scrolls' occasional contradictions betray tensions between the goals of personal holiness and national redemption; between human and heavenly redeemers; between faith and knowledge as the means of salvation; between free will and predestination; and between an anthropology of human holiness and an anthropology of human depravity. In this ferment can be seen, with hindsight, the matrix of the monotheistic and therefore totalitarian systems of Zealot Judaism, Roman Christianity and Arabic Islam, which exhibit typical features of a sectarian mentality: traces of a persecution complex and a corporate identity fortified by official opposition.)

THE WAR SCROLL

(IQM, 1Q33, 4Q491-7, 4Q471)

(This work, also called War Rule, seem to draw its inspiration from Daniel 11:40 and describes the final apocalyptic battle against the Kittim [Greeks, Romans, lit. Hittites (Hatti, Khatti); Akkadian for "invader"]. This account was later combined with the concept of a holy forty years' war against the entire Gentile world, and was extended by the addition of a long series of Rules concerned with the military and religious preparation and with the conduct of the fighting. These works are an amazing find, the last voice of the Messianic Movement, also known as Saducees, Zaddiks or Zaddokites, Essenes, Ebionites, Zealots, Scarii. Shaul ha Tarsi, Paul the Apostle, just called them "The Jews," although he himself was also a Jew, and by doing so, he laid the seeds of 2000 years of anti-Semitism; he was a Roman Jew from the Pharisee Party and was in Roman service. The Romans, under the leadership of their chief propagandist Titus Flavius Josephus, who was also a Pharisee, destroyed all writings of these early jihadists. This is the reason why the Dead Sea Scrolls are so important. Like a time capsule, they tell us everything what went through the minds of Jesus and most of his contemporaries. Und that is very different, in fact right the opposite of that what we can read in the New Testament.

The author of the War Rule must have possessed some knowledge of contemporary warfare as it is designed as a precription for a real war, not a symbolic war. The holy warriors intended to fight an apocalyptic war against all evil on Earth, meaning all foreigners. These documents show that the Messianic movements were extremely militant groups. They show us quite exactly what is going on in the mind of modern religious jihadists in modern totalitarian Islamic movements. They have a very apocalyptic mindset. Both, the weapons and the tactics of the War Rule correspond to the art of war practised by the Roman legion as the described weaponry is characteristically Roman. This leads one to conclude that the War Rule was written between the mid-first century BC and the mid-first century AD. This work is a manual of military warfare and a theological writing at the same time and they mean it literally.

The contents of the War Rule are in the following chapters:

Proclamation of war against the Kittim [Greeks] (1)
Reorganisation of Temple worship (2)
Programme of the forty years' war (2)
The trumpets (3)
The standards (3-4)
Disposition and weapons of the front formations (5)
Movements of the attacking infantry (6)
Disposition and movements of the cavalry (6)
Age of the soldiers (6-7)
The camp (7)
Duties of the Priests and Levites (exhortation, trumpet signals) (7-9)
Addresses and prayers of the battle liturgy (10-12)

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Prayer recited at the moment of victory (13)
Thanksgiving ceremony (14)
Battle against the Kittim (15-19).)

WAR RULE CHAPTER 1

For the Master. The Rule of War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Belial: against the band of Edom, Moab,and the sons of Ammon, and against the army of the sons of the East and the Philistines, and against the bands of the Kittim* of Assyria and their allies the ungodly of the Covenant. [* Akkadian word for Hittites and Greeks.]

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them in ... all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there to Jerusalem?.

The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel. This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Belial. The confusion of the sons of Japheth shall be great and Assyria shall fall unsuccoured. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; for the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness.

At that time, the assembly of gods and the hosts of men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of great tribulation for the people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim they shall set out for carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Belial's host gird itself to thrust back the company of God. And when the hearts of the detachments of foot-soldiers faint, then shall the might of God fortify the hearts of the sons of light. And with the seventh lot, the mighty hand of God shall bring down the army of Belial, and all the angels of his kingdom, and all the members of his company in everlasting destruction ...

... The priests, the Levites and the heads of the tribes ... the priests as well as the Levites and the divisions of ...

WAR RULE CHAPTER 2

The fifty-two heads of family of the congregation.

They shall rank the chief Priests below the High Priest and his vicar.

And the twelve chief Priests shall minister at the daily sacrifice before God, whereas the twenty-six leaders of the priestly divisions shall minister in their divisions.

Below them, in perpetual ministry, shall be the chiefs of the Levites to the number of twelve, one for each tribe. The leaders of their divisions shall minister each in his place.

Below them shall be the chiefs of the tribes together with the heads of family of the congregation. They shall attend daily at the gates of the Sanctuary, whereas the leaders of their divisions, with their numbered men, shall attend at their appointed times, on new moons and on Sabbaths and on all the days of the year, their age being fifty years and over.

These are the men who shall attend at holocausts and sacrifices to prepare sweet-smelling incense for the good pleasure of God, to atone for all His congregation, and to satisfy themselves perpetually before Him at the table of glory. They shall arrange all these things during the season of the year of Release.

During the remaining thirty-three years of the war, the men of renown, those summoned to the Assembly, together with all the heads of family of the congregation, shall choose for themselves fighting-men for all the lands of the nations. They shall arm for themselves warriors from all the tribes of Israel to enter the army year by year when they are summoned to war. But they shall arm no man for entry into the army during the years of Release, for they are Sabbaths of rest for Israel. In the thirty-five years of service, the war shall be fought during six; the whole congregation shall fight it together. And during the remaining twenty-nine years the war shall be divided. During the first year they shall fight against Aram-Naharaim (the Aramaeans in Upper Mesopotamia, north of Syria); during the second, against the sons of Lud (Greeks from Lydia); during the third, against the remnant of the sons of Aram, against Uz (Arabia Petraea, Petra) and Hul (Armenia) and Togar and Mesha (Mash, the Hittites) beyond the Euphrates; during the fourth and fifth, they shall fight against the sons of Arpachshad (the Chaldean City of Ur); during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam (the Medians around Susa); during the ninth, against the sons of Ishmael and Keturah (Central Arabians). In the ten years which follow, the war shall be divided against all the sons of Ham (Egypt) according to their clans and in their habitations; and during the ten years which remain, the war shall be divided against all the sons of Japheth (mainland Greeks) in their habitations.

The Rule for the trumpets of Summons and the trumpets of Alarm according to all their duties

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WAR RULE CHAPTER 3

... the trumpets of Summons shall sound for disposal in battle formations and to summon the foot-soldiers to advance when the gates of war shall open; and the trumpets of Alarm shall sound for massacre, and for ambush*, and for pursuit when the enemy shall be smitten, and for retreat from battle. (see Koran 9,5)

On the trumpets calling the congregation they shall write, The Called of God.

On the trumpets calling the chiefs they shall write, The Princes of God.

On the trumpets of the levies they shall write, The Army of God.

On the trumpets of the men of renown and of the heads of family of the congregation gathered in the house of Assembly they shall write, Summoned by God to the Council of Holiness.

On the trumpets of the camps they shall write, The Peace of God in the Camps of His Saints.

And on the trumpets for breaking camp they shall write, The mighty Deeds of God shall Crush the Enemy, Putting to Flight all those who Hate Righteousness and bringing Shame on those (the unbelievers) who Hate Him.

On the trumpets for battle formations they shall write, Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness (the non-Jews).

On the trumpets summoning the foot-soldiers to advance towards the enemy formations when the gates of war are opened they shall write, Reminder of Vengeance in God's Appointed Time.

On the trumpets of massacre they shall write, The Mighty Hand of God in War shall Cause all the Ungodly Slain to Fall.

On the trumpets of ambush they shall write, The Mysteries of God shall Undo Wickedness.

On the trumpets of pursuit they shall write, God has Smitten All the Sons of Darkness (the enemies of the Jews); His Fury shall not End until They are Utterly Consumed.

On the trumpets of retreat, when they retreat from battle to the formation, they shall write, God has Reassembled.

On the trumpets of return from battle against the enemy when they journey to the congregation in Jerusalem they shall write, Rejoicings of God in the Peaceful Return.

The Rule for the standards of the whole congregation according to their levies

On the great standard at the head of the people they shall write, The People of God, together with the names of Israel and Aaron, and the names of the twelve tribes of Israel. according to the order of their precedence.

On the standards of the camp columns formed by three tribes they shall write, ... of God, together with the name of the leader of the camp ...

On the standard of the tribe they shall write, Banner of God, together with the name of the leader of the tribe and the names of the chiefs of its clans.

On the standard of the Myriad they shall write, ... of God, together with the name of the chief of the Myriad and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, ... of God, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of Hundred ...

WAR RULE CHAPTER 4

On the standard of Merari they shall write, The Votive-Offering of God, together with the name of the chief of Merari and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, The Wrath of God is Kindled against Belial and against the Men of his Company, Leaving no Remnant, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of the Hundred they shall write, From God comes the Might of War against All Sinful Flesh, together with the name of the chief of the Hundred and the names of the leaders of its Fifties.

On the standard of the Fifty they shall write, The Stand of the Ungodly is Ended by the Power of God, together with the name of the chief of the Fifty and the names of the leaders of its Tens.

On the standard of the Ten they shall write, Praised be God on the Ten-stringed Harp, together with the name of the chief of the Ten and the names of the nine men under his command.

When they march out to battle they shall write on their standards, Truth of God, Justiceof God, Glory of God, Judgement of God, followed by the whole ordered list of their names.

When they approach for battle they shall write on their standards, Right Hand of God, Appointed Time of God, Tumult of God, Slain of God, followed by the whole list of their names.

When they return from battle they shall write on their standards, Honour of God, Majesty of God, Splendour of God, Glory of God, together with the whole list of their names.

The Rule for the standards of the congregation When they set out for battle they shall write on the first standard Congregation of God, on the second standard Camps of God, on the third standard Tribes of God, on the fourth standard Clans of God, on the fifth standard Divisions of God, on the sixth standard Assembly of God, on the seventh standard The Called of God, on the eighth standard Hosts of God; and they shall write the list of their names with all their order.

When they approach for battle they shall write on their standards, War of God, Vengeance of God, Trial of God, Reward of God, Power of God, Retributions of God, Might of God, Extermination of God for all the Nations of Vanity; and they shall write on them the whole list of their names.

When they return from battle they shall write on their standards, Salvation of God, Victory of God, Help of God,

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Support of God, Joy of God, Thanksgivings of God, Praise of God, Peace of God.

The measurements of the standards. The standard of the whole congregation shall be fourteen cubits long; the standard of the three tribes, thirteen cubits long; the standard of the tribe, twelve cubits; the standard of the Myriad, eleven cubits; the standard of the Thousand, ten cubits; the standard of the Hundred, nine cubits; the standard of the Fifty, eight cubits; the standard of the Ten, seven cubits ...

WAR RULE CHAPTER 5

And on the shield of the Prince of all the congregation they shall write his name, together with the names of Israel, Levi and Aaron, and the names of the twelve tribes of Israel according to the order of their precedence, with the names of their twelve chiefs.

The Rule for the ordering of the battle divisions to complete a front formation when their host has reached its full number The formation shall consist of one thousand men ranked seven lines deep, each man standing behind the other.

They shall all hold shields of bronze burnished like mirrors. The shield shall be edged with an interlaced border and with inlaid ornament, a work of art in pure gold and silver and bronze and precious stones, a many-coloured design worked by a craftsman. The length of the shield shall be two and a half cubits and its width one and a half cubits.

In their hands they shall hold a spear and a sword. The length of the spear shall be seven cubits, of which the socket and spike shall measure half a cubit. The socket shall be edged with three embossed interlaced rings of pure gold and silver and bronze, a work of art. The inlaid ornaments on both edges of the ring shall be bordered with precious stones - patterned bands worked by a craftsman - and embossed with ears of corn. Between the rings, the socket shall be embossed with artistry like a pillar. The spike shall be made of brilliant white iron, the work of a craftsman; in its centre, pointing towards the tip, shall be ears of corn in pure gold.

The swords shall be made of pure iron refined by the smelter and blanched to resemble a mirror, the work of a craftsman; on both sides (of their blades) pointing towards the tip, figured ears of corn shall be embossed in pure gold, and they shall have two straight borders on each side. The length of the sword shall be one and a half cubits and its width four fingers. The width of the scabbard shall be four thumbs.

There shall be four palms to the scabbard from the girdle, and it shall be attached to the girdle on both sides for a length of five palms.

The hilt of the sword shall be of pure horn worked by a craftsman, with patterned bands in gold and silver and precious stones ... ...

When... shall stand, the ... they shall order the seven battle divisions, division after division... thirty cubits where the men of the division shall stand...

WAR RULE CHAPTER 6

... seven times and shall return to their positions. And after them, three divisions of foot-soldiers shall advance and shall station themselves between the formations, and the first division shall hurl seven javelins of war towards the enemy formation. On the point of the javelins they shall write, ShiningJavelinof the Power of God; and on the darts of the second division they shall write, Bloody Spikes to Bring Down the Slain by the Wrath of God; and on the javelins of the third division they shall write, Flaming Blade to Devour the Wicked Struck Down by the Judgement of God. All these shall hurl their javelins seven times and shall afterwards return to their positions.

Then two divisions of foot-soldiers shall advance and shall station themselves between the two formations. The first division shall be armed with a spear and a shield, and the second with a shield and a sword, to bring down the slain by the judgement of God, and to bend the enemy formation by the power of God, to pay the reward of their wickedness to all the nations of vanity. And sovereignty shall be to the God of Israel, and He shall accomplish mighty deeds by the saints of his people.

Seven troops of horsemen shall also station themselves to the right and to the left of the formation; their troops shall stand on this (side) and on that, seven hundred horsemen on one flank and seven hundred horsemen on the other. Two hundred horsemen shall advance with the thousand men of the formation of foot-soldiers; and they shall likewise station themselves on both flanks of the camp. Altogether there shall be four thousand six hundred men, and one thousand cavalrymen with the men of the army formations, fifty to each formation. The horsemen, together with the cavalry of the army shall number six thousand: five hundred to each tribe.

The horses advancing into battle with the foot-soldiers shall all be stallions; they shall be swift, sensitive of mouth, and sound of wind, and of the required age, trained for war, and accustomed to noise and to every (kind of) sight. Their riders shall be gallant fighting men and skilled horsemen, and their age shall be from thirty to forty-five years.

The horsemen of the army shall be from forty to fifty years old. They and their mounts shall wear breast-plates, helmets, and greaves; they shall carry in their hands bucklers, and a spear eight cubits long. The horseman advancing with the foot-soldiers shall carry bows and arrows and javelins of war. They shall all hold themselves prepared ... of God and to spill the blood of the wicked ...

WAR RULE CHAPTER 7

The men of the army shall be from forty to fifty years old. The inspectors of the camps shall be from fifty to sixty years old. The officers shall be from forty to fifty years old. The despoilers of the slain, the plunderers of booty, the cleansers of the land, the keepers of the baggage, and those who furnish the provisions shall be from twentyfive to thirty years old.

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No boy or woman shall enter their camps, from the time they leave Jerusalem and march out to war until they return. No man who is lame, or blind, or crippled, or afflicted with a lasting bodily blemish, or smitten with a bodily impurity, none of these shall march out to war with them.

They shall all be freely enlisted for war, perfect in spirit and body and prepared for the Day of Vengeance. And no man shall go down with them on the day of battle who is impure because of his 'fount', for the holy angels shall be with their hosts. And there shall be a space of about two thousand cubits between all their camps for the place serving as a latrine, so that no indecent nakedness may be seen in the surroundings of their camps.

When the battle formations are marshalled facing the enemy formation facing formation, seven Priests of the sons of Aaron shall advance from the middle gates to the place between the formations.

They shall be clothed in vestments of white cloth of flax, in a fine linen tunic and fine linen breeches; and they shall be girdled with fine cloth of flax embroidered with blue, purple, and scarlet thread, a manycoloured design worked by a craftsman. And on their heads they shall wear mitred turbans. These shall be battle raiment; they shall not take them into the Sanctuary.

The first Priest shall advance before the men of the formation to strengthen their hand for battle, and the six other Priests shall hold in their hands the trumpets of Summons, and the trumpets of the Reminder, and the trumpets of Alarm (for massacre), and the trumpets of Pursuit, and the trumpets of Retreat. And when the Priests advance to the place between the formations, seven Levites shall accompany them bearing in their hands seven rams' horns; and three officers of the Levites shall walk before the Priests and Levites. The Priests shall sound the two trumpets of Summons for the gates of war to open fifty shields (wide) and the foot-soldiers shall advance, fifty from one gate and fifty from the other. With them shall advance the officers of the Levites, and they shall advance with every formation according to all this Rule.

The Priests shall sound the trumpets, and two divisions of foot-soldiers shall advance from the gate and shall station themselves between the two formations ..

WAR RULE CHAPTER 8

the trumpets shall sound to direct the slingers until they have cast seven times. Afterwards, the Priests shall sound for them the trumpets of Retreat and they shall return to the flank of the first formation to take up their position.

Then the Priests shall sound the trumpets of Summons and three divisions of foot-soldiers shall advance from the gates and shall station themselves between the formations; the horsemen shall be on their flanks, to the right and to the left. The Priests shall sound a sustained blast on the trumpets for battle array, and the columns shall move to their (battle) array, each man to his place. And when they have taken up their stand in three arrays, the Priests shall sound a second signal, soft and sustained, for them to advance until they are close to the enemy formation. They shall seize their weapons, and the Priests shall then blow a shrill staccato blast on the six trumpets of Massacre to direct the battle, and the Levites and all the blowers of rams' horns shall sound a mighty alarm to terrify the heart of the enemy, and therewith the javelins shall fly out to bring down the slain. Then the sound of the horns shall cease, but the Priests shall continue to blow a shrill staccato blast on the trumpets to direct the battle until they have thrown seven times against the enemy formation. And then they shall sound a soft, a sustained, and a shrill sound on the trumpets of Retreat.

It is according to this Rule that the Priests shall sound the trumpets for the three divisions. With the first throw, the Priests shall sound on the trumpets a mighty alarm to direct the battle until they have thrown seven times. Then the Priests shall sound for them on the trumpets of Retreat a soft, a sustained, and a shrill sound, and they shall return to their positions in the formation.

Then the Priests shall blow the trumpets of Summons and the two divisions of foot-soldiers shall advance from the gates and shall stand between the formations. And the Priests shall then blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound an alarm, a mighty blast, and therewith ... ...

WAR RULE CHAPTER 9

they shall set about to bring down the slain with their hands. All the people shall cease their clamour but the Priests shall continue to blow the trumpets of Massacre to direct the battle until the enemy is smitten and put to flight; and the Priests shall blow to direct the battle.

And when they are smitten before them, the Priests shall sound the trumpets of Summons and all the foot-soldiers shall rally to them from the midst of the front formations, and the six divisions, together with the fighting division, shall take up their stations. Altogether, they shall be seven formations: twenty-eight thousand fighting men and six thousand horsemen.

All these shall pursue the enemy to destroy him in an everlasting destruction in the battle of God. The Priests shall sound for them the trumpets of Pursuit, and they shall deploy against all the enemy in a pursuit to destruction; and the horsemen shall thrust them back on the flanks of the battle until they are utterly destroyed.

And as the slain men fall, the Priests shall trumpet from afar; they shall not approach the slain lest they be defiled with unclean blood. For they are holy, and they shall not profane the anointing of their priesthood with the blood of nations of vanity.

The Rule for changes in battle order to form the position of a square with towers, a concave line with towers, a convex line with towers, a shallow convex line obtained by the advance of the centre, or (by the advance of) both flanks to terrify the enemy The shields of the towers shall be three cubits long and their spears eight cubits. The tower shall

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advance from the formation and shall have one hundred shields to each side; in this manner, the tower shall be surrounded on three sides by three hundred shields. And it shall also have two gates, one to the right and one to the left.

They shall write on all the shields of the towers: on the first, Michael, on the second, Gabriel, on the third, Sariel, and on the fourth, Raphael. Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left ... they shall set an ambush to ... ...

WAR RULE CHAPTER 10

our camps and to keep us from all that is indecent and evil. Furthermore, (Moses) taught us, 'Thou art in the midst of us, a mighty God and terrible, causing all our enemies to flee before us.' He taught our generations in former times saying, When you draw near to battle, the Priest shall rise and speak to the people saying, Hear, O Israel! You draw near to battle this day against your enemies. Do not fear! Do not let your hearts be afraid! Do not be terrified, and have no fear! For your God goes with you to fight for you against your enemies that He may deliver you' (Deuteronomy 20, 2-4).

Our officers shall speak to all those prepared for battle. They shall strengthen by the power of God the freely devoted of heart, and shall make all the fearful of heart withdraw; they shall fortify all the mighty men of war. They shall recount that which Thou saidst through Moses:

When you go to war in your land against the oppressor who oppresses you, you shall blow the trumpets, and you shall be remembered before your God and shall be saved from your enemies.

O God of Israel, who is like Thee in heaven or on earth?

Who accomplishes deeds and mighty works like Thine?

Who is like Thy people Israel which Thou hast chosen for Thyself from all the peoples of the lands; the people of the saints of the Covenant, instructed in the laws and learned in wisdom ... who have heard the voice of Majesty and have seen the Angels of Holiness, whose ear has been unstopped, and who have heard profound things?

Thou, O God, hast created the expanse of the heavens and the host of heavenly lights, the tasks of the spirits and the dominion of the Holy Ones, the treasury of glory and the canopy of the clouds.

Thou art Creator of) the earth and of the laws dividing it into desert and grassland; of all that it brings forth and of all its fruits according to their kinds; of the circle of the seas and of the gathering-place of the rivers and of the divisions of the deeps; of the beasts and birds and of the shape of Adam and of the generations of his seed; of the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; ...of the sacred seasons and of the cycles of the years and of time everlasting.

WAR RULE CHAPTER 11

Truly the battle is Thine! Their bodies are crushed by the might of Thy hand and there is no man to bury them.

Thou didst deliver Goliath of Gath, the mighty warrior, into the hands of David Thy servant, because in place of the sword and in place of the spear he put his trust in Thy great Name; for Thine is the battle. Many times, by Thy great Name, did he triumph over the Philistines. Many times hast Thou also delivered us by the hand of our kings through Thy loving-kindness, and not in accordance with our works by which we have done evil, nor according to our rebellious deeds.

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valour. This Thou hast taught us from ancient times, saying, A star shall come out of Jacob, and a sceptre shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds (Numbers 24, 17-19).

By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the times of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by levelling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou hast redeemed by Thy might and by the fullness of Thy marvellous power.

Thou hast opened the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

From ancient times Thou hast foretold the hour when the might of Thy hand (would be raised) against the Kittim, saying, Assyria shall fall by the sword of no man, the sword of no mere man shall devour him (Isaiah 31, 8). For Thou wilt deliver into the hands of the poor the enemies from all the lands, to humble the mighty of the peoples by the hand of those bent to the dust, to bring upon the head of Thine enemies the reward of the wicked, and to justify Thy true judgement in the midst of all the sons of men, and to make for Thyself an everlasting Name among the people whom Thou hast redeemed ... of battles to be magnified and sanctified in the eyes of the remnant of the peoples, that they may know... when Thou chastisest Gog and all his assembly gathered about him ...

For Thou wilt fight with them from heaven...

WAR RULE CHAPTER 12

For the multitude of the Holy Ones is with Thee in heaven, and the host of the Angels is in Thy holy abode, praising Thy Name. And Thou hast established in a community for Thyself the elect of Thy holy people. The list of the names of all their host is with Thee in the abode of Thy holiness; the reckoning of the saints is in Thy glorious dwelling-place. Thou hast recorded for them, with the graving-tool of life, the favours of Thy blessings and the Covenant of Thy peace, that Thou

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mayest reign over them for ever and ever and throughout all the eternal ages. Thou wilt muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle, and may smite the rebels of the earth by Thy great judgements, and that they may triumph together with the elect of heaven.

For Thou art terrible, O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us for everlasting succour.

We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of Glory is with us together with the Holy Ones.

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding judgement on all that grows on the earth.

Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour the flesh of the sinner with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

O Jerusalem, show thyself amidst jubilation!

Rejoice, all you cities of Judah; keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdoms of the nations! Sovereignty shall be to the Lord and everlasting dominion to Israel ... ...

WAR RULE CHAPTER 13

The High Priest shall come, and his brethren the Priests and the Levites, and all the elders of the army shall be with him; and standing, they shall bless the God of Israel and all His works of truth, and shall execrate Belial there and all the spirits of his company.

Speaking, they shall say: Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith!

Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!

Truly they are the company of Darkness, but the company of God is one of eternal Light.

Thou art the God of our fathers; we bless Thy Name for ever. We are the people of Thine inheritance; Thou didst make a Covenant with our fathers, and wilt establish it with their children throughout eternal ages. And in all Thy glorious testimonies there has been a reminder of Thy mercies among us to succour the remnant, the survivors of Thy Covenant, that they might recount Thy works of truth and the judgements of Thy marvellous mighty deeds.

Thou hast created us for Thyself, O God, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to Thy truth. And the Prince of Light Thou hast appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, Thou hast created for the Pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Thy truth, rejoice in Thy mighty hand and be glad for Thy salvation, and exult because of Thy succour and peace. O God of Israel, who can compare with Thee in might? Thy mighty hand is with the poor. Which angel or prince can compare with Thy redeeming succour? For Thou hast appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light ... to stand for ever, and to destroy all the sons of Darkness ... ...

WAR RULE CHAPTER 14

like the fire of His wrath against the idols of Egypt.

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning, they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the fall of the enemy slain, and there they shall all bless the God of Israel. Rejoicing together, they shall praise His Name, and speaking they shall say: Blessed be the God of Israel who keeps mercy towards His Covenant, and the appointed times of salvation with the people He has delivered!

He has called them that staggered to marvellous mighty deeds, and has gathered in the assembly of the nations to destruction without any remnant.

He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God.

He has taught war to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant of Thy people.

Blessed be Thy Name, O God of mercies, who hast kept the Covenant with our fathers.

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In all our generations Thou hast bestowed Thy wonderful favours on the remnant of Thy people under the dominion of Belial.

During all the mysteries of his Malevolence he has not made us stray from Thy Covenant;

Thou hast driven his spirits of destruction far from us, Thou hast preserved the soul of Thy redeemed when the men of his dominion (acted wickedly).

Thou hast raised the fallen by Thy strength, but hast cut down the great in height and hast brought down the lofty.

There is no rescue for all their mighty men and no refuge for their swift men; Thou givest to their honoured men a reward of shame, all their empty existence hast Thou turned to nothing.

But we, Thy holy people, will praise Thy Name because of the works of Thy truth.

We will exalt Thy splendour because of Thy mighty deeds in all the seasons and appointed times for ever, at the coming of day and at nightfall and at the departure of evening and morning.

For great is the design of Thy glory and of Thy wonderful mysteries on high that Thou shouldst raise up dust before Thee and lay low the 'gods'.

Rise up, rise up, O God of gods, raise Thyself in might, King of Kings!

May all the sons of Darkness scatter before Thee!

The light of Thy greatness shall shine forth on 'gods' and men.

It shall be like a fire burning in the dark places of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze

... in all the eternal seasons.

They shall recite there all the war hymns. Afterwards they shall return to their camps ...

WAR RULE CHAPTER 15

For this shall be a time of distress for Israel, and of the summons to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Then the High Priest shall rise, with the Priests, his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prayer in Time of War written in the Book of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is written in the Book of War, and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the hearts of the fighting men. Speaking, he shall say: Be strong and valiant; be warriors! Fear not! Do not be confused and do not let your hearts be afraid! Do not be fearful; fear them not!

Do not fall back ... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. They make for themselves a refuge in falsehood and their power shall vanish like smoke. All the multitudes of their community... shall not be found.

Damned as they are, all the substance of their wickedness shall quickly fade, like a flower in the summer-time.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgement of all flesh. The God of Israel lifts His hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy Ones prepare themselves, for the Day of Revenge ...

WAR RULE CHAPTER 16

... For the God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule on the day when they stand before the camps of the Kittim The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns shall deploy until every man is in his place. The Priests shall then sound a second signal for them to advance, and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six Priests shall blow on the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound a battle alarm, a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamour, but the Priests shall continue to sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when Belial girds himself to come to the aid of the sons of darkness, and when the slain among the footsoldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged in battle they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking he shall say: ... the slain, for you have heard from ancient times through the mysteries of God ... ...

WAR RULE CHAPTER 17

He will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgement of Nadab and Abihu, sons of

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Aaron, by whose judgement God showed Himself holy in the eyes of Israel. But Eleazar and Ithamar He confirmed in an everlasting priestly Covenant.

Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh.

Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until every man is in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the foot-soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of the Kittim; and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests shall continue to blow the trumpets of Massacre and battle shall be fought against the Kittim.

... and in the third lot ... that the slain may fall by the mysteries of God ...

WAR RULE CHAPTER 18

In the seventh lot when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued amidst the shouts of Angels and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without remnant, and no man shall be saved from among them.

At that time, on the day when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow the six trumpets of the Reminder and all the battle formations shall rally to them and shall divide against all the camps of the Kittim to destroy them utterly. And as the sun speeds to its setting on that day, the High Priest shall stand, together with the Levites who are with him and the tribal chiefs and the elders of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God of gods, for Thou hast worked great marvels with Thy people! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. For the sake of Thy Covenant Thou hast removed our misery, in accordance with Thy goodness towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ... Thou hast worked a marvellous miracle for us, and from ancient times there never was anything like it.

For Thou didst know the time appointed for us and it has appeared before us this day ... Thou hast shown us Thy merciful hand in everlasting redemption by causing the dominion of the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand in a stroke of destruction in the war against all our enemies.

And now the day speeds us to the pursuit of their multitude ... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ...

WAR RULE CHAPTER 19

For our Sovereign is holy and the King of Glory is with us; the host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew covering the earth, and as a shower of rain shedding righteousness on all that grows there. Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour flesh with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

Keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdom of the nations!

Sovereignty shall be to the Lord and everlasting dominion to Israel.

(1QM combined with 4QMb=4Q492)

{Then they shall gather in} the camp that night to rest until the morning.

And in the morning {they shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the assembled nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those who fell there under the Sword of God. And the High Priest shall draw near, with his vicar, and the chief Priests {and the

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Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; they shall return to the positions which they held before the slain began to fall from among the Kittim, and there they shall praise the God {the Most High} ...

The War Scroll from Cave 4 (4Q491, 493)

(The following fragments, belonging to Ma (4Q491), echo sections from 1QM, but it also contain passages without parallels there. This is why we have to show them here.)

Ma = 4Q491, frs. 1-3

... There shall be one thousand cubits between the camp and the latrine and no nakedness whatever shall be seen in their surroundings. And when they set out to prepare the battle to curb the enemy, there shall be among them some exempted in the lot of each tribe according to their numbered men for each day's duty. On that day, some men from all their tribes shall set out from their camps towards the House of Meeting ... the Priests, the Levites, and all the chiefs of the camps shall go out towards them. They will pass there before ... according to the Thousands, Hundreds, Fifties and Tens.

Whoever shall not be clean because of his 'fount' on that night shall not go with them to the battle, for the holy angels shall be with their formations together ... When the formation called up for that day's battle to pass to all ... of the war, three formations shall stand, formations behind formations. They shall set a space between all the formations and they shall go out to battle in succession. These are the foot-soldiers and beside them the horsemen. They shall stand between the formations. And if they set up an ambush for a formation, the three ambushing formations shall be at a distance and shall not rise ... of the war and they shall hear the trumpets of Alarm and the foot-soldiers will begin to bring down the guilty dead. Afterwards the ambush shall rise from its hiding-place arranged in formations. The reassembly: from the right and from the left, from behind and from the front, four directions ... in the battles of annihilation. And all the formations engaged in combat with the enemy will be in one place.

... The first formation will go out to the battle and the second stand ... on their post. With the completion of their time, the first shall return and rise ... The second ... When the battle is joined. And the second formation shall have completed its time and they shall return and stand on their post. And the third ...

... And the chief Priest and his brethren, the Priests, and the Levites and the men of the order shall stand. And the Priests shall blow the trumpets continuously ... and a girdle of fine cloth of flax embroidered with blue, purple and scarlet threads, a many-coloured design produced by a craftsman, and a fine linen tunic and fine linen breeches and a mitred turban on their heads. They shall not take them to the sanctuary for they are battle raiments. According to all this rule ...

THE BOOK OF WAR

(4Q285, 11Q14)

(This collection of small fragments, designated as Rule of War, are akin to the War Scroll. It is probably representing its missing end section. Allusions are found to Levites blowing trumpets (fr. 8), to the archangel Michael (fr. 10), to the Prince of the Congregation, identified as the Branch of David (frs. 4 and 7), as well as to the Kittim and their slain (frs. 2, 4, 7), all familiar from 1QM. The poorly preserved benediction (fr. 8) can be reconstructed with the help of 11Q14 which contains, however, some notable variants. Fragment 4 seems to identify the defeated opponent as the biblical Gog (Ezekiel 39), the chief foe of the final age, here no doubt equated with the king of the Kittim. Fragment 7, erroneously labelled by some as the 'Pierced Messiah fragment', is based on an interpretation of Isaiah)

4Q285, fr. 1

... because of Thy name and ... Michael, Gabriel, Sariel and Raphael ... with the elect of ...

4Q285, fr. 4

... wickedness will be smitten ... the Prince of the Congregation and all Israel ... which was written in the book of Ezekiel the Prophet, I will strike your bow from your left hand and will make your arrows drop from your right hand. On the mountains of Israel you shall fall ... the king of the Kittim ... the Prince of the congregation will pursue them as far as the Great Sea ... and they shall flee from before Israel. In that time ... he shall stand against them and they shall be stirred against them ... and they shall return to the dry land. In that time ... and they shall bring him (the king of the Kittim?) before the Prince of the Congregation

4Q285 frg. 5

Isaiah the prophet: The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will fall. And there shall come forth a shoot from the stump of Jesse the Branch of David and they will enter into judgement with and the Prince of the Congregation, the Branch of David will kill him by strokes and by wounds. And a Priest of renown will command the slain of the Kittim.

4Q285.fr. 7

The Messiah, Branch of David

As it is written in the book of Isaiah the Prophet, The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will f all. And there shall come forth a shoot from the stump of Jesse ... the Branch of David and they will enter into judgement with ... and the Prince of the Congregation, the Branch of David will kill him ... by strokes and by wounds. And a Priest of renown will command ... the slain of the Kittim ...

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4Q285, fr.8

Answering, he shall say to the sons of Israel: May you be blessed in the name of the Most High God ... and may His holy name be blessed for ever and ever. May all His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open for you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time, and to give you the fruit of the produce of corn, wine and oil plentiful. And may the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. And there shall be no loss of children nor stumbling in your congregation, and wild beasts shall withdraw from your land and there shall be no pestilence in your land. For God is with you and His holy angels stand in your congregation, and His holy name shall be invoked upon you ... in your midst...

11Q14

And he shall bless them in the name of the God of Israel. Answering he shall say, ... to the sons of Israel: May you be blessed for ever and ever and may His ... be blessed ... and may His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open to you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time to give you the fruit of the produce of corn, wine and oil plentiful. May the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. There shall be no loss of children, nor stumbling in your congregation and the wild beasts shall withdraw from your land. The sword shall not pass through your land. For God is with you and His holy angels shall be present in your congregation, and His holy name shall be invoked upon you.

THE TEMPLE SCROLL

(11QT=11Q19-21, 4Q365a, 4Q524)

(The Temple Scroll is the longest Qumran manuscript, measuring over twenty-eight feet. There are also other fragments pertaining to the same document from Cave 11 (11Q20) and from Cave 4 (4Q365a). Originally it consisted of sixtyseven columns. It was written in the mid-first century BC.

The major part of the scroll deals with the Temple (building and furniture) and cultic worship, especially sacrifices on Sabbaths and the many feasts of the year. Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is badly mutilated. Column I is missing. Columns III-XII are so fragmented that we only know that they contain: 1. Covenant between God and Israel (II). 2. Building projects of the Temple, 3. Daily, weekly and monthly sacrifices, and festivals. 4. Purity regulations. 5. Miscellaneous laws and punishments.

The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws. The aim of the author is to present the message of the scroll not as an interpretation of the Bible, but as an immediate divine revelation. For this purpose, not only does he formulate the supplementary legislation as directly spoken by God, but also frequently substitutes 'I' for 'the Lord = YHWH' of Scripture.)

(... Column 1 is missing ...)

TEMPLE SCROLL COLUMN 2

Behold, I will make a covenant.

For it is something dreadful that I will do to you. I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Girgashites, the Perizzites, the Hivites and the Jebusites. Take care not to make a covenant with the inhabitants of the country which you are to enter so that they may not prove a snare for you. You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire. You must not desire silver and gold so that you may not be ensnared by them; for that would be abominable to me. You must not bring any abominable idol into your house and come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the country so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them. ...

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(... Columns 3-12 are extremely fragmented, not readable ...)

This is what you shall offer on the altar: two yearling lambs without blemish every day as a perpetual holocaust. You shall offer the first in the morning; and you shall offer the other lamb in the evening; the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil; it shall be a perpetual holocaust of soothing odour, an offering by fire to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine. The priest who offers the holocaust shall receive the skin of the burnt-offering which he has offered. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ...

On the Sabbath days you shall offer two yearling rams without blemish and two tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering. On the first day of each month you shall offer a holocaust to YHWH: two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, three tenths of an ephah mixed with half a hin of oil, and a drink-offering, half a hin for each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah with a third of a hin, and wine for a drink-offering, one third of a hinfor each ram; ... one tenth of fine flour for a grain-offering, mixed with a quarter of a hin, and wine, a quarter of a hin for each lamb ... a soothing odour to YHWH on the first day of each month. This is the burnt-offering for each month for the months of the year ... On the first day of the first month the months (of the year) shall start; it shall be the first month of the year for you. You shall do no work. You shall offer a he-goat for a sin-offering. It shall be offered by itself to expiate for you. You shall offer a holocaust: a bullock, a ram, seven yearling ram lambs without blemish ... additional to the burnt-offering for the new moon, and a grainoffering of three tenths of fine flour mixed with oil, half a hin for each bullock, and wine for a drink-offering, half a hin, a soothing odour to YHWH, and two tenths of fine flour mixed with oil, one third of a hin.

You shall offer wine for a drink-offering, one third of a hin for the ram, an offering by fire, of soothing odour to YHWH; and one tenth of fine flour, a grain-offering mixed with a quarter of a hinof oil. You shall offer wine for a drink-offering, a quarter of a hin for each ram ... lambs and for the he-goat ... each day ... seven yearling lambs and a he-goat ... according to this statute. For the ordination (of the priests), one ram for each day, and baskets of bread for all the rams of the ordination, one basket for each ram. They shall divide all the rams and the baskets for the seven days of the ordination for each day; according to their divisions, they shall offer to YHWH the right thigh of the ram as a holocaust and the fat covering the entrails and the two kidneys and the fat on them and on the loins and the whole fat tail close to the backbone and the appendage of the liver and the corresponding grain-offering and drink-offering according to the statute. They shall take one unleavened cake from the basket and one cake of bread with oil and one wafer, and they shall put it all on the fat together with the offering of the right thigh. Those who sacrifice shall wave the rams and the baskets of bread as a wave-offering before YHWH. This is a holocaust, an offering by fire, of soothing odour before YHWH. They shall burn everything on the altar over the holocaust, to complete their ordination during the seven days of ordination.

If the High Priest is to minister to YHWH, whoever has been ordained to put on the vestments in place of his father, shall offer a bull for all the people and another for the priests. He shall offer the one for the priests first. The elders of the priests shall lay their hands on its head and after them the High Priest and all the priests. They shall slaughter the bull before YHWH. The elders of the priests shall take from the blood of the bull and place it with their finger on the horns of the altar and they shall pour the blood around the four corners of the altar ledge ... and they shall take from its blood and place it on his right ear lobe and on the thumb of his right hand and the big toe of his right foot. They shall sprinkle on him and his vestments some of the blood which was on the altar... he shall be holy all his days. He shall not go near any dead body. He shall not render himself unclean even for his father or mother, for he is holy to YHWH, his God ... He shall offer on the altar and burn the fat of the first bull ... all the fat on the entrails and the appendage of the liver and the two kidneys and the fat on them and the fat on the loins, and the corresponding grain-offering and drink-offering according to their statute, he shall burn them on the altar. It shall be a burnt-offering, an offering by fire, of soothing odour before YHWH. The flesh of the bull, its skin and offal, they shall burn outside the sanctuary city on a wood fire in a place reserved for sin-offerings. There they shall burn it with its head and legs together with all its entrails. They shall burn all of it there except the fat. It is a sin-offering. He shall take the second bull, which is for the people, and by it he shall expiate for all the people of the assembly, by its blood and fat. As he did with the first bull, so he shall do with the bull of the assembly. He shall place with his finger some of its blood on the horns of the altar, and the remainder of its blood, he shall sprinkle on the four corners of the altar ledge, and its fat and the corresponding grain- offering and drink-offering, he shall burn on the altar. It is a sin-offering for the assembly.

... They shall rejoice because expiation has been made for them ... This day shall be a holy gathering for them, an eternal rule for all their generations wherever they dwell. They shall rejoice and ...

Let them prepare on the fourteenth day of the first month between dusk and dark the Passover of YHWH. They shall sacrifice it before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts.

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They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it. It shall be a seven-day feast of unleavened bread for YHWH. You shall offer on each of these seven days a holocaust to YHWH: two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day there shall be an assembly for YHWH. You shall do no work on it.

... he- goat for a sin-offering ... the corresponding grain-offering and drink- offering according to the statute; one tenth of fine flour mixed with a quarter of a hin of oil and a quarter of a hin of wine for a drink-offering ... he shall expiate for all the guilt of the people of the assembly ... This shall be an eternal rule for you for your generations wherever you dwell. Then they shall offer the one ram, once, on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count fifty days. You shall bring a new grain-offering to YHWH from your homes, a loaf of fine flour, freshly baked with leaven. They are firstfruits to YHWH, wheat bread, twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel. They shall offer ... their grain-offering and drink-offering according to the statute. The priests shall wave ... wave-offering with the bread of the firstfruits. They shall belong to the priests and they shall eat them in the inner courtyard, as a new grain-offering, the bread of the firstfruits. Then ... new bread from freshly ripened ears.

On this day there shall be a holy gathering, an eternal rule for their generations. They shall do no work. It is the feast of Weeks and the feast of Firstfruits, an eternal memorial.

You shall count seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths shall elapse until you have counted fifty days to the morrow of the seventh Sabbath. You shall bring new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH; all the chiefs of the clans of Israel ... rams and the corresponding grain-offering according to the statute: two tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat ... assembly ... their grainoffering and drink-offering shall be according to the statute concerning young bulls and the ram ... to YHWH. At the quarter of the day, they shall offer ... the rams and the drink-offering. They shall offer ... fourteen yearling ram lambs ... the burnt-offering. They shall prepare them ... and they shall burn their fat on the altar, the fat covering the entrails and the fat that is on them, and the appendage of the liver with the kidneys he shall remove and the fat on them, and that which is on the loins and the fat tail close to the backbone. They shall burn all on the altar together with the corresponding grain-offering and drinkoffering, an offering by fire, of soothing odour before YHWH. They shall offer every grain-offering joined to a drink-offering according to the statute. They shall take a handful from every grain-offering offered either with frankincense or dry, (this being) its memorial portion, and burn it on the altar. They shall eat the remainder in the inner courtyard. The priests shall eat it unleavened. It shall not be eaten with leaven. It shall be eaten on that day before sunset. They shall salt all their offerings. You shall never allow the covenant of salt to fail. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, the cheeks, the stomach and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

The priests' portions shall be the thigh of the offering and the breast ... the forelegs, the cheeks and the stomachs ... as an eternal rule, from the children of Israel and the shoulder remaining of the foreleg shall be for the Levites ... an eternal rule for them and for their seed .. the princes of the Thousands ... from the rams and from the lambs, one ram and one ram lamb shall belong to the priests; to the Levites, one ram, one lamb; and to every tribe, one ram, one lamb for all the tribes, the twelve tribes of Israel. They shall eat them on that day, in the outer courtyard before YHWH.

... the priests shall drink there first and the Levites second ... the princes of the standards first ... men of renown. After them the whole people, from the great to the small, shall begin to drink the new wine.

They shall not eat any unripe grapes from the vines, for on this day they shall expiate for the tirosh. The children of Israel shall rejoice before YHWH, an eternal rule for their generations wherever they dwell. They shall rejoice on this day for they have begun to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

You shall count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil from the homes of the tribes of the children of Israel, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH. ... shall expiate with it for all the congregation before YHWH ... with this oil, half a hin ... according to the statute, a holocaust, an offering by fire, of soothing odour to YHWH ... With this oil they shall light the lamps ... the princes of the Thousands with ... fourteen yearling male lambs and the corresponding grain-offering and drink-offering ... for the lambs and the rams. The Levites shall slaughter ... and the priests, the sons of Aaron, shall sprinkle their blood on the altar all around ... and they shall burn their fat on the altar of the holocaust ... and the corresponding grain-offering and drink-offering, they shall burn over the fats ... an offering by fire, of soothing odour to YHWH. They shall take away from ... the right thigh and the breast ... the cheeks and the stomach shall be the priests' portion according to the statute concerning them. They shall give to the Levites the shoulder.

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Afterwards they shall bring them the offerings out to the children of Israel, and the children of Israel shall give the priests one ram, one lamb, and to the Levites, one ram, one lamb, and to each tribe, one ram, one lamb. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for all the oil of the land before YHWH once yearly. They shall rejoice ...

The High Priest shall offer the holocaust of the Levites first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first and he shall lift up its blood in a bowl to the altar and with his finger he shall put some of the blood to the four horns of the altar of the holocaust and to the four corners of the altar ledge, and shall toss the blood towards the base of the altar ledge all around. He shall burn its fat on the altar, the fat covering the entrails and that over the entrails. The appendage of the liver with the kidneys he shall remove as well as the fat over them and on the loins. He shall send up in smoke all of them on the altar together with the corresponding grain-offering and drink-offering, an offering by fire of soothing odour to YHWH. And ... the flesh, of soothing odour; it shall be an offering by fire to YHWH. Thus they must do to every young bull, and to every ram and to every lamb and its limbs shall remain apart. The corresponding grain-offering and drink-offering shall be on it, an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately. As he has done with the holocaust of the Levites, so shall he do with the holocaust of the children of Judah after the Levites. On the second day he shall first offer the holocaust of Benjamin and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together. On the third day, he shall offer the holocaust of Reuben separately, and the holocaust of Simeon separately. On the fourth day he shall offer the holocaust of Issachar separately and the holocaust of Zebulun separately. On the fifth day he shall offer the holocaust of Gad separately and the holocaust of Asher separately. On the sixth day he shall offer the holocaust of Dan separately and the holocaust of Naphtali separately ...

In the seventh month, on the first day of the month, you shall have a sacred rest, a remembrance announced by a trumpet blast, a holy gathering. You shall offer a holocaust, an offering by fire, of soothing odour before YHWH. You shall offer one young bull, one ram, seven yearling lambs without blemish and one he-goat for a sinoffering, and the corresponding grain-offering and drink-offering according to the statute concerning them, of soothing odour to YHWH, in addition to the perpetual holocaust and the holocaust of the new moon. Afterwards you shall offer this holocaust at the third part of the day, an eternal rule for your generations wherever you dwell. You shall rejoice on this day. On it you shall do no work. A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement. You shall mortify yourselves. For any person who does not mortify himself on this selfsame day shall be cut off from his people. You shall offer on it a holocaust to YHWH: one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement and the corresponding grain-offering and drink-offering according to the statute concerning the young bull, the ram, the lambs and the he-goat. For the sin-offering of the atonement you shall offer two rams for holocaust. The High Priest shall offer one for himself and his father's house ... The High Priest shall cast lots on the two goats, one lot for YHWH and one for Azazel. He shall slaughter the goat on which YHWH's lot has fallen and shall lift up its blood in a golden bowl which is in his hand, and do with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust. Its flesh, skin and dung they shall burn beside his young bull. It is a sinoffering for the whole assembly. He shall expiate with it for all the people of the assembly and it shall be forgiven to them. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready. The goat shall bear all the iniquities of (the children of Israel). ... and he shall expiate for all the children of Israel and it shall be forgiven to them ... Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations. Once a year this day shall be for them a memorial.

They shall do no work on it, for it shall be to them a Sabbath of sacred rest. Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people. A Sabbath of sacred rest, a holy gathering shall this day be for you. You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month ... the corresponding grainoffering and drink-offering, all on the altar, an offering by fire, of soothing odour to YHWH. On the second day: twelve young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the hegoat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the he-goat.

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On the fourth day ten young bulls, two rams, fourteen yearling ram lambs and one he-goat for a sin-offering and the corresponding grainoffering and drink-offering for the young bulls, the rams, the lambs and the he-goat ... On the fifth day ... and the corresponding grain-offering and drink-offering ... in the house on which I shall cause my name to rest ... holocausts, each on its day according to the law of this statute, always from the children of Israel in addition to their freewillofferings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable. I shall accept them and they shall be my people and I shall be for them for ever. I will dwell with them for ever and ever and will sanctify my sanctuary by my glory. I will cause my glory to rest on it until the day of creation on which I shall create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Bethel.

... You shall make ... for stairs, a staircase ... in the house which you shall build ... You shall make a staircase north of the Temple, a square house, twenty cubits from one corner to the other alongside its four corners. Its distance from the wall of the Temple shall be seven cubits on the north-west. You shall make the width of its wall four cubits ... like the Temple and its inside from corner to corner twelve cubits. There shall be a square column in its middle, in the centre; its width four cubits on each side around which the stairs wind ... In the upper chamber of this house you shall make a gate opening to the roof of the Temple and a way (shall be) made through this gate towards the entrance ... of the Temple by which one can reach the upper chamber of the Temple. Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside and from outside, its column and its stairs. You shall do everything as I tell you.

You shall make a square house for the laver in the south-east, on all its sides, each twenty-one cubits; fifty cubits distant from the altar. The width of the wall shall be four cubits, and the height twenty cubits ...

Make gates for it on the east, on the north and on the west. The width of the gates shall be four cubits and the height seven ... You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit in width and their height four cubits above the ground. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival. Above the house of the ... when they come to minister in the sanctuary. You shall make a trench around the laver beside its house and the trench shall go from the house of the laver to a cavity. It shall descend rapidly to the ground where the water shall flow and disappear. It shall not be touched by any man for it is mingled with the blood of the holocaust. They shall sanctify my people in the sacred vestments which ...

You shall make a house east of the house of the laver according to the measurement of the house of the basin. Its wall shall be at a distance of seven cubits from the wall of the house of the laver. Its whole building and rafters shall be like those of the house of the laver.

It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver. Inside all the walls of this house shall have apertures, their width and depth two cubits each and their height four with which the entrails and the feet are raised to the altar. When they have completed the sending up in smoke ...

... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

Afterwards they shall slaughter them and collect the blood in bowls and toss it around the altar base. They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar, each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it. The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH. You shall make chains hanging from the rafters of the twelve columns ...

... whoever is not a priest shall die, and whoever ... a priest who shall come ... and he is not clothed in the holy vestments in which he was ordained, they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt. You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings, divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings. None of these shall be mingled one with another, for their places shall be divided from one another in order that the priests may not err concerning all the sinofferings of the people, and all the rams of the guilt-offerings, thus incurring the sin of guilt.

The birds for the altar: he shall prepare turtle doves ... from the corner of ... to the corner of the gate, one hundred and twenty cubits. The gate shall be forty cubits wide. Each side shall be according to this measurement. The width of its wall shall be seven cubits, and its height forty-five cubits to the rafters of its roof. The width of its chambers shall be twenty-six cubits from corner to corner. The gates of entrance and exit: the gate shall be fourteen cubits wide and twenty-eight cubits high from the threshold to the lintel. The height of the rafters above the lintel shall be fourteen cubits.

The gate shall be roofed with a panelling of cedar wood overlaid with pure gold. Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard, (there shall be) one hundred and twenty cubits. Thus shall be the measurement of all these gates of the inner courtyard. The gates shall lead inside into the courtyard. You shall make inside the courtyard seats for the priests, and tables in front of the seats, in the inner colonnade by the

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outer wall of the courtyard, places made for the priests and their sacrifices, for the firstfruits and the tithes, for their peace-offering sacrifices which they shall sacrifice. The sacrifices of the peace-offerings of the children of Israel shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves where they shall seethe their sacrifices and sinofferings.

... There they shall eat ... the bird, the turtle-dove and the young pigeons ...

You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north. Its wall shall be four cubits wide and twenty-eight cubits high. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits ...

... that all the congregation of the children of Israel may bow down before me ... No woman shall come there, nor a child until the day that he has fulfilled the rule ... and has paid for himself a ransom to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell. The shekel consists of twenty gerahs.

When they shall collect from him the half-shekel... to me. Afterwards they shall enter from the age of twenty ... The names of the gates of this courtyard shall be according to the names of the children of Israel: Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south; Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north. Between each gate the measurement shall be: from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

From the gate of Levi to the gate of Judah ... You shall make a third courtyard ... to their daughters and to the strangers who were born ... wide around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next. Each side shall be according to this measurement: on the east, the south, the west and the north. The wall shall be seven cubits wide and forty-nine cubits high. Chambers shall be made between its gates along the foundation as far up as its 'crowns' (= crenellations: Yadin). There shall be three gates in the east, three in the south, three in the west and three in the north. The gates shall be fifty cubits wide and their height seventy cubits. Between one gate and another there shall be three hundred and sixty cubits. From the corner to the gate of Simeon, three hundred and sixty cubits. From the gate of Simeon to the gate of Levi, likewise.

From the gate of Levi to the gate of Judah, likewise three hundred and sixty cubits. ... From the gate of Issachar to the gate of Zebulun, three hundred and sixty cubits. From the gate of Zebulun to the gate of Gad, three hundred and sixty cubits. From the gate of Gad to the northern corner, three hundred and sixty cubits. From this corner to the gate of Dan: three hundred and sixty cubits. Thus from the gate of Dan to the gate of Naphtali, three hundred and sixty cubits. From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits. The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits. The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel. The rafters at the doorways shall be of cedar wood and overlaid with gold. The doors shall be overlaid with pure gold. Between each gate inwards you shall make storehouses, rooms and colonnades.

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood. The wall shall be two cubits wide. On the outside there shall be storehouses. The storehouse shall be ten cubits wide and twenty cubits long. The wall shall be two cubits wide and fourteen cubits high up to the lintel. Its entrance shall be three cubits wide. You shall make in this way all the storehouses and the corresponding rooms. The colonnade ... shall be ten cubits wide.

Between each gate you shall make eighteen storehouses and the corresponding eighteen rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade. Winding stairs shall go up to the second and third colonnades and to the roof. You shall build storehouses and corresponding rooms and colonnades as on the ground floor. The second and the third (levels) shall follow the measurement of the lower one. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers' houses of the children of Israel, the captains of the thousands, the captains of the ...

hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year. Between each gate there shall be

... on the days of the first fruits of the corn, of the wine (tirosh) and the oil, and at the festival of the offering of wood. On these days (the tithe) shall be eaten. They shall not put aside anything from it from one year to another. For they shall eat it in this manner. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and they shall drink the wine from the day of the festival of Wine until the next year, until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar. Whatever is left to last beyond their festivals shall be sanctified by being burnt with fire. It shall no longer be eaten for it is holy. Those who live within a distance of three days'

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walk from the sanctuary shall bring whatever they can bring. If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals. On working days they shall not eat from this in their weariness for it is holy. On the holy days it shall be eaten, but it shall not be eaten on working days.

... You shall allot the rooms and the corresponding chambers. From the gate of Simeon to the gate of Judah shall be for the priests ... All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof. You shall allot to the sons of Judah the area from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them. You shall allot to the sons of Simeon the area from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles. (You shall allot) to the sons of Reuben the area from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles. The area from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh. The area from the gate of Joseph to the gate of Benjamin you shall allot to the sons of Kohath from the Levites. The area from the gate of Benjamin to the western corner you shall allot to the sons of Benjamin. The area from this corner to the gate of Issachar you shall allot to the sons of Issachar. The area from the gate of Issachar ...

... the second (= incoming) priestly course shall enter on the left ... and the first (= outgoing) shall leave on the right. They shall not mingle with one another nor their vessels. Each priestly course shall come to its place and they shall stay there. One shall arrive and the other leave on the eighth day. They shall clean the rooms, one after the other, when the first priestly course leaves. There shall be no mingling there.

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten in his body shall enter there until he has purified himself and has offered ...

... No unclean bird shall fly over my sanctuary ... the roofs of the gates ... the outer courtyard ... be in my sanctuary for ever and ever all the time that I abide among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, at three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux and men who have had a (nocturnal) emission ...

Their cities shall be pure ... for ever. The city which I will sanctify, causing my name and my sanctuary to abide in it, shall be holy and pure of all impurity with which they can become impure. Whatever is in it shall be pure. Whatever enters it shall be pure: wine, oil, all food and all moistened (food) shall be clean. No skin of clean animals slaughtered in their cities shall be brought there (to the city of the sanctuary). But in their cities they may use them for any work they need. But they shall not bring them to the city of my sanctuary, for the purity of the skin corresponds to that of the flesh. You shall not profane the city where I cause my name and my sanctuary to abide. For it is in the skins (of animals) slaughtered in the sanctuary that they shall bring their wine and oil and all their food to the city of my sanctuary. They shall not pollute my sanctuary with the skins of animals slaughtered in their country which are tainted (= unfit for the Temple). You cannot render any city among your cities as pure as my city, for the purity of the skin of the animal corresponds to the purity of its flesh. If you slaughter it in my sanctuary, it shall be pure for my sanctuary, but if you slaughter it in your cities, it shall be pure (only) for your cities. Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary, and you shall not profane my sanctuary and my city where I abide with tainted skins.

... the cormorant, the stork, every kind of heron, the hoopoe and the bat ...

You may eat the following flying insects: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. These are among the flying insects which you may eat: those which walk on four legs and have legs jointed above their feet to leap with them on the ground and wings to fly with. You shall not eat the carcass of any bird or beast but may sell it to a foreigner. You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

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You are the sons of YHWH, your God. You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God. You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses. Rather you shall set apart areas in the midst of your land where you shall bury your dead. Between four cities you shall designate an area for burial. In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness. The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest ... with cedar wood, hyssop and ... your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days. Whatever is in the house and whoever enters the house shall be unclean for seven days. Any food on which water has been poured shall be unclean, anything moistened shall be unclean. Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man. The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture. They shall rub its (the house's) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels. On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification. Clothes, sacks and skins shall be washed. As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day. On the third day they shall sprinkle purifying water on them and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle them a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of the impurity contracted from the dead so as to be fit to touch their pure things. As for a man who has not been rendered unclean on account of ...

... they have been unclean. No longer ... until they have sprinkled them the second time on the seventh day and shall be clean by the evening at sunset.

Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute. But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him. Whoever touches him must wash his clothes, bathe and he shall be clean by the evening.

If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb. Any house that she enters shall be unclean with all its utensils for seven days. Whoever touches it shall be unclean till the evening. If anyone enters the house with her, he shall be unclean for seven days. He shall wash his clothes and bathe in water on the first (day). On the third day he shall sprinkle and wash his clothes and bathe. On the seventh day he shall sprinkle a second time and wash his clothes and bathe. At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat's hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard, the wall gecko, the sand gecko, the great lizard and the chameleon. Whoever touches them dead ...

... and whatever comes out of them ... shall be unclean to you. You shall not render yourselves unclean by them. Whoever touches them dead shall be unclean until the evening. He shall wash his clothes and bathe in water and at sunset he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water. After sunset he shall be clean. You shall forewarn the children of Israel about all the impurities. They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel. You shall sanctify them and they shall be holy. They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement. They shall not be partial in (their) judgement. They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, overturns the works of justice, blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin. Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days. The man who accepts bribes and twists just judgement shall be put to death. You shall not be afraid to execute him. You shall not do in your land as the nations do. Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them ...

... You shall not plant any tree as a sacred tree beside my altar to be made by you.

You shall not erect a sacred pillar that is hateful to me. You shall not make anywhere in your land a carved stone to bow down before it. You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me. You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

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You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals. You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle. You shall eat it before me every year in the place that I shall choose. Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me. It is within your towns that you shall eat it. The unclean and the clean among you together (may eat it) like a gazelle or a deer. It is the blood alone that you shall not eat. You shall spill it on the ground like water and cover it with dust. You shall not muzzle an ox while it is threshing. You shall not plough with an ox and an ass (harnessed) together. You shall not slaughter clean cattle or sheep or goat in any of your towns, within a distance of three days' journey from my sanctuary. It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering. You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia. You shall not slaughter it close to my sanctuary for its flesh is tainted. You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary. They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.

When I extend your frontiers as I have told you, and if the place where I have chosen to set my name is too distant, and you say, 'I will eat meat', because you long for it, whatever you desire, you may eat, and you may slaughter any of your small cattle or cattle which I give you according to my blessing. You may eat it within your towns, the clean and the unclean together, like gazelle or deer meat. But you shall firmly abstain from eating the blood. You shall spill it on the ground like water and cover it with dust. For the blood is the life and you shall not eat the life with the flesh so that it may be well with you and with your sons after you for ever. You shall do that which is correct and good before me, for I am YHWH, your God.

But all your devoted gifts and votive donations you shall bring when you come to the place where I cause my name to abide, and you shall sacrifice them there before me as you have devoted and vowed them with your mouth. When you make a vow, you shall not tarry in fulfilling it, for surely I will require it of you and you shall become guilty of a sin. You shall keep the word uttered by your lips, for your mouth has vowed freely to perform your vow.

When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word. Whatever has been uttered by his mouth, he shall do it.

When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father's house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand. If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her when he heard of them. But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them. Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept. You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says, 'Let us go and worship other gods whom you have not known!', do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul. It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him. That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow. You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, seeks to entice you secretly, saying, 'Let us go and worship other gods whom you have not known', neither you, nor your fathers, some of the gods of the peoples that are round about you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. You shall stone him to death with stones because he sought to draw you away from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing among you. If in one of your cities in which I give you to dwell you hear this said: 'Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city saying, "Let us go and worship gods whom you have not known!",' you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword. You shall place it and all who are in it under the ban, and you shall put the

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beasts to the sword. You shall assemble all the booty in the city square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God. It shall be a ruin for ever and shall never be rebuilt. Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion. I will be compassionate to you and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully. If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

... You shall go to the Levitical priests or to the judges then in office; you shall seek their guidance and they shall pronounce on the matter for which you have sought their guidance, and they shall proclaim the(ir) judgement to you. You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide. Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left. The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die. You shall rid Israel of evil. All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

When you enter the land which I give you, take possession of it, dwell in it and say, 'I will appoint a king over me as do all the nations around me!', you may surely appoint over you the king whom I will choose. It is from among your brothers that you shall appoint a king over you. You shall not appoint over you a foreigner who is not your brother. He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, 'You shall never again go back that way'. He shall not acquire many wives that they may not turn his heart away from me. He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests. This is the law that they shall write for him ... They shall count, on the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard units. He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities. He shall select from among them one thousand by tribe to be with him: twelve thousand warriors who shall not leave him alone to be captured by the nations. All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors. They shall be with him always, day and night. They shall guard him from anything sinful, and from any foreign nation in order not to be captured by them. The twelve princes of his people shall be with him, and twelve from among the priests, and from among the Levites twelve. They shall sit together with him to proclaim judgement and the law so that his heart shall not be lifted above them, and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations, but shall take a wife for himself from his father's house, from his father's family. He shall not take another wife in addition to her, for she alone shall be with him all the time of her life. But if she dies, he may marry another from his father's house, from his family. He shall not twist judgement; he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard, any riches or house, or anything desirable in Israel. He shall not rob ...

... When the king hears of any nation or people intent on plundering whatever belongs to Israel, he shall send for the captains of thousands and the captains of hundreds posted in the cities of Israel. They shall send with him (the captain) one tenth of the people to go with him (the king) to war against their enemies, and they shall go with him. But if a large force enters the land of Israel, they shall send with him one fifth of the warriors. If a king with chariots and horses and a large force comes, they shall send with him one third of the warriors, and the two remaining divisions shall guard their city and their boundaries so that no marauders invade their land. If the war presses him the king hard, they shall send to him half of the people, the men of the army, but the other half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword and carry away their booty, they shall give the king his tithe of this, the priests one thousandth and the Levites one hundredth from everything. They shall halve the rest between the combatants and their brothers whom they have left in their cities.

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt. He shall not go until he has presented himself before the High Priest who shall inquire on his behalf for a decision by the Urim and Tummim. It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him. He shall not go following his heart's counsel until he (the High Priest) has inquired for a decision by the Urim and Tummim. He shall (then) succeed in all his ways on which he has set out according to the decision which ...

... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery. With a heavy yoke and in extreme want, they shall there serve gods made by

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human hands, of wood and stone, silver and gold. During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them. They shall sigh in the lands of their enemies and scream because of the heavy yoke. They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings. I will hide my face from them and they shall become food, plunder and prey. None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt. Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers. I will redeem them, and increase them and exult over them. I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel. But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever. I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life. I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him. I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

... and all their wave-offerings. All their firstling male beasts and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth. To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister before me and bless my name, he and his sons always. If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there. He shall have the same share of food with them, besides the inheritance from his father's family.

When you enter the land which I give you, do not learn to practise the abominations of those nations. There shall be found among you none who makes his son or daughter pass through fire, nor an augur or a soothsayer, a diviner or a sorcerer, one who casts spells or a medium, or wizards or necromancers. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards YHWH, your God. For these nations that ... to utter a word in my name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death. If you say in your heart, 'How shall we know the word which YHWH has not uttered?', when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered. The prophet has spoken arrogantly; do not fear him.

A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed. It is on the evidence of two witnesses or three witnesses that a case can be established. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire, and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother. You shall rid yourselves of evil. The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst. You shall have no mercy on him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt. When you approach the battle, the priest shall come forward to speak to the army and say to them, 'Hear, Israel, you approach ...

... and another man shall use its fruit. If any man has betrothed a woman but has not yet married her, he shall return home. Otherwise he may die in the war and another man may take her. The officers shall continue to address the army and say, 'If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.'

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, first offer it peace. If it seeks peace and opens its gates to you, then all the people found in it shall become your forced labourers and shall serve you. If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands. You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves. You may enjoy the use of the booty of your enemies which I give you. Thus shall you treat the very distant cities, those which are not among the cities of these nations. But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature. Indeed you shall utterly exterminate

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the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

... a heifer with which he has not worked, which has not drawn the yoke. The elders of that city shall bring down the heifer to a ravine with an ever-flowing stream which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word. All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine. They shall declare, 'Our hands did not shed this blood, nor did our eyes see it happen. Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel. Let this blood be expiated for them.' You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God. When you go to war against your enemies, and I deliver them into your hands, and you capture some of them, if you see among the captives a pretty woman and desire her, you may take her to be your wife. You shall bring her to your house, you shall shave her head, and cut her nails. You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month. Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed. Afterwards she may eat.

... the firstfruits of his virility; he has the right of the first-born.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him, his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place. They shall say to the elders of his town, 'This son of ours is disobedient and rebellious; he does not listen to us; he is a glutton and a drunkard.' All the men of his city shall stone him with stones and he shall die, and you shall rid yourselves of evil. All the children of Israel shall hear of it and be awe-stricken. If a man slanders his people and delivers his people to a foreign nation and does evil to his people, you shall hang him on a tree and he shall die.

On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die. But his body shall not stay overnight on the tree. Indeed you shall bury him on the same day. For he who is hanged on the tree is accursed of God and men. You shall not pollute the ground which I give you to inherit. If you see your kinsman's ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house and it shall be with you until he claims it. ...

... When a bird's nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs, you shall not take the hen with the young.

You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.'

They shall spread out the garment before the elders of that city. The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin. He shall not ...

When a virgin betrothed to a man is found by another man in the city and he lies with her, they shall bring both of them to the gate of that city and stone them with stones and they shall be put to death: the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour's wife. You shall rid yourselves of evil. If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. To the girl they shall do nothing since she has committed no crime worthy of death. For this affair is like that of a man who attacks his neighbour and murders him. For it was in the fields that he found her and the betrothed girl shouted (for help), but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl's father fifty pieces of silver and she shall be his wife. Because he has dishonoured her, he may not divorce her all his days. A man shall not take his father's wife and shall not lift his father's skirt. A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean. A man shall not take his sister, the daughter of his father or the daughter of

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his mother, for this is abominable. A man shall not take his father's sister or his mother's sister, for this is immoral. A man shall not take the daughter of his brother or the daughter of his sister for this is abominable. (A man) shall not take ...

... (The rest of the text is missing)

THR HABAKKUK PESHER

Commentary on Habakkuk (IQpHab)

(This well-preserved and detailed exposition of the first two chapters of the Book of Habakkuk comes from Cave I. The Habakkuk Commentary is one of the main sources for the study of Qumran origins, as well as Essene Bible exegesis and the sect's theology regarding prophecy.Just like Galatians, Acts, and the Clementine Literature, this document seem to narrate the conflict between the Teacher of Righteousness, probaly James the Just and the Wicked Priest, probably Saul of Tarsus, who was allied with the Priests in the Temple of Jerusalem; who themselves were subjects of the Roman authorities.)

I Oracle of Habakkuk the prophet. How long, O Lord, shall I cry for help and Thou wilt not hear? Interpreted, this concerns the beginning of the final generation ...

Or shout to Thee 'Violence', and Thou wilt not deliver? ... Why dost Thou cause me to see iniquity and to look upon trouble? Desolation and violence are before me. ... God with oppression and unfaithfulness ... they rob riches. There is quarrelling and contention.

So the law is weak and justice never goes forth. Interpreted this concerns those who have despised the Law of God For the wicked encompasses the righteous.

The wicked is the Wicked Priest, and the righteous is the Teacher of Righteousness ... So justice goes forth perverted. ...

Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest in whose heart God set understanding that he might interpret all the words of His servants the Prophets, through whom He foretold all that would happen to His people and His land.

For behold, I rouse the Chaldeans, that bitter and hasty nation. Interpreted, this concerns the Kittim who are quick and valiant in war, causing many to perish. All the world shall fall under the dominion of the Kittim, and the wicked ... they shall not believe in the laws of God ...

Who march through the breadth of the earth to take possession of dwellings which are not their own. (Interpreted) ... they shall march across the plain, smiting and plundering the cities of the earth. For it is as He said, To take possession of dwellings which are not their own.

They are fearsome and terrible; their justice and grandeur proceed from themselves. Interpreted, this concerns the

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Kittim who inspire all the nations with fear and dread. All their evil plotting is done with intention and they deal with all the nations in cunning and guile.

Their horses are smifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind. Interpreted, this concerns the Kittim who trample the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address all the peoples with anger and wrath and fury and indignation. For it is as He said, The look on their faces is like the east wind.

They heap up captives like sand. They scoff at kings, and princes are their laughing-stock. Interpreted, this means that they mock the great and despise the venerable; they ridicule kings and princes and scoff at the mighty host.

They laugh at every fortress; they pile up earth and take it. Interpreted, this concerns the commanders of the Kittim who despise the fortresses of the peoples and laugh at them in derision. To capture them, they encircle them with a mighty host, and out of fear and terror they deliver themselves into their hands. They destroy them because of the sins of their inhabitants.

The wind then sweeps on and passes; and they make of their strength their god. Interpreted, this concerns the commanders of the Kittim who, on the counsel of the House of Guilt, pass one in front of the other; one after another their commanders come to lay waste the earth. And they make of their strength their god: interpreted, this concerns ... all the peoples ...

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. Thou hast ordained them, O Lord, for judgement; Thou hast established them, 0 Rock, for chastisement. Their eyes are too pure to behold evil; and Thou canst not look on distress. Interpreted, this saying means that God will not destroy His people by the hand of the nations; God will execute the judgement of the nations by the hand of His elect. And through their chastisement all the wicked of His people shall expiate their guilt who keep His commandments in their distress. For it is as he said, Too pure of eyes to behold evil. Interpreted, this means that they have not lusted after their eyes during the age of wickedness.

O traitors, why do you stare and stay silent when the wicked swallows up one more righteous than he? Interpreted, this concerns the House of Absalom and the membersof its council who were silent at the time of the chastisement of the Teacher of Righteousness and gave him no help against the Liar who flouted the Law in the midst of their whole congregation.

Thou dealest with men like the fish of the sea, like creeping things, to rule over them. They draw them all up with a fish-hook, and drag them out with their net, and gather them in their seine. Therefore they sacrifice to their net. Therefore they rejoice and exult and burn incense to their seine; for by them their portion is fat and their sustenance rich. (Interpreted) ... the Kittim. And they shall gather in their riches, together with all their booty, like the fish of the sea.

And as for that which He said, Therefore they sacrifice to their net and burn incense to their seine. Interpreted, this means that they sacrifice to their standards and worship their weapons of war. For by them their portion is fat and their sustenance rich. Interpreted, this means that they divide their yoke and their tribute their sustenance - over all the peoples year by year, ravaging many lands.

Therefore their sword is ever drawn to massacre nations mercilessly. Interpreted, this concerns the Kittim who cause many to perish by the sword - youths, grown men, the aged, women and children - and who even take no pity on the fruit of the womb.

I will take my stand to watch and will station myself upon my fortress. I will watch to see what He will say to me and how He will answer my complaint. And the Lord answered and said to me, 'Write down the vision and make it plain upon the tablets, that he who reads may read it speedily. ... and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, That he who reads may read it speedily. Interpreted this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the Prophets.

For there shall be yet another vision concerning the appointed time. It shall tell of the end and shall not lie. Interpreted, this means that the final age shall be prolonged, and shall exceed all that the Prophets have said; for the mysteries of God are astounding.

If it tarries, wait for it, for it shall surely come and shall not be late. Interpreted, this concerns the men of truth who keep the Law, whose hands shall not slacken in the service of truth when the final age is prolonged. For all the ages of God reach their appointed end as he determines for them in the mysteries of His wisdom.

Behold, his soul is puffed up and is not upright. Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged ...

But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgement because of their suffering and because of their faith in the Teacher of Righteousness.

Moreover, the arrogant man seizes wealth without halting. He widens his gullet like Hell and like Death he has never enough. All the nations are gathered to him and all the peoples are assembled to him. Will they not all of them taunt him and jeer at him saying, 'Woe to him who amasses that which is not his! How long will he load himself up with pledges?' Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook

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God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the ways of abominations amidst every unclean defilement.

Shall not your oppressors suddenly arise and your torturers awaken; and shall you not become their prey? Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted, this concerns the Priest who rebelled and violated the precepts of God ... to command his chastisement by means of the judgements of wickedness.

And they inflicted horrors of evil diseases and took vengeance upon his body of flesh. And as for that which He said, Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted this concerns the last Priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim, for it is they who shall be the remnant of the peoples.

Because of the blood of men and the violence done to the land, to the city, and to all its inhabitants. Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house: by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies. Interpreted, this concerns the Priest who ... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, By cutting off many peoples you have forfeited your own soul: interpreted this concerns the condemned House whose judgement God will pronounce in the midst of many peoples. He will bring him thence for judgement and will declare him guilty in the midst of them, and will chastise him with fire of brimstone.

Woe to him who builds a city with blood and founds a town upon falsehood! Behold, is it not from the Lord of Hosts that the peoples shall labour for fire and the nations shall strive for naught? Interpreted, this concerns the Spouter of Lies who led many astray that he might build his city of vanity with blood and raise a congregation on deceit, causing many thereby to perform a service of vanity for the sake of its glory, and to be pregnant with works of deceit, that their labour might be for nothing and that they might be punished with fire who vilified and outraged the elect of God.

For as the waters cover the sea, so shall the earth be filled with the knowledge of the glory of the Lord. Interpreted, this means that when they return ... the lies. And afterwards, knowledge shall be revealed to them abundantly, like the waters of the sea.

Woe to him who causes his neighbours to drink; who pours out his venom to make them drunk that he may gaze on their feasts. Interpreted, this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile that he might confuse him with his venomous fury. And at the time appointed for rest, for the Day of Atonement, he appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose.

You have filled yourself with ignominy more than with glory. Drink also, and stagger! The cup of the Lord's right hand shall come round to you and shame shall come on your glory. Interpreted, this concerns the Priest whose ignominy was greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness that he might quench his thirst. But the cup of the wrath of God shall confuse him, multiplying his ... and the pain of ...

For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts XII shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants. Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction.

And as for that which He said, Because of the blood of the city and the violence done to the land. interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions.

Of what use is an idol that its maker should shape it, a molten image, a fatling of lies? For the craftsman puts his trust in his own creation when he makes dumb idols. Interpreted, this saying concerns all the idols of the nations which they make so that they may serve and worship them. But they shall not deliver them on the Day of Judgement.

Woe to him who says to wood, 'Awake', and to dumb stone, 'Arise'! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His holy Temple: let all the earth be silent before Him! Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgement, God will destroy from the earth all idolatrous and wicked men.

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SUPPLEMENTS FROM THE SEPTUAGINT

- The Letter of Aristeas to his brother Philocrates
- 3 Maccabees
- 4 Maccabees

THE LETTER OF ARISTEAS

Letter of Aristeas to Philocrates about the Greek Septuagint Bible commissioned by King Ptolemy of Egypt
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 3rd - 2nd Centuries B.C.

(The Letter of Aristeas or Letter to Philocrates is a Greek work of the 2nd century BC, assigned by Biblical scholars to the Pseudepigrapha as the author is unknown, a fact that applies actually to most books of the Bible.

Josephus, who paraphrases about two-fifths of the letter, ascribes it to Aristeas and to have been written to a certain Philocrates, describing the Greek translation of the Hebrew Law by seventy-two interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria, resulting in the Septuagint translation. Though some have argued that its story of the creation of the Greek translation of the Hebrew Bible is fictitious, it is the earliest text to mention the Library of Alexandria.

The Letter of Aristeas, called so because it was a letter addressed from Aristeas to his brother Philocrates, deals primarily with the reason the Greek translation of the Hebrew Law, also called the Septuagint, was created, as well as the people and processes involved. The letter's author alleges to be a courtier of Ptolemy II Philadelphus (reigned 281-246 BC).

Over twenty Greek manuscript copies of the letter are known to survive, dating from the 11th to the 15th century. The letter is also mentioned and quoted in other ancient texts, most notably in Antiquities of the Jews by Josephus (c. 93 AD), in Life of Moses by Philo of Alexandria (c. AD 15), and in an excerpt from Aristobulus of Paneas (c. 160 BC) preserved in Praeparatio evangelica by Eusebius.

In detail, the work relates how the king of Egypt, presumably Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favorably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the Temple in Jerusalem along with his envoys. The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. When the translators arrive in Alexandria the king weeps for joy and for the next seven days puts philosophical questions to the translators, the wise answers to which are related in full. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a curse on anyone who would change the translation. The king then rewards the translators lavishly and they return home.

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the God of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a hostile attack. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise.)

ARISTEAS CHAPTER 1

At the time of the Jewish Captivity in Egypt, Ptolemy Philadelphus reveals himself as the first great bibliophile. He desires to have all the books in the world in his library; in order to get the Laws of Moses he offers to trade 100,000 captives for that work exclaiming, "It is a small boon indeed!"

1 SINCE I have collected material for a memorable history of my visit to Eleazar the High Priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up clear exposition of the matter for you, for I perceive that you possess a natural love of learning, a quality which is the highest possession of man--to be constantly attempting 'to add to his stock of knowledge and acquirements' whether through the study of history or by actually participating in the events themselves.

2 It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose.

3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others, both for his virtue and his majesty, and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their laws are written on leather parchments in Jewish characters.

4 This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt.

5 It is worth while that I should tell you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen

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to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul.

6 On a former occasion too, I sent you a record of the facts which I thought worth relating about the Jewish race,--the record which I had obtained from the most learned high priests of the most learned land of Egypt.

7 As you are so eager to acquire the knowledge of those things which can benefit the mind, I' feel it incumbent upon me to impart to you all the information in my power.

8 I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character, no less than in blood, but are one with me as well in the pursuit of goodness.

9 For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it.

10 But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

11 Demetrius of Phalerum, the president of the king's library, received vast sum of money, for the purpose of collecting together, as far as he possibly could, all the books in the world.

12 By means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king.

13 On one occasion when I was present he was asked, How many thousand books are there in the library? and he replied, 'More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in your library!

14 'What is to prevent you from doing this?' replied the king. 'Everything that is necessary has been placed at your disposal!

15 'They need to be translated,' answered Demetrius 'for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect.

16 They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.'

17 And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

18 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father--for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele-Syria and Phoenicia to a successful issue, in the process of terrorising the country into subjection, he transported some of his foes and others he reduced to captivity.

19 The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand.

20 Of these he armed thirty thousand picked men and settled them in garrisons in the country districts.

21 (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.)

22 As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war.

23 Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. 'Let us not be so unreasonable as to allow our deeds to give the lie to our words.

24 Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom?

25 In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom.

26 They worship the same God--the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or Dis (An important comparison of God and Zeus.).

27 This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He, through whom all things are endowed with life and come into being, is necessarily the Rider and Lord of the Universe.

28 Set all mankind an example of magnanimity by releasing those who are held in bondage.'

29 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty--(for the human race, being the creation of God, is swayed and influenced by Him.

30 Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request.

31 For I had great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer.

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32 For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue)--the king raised his head and looking up at me with a cheerful countenance asked, 'How many thousands do you think they will number?'

33 Andreas, who was standing near, replied, 'A little more than a hundred thousand.'

34 'It is a small boon indeed,' said the king, 'that Aristeas asks of us!'

35 Then Sosibius and some others who were present said: 'Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God.

36 You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank-offering in your power.'

37 Extremely pleased with these arguments he gave orders that an addition should be made to the wages of the soldiers by the amount of the redemption money, that twenty drachmae (the daily wage for a skilled worker was one drachma, c. 50 USD in 2017) should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it.

38 He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom.

39 It was pointed out to him that the ransom money would exceed four hundred talents.

40 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more manifest.

41 The decree of the king ran as follows: 'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others--and in the same way any captives who were in our land before that time or were brought hither afterwards--all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money.

42 The soldiers will receive this money as a gift added to their wages, the others from the king's treasury.

43 We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness.

44 The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed.

45 To reduce the people to slavery in addition was an act of absolute injustice.

46 Wherefore, since it is acknowledged that we are accustomed to render justice to all men and especially to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations.

47 Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, and immediately produce the persons of the captives.

48 For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion.

49 Any one who likes may give information about any who disobey the decree, on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the royal treasury.'

50 When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase 'any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and the decree ratified within seven days.

51 The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers.

52 When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way.

ARISTEAS CHAPTER 2

Showing how the most careful records were kept of affairs of state. Government Red Tape. A committee of six is appointed to go to the High Priest in Jerusalem and arrange for the exchange. Aristeas is put in charge of the delegation.

1 WHEN this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books.

2 For all affairs of state used to be carried out by means of decrees and with the most pains-taking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion.

3 And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in magnificence and technical skill.

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4 The following is a copy of the memorial. The Memory of Demetrius to the great king. 'Since you have given me instructions O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, and I now have the following proposal to lay before you.

5 The books of the law of the Jews (with some few others) are absent from the library.

6 They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am informed by those who know; for they have never had a king's care to protect them.

7 It is necessary that these should be made accurate for your library since the law which they contain, inasmuch as it is of divine origin, is full of wisdom and free from all blemish.

8 For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their conception of life is so sacred and religious, as Hecataeus of Abdera says.

9 If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe--men who have lived the noblest life and are most skilled in their law--that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose.

10 May continual prosperity be yours!'

11 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives.

12 And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups.

13 He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and for other needs.

14 I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

15 'King Ptolemy sends greeting and salutation to the High Priest Eleazar.

16 Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their power and many more who came with my father into Egypt as captives--large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them.

17 And I, when I ascended the throne, adopted a kindly attitude towards all my subjects, and more particularly to those who were citizens of yours--I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation.

18 The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank-offering for maintaining my kingdom in peace and great glory in all the world.

19 Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the court, I have established in official positions.

20 Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you into the Greek language, that these books may be added to the other royal books in my library.

21 It will be a kindness on your part and a reward for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance.

22 I hope to win great renown by the accomplishment of this work.

23 I have sent Andreas, the chief of my bodyguard and Aristeas--men whom I hold in high esteem--to lay the matter before you and present you with a hundred talents of silver, the first-fruits of my offering for the temple and the sacrifices and other religious rites.

24 If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell!

25 To this letter Eleazar replied appropriately as follows: 'Eleazar the High Priest sends greetings to King Ptolemy his true friend.

26 My highest wishes are for your welfare and the welfare of Queen Arsinoe, your sister, and your children.

27 I also am well. I have received your letter and am greatly rejoiced by your purpose and your noble counsel.

28 I summoned together the whole people and read it to them that they might know of your devotion to our God.

29 I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the temple stands in need.

30 These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every

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way to be the representatives of your high principles and righteous purposes.

31 These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual.

32 For you have bestowed upon our citizens great and never to be forgotten benefits in many ways.

33 Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the holy law might prove advantageous to you and be carried out successfully.

34 In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law.

35 It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell!

36 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha.

37 Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias.

38 Of the third tribe, Nehemia, Joseph, Theodosius, Baseas, Ornias, Dakis.

39 Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias. . . .

40 Of the fifth tribe, Isaac, Jacob, Jesus, Sabbataeus, Simon, Levi.

41 Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemas.

42 Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus.

43 Of the eighth tribe, Theodosius, Jason, Jesus, Theodotus, John, Jonathan.

44 Of the ninth tribe, Theophilus, Abraham, Arsamos, Jason, Endemias, Daniel.

45 Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus.

46 Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus.

47 Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel.

48 They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

ARISTEAS CHAPTER 3

In which is described the most exquisite and beautiful table ever produced. Also other rich gifts, Interesting in the light of recent excavations in Egypt.

1 I WILL now Proceed to redeem my promise and give a description of the works of art.

2 They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually.

3 They could not therefore scamp any part of the work or finish it off negligently.

4 First of all I will give you a description of the table.

5 The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews in the locality with regard to the size of the table already in the temple at Jerusalem.

6 And when they described the measurements, he proceeded to ask whether he might make a larger structure.

7 And some of the priests and the other Jews replied that there was nothing to prevent him.

8 And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless for the temple services.

9 He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting sacrifices were able to do so appropriately on the table which he had made.

10 He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of--this dimension.

11 For had the order been given, there would have been no lack of means.

12 Wherefore we must not transgress or go beyond the proper measure.

13 At the same time he ordered them to press into service all the manifold forms of art, for he was a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work.

14 He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible.--

15 When such instructions were laid down, they were to be carried out to the letter.

16 They made the table two cubits (A cubit is 18 inches = 45.72 cm.) long, one cubit broad, one and a half cubits high fashioning it of pure solid gold.

17 What I am describing was not thin gold laid over another foundation, but the whole structure was of massive gold welded together.

18 And they made a border of a hand's breadth round about it.

19 And there was a wreath of wave-work, engraved in relief in the form of ropes marvellously wrought on its three sides.

20 For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance.

21 Of the two sides under the border, the one which sloped down to the table was a very beautiful piece of work, but it was the outer side which attracted the gaze of the spectator.

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22 Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it.

23 And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic device.

24 For the sake of security they were all fixed by golden needles which were inserted in perforations in the stones.

25 At the sides they were clamped together by fastenings to hold them firm.

26 On the part of the border round the table which slanted upwards and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely connected together round the whole table.

27 And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged.

28 These fruits were wrought out of precious stones, of the same colour as the fruits themselves and they fastened them edgeways round all the sides of the table with a band of gold.

29 And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended down to the feet of the table.

30 They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used.

31 Thus it became manifestly clear that the work was intended to be used either way.

32 On the table itself they engraved a 'maeander,' having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel in beauty.

33 And next to the 'maeander' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, had been wrought, which produced an incomparable impression on the beholders.

34 They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright.

35 The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round.

36 It had the appearance of a shoe and was eight fingers broad.

37 Upon it the whole expanse of the foot rested.

38 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot.

39 All the four feet were made in the same style, and everything was wrought and fitted so skilfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and everything was fashioned to correspond with the actual reality which it represented.

40 And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered.

41 The thickness of the table was not less than half a cubit, so that the whole work must have cost many talents.

42 For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions.

43 And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

44 Of the mixing bowls, two were wrought in gold, and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales Precious stones were inserted with great artistic skill.

45 Then there was a 'maeander' a cubit in height, with its surface. wrought out of precious stones of many colours, displaying great artistic effort and beauty.

46 Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the brim.

47 In the middle, small shields which were made of different precious stones, placed alternately, and varying in kind, not less than four fingers broad, enhanced the beauty of their appearance.

48 On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were engraven all round.

49 Such then was the construction of the golden bowls, and they held more than two firkins each.

50 The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more clearly than in mirrors.

51 But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished.

52 For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see them were not able to tear themselves from the brilliant sight and entrancing spectacle.

53 The impressions produced by the spectacle were various in kind.

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54 When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder.

55 Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers.

56 So that it is really impossible to describe the artistic beauty of the works.

57 The golden vials they engraved in the centre with vine wreaths.

58 And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it.

59 The other parts of the relief work they wrought in different patterns, since they made it a point of honour to complete everything in a way worthy of the majesty of the king.

60 In a word it may be said that neither in the king's treasury nor in any other, were there any works which equalled these in costliness or in artistic skill.

61 For the king spent no little thought upon them, for he loved to gain glory for the excellence of his designs.

62 For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent.

63 So everything was carried out on a grand scale, in a manner worthy of the king who sent the gifts and of the high priest who was the ruler of the land.

64 There was no stint of precious stones, for not less than five thousand were used and they were all of large size.

65 The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

ARISTEAS CHAPTER 4

Vivid details of the sacrifice. The unerring accuracy of the priests is notable. A savage orgy. A description of the temple and its water-works.

1 I HAVE given you this description of the presents because I thought it was necessary.

2 The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country.

3 When we arrived in the land of the Jews we saw the city situated in the middle of the whole of Judea on the top of a mountain of considerable altitude.

4 On the summit the temple had been built in all its splendour.

5 It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice.

6 All the buildings were characterised by a magnificence and costliness quite unprecedented.

7 It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and the stability of the lintel.

8 The style of the curtain too was thoroughly in proportion to that of the entrance.

9 Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant spectacle from which a man could scarcely tear himself away.

10 The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale.

11 There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their ankles.

12 The Temple faces the east and its back is toward the west.

13 The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days.

14 And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area.

15 There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes so that the different streams converge together.

16 And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out.

17 There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an eye.

18 Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed.

19 They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

20 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service.

21 For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him.

22 The service is carried on without interruption--some provide the wood, others the oil, others the fine wheat flour, others the spices; others again bring the pieces of flesh for the burnt offering, exhibiting a wonderful, degree of strength.

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23 For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot.

24 In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness.

25 For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, is carried out.

26 There is a special place set apart for them to rest in, where those who are relieved from duty sit.

27 When this takes place, those who have already rested and are ready to resume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of the sacrifices.

28 The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices.

29 Everything is carried out with reverence and in a way worthy of the great God.

30 We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person.

31 There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates with variegated flowers of a wonderful hue.

32 He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours.

33 On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one flashing forth in an indescribable way its own particular colour.

34 On his head he wore a tiara, as it is called, and upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the ministrations.

35 Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world.

36 I am convinced that any one who takes part in the spectacle which I have described will he filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

37 But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us.

38 It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top, of immense stones, with the object, as we were informed, of guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple.

39 On the towers of the citadel engines of war were placed and different kinds of machines, and the position was much higher than the circle of walls which I have mentioned.

40 The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country.

41 these men were never allowed to leave the citadel, except on feast days and then only in detachments, nor did they permit any stranger to enter it.

42 They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us.

43 They were very reluctant to admit us--though we were but two unarmed men--to view the offering of the sacrifices.

44 And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time.

45 The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

ARISTEAS CHAPTER 5

A description of the city and the countryside. Compare Verse 11 with conditions of today. Verses 89-41 reveal how the ancients estimate a scholar and a gentleman.

1 THE size of the city is of moderate dimensions.

2 It is about forty furlongs (A furlong is 1/8 mile = 220 yards = 201.04 m) in circumference, as far as one could conjecture.

3 It has its towers arranged in the shape of a theatre, with thoroughfares leading between them now the crossroads of the lower towers are visible but those of the upper towers are more frequented.

4 For the ground ascends, since the city is built upon a mountain.

5 There are steps too which lead up to the crossroads, and some people are always going up, and others down and they keep as far apart from each other as possible on the road because of those who are bound by the rules of purity, lest they should touch anything which is unlawful.

6 It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required.

7 For the country is extensive and beautiful.

8 Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially those which are contiguous to the land of Judea.

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9 The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops.

10 In this way cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land.

11 The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure.

12 The same thing happened in Alexandria, which excels all cities in size and prosperity.

13 Country people by migrating from the rural districts and settling in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days.

14 And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one who lived in the country, the case must be settled within five days.

15 And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the city, I mean, of the produce of husbandry.

16 I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned.

17 For great is the energy which they expend on the tillage of the soil.

18 For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey.

19 Other kinds of fruit trees and dates do not count compared with these.

20 There are cattle of all kinds in great quantities and a rich pasturage for them.

21 Wherefore they rightly recognise that the country districts need a large population, and the relations between the city and the villages are properly regulated.

22 A great quantity of spices and precious stones and gold is brought into the country by the Arabs.

23 For the country is well adapted not only for agriculture but also for commerce, and the city is rich in the arts and lacks none of the merchandise which is brought across the sea.

24 It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well m at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them.

25 The country produces everything in abundance, since it is well watered in all directions and well protected from storms.

26 The river Jordan, as it is called, which never runs dry, flows through the land.

27 Originally the country contained not less than 60 million acres--though afterwards the neighbouring peoples made incursions against it--and 600,000 men were settled upon it in farms of a hundred acres each.

28 The river like the Nile rises in harvest-time and irrigates a large portion of the land.

29 Near the district belonging to the people of Ptolemais it issues into another river and this flows out into the sea.

30 Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of Ashdod.

31 The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with theft overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land.

32 We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained.

33 This was stopped, however, at the time of the Persian rule, since the authorities of the time spread abroad a false report that the working of the mines was useless and expensive in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

34 I have now, my dear brother Philocrates, given you all the essential information upon this subject in brief form.

35 I shall describe the work of translation in the sequel.

36 The High Priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage.

37 They were men who had not only acquired proficiency in Jewish literature but had studied most carefully that of the Greeks as well.

38 They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary.

39 They possessed a great facility for conferences and the discussion of problems connected with the law.

40 They espoused the middle course--and this is always the best course to pursue.

41 They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question.

42 And all of them carefully observed this rule and were anxious above everything else to excel each other in its observance and they were all of them worthy of their leader and of his virtue.

43 And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them.

44 Far besides the letter which he wrote to the king concerning their safe return, he also earnestly besought

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Andreas to work for the same end and urged me, too, to assist to the best of my ability.

45 And although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to summon him to his court.

46 For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice.

47 And the men who were now being sent to him by Eleazar undoubtedly possessed these qualities.

48 And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive-but it was for the common advantage of all the citizens that he was sending them.

49 For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading.

50 From this and other similar statements it was clear what his feelings towards them were.

ARISTEAS CHAPTER 6

Explanations of the customs of the people showing what is meant by the word, "Unclean." The essence and origin of the "God-Belief." Verses 48-44 give a picturesque description of the Divinity of physiology.

1 IT is worth while to mention briefly the information which he gave in reply to our questions.

2 For I suppose that most people feel a curiosity with regard to some of the enactments in the law, especially those about meats and drinks and animals recognised as unclean.

3 When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such matters as these) he began his reply as follows:

4 'You observe,' he said, 'what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find the means of escaping from ignorance and amending their lives.

5 Our lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the punishments inflicted by God upon the guilty.

6 For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge.

7 For all that a man does and all that is to come to pass in the future are manifest to Him.

8 Working out these truths carefully and having made them plain, he showed that even if a man should think of doing evil--to say nothing of actually effecting it,--he would not escape detection, for he made it clear that the power of God pervaded the whole of the law.

9 Beginning from his starting point, he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship.

10 For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though they have clear proof that they possess no feeling.

11 For it would be utterly foolish to suppose that any one became a god in virtue of his inventions.

12 For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves.

13 For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them.

14 The makers and authors of these myths think that they are the wisest of the Greeks.

15 Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead?

16 Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshipping the one Almighty God above the whole creation.

17 Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with our affairs, call us "men of God."

18 This is a title which does not belong to the rest of mankind but only to those who worship the true God.

19 The rest are men not of God but of meats and drinks and clothing.

20 For their whole disposition leads them to find solace in these things are reckoned of no account, but throughout their things.

21 Among our people such whole life their main consideration is the sovereignty of God.

22 Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil

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communications, he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see.

23 For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others.

24 For the sake of illustration I will run over one or two points and explain them to you.

25 For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care.

26 All these ordinances were made for the sake of righteousness to aid the quest for virtue and the perfecting of character.

27 For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, locusts, partridges, geese also, and all other birds of this class.

28 But the birds which are forbidden you will find to be wild and carnivorous, tyrannising over the others by the strength which they possess, and cruelly obtaining food by preying of the tame birds enumerated above.

29 And not only so, but they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the

legislation was ordained, must practise righteousness in their hearts and not tyrannise over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth and do not tyrannise to the destruction of their own kindred.

30 Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannising over others in reliance upon their own strength.

31 For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own characters should be destroyed to the same extent?

32 Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson.

33 For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view to the practice of virtue.

34 For the strength of our whole body and its activity depend upon our shoulders and limbs.

35 Therefore he compels us to recognise that we must perform all our actions with discrimination according to the standard of righteousness,--more especially because we have been distinctly separated from the rest of mankind.

36 For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices.

37 For they not only have intercourse with men but they defile their own mothers and even their daughters.

38 But we have been kept separate from such sins.

39 And the people who have been separated in the aforementioned way are also characterised by the Lawgiver as possessing the gift of memory.

40 For all animals "which are cloven-footed and chew the cud" represent to the initiated the symbol of memory.

41 For the act of chewing the cud is nothing else than the reminiscence of life and existence.

42 For life is wont to be sustained by means of food, wherefor he exhorts us in the Scripture also in these words: "Thou shalt surely remember the Lord that wrought in thee those great and wonderful things."

43 For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the food and the separation of each individual limb and, for more, the organisation of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the arts, display an infinite resourcefulness.

44 Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill.

45 For he has marked out every time and place that we may continually remember the God who rules and preserves us.

46 For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal.

47 Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of God.

48 And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering our own creation, and above all the fear of God.

49 He bids men also, when lying down to sleep and rising tip again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible the change from one of these states to the other is.

50 The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of "the cloven hoof and the chewing of the cud."

51 For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the indication of right reason.

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52 For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything thoughtlessly nor to resort to injustice by the abuse of the power of reason.

53 In the case of the wild animals, too, the same principle may be discovered.

54 For the character of the weasel and of mice and such animals as these, which are expressly mentioned, is destructive.

55 Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever it falls in their way to damage.

56 The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the mouth.

57 And it is for this reason that a like practice is declared unclean in men.

58 For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety.

59 And your king, as we are informed, does quite right in destroying such men.'

60 Then I said 'I suppose you mean the informers, for he constantly exposes them to tortures and to painful forms of death.'

61 'Yes,' he replied, 'these are the men I mean; for to watch for men's destruction is an unholy thing.

62 And our law forbids us to injure any one either by word or deed.

63 My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions to practise righteousness before all men, being mindful of Almighty God.

64 And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

65 He seemed to me to have made a good defence on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness.

66 For he, who offers a sacrifice, makes an offering also of his own soul in all its moods.

67 I think that these particulars with regard to our discussion are worth narrating, and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

ARISTEAS CHAPTER 7

The arrival of the envoys with the manuscript of the precious book and gifts. Preparations for a royal banquet. The host immediately upon being seated at table entertains his guests with questions and answers. Some sage comments on sociology.

1 AND Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the king, despatched us on our journey in great security.

2 And when we reached Alexandria, the king was at once informed of our arrival.

3 On our admission to the palace, Andreas and I warmly greeted the king and handed over to him the letter written by Eleazar.

4 The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys summoned to his presence at once.

5 Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days--but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them.

6 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon as he saw them began to ask them about the books.

7 And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said:

8 'I thank you, my friends, and I thank him that sent you still more, and most of all God, whose oracles these are.'

9 And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: 'God save the King!' he burst into tears of joy.

10 For his exaltation of soul and the sense of the overwhelming honour which had been paid him compelled him to weep over his good fortune.

11 He commanded them to put the rolls back in their places and then after saluting the men, said: 'It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then when I had done that, to extend the right-hand of friendship to you.

12 It was for this reason that I did this first.

13 I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time.

14 It happens also that it is the anniversary of my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.

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15 Everything that you may have occasion to use,' he said, 'shall be prepared for you in a befitting manner and for me also with you.'

16 After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet.

17 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one.

18 For this arrangement had been made by the king and it is an arrangement which you see maintained to-day.

19 For as many cities as have special customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements.

20 And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit.

21 The. same precaution was taken in the case of the Jewish envoys.

22 Now Dorotheus who was the patron appointed to look after Jewish guests was a very conscientious man.

23 All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast.

24 He arranged the seats in two rows in accordance with the king's instructions.

25 For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour.

26 When they had taken their seats he instructed Dorotheus to carry out everything in accordance with the customs which were in use amongst his Jewish guests.

27 Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead.

28 And he rose up and made a remarkable prayer. 'May Almighty God enrich you, O king, with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live!'

29 At these words a loud and joyous applause broke out which lasted for a considerable time, and then they turned to the enjoyment of the banquet which had been prepared.

30 All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus.

31 Among the attendants were the royal pages and others who held places of honour at the king's court.

32 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who sat in the seat of honour (for they were arranged according to seniority), how he could keep his kingdom unimpaired to the end?

33 After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will turn them from evil and lead them to repentance.'

34 The king praised the answer and then asked the next man, how he could do everything for the best in all his actions?

35 And he replied, 'If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.'

36 The king complimented this man, too, upon his answer and asked another, how he could have friends like-minded with himself?

37 He replied, 'If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the human race, providing for them health and food and--all other things in due season.'

38 After expressing his agreement with the reply, the king asked the next guest, how in giving audiences and passing judgements he could gain the praise even of those who failed to win their suit?

39 And he said, 'If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

40 The king praised the man warmly for his answer and asked the next in order, how he could be invincible in military affairs?

41 And he replied, 'If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while he himself. discharged all his duties in the spirit of justice.'

42 Welcoming this answer, he asked another how he might become. an object of dread to his enemies.

43 And he replied, 'If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

44 This man the king praised and then said to the next, 'What is the highest good in life?'

45 And he answered, 'To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

46 The king exclaimed that the man had answered well and then asked the next how he could keep all his possessions

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intact and finally hand them down to his successors in the same condition?

47 And he answered, 'By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy.'

48 The king expressed his agreement with the answer and inquired of the next guest, how he could bear with equanimity whatever befell him?

49 And he said, 'If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God to whom we ought always to pray, inspires us with courage to endure.'

50 Delighted with the man's reply, the king said that all their answers had been good. 'I will put a question to one other,' he added, 'and then I will stop for the present: that we may turn our attention to the enjoyment of the feast and spend a pleasant time.'

51 Thereupon he asked the man, 'What is the true aim of courage?'

52 And he answered, 'If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

53 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), 'It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

54 And Menedemus, the philosopher of Eretria, said, 'True, O King--for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows that all power and beauty of speech proceed from God.'

55 When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

ARISTEAS CHAPTER 8

More questions and answers. Note Verse 20 with its reference to flying through the air written in 150 B. C.

1 ON the following day they sat down to table again and continued the banquet according to the same arrangements.

2 When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who had given answers on the previous day.

3 He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion.

4 When silence was established, he asked how he could continue to be rich?

5 After a brief reflection, the man who had been asked the question replied--'If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and Him man must needs obey.'

6 The king bestowed praise upon him and then asked another how he could maintain the truth?

7 In reply to the question he said, 'By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies? In addition to this you must always remember, O King, that God is a lover of the truth.

8 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?'

9 And the other replied, 'As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to Himself by his benignity.'

10 The king praised him and asked the next in order how he could be the friend of men?

11 And he replied, 'By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also it pitiful!

12 The king received the answer with approbation and inquired of the next, 'What is the most essential qualification for ruling?'

13 'To keep oneself,' he answered, 'free from bribery and to practise sobriety during the greater part of one's life, to honour rightousness above all things, and to make friends of men of this type. For God, too, is a lover of justice!

13 Having signified his approval, the king said to another, 'What is the true mark of piety?'

14 And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can escape His notice. As God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence!

15 The king signified his agreement and said to another, 'What is the essence of kingship?'

16 And he replied, 'To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling!

17 The king praised him and asked another man, how his deliberations might be for the best?

18 And he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to

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deprivation of life. For God always promises the highest blessings to the just!'

19 Having praised him, the king asked the next, how he could be free from disturbing thoughts in his sleep?

20 And he replied, 'You have asked me a. question which is very difficult to answer, for we cannot bring our true selves into play during the hours for sleep, but are held fast in these by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or travelling to other regions or anything else of the kind. And yet we actually do imagine such things to be taking place.

21 So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do despite to righteousness.

22 For the mind mostly busies itself in sleep with the same things with, which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore. you must be steadfast in the constant discipline of self.

23 The king bestowed praise on the man and said to another--'Since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, how can I avoid doing anything unworthy of myself?

24 And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the rôle, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

25 When the king had applauded loud and long in the most, gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.

26 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over for the next interrogation, What is the highest form of government?

27 And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things.

28 What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

29 Pleased with these words, the king asked the next, how he could be free from envy?

30 And he after a brief pause replied, 'If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God!

31 The king praised the man in a long speech and then asked another, how he could despise his enemies?

32 And he replied, 'if you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God!

33 Having praised this answer the king ordered the next man to reply to the question, how he could maintain his great renown?

34 And he replied that 'If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

35 The king expressed his approval and asked the next, To whom ought a man to show liberality?

36 And he replied, 'All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

37 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, to whom ought we to exhibit gratitude?

38 And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of "a friend which is as thine own soul." You do well in trying to bring all men into friendship with yourself.'

39 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value?

40 And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

41 The king in the most gracious way applauded the answer and asked another, how, if he were to fail, he could regain his reputation again in the same degree?

42 And he said, 'It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

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43 Delighted with these words, the king asked another, how he could be free from grief?

44 And he replied, 'If he never injured any one, but did good to everybody and followed the pathway of righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

45 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory?

46 And he said, 'To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can she from your achievements in the past and in the present.'

47 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i. e. the philosophers] both in conduct and in argument, since they always made God their starting-point.

48 After this the king to show his good feeling proceeded to drink the health of his guests.

ARISTEAS CHAPTER 9

Verse 8 epitomizes the value of knowledge. Verse 28, parental affection. Note especially the question in Verse 26 and the answer. Also note the question in Verse 47 and the answer. This is sage advice for business men.

1 ON the following day the same arrangements were e for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first 'Is wisdom capable of being taught?'

2 And he said, 'The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

3 The king expressed approval and asked the next man, What is it that is most beneficial to health?

4 And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

5 The king spoke kindly to the man and said to another, 'How can a man worthily pay the debt of gratitude to his parents?'

6 And he said, 'By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

7 The king expressed agreement and asked the next, how he could become an eager listener?

8 And he said, 'By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

9 The king praised him and asked the next How he could avoid doing anything contrary to law?

10 And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

11 The king acknowledged the man's answer and said to another, 'What is the advantage of kinship?'

12 And he replied, 'If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own--then the strength of kinship is apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindliness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

13 And having accorded to him the same praise as to the rest, the king asked another, how he could attain freedom from fear?

14 And he said, 'When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

15 The king expressed his approval and asked another, how he could always maintain a right judgement?

16 And he replied, 'If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

17 The king gave a kindly reception to the man and asked the next to answer the question, how he could avoid a life of ease and pleasure?

18 And he replied, 'If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but, he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

19 Having bestowed praise upon him, the king asked the tenth, how he could recognize those who were dealing treacherously with him?

20 And he replied to the question, 'If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.'

21 When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

22 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect?

23 And he replied, 'If a man does not care for his children and devote every effort to their education. For we always

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pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

24 The king said that he had spoken well and then asked another, how he could be patriotic?

25 'By keeping before your mind,' he replied, 'the thought that it is good to live and die in one's own country. Residence abroad 1 brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic."

26 After listening to this man, the king asked the next in order, how he could live amicably with his wife?

27 And he answered, 'By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them and not to provoke strife. For the successful conduct of life. the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

28 The king expressed his agreement and asked the next, how he could be free from error?

29 And he replied, 'If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

30 Delighted with these words, the king asked another, how he could be free from wrath?

31 And he said in reply to the question, 'If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, deprived many of life.

32 What need was there for wrath, when all men were in subjection and no one was hostile to him? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, 'O King, must of necessity copy His example.'

33 The king said that he had answered well and then inquired of the next man, What is good counsel?

34 'To act well at all times and with due reflection,' he explained, 'comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practise piety.'

35 The king said that this man had answered well, and asked another, What is philosophy?

36 And he explained, 'To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practising moderation. But we must pray to God to instil into our mind a regard for these things.'

37 The king signified his consent and asked another, how he could meet with recognition when traveling abroad?

38 'By being fair to all men,' he replied, 'and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

39 Having expressed his approval at this reply, the king asked another, how he could build in such a way that his structures would endure after him?

40 And he replied to the question, 'If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his needs without wages.

41 For observing how God provides for the human race, granting them health and mental capacity and. all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually!

42 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom?

43 And he replied, 'That a man should be conscious in himself that he has wrought no evil and that he should live his life in the truth. Since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.'

4.4 And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

45 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and he said to the first, 'How can a man keep himself from pride?'

46 And he replied, 'If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble!

47 The king spoke kindly to him and asked the next, Whom ought a man to select as his counsellors?

48 And he replied, 'Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

49 The king praised him and asked another, What is the most necessary possession for a king?

50 'The friendship and love of his subjects,' he replied, 'for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

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51 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered army of arguments.

52 For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

53 The king said that he had given a good answer, and asked another, how he could live amicably with the many different races who formed the population of his kingdom?

54 'By acting the proper part towards each,' he replied, 'and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

55 The king was delighted by this reply, and asked another, 'Under what circumstances ought a man to suffer grief?'

56 'In the misfortunes that befall our friends,' he replied, 'when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil!

57 The king said that he had given a fitting answer, and asked another, how is reputation lost?

58 And he replied, 'When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

59 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves?

60 'To those,' he replied, 'who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill will and time-serving.

61 For the man who is always watching for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

62 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe?

63 And he replied to the question, 'Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement.'

64 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour?

65 And he replied, 'Virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

66 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), how he could in time of war maintain tranquillity of soul?

67 And he replied, 'By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those dependent on them. For you never fail to make reparation to any--such is the kind-heartedness with which God has inspired you.'

68 The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

ARISTEAS CHAPTER 10

The questions and answers continue. Showing how the army officers ought to be selected. What man is worthy of admiration and other problems of daily life as true today as 2000 years ago. Verses 15-17 are notable for recommending the theatre. Verses 2i-22 describe the wisdom of electing a president or having a king.

1 ON the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors).

2 When an opportunity occurred, the king asked the first of those who had not yet been questioned, how he could avoid being deceived by fallacious reasoning?

3 And he replied, 'By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

4 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous?

5 'Because,' he replied, 'all men are by nature intemperate and inclined to pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

6 The king said that he had answered well, and asked, What ought kings to obey? And he said, 'The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

7 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors?

S And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, 'and it is God who has bestowed upon you the crown of righteousness.'

9 The king loudly acclaimed the answer and then looking at the next man said, 'Whom ought we to appoint as officers over the forces?'

10 And he explained, 'Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their

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lives through rashness. For as God acts well towards all men, so too you in imitation of Him are the benefactor of all your subjects.'

11 The king said that he had given a good answer and asked another, What man is worthy of admiration?

12 And he replied, 'The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

13 The king expressed his approval and said to another, 'To what affairs ought kings to devote most time?'

14 And he replied, 'To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

15 The king spoke enthusiastically to the man and asked another, how ought a man to occupy himself during his hours of relaxation and recreation?

16 And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted with dignity and decency is profitable and appropriate.

17 For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practising the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

18 The king, pleased with the words which had just been spoken, said to the ninth man, how ought a man to conduct himself at banquets?

19 And he replied, 'You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes--as you indeed are doing yourself, since all your actions are directed by God.'

20 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family?

21 And he replied, 'He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants.

22 But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

23 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire?

24 And he replied, 'That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute.'

25 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

26 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered.

27 Then in conclusion he said, I have derived the greatest benefit from your presence. I have profited much by the wise caching which you have given me in reference to the art of ruling.'

28 Then he ordered that three talents (A Greek talent, was c. 57 lb = 26 kg) of silver should be presented to each of them, and appointed one of his slaves to deliver over the money.

29 All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

ARISTEAS CHAPTER 11

For a comment on ancient stenography, see Verse 7. The translation is submitted for approval and accepted as read, and (Verse 23) a rising vote of approval is taken and unanimously carried.

1 I HAVE written at length and must crave your pardon, Philocrates.

2 I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which really needed a long time to devise.

3 For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration.

4 And I suppose that the thing will seem incredible to those who will read my narrative in the future.

5 But it is unseemly to misrepresent facts which are recorded in the public archives.

6 And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error.

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7 I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make a record of all that happened at the royal audiences and banquets.

8 For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings--a most excellent and useful arrangement.

9 For on the following day the minutes of the doings and sayings of the previous day are read over before business commence, and if there has been any irregularity, the matter is at once set right.

10 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

11 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos.

12 There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose was placed at their disposal.

13 So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius.

14 And the session lasted until the ninth hour; after this they were set free to minister to their physical needs.

15 Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself--for thus he had been commanded by the king.

16 In the early morning they appeared daily at the Court, and after saluting the king went back to their own place.

17 And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed?

18 And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

19 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task.

20 And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

21 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception also from the people, because of the great benefits which they had conferred upon them.

22 They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders.

23 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no alteration should be made in it

24 And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon anyone who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission.

25 This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged.

26 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out.

27 The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver.

28 And he said to Demetrius, 'How is it that none of the historians or 'the poets have ever thought it worth their while to allude to such a wonderful achievement?'

29 And he replied, 'Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from their purpose.'

30 He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law.

31 When he had recovered a little, he besought God to make it clear to him why the misfortune had befallen him.

32 And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health.

33 I have heard, too, from the lips of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes.

34 And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored.

35 And after, the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should be sacredly guarded.

36 And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home.

37 But when they came back, he would treat them as friends, as was right, and they would receive rich presents from him.

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38 He ordered preparations to be made for them to return home, and treated them most munificently.

39 He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches.

40 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God.

41 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them.

42 For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities.

43 And now Philocrates, you have the complete story in accordance with my promise.

44 I think that you find greater pleasure in these matters than in the writings of the mythologists.

45 For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

THE THIRD BOOK OF THE MACCABEES

or 3 Maccabees, or Ptolemaics by Pseudo-Athanasius
Source: The Bible of the Armenian Apostolic Church and the Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 50 B.C. - 100 A.D.

(The Third Book of Maccabees, also called 3 Maccabees, [or "Ptolemaics"(meaning Ptolemaeans) by Pseudo-Athanasius] is found in most Orthodox Bibles as a part of the Anagignoskomena [books worthy to be read]. The book was presumably composed in the 1st century BC or the 1st century AD. It may be a Jewish product.

In spite its title, the book has nothing to do with the Maccabees or their revolt against the Greek-Persian Seleucid Empire, as described in 1 Maccabees and 2 Maccabees. Instead it tells the story of persecution of the Jews under Ptolemy IV Philopator (222–205 BC), some decades before the Maccabee uprising. The name of the book apparently comes from the similarities between this book and the stories of the martyrdom of Eleazar and the Maccabean youths in 2 Maccabees; the High Priest Shimon is also mentioned. It was written in Greek during the 1st century.

The author of this book was probably a Jew from Alexandria, a Greek harbour city at the Egyptian Mediterranean coast. The author wrote his rhetorical constructs and a somewhat bombastic style, and the themes of the book are very similar to those of the Epistle of Aristeas. The work begins abruptly, leading to think that it is actually a fragment of a now-lost longer work.

The book describes the persecution of the Jews in Egypt. The book includes a letter by Ptolemy, which says that those Jews who agree to abandon their faith are to be spared and can return home. The story goes: After the Egyptian king Ptolemy's defeated the Greek-Persin king Antiochus III in 217 BC at the battle of Raphia, he visited Jerusalem and the Second Temple. However, he is, according to the book, prevented from entering the building. This leads him to hate the Jews and upon his return to Alexandria, he rounds up all the Jews in the kingdom to put them to death in his hippodrome. Titus Flavius Josephus notes that many Jews were put to death in Alexandria under the reign of Ptolemy VIII Physcon (146–117 BC) due to their support for Cleopatra II, and this execution was indeed carried out by intoxicated elephants. It is probably for this reason that the Jews abruptly changed allegiance from Egypt to Syria in 200 BC. due to the persecution and killings in Egypt.)

3 MACCABEES CHAPTER 1

1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched

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out unto the parts of Raphis, where Antiochus and his forces pitched.

2 And a certain Theodotus, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and crossed by night unto the tent of Ptolemy, to kill him by himself, and thus to end the war.

3 But Dositheus, called the son of Drimulus, by birth a Jew, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

4 A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with hair dishevelled, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and their wives; and promised that if they proved conquerors, she would give them two minas of gold apiece.

5 It thus fell out that their enemies were defeated in hand to hand encounter, and many of them were taken prisoners also.

6 Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them.

7 By so doing, and by distributing gifts to their temples, he inspired his subjects
with confidence.

8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city.

9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court,

10 he was so struck with the exact magnificence of the temple, that he conceived the purpose of entering the sanctuary itself.

11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way.

12 Then they read the law to him; but he persisted in obtruding himself, exclaiming that he ought to be permitted: and saying, Be it that they were deprived of this honour, I ought not to be.

13 And he put the question, Why, when he entered all temples none of the priests that were present forbad him?

14 He was thoughtlessly answered by one, That he did wrong to boast of this.

15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent?

16 And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce transgressor, and when they filled the temple with lamentations and tears,

17 then those that had been left behind in the city were affrighted, and rushed forth, uncertain of the event.

18 Virgins, which had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries.

19 Women, but newly separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner.

20 New born babes were forsaken by the mothers and nurses that waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most high temple.

21 Various were the prayers offered up by them that assembled in this place, by reason of the unholy attempt of the king.

22 Along with these were certain of the citizens, who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose.

23 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer, which they had occupied before.

24 During this time the multitude kept on praying.

25 The elders which surrounded the king strove in many ways to divert his haughty mind from the design that he had formed.

26 He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

27 Yet even his own officers, when they saw this, joined with the Jews in an appeal to Him which hath all power, to aid in the present crisis, and not wink at such overweening lawlessness.

28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued.

29 Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

3 MACCABEES CHAPTER 2

1 Now it was that the high priest Simon bowed his knees over against the holy place, and spread forth his hands in reverent fashion, and uttered the following supplication:

2 O LORD, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear unto us who are oppressed by a wicked and profane one, which exulteth in his confidence and strength.

3 It is Thou, the Creator of all, the Lord of the universe, that art a righteous Governor, and judgest all those that act with pride and insolence.

4 It was Thou that didst destroy the former workers of unrighteousness, among whom were the giants, which trusted in their own strength and hardihood, by covering them with a measureless flood.

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5 It was Thou that didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when Thou didst consume them with fire and brimstone.

6 Thou didst make known thy power when Thou causedst the bold Pharaoh, the enslaver of Thy people, to pass through the ordeal of many and divers inflictions.

7 And Thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage unto those that put their trust in Thee, the Lord of the whole creation.

8 These saw and felt the works of Thine hands, and praised Thee, the Almighty.

9 Thou, O King, when Thou createdst the illimitable and measureless earth, didst choose out this city: Thou didst make this place sacred to Thy name, albeit Thou needest nothing: Thou didst glorify it with Thine illustrious presence, after establishing it to the glory of Thy great and honourable name.

10 And Thou didst promise, out of love toward the house of Israel, that should we fall away from thee, and become afflicted, and then come into this house, and pray, Thou wouldest hear our prayer.

11 Verily Thou art faithful and true.

12 And seeing Thou didst often aid our fathers when they were hard pressed, and in low estate, and deliveredst them out of great dangers,

13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies,

and are become weak and powerless.

14 We being in this low condition, this bold and profane man seeketh to dishonour this Thy holy place, consecrated out of the earth unto the name of Thy Majesty.

15 Thy dwelling place, the heaven of heavens, is indeed unapproachable to men.

16 But since it seemed good to Thee to manifest thy glory among Thy people Israel, Thou didst sanctify this place.

17 Punish us not by the uncleanness of their men, neither chastise us by means of their profanity; lest the lawless ones boast in their rage, and say,

18 We have trodden upon the holy house, as houses that are idolatrous are trodden upon.

19 Blot out our iniquities, and do away our errors, and shew forth Thy tender mercy in this hour.

20 Let Thy mercies speedily prevent us. Grant us peace, that them that are cast down and broken hearted may praise Thee with their mouth.

21 At that time God, Which seeth all things, Who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence.

22 Shaking him to and fro, as a reed is shaken with the wind, He cast him upon the pavement powerless, with limbs palsied; by a righteous judgement deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recompense that had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him.

24 When in course of time he had come to himself, this severe check caused no repentance in him, but he departed with bitter threatenings.

25 He proceeded to Egypt, grew worse in wickedness through his aforementioned companions in wine, who were lost to all goodness;

26 and not being satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

27 His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon:

28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death;

29 that they that were thus enrolled, were to be marked upon their persons by the ivy leaf symbol of Dionysus, and to be set apart with these limited rights.

30 To do away with the appearance of hating them all, he had it written beneath, that if any of them should elect to enter the community of them that were initiated in the rights, these should have equal rights with the Alexandrians.

31 Some of them that were over the city, therefore, abhorring any approach unto the city of piety, unhesitating gave in to the king, and expected to derive some great honour from a future connection with him.

32 A nobler spirit, however, prompted the majority the cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the enrollment:

33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

3 MACCABEES CHAPTER 3

1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon them that lived in the country, he gave commandment that they should speedily be collected into one place, and most cruelly deprived of their lives.

2 While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.

3 Now, while the Jews ever maintained a feeling of unswerving loyalty toward the king,

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4 yet, as they worshipped God, and observed His law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium;

5 although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said, was, however, made of no account by the strangers;

7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid

them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs:

9 He that knoweth all things, will not, said they, disregard so great a people.

10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them privily to an interview, pledged them their assistance, and promised to do their very utmost for them.

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews:

12 King Ptolemy Philpater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

13 I am right well; and so, too, are my affairs.

14 Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, hath been brought to a successful issue according to our expectation,

15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Ceolesyria and Phoenicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly.

17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts,

18 they were so carried away by their old arrogancy, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them.

19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.

21 Accordingly, bearing no ill will against their kinsmen at Jerusalem, but rather remembering our connection with them, and the numerous matter with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

22 All of this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil,

23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed toward us; ever deeming that their ignoble course of proceeding will force us to do away with our reform.

24 Having then, received certain proofs that these Jews bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, vilified and abused, in chains of iron, to undergo a death cruel and ignominious, suitable to men disaffected.

26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be tortured to death.

28 Whosoever shall inform against the Jews, besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come.

30 Such was the purport of the king's letter.

3 MACCABEES CHAPTER 4

1 Wheresoever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

2The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction that was decreed against them.

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3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

4 They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion.

5 A multitude of hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in place of the marriage hymn.

7 Bound, and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthfully mirth, spent the residue of their nuptial days in wailings, and saw only the grave at hand.

9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into

the benches of the rowers; while the feet of others were inclosed in hard fetters.

10 The planks of the deck above them barred out the light, and shut out the day on every side, that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built before the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilised accommodation.

12 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims,

13 was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment.

14 The whole nation was now to be enrolled. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the aforementioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties.

15 The enrolling of these men was carried on cruelly, zealously, assiduously, from the rising up of the sun unto the going down thereof, and was not brought to an end in forty days.

16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far

from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the aforementioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for enrollment,

18 inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were not sufficient for the work.

19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said.

20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose.

21 Now this was the active interference of the unconquerable Providence, which assisted the Jews from heaven.

3 MACCABEES CHAPTER 5

1 Then he called Hermon, which had charge of the elephants. Full of rage, altogether fixed in his furious design,

2 he commanded him, with a quantity of unmixed wine and handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants, when infuriated by the copious draughts of frankincense, were to be led up to the execution of death upon the Jews.

3 The king, after issuing these commands, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually.

5 The underlings appointed for the service went out about eventide, and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

6 The nations believed the Jews to be destitute of all protection; for chains fettered them about.

7 They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power,

8 to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them.

9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace, to certify the king thereof.

11 He, however, which hath sent His good creature sleep from all time, by night or by day, thus gratifying whom He willeth, diffused a portion thereof now upon the king.

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12 By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed Him Who is easily reconciled to display the power of His powerful hand to the overweening nations.

14 The middle of the tenth hour had well nigh arrived, when the master bidder, seeing the guest that were bidden collected, came and shook the king.

15 He gained his attention with difficulty, and hinting that the meal time was passing, he talked the matter over with him.

16 The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him.

17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet.

18 Conversation grew on, and the king sent for Hermon, and enquired of him with fierce denunciations, wherefore the Jews had been suffered to outlive that day.

19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends.

20 The king, then, with a barbarity exceeding that of Phalaris, said, that they might thank his sleep of that day. Lose no time, and make ready the elephants against to morrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad, and approved; and then each man went to his own home.

22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.

24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn.

25 The Jews, breathless with momentary suspense, spread forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying that his desires could now be realised.

27 The king, receiving him, was astonished at his unwonted exit; and overwhelmed with a spirit of oblivion about every thing, enquired the object of this earnest preparation.

28 But this was the working of that Almighty God, which had made him forget all his purpose.

29 Hermon, and his friends, pointed out the preparation of the animals: They are ready, O king, at thine own strict injunction.

30 The king was filled with fierce anger at these words; for, by the providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and then threatened him as follows:

31 Your parents, or your children, were they here, they should furnished a large repast to these wild beasts; not these innocent Jews, which have loyally served me and my forefathers.

32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and downcast of countenance.

34 The friends also stole out one by one, and dismissed the assembled multitudes to their occupations.

35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help also from him.

36 Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth.

37 And he summoned Hermon to his presence, and said, with threats, How oft, O wretch, must I repeat my commands unto thee about these same persons?

38 Once more, arm the elephants against the morrow for the utter destruction of the Jews.

39 His kinsmen, that reclined with him, wondered at his instability, and thus expressed themselves:

40 O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast commanded their destruction. When the thing is to be done, thou changest thy mind, and recallest thine instructions.

41 For this cause the feeling of expectation causeth tumult in the city: it swarmeth with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He sware a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants.

43He would also invade Judah, and level the towns thereof with fire and the sword; and destroy that temple which the nations might not enter, and prevent sacrifices ever after from being offered up there.

44Joyfully his friends brake up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

45And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

46About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king unto the business in hand.

47 The king's heart teemed with impious rage; and he rushed forthwith the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the aforementioned Jews.

48 But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd,

49 thought that they had come to the last moments of their lives, unto the end of that which they had trembling expected.

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They gave way, therefore, to lamentations and moanings: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and

51 sent up an exceeding great cry, entreating the Lord of all power to reveal Himself, and have mercy upon those who now lay at the gates of Hades.

3 MACCABEES CHAPTER 6

1 And Eleazar, an illustrious priest of the country, which had attained to length of days, and whose life had been adorned with virtue, caused the presbyters which were about him to cease to cry out to the holy God, and prayed thus:

2 O King, mighty in power, Most High, Almighty God, Who orderest the whole creation with thy tender mercy,

3 look upon the seed of Abraham, upon the children of the sanctified Jacob, Thy sanctified inheritance, O Father, which is now being wrongfully destroyed as strangers in a strange land.

4 Thou destroyedst Pharaoh, with his host of chariots, when the lord of this same Egypt was uplifted with lawless hardihood and loud sounding tongue. Shedding the beams of Thy mercy upon the race of Israel, Thou overwhelmedst him with his proud army.

5 When Sennacherib, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting him up against Thy holy city, with boastings grievous to be heard, Thou, O Lord, didst utterly destroy him, and shew forth Thy might unto many nations.

6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, Thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries.

7 It was Thou who, when Daniel was hurled, through slander and envy, as a prey unto lions down below, didst bring him back again unhurt to light.

8 When Jonah was pining away in the belly of the sea-bred monster, Thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, O Thou that hatest insolence; Thou that aboundest in mercy; Thou that art the protector of all things; appear speedily unto the race of Israel, who are insulted by abhorred, lawless nations.

10 If our life during our exile hath been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which Thou preferrest.

11 Let not the vain minded congratulate vain idols at the destruction of Thy beloved, saying, Neither did their God deliver them',

12 Thou Who art All powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men.

13 Let the nations cower before Thine invincible might to day, O glorious One, Who hast all power to save the race of Jacob.

14 The whole band of infants and their parents with tears beseech Thee.

15 Let it be shewed unto all the nations that Thou art with us, O Lord, and hast not turned thy face away from us; but as Thou saidst that Thou wouldest not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

16 Now at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power.

17 When the Jews saw this, they uttered a loud cry to heaven, so that the valleys adjacent resounded, and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful, and true God, displayed His holy countenance, and opened the gates of heaven, from whence two angels, dreadful of form, came down, and were visible to all but the Jews.

19 And they stood over against, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters.

20 And a cold shudder came over the person of the king, and oblivion palsied the vehemence of his spirit.

21 They turned back the animals upon the armed forces which followed upon them; and the animals trod them down, and destroyed them.

22 The king's wrath was changed into compassion; and he wept at his own machinations.

23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying,

24 Ye have governed amiss, and have exceeded tyrants in cruelty; and me your benefactor have ye laboured to deprive at once of my dominion and my life, by privily devising measures injurious to the kingdom.

25 Who hath gathered here, unreasonably removing each from his home, those, who, in faithfulness to us, had held the strongholds of the country?

26 Who hath thus consigned to unmerited punishments those who in good will toward us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

27 Loose, loose the unjust bonds; and send to their homes in peace, and deprecate what hath been done.

28 Release the sons of the almighty living God of heaven, Who from our forefathers' time till now hath granted a glorious and uninterrupted prosperity to our affairs.

29 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour.

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30 The king then departed to the city, and called the overseer of his revenues unto him, and bade him provide a seven days' quantity of wine and all else requisite for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place wherein they expected to meet with their destruction.

31 Then they which before were despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of salvation, in stead of the grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.

32 Ceasing their miserable strains of woe, they took up the subject of their fatherland, hymning in praise God their wonderworking Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

33 So also the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him.

34 Those that had marked them out as for death, and for carrion, and had enrolled them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

35 But the Jews, as we have just said, instituted a dance, and them gave themselves up to feasting, glad thanksgivings, and psalms.

36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. Thus they established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them.

37 They requested the king to send them back to their homes.

38 They were being enrolled from the twenty fifth of Pachon unto the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days.

39 The Ruler over all did during this time manifest forth His mercy gloriously, and did deliver them all together unharmed.

40They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away.

41 The king commended them, and wrote the subjoined epistle, of magnanimous import for them, to the commanders of every city.

3 MACCABEES CHAPTER 7

1 King Ptolemy Philopater unto all the commanders throughout Egypt, and unto all that are set over affairs, joy and strength.

2 We, too, and our children are well; and God hath directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment.

4They pretended that our affairs would never be in such a good state till this took place. Such, they said, was the hatred borne by the Jews unto other people.

5They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency we are wont to extend unto all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews, so as to preserve them, and that he fought for them as a father ever fighteth for his sons;

7 and taking into consideration their constancy and faithfulness toward us, and toward our ancestors, we have, as we ought, acquitted them of every sort of charge.

8 And we have dismissed them unto their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

9 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the Ruler of all might. From him there will be no escape, as the avenger of such deeds. Fare ye well.

10 When they received this letter, they were not forward to depart

forthwith. They petitioned the king to be allowed to inflict fitting punishment upon those of their race that had willingly transgressed the holy God, and the law of God.

11 They alleged that the men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning, and commended them.

13 Their priests, then, as was most meet, saluted him with good wishes, and all the people echoed with the Alleluia. They then joyfully departed.

14 Then they punished and destroyed with ignominy every polluted Jew that fell in their way;

15 slaying thus, in that day, above three hundred men, and esteeeming this destruction of the wicked a season of joy.

16 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they

thanked the God of their fathers, the eternal Saviour of Israel.

17 Having arrived at Ptolemais, called from the feature of that district Rosebearing, where the fleet, according to the general wish, waited for them seven days,

18 they partook of a banquet of deliverance; for the king generously granted them severally the means of securing a return home.

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19 They accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness.

20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's commandment, by land, by sea, and by river, each to his own home.

21 They had more weight than before among their enemies; and were honoured and feared, and none in any way robbed them of their goods.

22 Every man received back his own, according to inventory; those that had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation.

23 Blessed be the Redeemer of Israel unto everlasting. Amen.

THE FOURTH BOOK OF THE MACCABEES

4 Maccabees
Source: The Bible of the Romanian Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 20 - 130 A.D.

(The Fourth Book of Maccabees, also called 4 Maccabees is a homily or philosophic discourse praising the supremacy of pious reason over passion. In style, the book is oratorical, but not so much as 3 Maccabees. It was originally written in the common Greek language of the first or second century AD. It is generally dated between 20 and 130 AD, most likely at the end of the Flavian Dynasty or later. Its composition was made in quite a highly rhetorical Greek style. Its interest in martyrs in Antioch [Antakya] and its similarity to other writings from that region indicates its place of origin.

The text was not influenced by any form of Christianity but by Stoic philosophy as the writer believes in the immortality of the soul, but never mentions the resurrection of the dead. Good souls are said to live forever in happiness with the patriarchs and God, but even the evil souls are held to be immortal.

The work consists of a prologue and two main sections; the first advances the philosophical thesis while the second illustrates the points made using examples drawn from 2 Maccabees (principally, the martyrdom of Eleazer and the Maccabean youths) under Antiochus IV Epiphanes. The last chapters concern the author's impressions drawn from these martyrdoms. The work thus appears to be an independent composition to 1 Maccabees and 2 Maccabees, merely drawing on their descriptions to support its thesis. The weak ending of the book could indicate that the last chapter seem to be a later addition to the work.

It is not in the Bible for most churches, but is an appendix to the Greek Bible, and in the canon of the Georgian Orthodox Bible. The book was included in the 1688 Romanian Orthodox and the 18th-century Romanian Catholic Bibles where it was called "Iosip" (Joseph) because it is ascribed to Titus Flavius Josephus by Eusebius and Jerome, and this opinion was accepted for many years, leading to its inclusion in many editions of Josephus' works. Scholars have however pointed to perceived differences of language and style. It is no longer printed in Romanian Bibles today.)

4 MACCABEES CHAPTER 1

1 As I am about to discuss a most philosophical proposition, namely, whether devout reason be sovereign over the passions, I would willingly advise you to give the utmost heed unto the philosophy.

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2 For the subject is necessary to every one as a path to knowledge: and more especially doth it embrace the praise of the highest virtue: I speak, of course, of prudence.

3If then, it be evident that reason ruleth over the passions that stand in the way of temperance, namely, gluttony and lust,

4 then it surely also and manifestly beareth the rule over the affections that be contrary to justice, such as malice; and of them that be hindrances to courage, as anger, fear, and pain.

5 How then, is it, peradventure some may say, that reasoning, if it rule the affections, be not also master of forgetfulness and ignorance? Their attempt at an argument is ridiculous.

6 For reason ruleth not his own passions, but such as be contrary to justice, manliness, temperance, and prudence; and yet it overcometh these to withstand them, without destroying them.

7 I might prove unto you, from many and divers considerations, that reason is sole master of the passions;

8 but I shall demonstrate it with the greatest force from the fortitude of such as suffered death in defence of virtue, Eleazar, and seven brethren, and their mother.

9 For all of these, contemning sufferings even unto death, demonstrated that reason beareth rule over the passions.

10 For all their virtues, then, it is right that I should commend those men that died with their mother at this time for the sake of uprightness; and for their honours I may count them blessed.

11 For they, winning admiration not only from men in general, but also from their persecutors, for their courage and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance; so that by them their country was purified.

12 But we may now at once enter upon the question, having begun, as is our custom, with laying down of the doctrine, and so proceed to the story of these persons, giving glory unto the all wise God.

13 The question therefore is, whether reason be sovereign of the passions.

14 Let us then determine what is reason, and what is passion, and how many kinds of passion there be; and whether reason ruleth over all of these.

15 Now reason is, then, the mind accompanied with a life of uprightness, putting foremost the consideration of wisdom.

16 And wisdom is knowledge of Divine and human things, and of their causes.

17 And this is contained in the education of the law; whereby we learn Divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, justice, courage, and temperance.

19 That which leadeth these is prudence; by whose means, indeed, it is that reason beareth rule over the passions.

20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature are concerned both with body, and with soul.

21And there be many attendant affections that compass pleasure and pain.

22 Before pleasure there is lust; and after pleasure there is joy.

23 And before pain there is fear; and after pain there is sorrow.

24 Wrath is an affection, common both to pleasure and to pain, if any will take heed when it cometh upon him.

25 And there is in pleasure a malicious disposition, which is the most multiform of all the affections.

26 In the soul it is arrogancy, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye.

27 In the body it is greediness, gluttony, and solitary gormandizing.

28 As pleasure and pain are therefore two growths of the body and the soul, so there are many offshoots of these growths.

29 And reason, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improveth the materials of the morals and affections.

30For reason is the guide of the virtues, but it is the sovereign of the passions. Observe then first, through the very things that stand in the way of temperance, that reason is sovereign of the passions.

31 Now temperance consisteth in command of the lusts.

32 But of the lusts, some pertain unto the soul, others unto the body: and over each of these two, reason appeareth to bear sway.

33 For whence is it, otherwise, that when urged on to forbidden meats, we turn ourselves away from the pleasures that are to be had of them? Is it not that reason is able to command the appetites? so do I believe.

34 Hence it is, then, that when we lust after sea creatures, and fowls, and four footed beasts, and all manner of meats that are forbidden us by the law, we abstain by reason of the mastery of reason.

35 For the affections of our appetites are refrained, checked by the temperate understanding, and bent back again; and all the emotions of the body are kept in by reason.

4 MACCABEES CHAPTER 2

1 And what wonder? if the lusts of the soul for the enjoying of beauty are rendered powerless,

2 on this ground, therefore, the temperate Joseph is praised, in that by reason, he subdued upon reflection the indulgence of sense.

3 For when he was young, and ripe for intercourse, by reason he rendered powerless the frenzied desire of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reason is 3 able to overcome.

5 For the law saith, Thou shalt not covet thy neighbour's wife, nor any thing that is thy neighbour's.

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6 Now therefore, since it is the law that hath forbidden us to desire, I shall much the more easily persuade you, that reason is able to govern our lusts, as it doth with the passions that are impediments to justice.

7 Since in what way is a solitary gormandizer, and a glutton, and a drunkard reclaimed, except it be clear that reason is lord of the passions?

8 A man, therefore that ordereth his course by the law, even if he be a lover of money, straightway overcometh his own disposition; lending without interest unto the needy, and cancelling the debt of the incoming seventh year.

9 And should a man be parsimonious, he is ruled by the law acting through reason; so that he gleaneth neither his harvest, nor his vintage: and in other things we may perceive that it is reason that overcometh the passions.

10 For the law overcometh even affection for parents, not betraying virtue on their account.

11 And it prevaileth over married love, rebuking it when it transgresseth the law.

12 And it beareth sway over the love of parents toward their children, for they punish them for vice; and it mastereth the love of friends, reproving them when they are wicked.

13 And think it not a paradox when reason, through the law, can prevail even over enmity,

14 not hewing down the cultivated herbage of an enemy, but preserving the substance of enemies from the destroyers, and helping to raise up again what is fallen.

15 And it is clear that reason overcometh even the more vehement passions, as love of power, vaingloriousness, empty boasting, and arrogancy, and envy.

16 For the temperate understanding repelleth all these malignant passions, even as it repelleth anger: for it overcometh even this.

17 Thus Moses, when he was angry with Dathan and Abiram, nothing did against them in wrath, but tempered his anger by reason.

18 For the temperate mind is able, as I have said, to rise above the passions, and to alter some, and render others powerless.

19 For why, else, doth our most wise father Jacob censure them that were about Simeon and Levi for having slain, contrary to reason, the whole race of the Shechemites, saying, Cursed be their anger.

20 For if reason had not the power of subduing anger, he would not have spoken thus. 21For at the time when God created man, He planted in him his passions and habits of mind:

22 but at the same time He enthroned among the mind among the senses, as an holy governor over them all;

23 and unto this mind gave He the law. He that adopteth a way of life according to it shall rule a kingdom that is just, and good, and of a good courage.

24 How then, a man may ask, if reason be master of the passions, hath it no mastery over forgetfulness and ignorance?

4 MACCABEES CHAPTER 3

1 But this argument is exceeding ridiculous: for reason seemeth not to bear sway over his own affections, but over those of the body,

2 in such a way as that any one of you may not be able to root out desire, but reason will provide a way for you not to be enslaved thereby.

3 No one of us is able to root out anger from the soul, but it is possible to withstand anger.

4 No one of us is able to root out malice, but reason hath force to work with us, that we be not overcome by malice.

5 For reason is not a rooter out of the passions, but their antagonist.

6 And this may be more clearly understood by means of the thirst of king David.

7 For after David had fought the Philistines all the day long, he with the soldiers of his nation killed many of them:

8 but when evening feel, came he, sweating and exceeding weary, unto the royal tabernacle, round about which the whole host of our ancestors was encamped.

9 Now all the rest were at supper;

10 but the king, being very much athirst, although he had abundant spring at hand, could not by their means quench his thirst;

11 but a certain irrational desire for the water in the enemy's camp grew stronger and fiercer upon him, undid and consumed him.

12 Wherefore his armourbearers being troubled at this longing of the king, two valiant young soldiers, respecting the desire of the king, put on their full armour, and taking a pitcher, got them over the ramparts of the enemies:

13 and unperceived by the guardians of the gate, they went in search throughout the whole camp of the enemy;

14 and having found discovered the spring, they boldly filled out of it a draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be a dire danger to his soul.

16 Wherefore, opposing reason to desire, he poured out the draught for an offering unto God.

17 For the temperate mind hath power to conquer the compulsions of the passions, and to quench the fires of excitement,

18 and to overpower the pains of the body, howsoever extreme; and, through the excellency of reason, to abhor all domination by the passions.

19 But this occasion inviteth us to give an illustration of temperate reason from history.

20 For at a time when our fathers in possession of undisturbed peace through obedience to the law, and prospering, so that even Seleucus Nicanor the king of Asia had both set aside money for them for the temple service, and accepted their polity;

21 then certain persons, bringing in new things contrary to the general harmony, suffered many and various disasters.

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4 MACCABEES CHAPTER 4

1 For a certain man named Simon, which then was in opposition to Onias, which then held the high priesthood for life, and was an honourable and good man; after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Whence coming to Apollonius, the military governor of Syria, and of Phoenicia, and of Cilicia, he said,

3 Having good will toward the king's affairs, I am come to disclose that many thousands of private funds are stored up in the treasuries of Jerusalem, that are not the possession of the temple, but pertain to king Seleucus.

4 Apollonius acquainted himself with the particulars of these things, and praised Simon for his care of the king's interests; and going up to Seleucus, informed him of the treasure:

5and having receiving authority about it, speedily advanced into our country with the accursed Simon and an exceeding strong host;

6 and said that he came with the command of the king that he should take the private money of the treasury.

7 And the people, indignant at this proclamation, and replying to the effect that it was outrageous that those that had entrusted deposits to the sacred treasury should be deprived of them, resisted as well as they were able.

8 But Apollonius went away with threats into the temple.

9 And while the priests, with women and children were beseeching God in the temple to throw His shield over the sacred place that was despised;

10 and while Apollonius went up with his armed force to the seizure of the treasure, there appeared from heaven angels riding on horseback, with lightning flashing from their weapons, filling them with much fear and trembling.

11 And Apollonius fell down half dead upon the court that is open to all nations, and spread out his hands to heaven, and with tears implored the Hebrews to pray for him, and to propitiate the heavenly host.

12 For he said that he had sinned, so as to be worthy of death; and that if he were saved, he would praise the blessedness of the holy place before all people.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device, and not by Divine punishment, prayed for him;

14 and he being thus unexpectedly saved, departed to manifest unto the king what had happened to him.

15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeedeth to the kingdom: a man of haughty pride and terrible.

16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest:

17 who had made a covenant, if he would give him this authority, to pay yearly three thousand and six hundred and sixty talents.

18 And he committed unto him the high priesthood and rulership of the nation.

19 And he both changed the manner of life of the people, and peverted their civil customs into all lawlessness.

20 So that he not only erected a gymnasium on the very citadel of our country, but also abolished the service of the temple.

21 At which Divine vengeance, being grieved, caused Antiochus himself to war against them.

22 For being at war with Ptolemy in Egypt, he heard that upon a rumour of his death being spread abroad, the inhabitants of Jerusalem had rejoiced exceedingly, and he speedily marched against them.

23 And having subdued them, he established a decree that if any of them lived according to the laws of his country, he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect;

25 for even women, because they continued to circumcise their children, were thrown down headlong along with them, knowing beforehand of the punishment.

26 When, therefore, his decrees were despised by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish godliness.

4 MACCABEES CHAPTER 5

1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed soldiers standing in a circle round about him, ordered his bodyguards

2 to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols.

3 And if any of them were unwilling to eat the accursed meat, they were to be tortured upon the wheel, and then slain.

4 And when many had been seized, a foremost man of the assembly, an Hebrew by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought before him.

5 And Antiochus seeing him, said,

6 I would counsel thee, old man, before thy tortures begin, to taste the swine's flesh, and save thy life; for I feel respect for thine age and grey hairs, which since thou hast had so long, thou seemest not to be a philosopher, in that thou observest the superstition of the Jews.

7 For wherefore, since nature hath conferred upon thee the most excellent flesh of this animal, dost thou abhor it?

8 For it seemeth foolish not to enjoy what is pleasant, yet not disgraceful; and out of notions of sinfulness, to reject the gifts of nature.

9 And I think that thou wilt be acting still more foolishly, if thou followest vain conceits about the truth.

10 And moreover thou wilt despise me to thine own punishment.

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11 Wilt thou not awake from thy trifling philosophy, and give up the foolishness of thy reasonings; and, regaining understanding worthy of thine age, pursue a true philosophy of what is beneficial;

12 and reverencing my kindly admonition, have pity upon thine own years?

13 For bear in mind that, if there be any power that watcheth over this godliness of thine, it will pardon thee all transgressions of the law that thou commitest through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged leave to speak.

15 And having received power to speak, he began thus to deliver himself:

16 O Antiochus, we that are persuaded that we live under a Divine law consider no compulsion to be so powerful as obedience to that law;

17 wherefore we consider that we ought not in any point to transgress the law.

18 And indeed, were our law (as thou supposest) not in truth Divine, and if we wrongly think it Divine, we should have no right even in that case to destroy our godly reputation.

19 Think not therefore the eating of the unclean to be a trifling offence.

20 For transgression of the law, whether it be in small or great matters, is of equal moment;

21 for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though our living by it were contrary to reason.

23 Yet it teacheth us temperance, so that we overcome all pleasures and lusts; and it also exerciseth us in courage, so that we cheerfully undergo every grievance.

24 And it instructeth us in justice, that in all our doings we render what is due; and it teacheth us godliness, that we worship the one only God in a way that befitteth His greatness.

25 Wherefore it is that we eat not the unclean; for believing that the law was established by God, we know that the Creator of the world, sheweth us sympathy in giving a law that is according to nature.

26 Those things that are convenient for our souls hath he directed us to eat; but those that are repugnant to them hath He forbidden.

27 But like a tyrant thou not only compellest us to break the law, but also to eat in such a way that thou mayest deride us as we thus profanely eat:

28 but thou shalt not have this cause of laughter against me; neither will I transgress the sacred oaths of my fathers to keep the law:

29 nay, not if thou pluckest out mine eyes, and melt down mine entrails.

30 I am not so old, or so little a man, but that my reasoning powers in defence of godliness. 31Now therefore prepare thy wheels, and kindle a fiercer flame.

32 I will not so pity mine old age as to subvert the law of my country.

33 I will not belie thee, O law, mine instructor; neither will I forsake thee, O beloved self control.

34 I will not put thee to shame, O philosophical reason, nor deny thee, O honoured priesthood and knowledge of the law.

35 Mouth, thou shalt not defile mine old age, nor the full stature of a perfect life.

36 My fathers shall receive me pure,

37 not having quailed before thy compulsion, though it be unto death.

38 For thou shalt tyrannize over the ungodly; but neither by words nor by deeds shalt thou master my reasonings about godliness, either by words or deeds.

4 MACCABEES CHAPTER 6

1 When Eleazar had in this manner eloquently answered the exhortations of the tyrant, the spearbearers came up, and roughly haled Eleazar to the instruments of torture.

2 And first they stripped the old man, adorned as he was with the comeliness of godliness.

3 Then tying back his arms and hands, they disdainfully scourged him with stripes,

4 an herald crying out, Obey the king's commands!"

5 But Eleazar, the high minded and truly noble, like as one tortured in a dream, answered it not at all.

6 But while he raised his eyes on high unto heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through.

7 And falling upon the ground, because his body had no power to support the pains, yet kept he his reason upright and unswerving.

8 Then one of the harsh spearbearers leaped upon his belly, and kicked him in the side with his foot, to keep him upright as he fell.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities;

10 and like a noble athlete, the old man when struck vanquished his torturers.

11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

12 Wherefore in part because they pitied his old age,

13 in part from the sympathy of acquaintance, and in part from admiration of his endurance, some of the king's attendants said,

14 Wherefore dost thou unreasonably destroy thyself, O Eleazar, with these miseries?

15 We will set before thee some cooked meat; and do thou save thyself by pretending that thou hast tasted swine's flesh.

16 And Eleazar, as though the more bitterly tortured by this counsel, cried out,

17 Let not us which are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence;

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18 for it were irrational, if having lived up to old age in all truth, and having maintained, by observing the law, the reputation of such a life, we should now turn back,

19 and ourselves become a pattern for ungodliness to the young, as being an example of defiled eating.

20 It would be shameful if we should live on some short time, and that scorned by all men for cowardice,

21 and be condemned by the tyrant for unmanliness, by not contending to the death for our Divine law.

22 Wherefore do you, O children of Abraham, die nobly for your godliness.

23 Ye spearbearers of the tyrant, wherefore do ye linger?

24 When they beheld him so lofty of mind against misery, and unmoved at their pity, they led him to the fire:

25 then with their wickedly contrived instruments they burned upon the fire, and poured stinking liquids into his nostrils.

26 When he was now burned to his very bones, and about to expire, he lifted up his eyes unto God, and said,

27 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire.

28 Be merciful unto thy people, and be satisfied with my punishment on their behalf.

29 Let my blood be a purification unto them, and take Thou my life as a recompence for theirs.

30 Thus speaking, the holy man departed nobly in his torments; he stood firm even unto the agonies of death by virtue of reason, in defence of the law.

31 Confessedly therefore, godly reason is master of the passions.

32 For if the passions had overcome reason, I would have borne witness to them of their mastery.

33 But now, since reason conquered the passions, we fittingly award it the authority of first place.

34 And it is but right that we acknowledge the strength of reason, since it prevaileth over external agonies.

35 Were it not so, it would be ridiculous: and I have proved that reason hath not only overcome agonies, but also that it overcometh pleasures, and withstandeth them.

4 MACCABEES CHAPTER 7

1 For like a most skilful pilot, the reason of our father Eleazar steered the vessel of godliness in the sea of passions,

2 and though buffeted by the threats of the tyrant, and overwhelmed with the breakers of torture,

3 by no means did it shift the rudders of godliness, until it sailed into the harbour of victory over death.

4 Not so hath ever a besieged city held out against many and varied machines as did that holy man, when his godly soul was tried with the fiery trial of tortures and rackings, move his besiegers through the reason that shielded his godliness.

5 For Father Eleazar, setting his mind firm like a jutting promontory, brake the raging waves of the passions.

6 O priest, worthy of the priesthood! thou neither didst defile thy sacred teeth, nor profane thy appetite, which had ever embraced the clean and lawful, by partaking of profanity.

7 O man in harmony with the law, philosopher of the Divine life!

8 Of such a character ought those to be that perform the duties of the law, defending it with their own blood, and noble sweat in sufferings even unto death.

9 Thou, O father, hast gloriously established our loyalty to the law by thine endurance; and solemnly avowing the sacred service, thou hast not subverted it; and by thy deeds hast made credible thy words of Divine philosophy.

10 O aged man, more powerful than tortures; O elder, fiercer than fire; O supreme king over passions, Eleazar!

11 For as our father Aaron, armed with a censer, hastened through the throng of his people, and conquered the fiery angel,

12 even so did the descendent of Aaron, Eleazar, though consumed by the fire, remained unswayed in his reason.

13 And, what is more wonderful, even though he was an old man, though the labours of his body were now spent, and his fibres were already loosed, and his sinews worn out, he recovered youth,

14 in spirit through reason, and by reason like that of Isaac, he rendered powerless the many headed instrument.

15 O man of blessed age, of reverend grey hairs, and life obedient to the law, whom the faithful seal of death hath perfected!

16 If therefore, an old man through godliness despised tortures even unto death, by common consent godly reason is sovereign of the passions.

17 But perhaps some may say, It is not all that have conquered passions, because not all possess wise reason.

18 But they that have meditated upongodliness with their whole heart, these alone can master the passions of the flesh:

19 they that believe that they die not to God, even as our fathers Abraham, Isaac and Jacob died not to God, they live to God.

20 This circumstance, then, is by no means an objection, that some that have weak reason are governed by their passions:

21 since what person, walking piously by the whole rule of philosophy, and believing in God,

22 and knowing that it is a blessed thing to endure all manner of hardship for virtue, would not, for the sake of godliness, master his passion?

23For the wise and brave man only is lord over his passions.

4 MACCABEES CHAPTER 8

1 Whence it is, that even the very young, imbued with the philosophy of godly reason, have overcome still more bitter tortures:

2 for when the tyrant was manifestly vanquished in his first attempt, being unable to compel an old man to eat the unclean thing: then indeed, being vehemently swayed with passion, he gave charge to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go

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when they had eaten; but if they refused, to torment even more grievously.

3 When the tyrant had given this charge, seven brethren were brought into his presence, comely, and modest, and well born, and altogether accomplished, along with their aged mother.

4 Whom, when the tyrant beheld, compassing their mother as though they were a chorus, he was pleased at them; and being struck becoming appearance and noble mien, smiled upon them, and calling them near, said,

5 O youths, with favourable feelings I admire each of you; and greatly honouring the comeliness of so numerous a band of brethren, I not only counsel you not to share the madness of the old man which hath been tortured afore, but also encourage you to yield, and to enjoy my friendship.

6 For I possess the power, not only of punishing them that disobey my commandments, but also of doing good unto them that obey them.

7 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake the ancestral law of your nation;

8 and conforming to the Greek way of life, alter your rule, and enjoy youth's delights.

9 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures.

10 Have mercy, then, upon your own selves; whom I, although an enemy, pity for your age and comeliness.

11 Will you not reason upon this, that if you disobey, there will be nothing left for you but to die in tortures?

12 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat of unclean meat.

13 And when the spearmen brought forth the wheels, and the racks, and the hooks, and catapults, and caldrons, and pans, and thumbscrews, and iron hands, and wedges, and bellows, the tyrant continued,

14 Be fearful, young men; and the righteousness which ye worship will be merciful unto you if you transgress the law through compulsion.

15 Now they having heard these words of persuasion, and seeing the fearful instruments, not only were they not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

16 Now let us consider the matter: had any among them been fainthearted and unmanly, what reasonings would they have employed, but such as these?

17 O wretched that we are, and exceeding foolish! when the king exhorteth us, and calleth us unto his bounty, should we not obey him?

18 Wherefore do we cheer ourselves with vain counsels, and venture upon a disobedience that bringeth death?

19 Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vaingloriousness and destructive pride?

20 Let us have compassion upon our age, and relent over the years of our mother,

21 and let us bear in mind that if we disobey, we shall die.

22 And Divine justice will pardon us if we fear the king through necessity.

23 Why withdraw ourselves from most sweet life, and deprive ourselves of this pleasant world?

24 Let us not oppose necessity, nor seek vainglory by our own excruciation.

25 The law itself is not forward to put us to death, if we dread torture.

26 Whence hath such contentiousness taken hold upon us, and such fatal obstinacy approved itself to us, when we might live undisturbed by giving ear unto the king?

27 But nothing of this kind did the young men say, when they were about to be tortured.

28 For they were well aware of the sufferings, and masters over agonies.

29 So that as soon as the tyrant had ceased from counselling them, they altogether with one voice, as from the same soul, said unto him,

4 MACCABEES CHAPTER 9

1 Wherefore dost thou delay, O tyrant? for we are more ready to die than to transgress the commandments of our fathers.

2 For we should disgrace our fathers, if we did not obey the law, and take knowledge for our guide.

3 O counsellor and tyrant of transgression, in thy hatred unto us do not pity us more than we pity ourselves.

4 For we account the mercy that thou offerest us, which ensureth our escape at the price of transgression of the law, to be worse than death itself.

5 And thou thinkest to infaintheartedate us, by threatening us with death by tortures, as though thou hast learned nothing by the death of Eleazar.

6 But if aged men of the Hebrews have died in the cause of godliness after enduring torture, more rightly should we younger men die, scorning thy cruel tortures, which the old man our teacher conquered.

7 Make the attempt then, O tyrant; and if thou puttest us to death for our godliness, think not that thou harmest us by torturing us.

8 For we, through this suffering and endurance, shall bear off the rewards of virtue:

9 but thou, for the wicked and despotic slaughter of us, from the Divine justice, shalt endure eternal torture by fire.

10 When they had said these things, the tyrant was not lonely indignant against them as being refractory, but enraged with them as being ungrateful.

11 So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs.

12 And when they had laboured hard without effect in scourging him, they hurled him upon the wheel.

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13 When the noble youth was stretched out upon this, his limbs were dislocated.

14 And with every limb out of joint, he exclaimed in denunciation, saying,

15 O most accursed tyrant, and enemy of heavenly justice, and cruel hearted; I am no murderer, nor sacrilegious man, whom thou thus usest ill; but a defender of the Divine law.

16 And when the spearmen said, Consent to eat, that you may be released from your tortures,

17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reason: cut my limbs, burn my flesh, and twist my joints.

18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he said this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more.

20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered round about the axles of the machine.

21 And although the skeleton of his bones was now destroyed, the lofty minded youth and son of Abraham groaned not;

22 but as though transformed by fire into immortality, he nobly endured the rackings, saying,

23 Imitate me, O brethren, and do not ever desert your station, nor abjure my brotherhood in courage: fight the holy and noble fight of godliness;

24 by which means the just providence of our father may become merciful to our nation, and take vengeance of the pestilent tyrant.

25 And saying this, the holy youth broke off his life.

26 And all marvelling at his courageous soul, the spearmen brought him forward that was second in age; and having put on iron bands, bound him with pointed hooks to the catapult.

27 And when, on enquiring whether he would eat before he was tortured, they heard his noble decision,

28 after they with the iron hands had tore all the flesh from the neck unto the chin, these leopards tore off the very skin of his head: but he, bearing with firmness this misery, said,

29 How sweet is every form of death for the godliness of our fathers! and he said unto the tyrant,

30 Thinkest thou not, O most cruel of tyrants, that thou art now tortured more than I, finding the overweening reasoning of thy tyranny defeated by our patience in behalf of our godliness?

31 For I lighten my suffering by the joys that come from virtue.

32 But thou art tortured with threatenings for ungodliness; and thou shalt not escape, O most abominable tyrant, the vengeance of Divine wrath.

4 MACCABEES CHAPTER 10

1 Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste, and save his life.

2 But he cried out and said, Know ye not, that the father of those that are dead, begat me also; and that the same mother bare me; and that I was brought up the same tenets?

3 I abjure not the noble relationship of my brethren.

4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are able to touch my soul, even if ye wish it.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him.

6 And they dragged round his fingers, and his arms, and his legs, and his ankles.

7 And not being by any means able to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel,

8 about which the joints of his backbone were loosened; and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails.

9 And when he was about to die, he said,

10 We, O accursed tyrant, suffer this for the sake of Divine virtue and teaching.

11 But thou, for thine ungodliness and shedding of blood, shalt endure torments unceasing.

12 And thus having died worthily of his brethren, they dragged forward the fourth, saying,

13 Do not thou share the madness of thy brethren: but give regard unto the king, and save thyself.

14 But he said unto them, Ye have not a fire so scorching as to make me play the coward.

15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the godly, I will not disown the noble brotherhood.

16 Contrive tortures, O tyrant; that thou mayest learn even through them that I am the brother of them that were tormented before.

17 When he had said this, the bloodthirsty, and murderous, and unhallowed Antiochus gave order that his tongue be cut off.

18 But he said, Even if ye take away the organ of speech, yet God heareth the silent.

19 Behold, my tongue is put out, cut it off; for not for that shalt thou cut off our reason.

20 Gladly do we lose our limbs in behalf of God.

21 But God shall speedily find you, since ye cut off a tongue that hath been the instrument of Divine melodiousness.

4 MACCABEES CHAPTER 11

1 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

2 I intend not, O tyrant, to beg to be excused from the torment which is in behalf of virtue.

3 But I have come of mine own accord, that by the death of me, thou mayest owe heavenly vengeance a punishment for more crimes.

4 O thou hater of virtue and men, what have we done that thou thus revellest in our blood?

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5 Doth it seem evil unto thee that we worship the Creator of all things, and live according to His surpassing law?

6 But this is worthy of honours, not of torments;

7 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God.

8 Behold now, being alien from God, thou makest war against them that are godly toward God.

9 As he said this, the spearbearers bound him, and drew him unto the catapult:

10 to which, when they had bound him at his knees and fastened them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered in the manner of a scorpion.

11 With his breath thus confined, and his body strangled, he said,

12 A great favour thou bestowest upon us, O tyrant, by enabling us to show our enduring adherence to the law by means of yet nobler sufferings.

13 He also being dead, the sixth, a mere boy, was brought forth; and when the tyrant asked him whether he would eat, and be delivered, he said,

14 I am indeed younger than my brethren, but in understanding I am as old;

15 for having been born and reared unto the same end, we are bound to die also in behalf on the same cause.

16 So that if you think proper to torment us for not eating the unclean, torment!

17 As he said this, they brought him unto the wheel.

18 Being stretched upon which, with limbs racked and dislocated, he was gradually roasted from beneath.

19 And when they had heated sharp spits, they applied them to his back; and having pierced his sides, they burned away his entrails.

20 And he, while tormented, said, O period good and holy, wherein for the sake of godliness we brethren have been called to a school in sufferings, a contest wherein we have not been defeated!

21 For godly understanding, O tyrant, is unconquered.

22 Armed with upright virtue, I also shall depart with my brethren;

23 but thou, O tyrant, shalt receive the same vengeance, deviser of tortures, and enemy of the truly godly.

24 We six youths have destroyed thy tyranny.

25 For is not thine inability to sway our reason, and to compel us to eat the unclean, thine own destruction?

26 Thy fire is cold to us, thy catapults are painless, thy violence unavailing.

27For the bodyguards that govern us are not those of a tyrant, but of are Divine law: through this we keep our reason unconquered.

4 MACCABEES CHAPTER 12

1 When he too had undergone blessed martyrdom, and died in the caldron whereinto he had been thrown, the seventh, the youngest of all, came forward:

2 whom the tyrant pitied, though he had been vehemently reproached by his brethren;

3 and seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died in torture through disobedience; and thou, if disobedient, having first been miserably tormented, shalt thyself perish before thy time.

5 But if thou obey, thou shalt be my friend, and shalt have a charge over the affairs of my kingdom.

6 And having thus exhorted him, he sent for the lad's mother; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

7 And after his mother had urged him on in the Hebrew tongue, (as we shall shortly tell,) he saith,

8 Release me, that I may speak unto the king and all his friends.

9 And they rejoiced exceedingly at the promise of his youth, and quickly loosed him.

10 And he, running up to the pans, said,

11 Ungodly tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness?

12 Wherefore the divine veangeance reserveth thee for eternal fire and torments, which shall cling to you for all time.

13 Wert thou not ashamed, man as thou art, to cut out the tongues of men of like feeling and origin, and having thus abused, to torture them?

14 But they, bravely dying, fulfilled their godliness toward God.

15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die,

17 will not forsake the testimony of my brethren.

18 And I call upon the God of my fathers to be merciful unto my race.

19 But thee, both living and dead, will He punish.

20Thus having prayed, he hurled himself into the pans; and so gave up his life.

4 MACCABEES CHAPTER 13

1 If, then, the seven brethren despised afflictions even unto death, it must be confessed on all sides that right reason is sovereign of the passions.

2 For if they had been slaves to the passions, and had eaten of the unholy, we should have said that they had been conquered by them;

3 Now, however, it is not so: but by means of the reason which is commended by God, they mastered their passions.

4 And it is impossible to overlook the mind's supremacy over the passions: for it gained the victory over both passions and afflictions.

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5 How then is it possible not to acknowledge the control of passions by right reason, since they drew not back from the pains of fire?

6 For just by means of towers that project before harbours, men break the threatening waves, and so ensure a still course unto vessels that enter port;

7 even so that the seven towered reason of the young men, by securing the harbour of godliness, conquered the intemperance of the passions.

8 For having constituted an holy choir of godliness, they encourage one another, saying,

9 Brothers, let us die like brethren for the sake of the law. Let us imitate the three young men in Assyria, which despised the selfsame civic rights that are accorded us, in a furnace.

10 Let us not be cowards in our demonstration of godliness.

11 And one said, Courage, brother; and another, Nobly endure.

12 And another, Remember whence you came, and who the father was by whose hand Isaac submitted to be slain for the sake of godliness.

13 And one and all, looking upon each other serene and confident, said, Let us sacrifice with our whole heart our souls unto the God Which gave them, and employ our bodies for the keeping of the law.

14 Let us not fear him that thinketh he killeth;

15 for great is the trial of soul and danger of eternal torment laid up for them that transgress the commandment of God.

16 Let us arm ourselves, therefore, in the abnegation of Divine reason.

17 For if we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us.

18 And as each one of the brethren was haled away, the others exclaimed, Disgrace us not, O brother, nor be false unto them that died before thee.

19 Now you are not ignorant of the bonds of brotherhood, which the Divine and all wise Providence hath imparted through fathers unto children, and hath engendered through the mother's womb:

20 in which these brethren, having remained an equal time; and having been formed for the same period, and increased by the same blood; and having been perfected through the same principle of life;

21 and having been brought forth at equal intervals; and having sucked milk from the same fountains: hence their brotherly souls are reared up lovingly together;

22 and increase the more powerfully by reason of this common nurture, daily companionship, and by other education, and exercise in the law of God.

23 Brotherly love being so sympathetically constituted, the seven brethren had yet a still greater mutual sympathy.

24 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, the increased this sympathy with each other.

25 For a like ardour for what is right and honourable increased their fellow feeling toward each other.

26 for with their godliness they made their brotherly feeling still dearer to them.

27 And yet, although nature, companionship and virtuous habits, had combined to increase the bonds of brotherhood, those that were left endured to behold their brethren, which were ill used for their godliness, tortured even unto death.

4 MACCABEES CHAPTER 14

1 Moreover, they even urged them on to this ill treatment; so that they not only despised pains themselves, but even overcame the passions of brotherly love.

2 O power of reason, more powerful than kings, and freer than the free!

3 O sacred and harmonious unanimity of the seven brethren in defence of godliness!

4 None of the seven youths played the coward, or shrank back from death;

5 but all, as though they ran the road to immortality, hasted them to death through tortures.

6 For just as hands and feet are moved in harmony with the promptings of the soul, so those holy youths, as though moved by an immortal soul of godliness, advanced unto death for the sake of such godliness.

7 O holy band of seven, band of brethren in harmony! for as the seven days of creation form a circle round about godliness,

8 so the youths in chorus formed a circle round about the sevenfold band, annulling their fear of the tortures.

9 Now we shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire.

10 And what could more painful? for the power of fire, being sharp and quick, speedily destroyed their bodies.

11 And think it not wonderful that reason bore rule over those men in their torments, when even a woman's mind despised agonies yet more diverse.

12 For the mother of those seven youths endured the torments of each one of her seven children.

13 And consider how comprehensive is the love of offspring, which draweth every one's feeling into a sympathy rooted deep within,

14 where even animals that are without reason shew a similar sympathy and love for their offspring to that of men.

15 For the tame birds, that frequent the mountains, protect their fledglings upon the housetops;

16 and others, building their nests in mountain tops, and in the precipices of valleys, in holes of trees, or in the tops thereof, hatch their young, and keep off the intruder.

17 And if they are unable to fend it off, they help their offspring in whatsoever manner they are able, by flying in circles round about them, and calling unto them with their own voice, sorrowing all the while for love.

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18 But wherefore should we shew proof of sympathy toward offspring on the part of animals that are without reason,

19 when even bees, at the season for making of honeycombs, attack all that come near, and pierce with their sting, as with a sword, them that draw nigh unto their hive, and repel them even unto death?

20 But sympathy for her children turned not aside the young men's mother, which had a spirit that was kindred with that of Abraham.

4 MACCABEES CHAPTER 15

1 O reason of the children, tyrant over the passions, and godliness, dearer to a mother than her children!

2 The mother, when two things were set before her, godliness and the safety of her sons for a time, on the terms of the promise of a tyrant,

3 rather chose the godliness that, according to God, preserveth unto everlasting life.

4 O how can I characterize the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of them that are born unto them?

5 For by how much mothers are by nature weak in disposition, and prolific in offspring, by so much the fonder are they of children.

6 And of all mothers, the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them;

7 and through her many pains undergone with each one, was compelled to feel sympathy with them.

8 Yet, through fear of God, she neglected the temporary salvation of her children.

9 Not but that, by reason of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased.

10 For they were both just and temperate, and manly, and high minded, and fond of their brethren, and so fond of their mother that they obeyed her by obeying the law even unto death.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

12 But she inclined each one separately and all together to death for godliness.

13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 As each one of them was racked and roasted, the observant mother was prevented by godliness from changing.

15 She beheld her children's flesh dissolve round about the fire, and their extremities quiver upon the ground, and the flesh of their heads down to their chins exposed like masks.

16 O thou mother, that wast tried at this time with more bitter pains than even the pangs of childbirth that thou didst suffer for them!

17 O woman, who along gave birth to such perfect godliness!

18 Thy firstborn dying turned thee not; nor the second, looking at thee piteously in his torments; nor thy third, breathing out his soul.

19 Nor when thou didst behold the eyes of each of them looking boldly in their tortures, or didst see in their nostrils the signs of their approaching death.

20 When thou sawest the burning flesh of children lying upon the flesh of children, hands upon hands cut off, severed heads upon heads, corpses fallen upon corpses; and when thousawest the place filled with people by reason of the tortures of thy children, thou didst not shed tears.

21 Neither the songs of sirens, nor the voice of swans so draw the hearers to hearing, O voices of children calling upon your mother in the midst of torments!

22 O how great and how many were the torments by which the mother was herself tortured, as her sons did undergo the wheel and the fires!

23 But godly reason, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.

24 Although she beheld the destruction of seven children, the noble mother, after one embrace, stripped off her feelings through faith in God.

25 For just as in a council chamber, beholding in her own soul vehement counsellors, nature, and parentage, and love of her children, and the racking of her children,

26 she holding two votes, one for the death, the other for the preservation of her children,

27 leaned not unto that which would have saved her children for the safety of a brief space.

28 But this daughter of Abraham remembered his holy fortitude.

29 O mother of a nation, avenger of the law, and defender of godliness, and prize bearer in the battle of the affections!

30 O thou nobler in endurance than men, and more manly than men in patience!

31 For as the ark of Noah, bearing the world in the flood that filled the world, bore up against the waves,

32 so thou, the guardian of the law, when compassed on every side by the flood of passions, and straitened by violent storms that were the torments of thy children, didst bear up nobly against the storms against godliness.

4 MACCABEES CHAPTER 16

1 If, then, a woman, an that an aged one, and the mother of seven children, endured to see her children's torments even unto death, by common confession godly reason is the sole master even of the passions.

2 Thus I have proved that not only men have obtained the mastery of the passions.

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3 And not so fierce were the lions that compassed Daniel about, nor the furnace of Mishael that burned with most vehement fire, as that natural love of children that burned within her, when she beheld her seven sons tortured.

4 But with the reason that is grounded in godliness, the mother quenched passions so great and powerful.

5 For we must consider this also: that had the mother been faint hearted, as being their mother, she would have lamented over them; and peradventure might have spoken thus:

6 Ah, wretched I, and many times miserable; who having borne seven sons, are become the mother of none.

7 O seven vain childbirths, and seven periods of labour, and unfruitful givings of suck, and miserable nursings at the breast.

8 Vain for your sakes, O sons, have I endured many pangs, and the still more trying anxieties of upbringing.

9 Alas, my children, some of you unmarried, and some that have married to no profit, I shall not see your children, nor have the happiness of being called grandmother.

10Ah that I, who had so many and fair children, should be a lone widow, full of sorrows!

11 Nor, should I die, shall I have any of my sons to bury me.

12 But with such a lament as this the holy and God fearing mother bewailed none of them, and neither attempted to dissuade any of them from dying, nor, as they died, did she grieve.

13 But as one possessed of a mine of adamant, and as one bringing forth again her full number of sons to immortality, she rather with supplications exhorted them to death for the sake of godliness.

14 O woman, soldier of God for godliness, thou, aged and a woman, hast conquered through endurance even a tyrant; and thou but weak, hast been found more powerful in deeds and words.

15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst unto sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country.

17 For it were shameful that this old man should endure pains for the sake of righteousness, and that you that are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it.

19 And for this reason ye ought to bear every affection because of God;

20 for Whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him.

21 And the righteous Daniel was cast unto the lions; and Ananiah, and Azariah, and Mishael, were thrown into a furnace of fire; yet they endured through God.

22 You, then, having the like faith toward God, be not troubled.

23 For it is unreasonable that they that know godliness should not stand up against these afflictions.

24 With these arguments, the mother of seven, exhorting each of her sons, encouraged and persuaded each of her sons to die rather than transgress the commandment of God.

25 And they saw this also, that they that die nto God, live unto God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

4 MACCABEES CHAPTER 17

1 And some of the spearbearers said that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than that they should touch her person.

2 O thou mother, that together with thy seven children didst destroy the violence of the tyrant, and frustrate his wicked intentions, and exhibit the nobleness of faith!

3 For thou, like an house nobly built upon the pillar of thy children, endured unmoved the earthquake of the tortures.

4 Be of good cheer, then O holy minded mother, holding fast the firm hope of thy steadfastness with God.

5 The moon in heaven with the stars appeareth not so gracious, as thou art established honourable before God, and fixed in the firmament with thy seven sons, whom thou didst illuminate with godliness unto the stars.

6 For thy bearing of children was after Abraham our father.

7 If it were possible for us to paint as on a tablet the godliness of thy story, would not the onlookers shudder at beholding the mother of seven children enduring for the sake of godliness divers tortures even unto death?

8 And it had been a worthy thing to have inscribed upon the tomb itself these words as a memorial to those of our nation.

9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews.

10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was truly a divine contest that was carried on by them.

12 For at that time virtue presided over the contest, approving the victory through endurance, namely incorruptibility in eternal life.

13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended.

14 The tyrant was the antagonist; and the world and living men were the onlookers.

15 And reverence for God conquered, and crowned her own athletes.

16 Who did not marvel at the athletes contending for the law code? Who were not astonished?

17 The tyrant himself, and all his council, marvelled at their endurance;

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18 through which also they now stand beside the Divine throne, and live a blessed life.

19 For Moses saith, And all the sanctified ones are under Thy hands.

20 These therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy overcame not our nation;

21 and that the tyrant was punished, and their country purified: for they became, as it were, a ransom for the sin of the nation.

22 And through the blood of these godly people, and the atonement wrought by their death, Divine Providence saved Israel, which had aforetime been afflicted.

23 For the tyrant Antiochus, looking to the virtue of their courage, and to their endurance in torture, proclaimed that endurance as an example to his soldiers.

24 And he made them noble and brave for fighting on foot, and for siege; and pillages and stormed the towns of all his enemies.

4 MACCABEES CHAPTER 18

1 O Israelitish children, offspring of the seed of Abraham, obey this law, and in every way be godly,

2 knowing that godly reason is master of the passions, and those not only inward but outward.

3 Wherefore those that gave up their souls to pains for the sake of godliness, were not only admired by men, but were also deemed worthy of a divine inheritance.

4 And the nation through them obtained peace, and having renewed the observance of the law in their own country, drove the enemy out of the land.

5 The tyrant Antiochus was both punished upon earth, and is punished now that he is dead; for when he was quite unable to compel the Israelites to observe foreign customs, and to forsake the manner of life of their fathers,

6 then, departing from Jerusalem, he made war against the Persians.

7 And the mother of the seven children spake these righteous words unto her children: I was a pure virgin, and went not beyond my father's house; but kept watch over the built rib.

8 No destroyer of the desert, or ravisher of the plain, corrupted me, neither did the seducing serpent of deceit defile the chastity of my virginity;

9 and in the time of my maturity I remained with my husband: when these sons did come of age, their father died. Blessed was he, for he lived a life marked by the blessing of children, and suffered not the sorrow of the time of childlessness.

10 And while he was yet with you, he taught you the law and the prophets.

11 He read to you of Abel, which was murdered by Cain; of Isaac, which was offered as an whole burnt offering; and of Joseph in prison.

12 And he told you of the zealous Phinehas; and taught you about Ananiah, Azariah, and Mishael in the fire.

13 And he glorified Daniel in the den of lions, and blessed him.

14 And he put you in mind of the scripture of Isaiah, which saith, Even if thou pass through the fire, it shall not burn thee.

15 He sang to you with words of David the psalmist, when he saith, Many are the afflictions of the righteous.

16 He declared unto you the proverb of Solomon, who saith He is a tree of life unto them that do His will.

17 He affirmed the words of Ezekiel, which said, Shall these dry bones live?

18 For he forgat not the song which Moses taught, which saith,

19 I will kill, and I will make to live: this is your life, and the length of your days.

20 O that bitter, and yet not bitter, day wherein the bitter tyrant of the Greeks quenched fire with fire in his cruel caldron, and brought with seething rage the seven sons of Abraham unto the catapult, and unto all his torments!

21 He pierced their eyeballs, and cut out their tongues, and put them to death with varied tortures.

22 Wherefore divine retribution hath pursued, and shall pursue, the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are gathered together to the choir of the fathers, and have received pure and immortal souls from God;

24 unto Whom be glory for ever and ever. Amen.

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SUPPLEMENT FROM THE NEW TESTAMENT

- Gospel According to Matthew, Matityahu
- Gospel According to Mark, Marcus
- Gospel According to Luke, Lucius
- Gospel According to John, Yohanan
- Acts (History) of the Apostles (Peter, James & Paul)
- Epistle of Paul to the Romans
- 1 Epistle of Paul to the Corinthians
- 2 Epistle of Paul to the Corinthians
- Epistle of Paul to the Galatians
- Epistle of Paul to the Ephesians
- Epistle of Paul to the Philippians
- Epistle of Paul to the Colossians
- 1 Epistle of Paul to the Thessalonians
- 2 Epistle of Paul to the Thessalonians
- 1 Epistle of Paul to Timothy, Timotheus
- 2 Epistle of Paul to Timothy, Timotheus
- Epistle of Paul to Titus
- Epistle of Paul to Philemon
- Epistle of Paul to the Hebrews
- Epistle of James, Yakob
- 1 Epistle of Peter, Shimon Petros
- 2 Epistle of Peter, Shimon Petros
- 1 Epistle of John, Yohanan
- 2 Epistle of John, Yohanan
- 3 Epistle of John, Yohanan
- Epistle of Jude, Yehuda (Didimos Judas Thomas)
- Revelation (The Apocalypse of John)

THE NEW TESTAMENT

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Christianity began with the vision (or idea) of Jesus that Paul had on his way to Damascus. Paul envisioned a new kind of faith in with benevolence, peace and righteousness ruled suppreme, and not the aggressive Zealotry of his days. Like many descendents of migrants, Paul, known to Jews as Shaul ha-Tarsi (Saul of Tarsus), was a wanderer between two worlds: He was an Aramaic-speaking Jew but he was also a Greek-speaking citizen of the Roman Empire. Thus he had legal obligations to both worlds.

In order to understand the conflict between Jews and Christians, we need to know Paul's intentions. He created Roman Christianity by founding his own communities outside the Holy Land and he promoted his own doctrines described in his New Testament letters. He despised the fundmentalistic Zealots as much as they hated him. They called him "the Spouter of Lies," he just called them "the Jews" and by doing so, he opened the anitisemitic gates to hell and genocide. These are the origins of the hatred towards Jews that still affect us even today.

The New Testament is shown here with some annotations that can bring clarity. (See also the maps of Paul's journeys in Appendix B.)

The New Testament is the second, later, and, with about 20%, smaller half of the Christian Bible, and the portion that is canonical (authoritative) only to Christianity. The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st–2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and image of Paul's Jesus as the Christ (Greek for 'saviour' or 'messiah') and the self-understanding of the Roman Church. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and Revelation of John. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

Christians see in the New Testament the fulfillment of the promise of the Old Testament. It relates and interprets the new covenant, represented in the life and death of Jesus, between God and the followers of the Christ. Writing a biography of Jesus or a history of the 1st-century Church almost impossible; and perhaps even not desirable. The books of the New Testament were composed partly in order to satisfy historical curiosity about the events they recount but also to lead Christians to the faith and its righteous ethics by narrating what Jesus said and did. None of the authors, with the exception of Matthew, lived in the Holy Land at Jesus' times; and of the authors, only James and Jude (brothers of Jesus) and Simon Peter knew Jesus personally.

The New Testament contains a variety of texts. Among its 27 books are selected recollections of the life and acts and sayings of Jesus in the four Gospels; a historical narrative of the first years of the Christian Church in Acts of the Apostles; Epistles or letters of advice, instruction, admonition, and exhortation to local groups of Christians—14 attributed to Paul, one (Hebrews) probably in error, and seven by three other authors; and an apocalyptic description of the intervention of God in history, the Book of Revelation.

The books are not arranged chronologically in the New Testament. The Epistles of Paul, for example, which address the immediate problems of local churches shortly after Christ's death, are considered to be the earliest texts. The books are instead arranged in a more narrative order, the Gospels telling the life of Jesus and his teachings; the Acts detailing the work of Christ's followers in propagating the Christian faith; the Epistles teaching the meaning and implications of the new Pauline (Roman) faith; and Revelation prophesying future events and the culmination of the divine purpose.

The Old Testament in its Greek translation, the Septuagint, was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God.

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In the first centuries after Christ, Christians seem to have believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament) and that no longer could any further Holy Writ be produced, although Jews produced the Deuterocanon (Apocrypha) after Malachi. The descent of the Spirit on the community of the Messiah (i.e., the Christ) was thus perceived by Christians as a sign of the beginning of the age to come, and the Roman Church understood itself as having access to that inspiration through the Spirit.

Because of a belief that something almost magical occurs—with an element of secrecy—when a transmitted oral tradition is put into writing, there was, in both the Old and New Testaments, an expression of reluctance about committing sacred material to writing. When such sacred writings are studied to find the revealed word of God, a settled delimiting of the writings—i.e., a canon—must be selected. In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word alma ("young woman") in chapter 7, verse 14, of Isaiah—"Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel"—into the Greek term parthenos ("virgin").

As far as the New Testament is concerned, there could be no Bible without a church that created it; yet conversely, having been nurtured by the content of the writings themselves, the church selected the canon. The church understood itself as having access to inspiration through the guidance of the Spirit. Until c. 150 AD, Christian authors could produce writings either anonymously or using the name of some acknowledged important biblical or apostolic figure. The practice was not believed to be either a trick or fraud. Apart from letters in which the person of the writer was clearly attested—as in those of Paul, which have distinctive historical, theological, and stylistic traits peculiar to Paul—the other writings placed their emphases on the message or revelation conveyed, and the author was considered to be only an instrument or witness to the Holy Spirit or the Lord. When the message was committed to writing, the instrument was considered irrelevant, because the true author was believed to be the Spirit.

THE FOUR CANONICAL GOSPELS

(The four canonical gospels, like the rest of the New Testament, were written in Greek, MARK probably c. 70–80 AD, MATTHEW 70-85, and LUKE around 80–100 AD, and JOHN 90–110 AD. Despite the traditional ascriptions, all four are anonymous, and no-one was written by eyewitnesses. Matthew and Luke probaably knew each other.)

INTRODUCTION

(The New Testament is about a character that is known as 'Jesus Christ', 'Jesus of Nazareth', or, according to most original Greek texts 'Jesus the Nazorean' (meaning: "Keeper of Moses' Law"). The character of Jesus is based on a collection of texts which are called The New Testament. The New Testament is the centre piece of sacred Christian scripture.

The history, or better historicity, of Christianity and Jesus in shrouded in obscurity. There are not many records that exist outside the Christian communities. This brings some people to the supposition that Jesus never existed. All evidence indicate that Christianity, as we know it, is a Roman invention. With the discovery of the Dead Sea Scrolls in 1947 and the codices of the Nag Hammadi Library in 1945, there are indications that Jesus existed. However, Jesus, his biography, his teachings, his history, was propably very different from that what we know as official Church doctrine.

It is very important what records of ancient historians say, but it is equally important what they fail to say! Christian officials claim that Jesus lived between around 4 BC and 33 AD. The fact that Philo of Alexandria, one of the most diligent writers on matters of Judaism and the Holy land, did not record anything about either Jesus or a movement that could be identified as Christian leaves us with at least four possibilities: (1st) Jesus did not exist; (2nd) Jesus was not regarded as important in any way; (3rd) Jesus was active after the time of Philo (who died between 40 and 50 AD); and (4th) The Roman 'Propaganda Minister' deliberately destroyed all records that refered to Jesus, which was a common practice of Roman authorities at that time.

Although we have no archaeological or historical evidence, the scriptures of the New Testament as well as "The Jewish War", published by Titus Flavius Josephus in about 75 AD, could suggest that we might set the activities of Jesus around 1 or 2 decades later than previously believed.

When we examine the actual history of Jesus and Christianity, many of the answers provided by the Church and Christian scholars do not hold up to rigorous scrutiny. They actually leave us with more questions than we had before. Here are the most important ones:

- *Who was Jesus?*
- *Was he a historical character?*
- *Who wrote the Gospels?*
- *Why are the gospels written in Greek?*
- *Why did the gospels have a pro-Roman perspective?*
- *Why have the Romans approved of Christianity in the first place?*
- *Why was Christianity head-quartered in Rome?*
- *What did Jesus do in the 20 years between his adolescence and his ministry?*
- *Why did Judas Iscariot hand Jesus over?*
- *Who was "Judas Iscariot"?*
- *What does this name really mean?*
- *Did Jesus die from crucifixion?*
- *Why could Mary of Magdala take care of his dead body?*

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• *Why has the Pauline Church written Jesus' family out of history?*
• *Who was John the Baptist?*
• *Why was not Peter but James the first leader of the Christian Movement?*
• *Why are the first Christian saints from the Flavian family?*
• *Who was the first historical Pope of Rome?*
• *Who really was Titus Flavius Josephus?*
• *Why are so many names in the Gospels dualistic?*
• *Why does Jesus look like the god Mithras?*
• *Why are Maria & Christ so similar to Maia & Krishna?*
• *Why do the teachings of Jesus have a Buddhist touch?*
• *Who persecuted whom?*

We shall present a comparison of Church doctrine with facts that have been found during the last decades. We will show you a little glossary with short explanatory entries.

Although we know that the gospels are just literature and not history, the person who first created 'the sayings and teachings of Jesus' must have had the qualities of a great philospher. No matter whether Jesus ever existed or not, our findings show that either the imagined idea of Jesus or the real Jesus could have been an admirable character.

"Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye." -- The Gospel of Didymus Judas Thomas, 26).

THE STRUCTURE OF THE NEW TESTAMENT

The literature used in the canon of the New Testament can be divided into five distinct groups, plus a sixth group of texts outside of it:

***1st: the Pauline literature**, of which 7 letters are considered genuine and are the oldest texts (50-60 AD) of the New Testament. They were supposedly written by the Roman citizen Shaul ha Tarsi, Saul of Tarsos, better known as "Paul the Apostle," although he did not know the real Jesus in person nor was he an official disciple or apostle of the community that evolved around Jesus and his original teachings;*

***2nd: the Gospel of Matthew and the Gospel of Mark** (67-75 AD) are the oldest gospels. Matthew is the only gospel written by an author from the Holy Land for his geographic ethnic and other descriptions are exact. The Jewish viewpoints in the text suggest that the author was a Pharisee and there is a high likelyhood that the name Matthew (in Aramaic Matityahu) points to Yosef bar Matityahu as author, better known as Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, and chief propagandist of the Flavian Court. There are too many parallels between the Gospel of Matthew and Josephus' "Jewish War" to be ignored; Mark was written by a Roman citizen who never lived in the Holy Land. His Roman name was Marcus.*

***3rd: the Gospel of Luke and the Book of Acts** making up a two-volume work (100-130 AD) which scholars call "Luke–Acts" (together they account for almost 28% of the New Testament canon, the largest contribution attributed to a single author);*

***4th: the Johannine literature** (80-100 AD) is attributed to John the Apostle but probably not written by him. These are the Gospel of John and Johns letters. Some scholars still include the Book of Revelation of John although it was not written by the same author;*

***5th: All other works** that had entered the canon mainly due to the wish to give the canon an aura of legitimacy. This goal could only be achieved by taking texts (with almost empty platitudes) that could be attributed to Jesus' true disciples, such as Peter, James (an older brother of Jesus), Jude (a younger brother of Jesus). The Pauline Church always was very particular in not mentioning the true identity of those contributors and to downplay their significance in the first Jesus Movements. Those original disciples and family members of Jesus who remained Jews for the rest of their lives, became an embarrassment for Paul's fantasy products and therefore stood in his way. No surpise here that Paul mentioned them in a patronising manner.*

***6th: All non-canonical works** that are related to Jesus or any kind of faith that could be called "Christian", such as the New Testament Apocrypha, Pseudepigrapha, Nag Hammadi texts, Gnostic texts, Mandaean texts from Persia, and to some extent even Manichaean texts from Persia, as well as some Dead Sea Scrolls from Qumran.*

The New Testament canon as we know it today has not always been like it. The first attempt to arrange a Bible canon was made by Marcion of Sinope (Greek: Markion Sinopis), a wealthy Greek ship magnate from the City of Sinope (in today's Turkey) has been selected in order to support the visions of Saul of Tarsos, better known as "Paul the Apostle. Paul was the creator of that what we could call the "Roman Christianity", the form of Christianity that has survived and is nowadays perceived as the "mainstream Christianity".

Life and work of the real and historical Jesus is not well reflected in these texts quite simply because the original Christian Movement around Jesus, his brothers James, Simon, Judas (Jude) Joses (Joseph), his companion Maria of Magdala, and his original disciples, have been wiped out during the fateful events in the First Roman Jewish War (66-73 AD).

Their view and teachings seem to be in parts more truthfully reflected by the non-canonical works known as the "Dead Sea Scrolls" from Qumran, and in works written by Ebionites, Nazarenes, Nazoreans, and the Gnostics. This is the reasons why we present all available texts of these movements here as well.

Pauline Literature

The Pauline epistles are the 14 New Testament books which most Christians think were written by the Apostle Paul. Some of them are the earliest Christian documents. They show many of the beliefs and controversies of Christianity. Many Christians think these letters are very important for theology and ethics. In the order they appear in the New

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Testament, the Pauline epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

In all of these epistles except the Epistle to the Hebrews, the author does claim to be Paul. However, the contested letters may have been written using Paul's name, as it was common to attribute at that point in history. Seven letters (with consensus dates) considered genuine by most scholars: 1 Thessalonians (c. 50 AD), Galatians (c. 53), 1 Corinthians (c. 53–54), Philippians (c. 55), Philemon (c. 55), 2 Corinthians (c. 55–56), Romans (c. 57).

The letters on which scholars are about evenly divided: Colossians (c. 62), 2 Thessalonians (c. 49–51).

The letters thought to be pseudepigraphic by almost all scholars (traditional dating given): Ephesians (c. 62), 1 Timothy (c. 62–64),

2 Timothy (c. 62–64), Titus (c. 62–64), Hebrews.

Lost Pauline epistles that have not been mentioned in the other Pauline letters: A first epistle to Corinth (1 Corinthians 5:9), A third epistle to Corinth, also called the Severe Letter (2 Corinthians 2:4; 8–9), An earlier epistle to the Ephesians (Ephesians 3:3–4), The Epistle to the Laodiceans, (Colossians 4:16)

Luke–Acts

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, by the same anonymous author, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially, the Jews are receptive to the Christian message, but later they turn against the followers of Jesus. Rejected by the Jews, the message is taken to the Gentiles under the guidance of the Apostle Peter. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can also be seen as a defense of (or "apology" for) the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the followers of Jesus as a sect of the Jews, and therefore entitled to legal protection as a recognised religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

The Gospel of Luke and Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume. According to Church tradition dating from the 2nd century, he was the "Luke" named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasizes the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

While no proposed date for the composition of Acts is universally accepted, the most common scholarly position is to date Luke–Acts to 80–90 AD, on the grounds that it uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the first century). The earliest possible date for the composition of Acts is set by the events with which it ends, Paul's imprisonment in Rome c. 63 AD, but such an early dating is a minority position. The last possible date would be set by its first definite citation by another author, but there is no unanimity on this; some scholars find echoes of Acts in a work from c. 95 AD called I Clement, while others see no indisputable citation until the middle of the 2nd century. A minority of scholars, necessarily in the latter camp, conclude that Acts dates to the 2nd century, believing that it shows awareness of the letters of Paul, the works of Titus Flavius Josephus, or the writings of Marcion of Sinope.

Johannine Literature

Johannine literature refers to the collection of New Testament works that are traditionally attributed to John the Apostle or to Johannine Christian community. Johannine literature is traditionally considered to include the following works:

- *The Gospel of John*
- *The Johannine epistles:*

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1 The First Epistle of John
2 The Second Epistle of John
3 The Third Epistle of John
• The Book of Revelation

Of these five books, the only one that explicitly identifies its author as a "John" is the Book of Revelation. Modern scholarship generally rejects the idea that this work is written by the same author as the other four documents. The gospel identifies its author as the Beloved Disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist. Scholars have debated the authorship of Johannine literature (the Gospel of John, Epistles of John, and the Book of Revelation) since at least the third century, but especially since the Enlightenment. The authorship by John the Apostle is rejected by many modern scholars.

The Gospels

The most important writings are originally not the gospels but the epistles of Saul of Tarsos (Paul the Apostle). The gospels appeared long after Saul's texts. However, the gospels got a significant function as Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connexion between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus.

In Christian tradition, the authors attributed with the creation of the four gospels in the New Testament bear the following titles: Gospel according to Matthew; Gospel according to Mark; Gospel according to Luke and Gospel according to John. The phrase "according to" already suggest that these gospels were not directly written by the hands of the Four Evangelists Matthew, Mark, Luke, and John, but were "re-narrations" writtem down by other persons.

The 3 gospels of Matthew, Mark, and Luke are known as the "Synoptic Gospels" (syn optic = similar look), because they include many of the same stories, often in the same sequence. The early Roman Church build up the myth that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke:

• Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles,
• Mark – a follower of Peter and so an "apostolic man,"
• Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsos,
• John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel" = "good spel") of Jesus. Evangelist comes from the Greek word "Evangelion" refering to "good news" or "gospel" in Christianity.

Pauline Christianity Versus The Original Christianity Represented By James The Just, The Brother Of Jesus

When we browse through the texts of the New Testament, there is not much historical evidence to get on with. The core of the New Testament, if we want to get down to the real background, is not represented by the four gospels but undoubtedly by the "Pauline Letters" written by a Greek- and Aramaic-speaking Roman citizen known as Saul of Tarsos. Christians know this man better as "Paul the Apostle". On his way to Damascus, he claimed that he had a "vision of Jesus". In modern terms, we would say that 'he had an idea' how to employ his invented Jesus-character in order to create a new faith, and he wrote about this vision in such a lively and sophisticated manner that Shakespeare could not have performed this task any better. In Luke's Book of Acts 9:3-9 we read: ". . . 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink."

As there are no Roman records about these events and the involved persons. We totally have to rely on sources which are available. The most important sources are (1st) the records of Titus Flavius Josephus, (2nd) the non-canonical texts by writers who did not follow Roman mainstream Christianity, and (3rd) the Dead Sea Scrolls from Qumran which are the only historical text that have not been changed or tampered with by any editorial commitee. The Qumran texts speak of religious matters as Jesus probably would have seen them.

Towards the end of Appendix C, there are transcripts of three video documentaries that discuss the times and events around the historical Jesus. Transcripts of this briefness can bring the matter to the point much more concentrated than any book can do. They contain significant points that most scholars are not aware of:

1.) **The Real Jesus**, reconstruction of the events after Jesus' death, Channel 4, 1999;

2.) **Caesar's Messiah**: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012;

3.) **The James Ossuary Interview**, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004.

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THE GOSPEL ACCORDING TO MATTHEW

The Gospel of Matityahu or Evangelion kata Matthaion or
The Gospel of Matthew, or just Matthew
Author: perhaps Yosef bar Mattityahu
Estimated Range of Dating: 75-80 A.D.

(The Gospel of Matthew, or more precisely The Gospel according to Matthew, is a narrative originally written in Greek. It is one of the four gospels of the New Testament that tells the story of Jesus' life and teachings. The Gospel of Matthew is called one of the three synoptic gospels because it has some of the same stories and language as the Gospels of Mark and Luke. Matthew is the most famous and the most quoted gospel in existence. There are good reasons for it. It is the only gospel that was written by someone who had been familiar with all geographical locations in person. It is the most coherent gospel and its writing style is one of the very best. The author must have been very well educated and identifies himself, by his swift and fluent style, as a member of the Roman Empire's Greek-speaking upper class.

Like the Gospels of Mark and Luke, The Gospel of Matthew was composed in the time of the Flavian dynasty. Scholars of the old time attributed the gospel to the Apostle Matthew which is a pretty unlikely and unfounded claim. That the gospels were written for a Jewish audience in Judaea or Galilee is unlikely as well. As the gospels, and the entire New Testament in fact, were written in Greek suggests that they were rather written for an audience that could understand Greek. And this was, besides native Greeks, the entire upper class of the Roman Empire.

We have to remember that the Roman Empire was a multi-ethnic and international state. Jews were a part of it and about 5% to 10% of the population in the entire Roman Empire was Jewish. The Jews spread over the whole Mediterranian already hundreds of years earlier, together with their Phoenician cousins. The resendment that Jews felt in the Holy Land for the successors of the conqueror Alexander the Great culminated in a row of armed conflicts out of which the Maccabeans, the Hashmonian Dynasty, rose victorious in about 160 BC. The constant and unwanted influence of Greeks, and later the Romans, triggered the rise of the Messianic Movement, a bunch of jihadist assault and terror troops. They were waiting for a messiah who could lead them to military victory over the occupants of the Holy Land. This was probably the scenery in which Jesus turned up and claimed to be a messiah of peace. He might have been the lonely voice for peace, propagating "turning the other cheek" in defiance and "give the Caesar what is Caesar's" meaning the tax. And by doing so, he became an enemy of the Messianic Movement who felt that Jesus stood in their way and they immediately plotted against him and got rid of him. Jesus' story became a legend and another man, who knew that war against the Roman superpower was futile, entered the scene of events. This man was a descent of the Hashmonian Dynasty, travelled to the imperial court in Rome as envoy in about 55 AD. and was forced by the rebellious Jewish Messianic Movement, who held his family captive, to become general of the "Jewish Army of the North" when the Jewish War (66-73 AD) broke out between Jews and Romans in 66 AD. The name of that man was Yosef ben Matityahu, in Greek Joseph bar Matthias. In 67 AD, he was taken captive by the Roman General Flavius Vespasianus. The two men met and Vespasianus was pleased about the manners and vast knowledge of that well-educated, Greek-speaking Jew. Soon after, Matityahu was set free from his captivty and he stayed in the generals entourage as scout and interpreter. Matityahu heard rumours of an ongoing revolt against Emperor Nero. The Roman Army was looking for a worthy successor Nero's and Matityahu also heard Vespasianus name in those debates. So he could "predict" that Vespasianus might be emperor one day, and he told him. When Vespasianus became emperor in 69, he adopted Yosef ben Matityahu as his third son. This was an incredible rise to power and the young man began to call himself Titus Flavius Josephus as he was now member of the emperors family. Just to remind, he now was almost in the same legal position as Octavianus who became son of Julius Caesar and then Emperor Caesar Augustus. Before the Senate in Rome he declared that Caesar should become a god "in the name of the father (Caesar), the son (Octavianus) and the holy spirits of the Pantheon". This was the official phrase to enter godhood in the Roman Imperial Cult, the Roman state religion.

Before the Jewish War 66-73, Saul of Tarsus, the Apostle Paul, was spreading the story of Jesus in Roman cities. On his journey to Rome in 62 AD, Yosef bar Mattityahu could have met Saul of Tarsus and so he might have listened to Saul's story of Jesus. And he wrote it down. At the beginning of the war, an mysterious scholar was captured by General Titus Flavius Vespasianus. His name was Yosef bar Mattityahu, translated into Greek "Joseph bar Matthia." Surprisingly, he became a new member of the Flavian Dynasty; his new name: Titus Flavius Josephus. There is a possibility that he could have authored the Gospel of Matthew after the war. His name Mattityahu is the original form of the name Matthew.)

ACCORDING TO MATTHEW CHAPTER 1

1 The book of the generation of Jesus Christ, son of David, son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob: and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

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5 And Salmon begat Booz of Rachab; and Booz begat Obed of Rath; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her of Urias

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz; begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jeehonias and his brethren upon the transferring of Babylon

12 And after the transferring of Babylon Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim beget Elind;

15 And Elind begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, being called Christ, the anointed.

17 Therefore all the generations from Abraham to David, fourteen generations; and from David to the transferring of Babylon, fourteen generations; and from the transferring of Babylon to Christ, fourteen generations.

18 And the generation of Jesus Christ was thus: for Mary his mother having been betrothed to Joseph, before they came together she was found with child by the Holy Ghost.

19 And Joseph her husband being just, and not willing to expose her to disgrace, wished to let her go in secret.

20 And reflecting upon these things, behold a messenger of the Lord appeared to him saying, Joseph, thou son of David, thou shouldest not fear to take to thyself Mary thy wife: for that begotten in her is of the Holy Spirit.

21 And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins,

22 And the whole of this has been that it might be completed having been spoken by the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, God with us.

24 And Joseph having awaked from sleep, did as the messenger of the Lord commanded him:

25 And he took to himself his wife, and knew her not till she brought forth her first born son: and be called his name Jesus.

ACCORDING TO MATTHEW CHAPTER 2

1 And Jesus born in Bethlehem of Judea in the days of Herod the king, behold the magi from the sunrisings arrived in Jerusalem, saying:

2 Where is he born King of the Jews? for we have seen his star in the sunrising, and have come to worship him.

3 And Herod the king having heard, was stirred up, and all Jerusalem with him.

4 And assembling all the chief priests and scribes of the people, he inquired of them where Christ should be born.

5 And they said to him, In Bethlehem of Judea: for thus has it been written by the prophet:

6 And thou Bethlehem, land of Judah, by no means art thou least among the leaders of Judah for out of thee shall come forth the leader, who shall feed my people.

7 Then Herod having secretly called for the magi, searched thoroughly from them the time of the star appearing.

8 And having sent them to Bethlehem, he said, Having gone, examine thoroughly concerning the child; and when ye should find, announce ye to me, so that I also, having gone, will worship him.

9 And they having heard the king went forth; and, behold the star they saw in the sunrising, it led before them, till having come, it stood above where the young child was.

10 And seeing the star, they rejoiced with great joy exceedingly.

11 And having come into the house, they found the young child with Mary his mother, and having fallen, they worshipped him; and having opened their treasures they brought forward to him gifts, gold, and frankincense, and myrrh.

12 And having received intimation of the divine will in a dream not to turn back to Herod, by another way they went back to their own country.

13 And they, having gone back, lo, the messenger of the Lord appears in a dream to Joseph, saying, Having risen, take to thyself the young child and his mother and flee into Egypt, and be there till I speak to thee; for Herod is about to seek the young child to destroy him.

14 And having risen, be took to himself the young child and his mother by night, and turned back in Egypt:

15 And was there till the death of Herod: that it might be completed having been spoken by the Lord through the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, seeing he was deluded by the magi, was very angry, and having sent, destroyed all the children which in Bethlehem, and in all its bounds, from two years and under, according to the time he examined thoroughly of the magi. *(* A magos, pl. magi, is a Greek word of Persian origin and it means Teacher, Master or Rabbi; it particularly refers to the fact that Judaism and Hebrew Bible go back to Persian-Zoroastrian contributions that have shaped the Middle East since the 6th century BC.)*

17 Then was completed that spoken by Jeremiah the prophet, saying,

18 A voice was heard in Rama, wailing, and weeping, and much lamentation; Rachel weeping for her children, and would not be comforted, for they are not.

19 And Herod having died, behold a messenger of the Lord appeared in a dream to Joseph in Egypt, saying,

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20 Having risen, take to thyself the young child and his mother, and go into the land of Israel; for they seeking the soul of the young child have died.

21 And having risen, he took the young child and his mother, and came into the land of Israel.

22 And having heard that Archelaus reigned over Judea, instead of Herod his father, he was afraid to go there; and having received intimation of the divine will in a dream, he turned back into the parts of Galilee.

23 And having come, he dwelt in a city called Nazareth: that it might be completed spoken by the prophets, That he shall be called a Nazarite. *(Nazarene, Nazarite or Nazorean is Hebrew for "guardian of the Law of Moses," the Ten Commandments.)*

ACCORDING TO MATTHEW CHAPTER 3

(Baptism and John the Baptist or Baptiser: Baptism is a Jewish initiation and purification ritual called mikvah. As in most biographies, the characters surrounding the main character are usually relatives, friends, or schoolmates of the main character. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix B.)

1 In these days John the Baptist is present, proclaiming in the desert of Judea;

2 And saying, Repent, for the kingdom of the heavens has drawn near.

3 For this is he spoken of by the prophet Esaias, saying, A voice of him crying in the desert, Prepare the way of the Lord; make his paths straight.

4 And this John had his garment from camel's hair, and a leather girdle about his loins, and his food was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all round about Jordan;

6 And they were immersed in Jordan by him, acknowledging their sins.

7 And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, O generation of vipers, who has indicated to you to flee from the wrath about to come?

8 Do ye therefore fruit worthy of repentance.

9 And think not to say in yourselves we have Abraham a father; for I say to you that God can of these stones raise up children to Abraham.

10 And now also the axe lies at the root of the trees; therefore every one not making good fruit is cut off and cast into fire.

11 I truly immerse you in water to repentance; but he coming after me is stronger than I, whose shoes I am not fit to lift up; he shall immerse in the Holy Spirit, and fire

12 Whose winnowing fan is in his hand, and he will thoroughly cleanse his threshing floor, and gather his wheat into the store; but he will burn down the chaff in inextinguishable fire.

13 Then Jesus approaches from Galilee to Jordan, to John, to be immersed by him.

14 And John hindered him, saying, I have need to be immersed by thee, and dost thou come to me?

15 And Jesus having answered said to him, Permit now; for so it is suitable for us to complete all justice: then he permitted him.

16 And Jesus, having been immersed, went up straight from the water, and, behold, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him.

17 And behold a voice from the heavens, saying, This is my dearly beloved Son, in whom I was contented.

ACCORDING TO MATTHEW CHAPTER 4

1 Then was Jesus led up by the Spirit into the desert to be tried by the devil.

2 And having fasted forty days and forty nights, afterwards he was hungry.

3 And the tempter having come to him, said, If thou art the Son of God, say that these stones should become bread.

4 And he having answered, said, It has been written, Man shall not live by bread alone, but by every word going forth through the mouth of God.

5 Then the devil takes him into the holy city, and sets him upon the small wing of the temple;

6 And says to him, If thou art the Son of God cast thyself down; for it has been written, That to his messengers he will command concerning thee; and in the hands shall they lift thee up, lest that perhaps thou strike thy foot against a stone.

7 Jesus said to him, Again has it been written, Thou shalt not tempt the Lord thy God.

8 Again, the devil takes him into a very high mount, and shows him all the kingdoms of the world, and their glory;

9 And he says to him, All these will I give to thee, if, falling down, thou wouldst worship me.

10 Then says Jesus to him, Retire, Satan; for it has been written, The Lord thy God shalt thou worship, and him alone shalt thou serve.

11 Then the devil lets him go, and behold, the messengers came up, and they served him.

12 And Jesus having heard that John was delivered up, went back into Galilee.

13 And having left Nazareth behind, having come, he dwelt in Capernaum, near the sea, in the boundaries of Zabulon and Nephthalim:

14 That it might be completed having been spoken through Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, the way of the sea beyond Jordan, Galilee of the nations:

16 The people sitting in darkness saw a great light; and to them sitting in the room and shadow of death, light has sprung up to them.

17 From then Jesus began to proclaim, and to say, Repent: for the kingdom of the heavens has drawn near.

18 And Jesus, walking about by the sea of Galilee, saw two brethren, Simon being called Peter, and Andrew his brother, casting a sweep-net into the sea; for they were fishermen.

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19 And he says to them, Come after me, and I will make you the fishermen of men.

20 And they instantly having let go their nets, followed him.

21 And having proceeded thence, he saw other two brethren, James him of Zebedee, and John his brother, in the ship with Zebedee their father, adjusting their nets; and he called them.

22 And they having instantly let go the ship and their father,. followed him.

23 And Jesus went about the whole of Galilee, teaching in their assemblies, and proclaiming the good news of the kingdom, and curing disease, and every weakness in the people.

24 And a report went forth of him into the whole of Syria: and they brought to him all those having injuries, being oppressed by various diseases, and trials, and being under the influence of a demon, and being lunatics, and paralytics, and he cured them.

25 And many crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond Jordan.

ACCORDING TO MATTHEW CHAPTER 5

(Chapters 5 to 7, This is the Sermon on the Mount in which Jesus appeared as a new Moses.)

1 And seeing the multitudes, he went up into a mountain; and he having sat down, his disciples came to him.

2 And having opened his mouth, he taught them, saying,

3 Happy the poor in spirit: for their's is the kingdom of the heavens.

4 Happy they suffering: for they shall be comforted.

5 Happy the meek: for they shall inherit the earth.

6 Happy they hungering and thirsting for Justice: for they shall be filled.

7 Happy the compasaionate: for they shall be commiserated.

8 Happy the pure in heart: tor they shall see God.

9 Happy they making peace: for they shall be called sons of God.

10 Happy they driven out for justice: for their's is the kingdom of the heavens.

11 Happy are ye, when they shall upbraid you, and drive you out, and say every evil word against you, lying, for my sake.

12 Rejoice and be transported with joy; for much your reward in the heavens for so they drove out the prophets which before you.

13 Ye are the salt of the earth: and if the salt be rendered insipid, with what shall it be salted? it is yet strong for nothing, except to be cast without, and to be trodden under foot of men.

14 Ye are the light of the world. A city cannot be hid, set on a mountain.

15 Neither do they burn a light, and set it under a basket, but upon a chandelier: and it shines to all in the house.

16 So let your light shine before men, that they see your good works, and praise your Father, him in the heavens.

17 Think not that I have come to abolish the law, or the prophets: for I have come not abolish, but to complete. (The fulfillment of the law of the Torah [the 5 Books of Moses]; Jesus clearly confirms now the validity of The Ten Commandments as the law of the land, also known as the "Golden Rule": Exodus 20:2–17 and Deuteronomy 5:6–21)

18 For verily I say to you, Till heaven pass away, and earth, one iota, or one mark, should not pass away from the law, till all should be

19 Whoever therefore, should loose one of the least of these commands, and so teach men, he shall be called least in the kingdom of the heavens: but whoever should do and teach, he shall be called great in the kingdom of the heavens.

20 For I say to you, That except your justice abound more than the scribes and Pharisees, ye should not come into the kingdom of the heavens.

21 Ye have heard that it was said to the ancients, Thou shalt not kill: and whoever should kill shall be subject to judgment:

22 But I say to you, That every one becoming angry with his brother, shall be subject to judgment: and whoever should say to his brother, Raca, should be, subject to the council: and whoever should say, O foolish, shall be subject to a hell of fire.

23 If therefore, thou bring thy gift upon the altar, and there thou remember that thy brother has anything against thee,

24 Let go there thy gift, before the altar, and retire; first be reconciled to thy brother, and then, having come, bring thy gift.

25 Be kindly disposed to thy opponent quickly, while thou art in the way with him, lest thy opponent should deliver thee to the judge, and the judge should deliver thee to the assistant, and thou be cast into prison.

26 Verily I say to thee, Thou shouldst not come out thence, even till, thou shouldst give back the last fourth.

27 Ye have heard that it was said to the ancients, Thou shalt not commit adultery:

28 But I say to you, That every one seeing a woman, to eagerly desire her, has already committed adultery with her, in his heart.

29 And if thine eye give thee cause of offence, take it out, and cast it from thee: for it is profitable for thee that one of thy members be destroyed, and not thy whole body be cast into hell.

30 And if thy right hand give thee cause of offence, cut it off, and cast from thee; for it is profitable to thee, that one of thy members should be destroyed; and not thy whole body should be cast into hell.

31 And it was said, That whosoever should loose his wife, let him give her a repudiation.

32 But I say to you, That whosoever shall let go his wife except for the reason of adultery, makes her to commit adultery; and whosoever should marry her having been loosed, commits adultery.

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33 Again, ye have heard, that it was said to the ancients, Thou shalt not swear a false oath, and thou shalt. return to the Lord thine oaths.

34 But I say to you, Swear not at all; neither by heaven, it is the throne of God:

35 Neither by the earth; for it is the footstool of his feet: neither by Jerusalem, for it is the city of the great kings

36 Neither shouldst thou swear by thy head, for thou cant not make one hair white or black.

37 But let your word be Yea, yea, and No, no: but that above this is of evil.

38 Ye have heard, that it has been said, An eye for an eye, and a tooth for a tooth:

39 But I say to you not to resist evil: but whosoever shall smite thee with a rod upon thy right cheek, turn to him also the other.

40 And to him wishing to be judged with thee, and to take thy coat, let go to him also thy garment.

41 And whoever shall compel thee to carry dispatches one mile, go forward with him two.

42 To him asking thee, give thou, and him wishing to borrow from thee, thou shouldst not turn away.

43 Ye have heard that it has been said, Thou shalt love thy neighbor, and hate thine enemy.

44 But I say to you, Love your enemies, praise them cursing you, do well to them hating you, and pray for them threatening you, and driving you out.

45 So that ye might be sons of your Father, which in the heavens: for he makes his sun rise upon evil and good, and rains on the just and unjust.

46 For if ye love them loving you, what reward. have you? do not also the tax collectors the same?

47 And if ye salute your brethren only, what do ye above ordinary? and do not the tax collectors the same?

48 Therefore, be ye perfected, as your Father which is in the heavens is perfected.

ACCORDING TO MATTHEW CHAPTER 6

1 Attend ye not to do your justice before men, to be seen to them; and if otherwise ye have no reward from your Father which in the heavens.

2 When therefore thou doest alms, thou shouldst not sound the trumpet before thee, as hypocrites do in the assemblies, and in the streets, that they might be praised by men. Verily I say to you, They have their reward.

3 But thou doing alms, let not thy left hand know what thy right does:

4 That thine alms might be in secret; and thy Father, who seeing in secret, shall give back to thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites; for they love in the assemblies, and in the corners of the broad ways to stand praying, so that they might appear to men. Verily I say to you, that they have their reward.

6 But thou, when thou prayest, enter into thy store-house, and having shut thy door, pray to thy Father which in secret; and thy Father who seeing in secret shall give back to thee openly.

7 And praying, talk ye not vainly as the nations; for they think that by their profaneness of speech they shall be listened to.

8 Therefore make not yourselves like them: for your Father knows of what things ye have need before ye ask him.

9 Therefore so do ye pray: Our Father which in the heavens, Let thy name be declared holy.

10 Let thy kingdom come. Let thy will be as in heaven also upon the earth.

11 Give us this day our bread sufficient for sustenance.

12 And let go to us our debts, as we let go to our debtors.

13 And thou shouldst not lead us into temptation, but deliver thou us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

14 For if ye let go to men their faults, your Father which in the heavens will also let go to you.

15 But if ye should not let go to men their faults, neither will your Father let go your faults.

16 And when ye fast, be not, as hypocrites, of gloomy aspect: for they conceal their faces that they might appear to men fasting. Verily I say to you, That they have their reward.

17 And thou fasting, anoint thy head, and wash thy face;

18 That thou mightest not appear to men fasting, but to thy Father which in secret; and thy Father which in secret, will give back to thee openly.

19 Treasure not up to you treasures upon earth, where moth and gnawing destroy, and thieves dig through and steal:

20 But treasure to you treasures in heaven, where neither moth, nor gnawing destroy; and where thieves dig not through, nor steal.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye; if therefore thine eye be single, thy whole body shall be light.

23 But if thine eye be evil, thy whole body shall be dark. If therefore the light which in thee is darkness, how much the darkness

24 None can serve two lords: for either he will hate one and love the other; or hold firmly to one and despise the other. Ye cannot serve God and mammon.

25 For this I say to you, Be not anxious about your soul, what ye eat, and what ye drink; nor about your body, what ye put on. Is not the soul more than food, and the body than dress?

26 Look ye upon the fowls of heaven; for they neither sow, nor reap, nor collect into stores; and your heavenly Father nourishes them. Do ye not rather differ from them

27 Which of you, being anxious, can add one cubit to his size?

28 And about dress, why are ye anxious? Consider the white lilies of the field, how they grow; they are not wearied, neither do they spin:

29 And I say to you that neither Solomon in all his glory was surrounded as one of these.

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30 And if the grass of the field, being this day, and to morrow cast into the furnace, God so clothes much rather you, ye of little faith!

31 Therefore be ye not anxious, saying: What shall we eat? or, What shall we drink? or, What shall we put round us?

32 For all these the nations seek for; for your heavenly Father knows that ye have need of all these.

33 But seek first the kingdom of God and his justice, and all these shall be added to you.

34 Therefore should ye not be anxious about the morrow: for the morrow shall be anxious about the things of itself. Sufficient for the day its evil.

ACCORDING TO MATTHEW CHAPTER 7

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged; and with what measure ye measure, it shall be repaid to you.

3 And why seest thou the mote which is in thy brother's eye, and the beam in thine eye thou observest not?

4 Or how wilt thou say to thy brother, Let go I will cast out the mote from thine eye: and behold a beam in thine eye.

5 Thou hypocrite, cast out first the beam from thine eye, and thou shalt see clearly to cast out the mote from thy brother's eye.

6 Ye should not give the holy thing to dogs neither should ye cast your pearls before swine, lest they tread them down with their feet, and having turned, should rend yon.

7 Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened to you.

8 For everyone asking, receives and he seeking, finds; and to him knocking shall be opened.

9 Or what man is of you, which, if his son ask bread, he will not give him a stone?

10 And if he ask a fish, he will not give him a serpent?

11 If ye, therefore, being evil, know to give good gifts to your children how much more will your Father which is in the heavens give good things to those asking him?

12 Therefore all whatever ye would that men should do to you, so also do ye to them; for this is the law and the prophets.

13 Enter ye in through the strait gate, for broad the gate and spacious the way leading to destruction, and many are they coming in through it.

14 For strait the gate and afflicted the way leading into life, and few are they finding it.

15 And hold from false prophets which come in to you in sheep's dresses, but within they are rapacious wolves.

16 By their fruits shall ye know them. Far from it, do they gather grapes from thorns, or figs from caltrops

17 So every good tree makes good fruits; but the rotten tree makes evil fruits.

18 A good tree cannot make evil fruits, nor a rotten tree make good fruits.

19 Every tree not making good fruit is cut off, and cast into fire.

20 Wherefore from their fruits shall ye know them.

21 Not every one saying to me, Lord, Lord, shall enter into the kingdom of the heavens; but he doing the will of my Father who is in the heavens.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have we cast out evil spirits, and in thy name done many powers?

23 And then shall I confess to them that I never knew you. Go away from me, ye working iniqnity.

24 Therefore, every one which hears these my words and does them, I will liken him to a discerning man which built his house upon the rock.

25 And the rain descended, and rivers came, and winds blew, and fell upon that house, and it fell not, for it was founded upon the rock.

26 And every one hearing these my words and doing them not, shall be likened to a foolish man, which built his house upon sand.

27 And the rain descended, and rivers came, and winds blew and struck upon that house, and it fell, and great was its fall.

28 And it was when Jesus finished these words, the crowds were struck with amazement at his teaching:

29 For he was teaching them as having power, and not as the scribes.

ACCORDING TO MATTHEW CHAPTER 8

1 And having come down from the mountain, great crowds followed him.

2 And, behold, a leper, having come, worshipped him, saying, Lord, if thou wilt thou canst cleanse me.

3 And having stretched forth the hand, Jesus touched him, saying, I will; be thou cleansed and instantly his leprosy was cleansed.

4 And Jesus says to him, See thou tell no one; but retire, show thyself to the priest, and bring near the gift which Moses commanded, for a testimony to them.

5 And Jesus having entered into Capernaum, a captain of a hundred came to him, and beseeching him,

6 And saying, Lord, my servant has been laid up in the house a paralytic, being grievously tormented.

7 And Jesus says to him, I, having come, will cure him.

8 And the captain of a hundred having answered said, Lord, I am not fit that thou shouldest enter in under my roof: but only say the word, and my servant shall be healed.

9 For I also am a man under power, having soldiers under me: and I say to this, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does.

10 And Jesus having heard, admired, and said to those following; Verily I say to you, not in Israel have I found such faith.

11 And I say to you, That many shall come from the sunrising and the descents, and shall recline with Abraham, and Isaac, and Jacob, in the kingdom of the heavens.

12 But the sons of the kingdom shall be cast out into outer darkness; weeping shall be there, and gnashing of teeth.

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13 And Jesus said to the captain of a hundred, Retire; as thou hast believed, let it be to thee. And his servant was healed in that hour.

14 And Jesus, having come into Peter's house, saw his mother-in-law having been laid up, and affected with fever.

15 And he touched her hand, and the fever let her go: and she arose, and served them.

16 And evening being come, they brought him many possessed with evil spirits: and he east out the spirits by the word, and cured all having evils:

17 So that that spoken by Esaias the prophet was completed, saying. He took our weakness, and lifted up diseases.

18 And Jesus seeing many crowds about him, encouraged to go away beyond.

19 And one scribe, coming near, said to him, Teacher, I will follow thee wherever thou goest.

20 And Jesus says to him, The foxes have dens, and the fowls of heaven occupy nests; but the Son of man has not where he might recline the head.

21 And another of his disciples said to him, Lord, permit me first to go and inter my father.

22 But Jesus said to him, Follow me; and let the dead inter the dead.

23 And he having gone into a ship, his disciples followed him.

24 And, behold, a great shaking was in the sea, so that the ship was covered by the waves: and be slept.

25 And his disciples, having come near, awoke him, saying, Lord, save us: we are lost.

26 And he says to them, Why are ye timorous, ye of little faith? Then having risen, he censured the winds and sea; and there was a great calm.

27 And the men admired, saying, Of what race is this for the winds and the sea listen to him.

28 And he having come beyond the country of the Gergesenes, two possessed with evil spirits, coming out of the tombs, met him, very rough, so that not any could pass by that way.

29 And, behold, they cried out., saying, What to us and thee, Jesus, Son of God? hast thou come here to torture us before the time

30 And far off from them was a herd of many swine grazing.

31 And the evil spirits besought him, saying, If thou cast us out, permit us to go away into the herd of swine.

32 And he said to them, Retire. And having gone, they went away into the herd of swine: and, behold, all the herd of swine rushed down the precipice into the sea, and died in the water.

33 And they feeding fled; and having come into the city, they announced all things, and those of the possessed with evil spirits.

34 And, behold, all the city came forth to the meeting to Jesus: and seeing him, they besought that he would go away from their boundaries.

ACCORDING TO MATTHEW CHAPTER 9

1 And having entered into a ship, he passed over and came into his own city.

2 And, behold, they brought him a paralytic, laid upon a bed; and Jesus seeing their faith, said to the paralytic, Take courage, child thy sins are let go to thee.

3 And behold, certain of the scribes said in themselves, This defames.

4 And Jesus seeing their reflections, said, Why reflect ye within your hearts?

5 For why is it easier to say, Sins are let go to thee; or say, Arise and walk?

6 But that ye might know that the Son of man has power upon earth to let go sins, (then he says to the paralytic), Having risen, take up thy bed and retire to thy house.

7 And having risen, he went away into his house.

8 And the crowds, seeing, admired, and praised God, giving such power to men.

9 And Jesus, passing away from thence, saw a man sitting by the custom-house, being called Matthew, and he says to him, Follow me; and having risen he followed him.

10 And it was he sitting at table in the house, and behold, many tax collectors and sinful, having come, sat at table with Jesus and his disciples.

11 And the Pharisees, seeing, said to his disciples, Wherefore does your teacher eat with tax collectors and the sinful?

12 And Jesus having heard, said to them, They being strong have no need of a physician, but they having evils.

13 And having gone, learn what is this, I wish mercy, and not sacrifice: for I came not to call the just, but the sinful to repentance.

14 Then came to him the disciples of John; saying, Wherefore do we and the Pharisees fast much, and thy disciples fast not?

15 And Jesus said to them, The sons of the nuptial chamber cannot mourn inasmuch as the bridegroom is with them; but the days shall come when the bridegroom shall be taken away from them, and then shall they fast.

16 And no one puts on a cover of uncombed fragment upon an old garment, for its filling takes away from the garment, and the division is Worse.

17 Neither do they cast new wine into old wineskins: but if otherwise, the wine-skins burst, and the wine is poured out, and the wine-skins are destroyed; but they cast new wine into new wine-skins, and they are both preserved.

18 He speaking these things to them, behold, a ruler, having come, worshipped him, saying; That my daughter has just now died: but having come, put thy hand upon her, and she shall live.

19 And Jesus having risen, followed him: also his disciples.

20 And behold, a woman discharging blood twelve years, having come near behind, touched the hem of his garment:

21 For she said in herself, If I should only touch the hem of his garment, I shall be saved.

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22 And Jesus having turned round, and seeing her, said, Take courage, daughter; thy faith has saved thee. And the woman was saved from that hour.

23 And Jesus having come into the ruler's house, and seeing the flute players and the crowd making an uproar,

24 He says to them, Give way; for the girl is not dead but sleeps; and they mocked him.

25 But when the crowd was driven forth, having entered, he seized her hand, and the little girl was awakened.

26 And this report went forth into that whole land.

27 And Jesus passing from thence, two blind ones followed him, crying out and saying, Commiserate us, O son of David.

28 And having come into the house, the blind came to him: and Jesus says to them, Believe ye that I can do this? They say to him, Yes, Lord.

29 Then touched he their eyes, saying, According to your faith be it to you.

30 And their eyes were opened; and Jesus threatened them, saying, See, let none know.

31 But they, having gone out, divulged it in that, whole land.

32 And they having gone, behold they brought to him a man dumb, possessed with an evil spirit.

33 And the demon being cast out, the dumb, spake, and the crowd admired, saying, It was never so brought to light in Israel.

34 But the Pharisees said, By the chief of demons he casts out demons.

35 And Jesus went about all the cities and towns, teaching in their assemblies, and proclaiming the good news of the kingdom, and curing every disease and every weakness in the people.

36 And having seen the crowds, he felt compassion for them, for they were relaxed and dispersed, as sheep not having a shepherd.

37 Then he says to his disciples, Truly the harvest much, but the laborers few.

38 Implore therefore the Lord of the harvest, so that he might draw forth laborers into his harvest.

ACCORDING TO MATTHEW CHAPTER 10

1 And having called his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every disease and every weakness.

2 And the names of the twelve sent are these: first, Simon, called Peter, and Andrew his brother; James, he of Zebedee and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the tax collector; James, he of Alpheus, and Lebbeus, he surnamed Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, he also having delivered him up.

5 These twelve Jesus sent, having announced to them, saying, Go not in the way of the nations, and into the city of the Samaritans enter ye not.

6 But rather go to the lost sheep of the house of Israel.

7 And going, proclaim, saying, That the kingdom of the heavens has drawn near.

8 Cure the sick, cleanse the leprous, rouse the dead, cast out demons; as a gift ye have received, as a gift give.

9 Provide not gold, nor silver, nor brass in your purses;

10 Nor wallet for the way, nor two coats, nor shoes, nor rod: for the laborer is worthy of his food.

11 And to whatever city or town ye should come in, examine who in it is worthy; and there remain till ye go forth.

12 And entering into a house, do ye greet it.

13 And if the house should be worthy, let your peace come upon it; but if it be not worthy let your peace return to you.

14 And whoever should not receive you, nor hear your words, coming out of that house or that city, shake off the cloud of the dust of your feet.

15 Verily I say to you, it shall be more supportable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold I send you as sheep in the midst of wolves; be ye therefore discerning as serpents, and pure as doves.

17 And hold ye from men: for they will deliver you up to councils, and in their assemblies will they scourge you.

18 And ye shalt be brought before leaders and kings for my sake, for a testimony to them and to the nations.

19 And when they deliver you up, have no care how or what ye should speak: for it shall be given you in that hour what ye shall speak.

20 For ye yourselves are not speaking, but the spirit of your father speaking in you.

21 And brother shall deliver up brother to death, and father child: and children shall rise up in revolt against parents, and kill them.

22 And ye shall be hated by all for my name: and he having remained to the end shall be saved.

23 And when they drive you out in this city, flee ye to another; for verily I say to you, Ye shall not finish the cities of Israel till the Son of man come.

24 The disciple is not above the teacher, nor the servant above his lord.

25 Sufficient to the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzeboul, how much more those pertaining to his household?

26 Therefore fear them not; for nothing has been covered, which shall not be revealed; and concealed, that shall not be known.

27 What I say to you in darkness, speak ye in light: and what ye hear in the ear, proclaim upon the houses.

28 And fear not from those killing the body, and not able to kill the soul: but rather fear him able to destroy also soul and body in hell.

29 Are not two little sparrows sold for a farthing? and one of them shall not fall to the earth without your Father.

30 And also the hairs of your head are all numbered.

31 Fear not therefore; ye have the preeminence over many sparrows.

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32 Every one therefore who shall agree with me before men, I also will agree with him before my Father, him in the heavens.

33 But whoever should deny me before men, him will I also deny before my Father, him in the heavens.

34 Think not that I came to cast peace upon earth; I came not to cast peace, but a sword.

35 For I came to set a man at variance against his father, and the daughter against her mother, and the bride against her mother-in-law.

36 And a man's enemies, they pertaining to his household.

37 He loving father or mother above me, is not worthy of me; and he loving son or daughter above me, is not worthy of me.

38 And whoever takes not his cross, and follows after me, is not worthy of me.

39 He finding his soul shall lose it; and he having lost his soul for my sake shall find it.

40 He receiving you, receives me; and he receiving me, receives him sending me.

41 He receiving a prophet in a prophet's name, shall receive a prophet's reward; and he receiving the just in the name of the just, shall take the reward of the just

42 And whoever should give to drink one of these little ones a cup of cold water only, in the name of a disciple, verily I say to you, he shall not lose his reward.

ACCORDING TO MATTHEW CHAPTER 11

(The name of Jesus' hometown is deliberately not mentioned; it was, in all likelihood, on the outskirts of Sepphoris where Nazareth and Bethlehem are found today (only 5-7 km from the city center). Sepphoris was the great capital of Galilee and was located at the western end of the trade routes from India and China. It was a flourishing Roman city (with all the trappings) from which Jesus' family received their building contracts and through which Buddhist scholars traveled to Alexandria (Egypt). Philo, a prominent contemporary of Jesus, reported on the Buddhist monasteries of Alexandria and the teachings, which almost entirely agree with those of Jesus. See: The Gospel according to Didymus Judas Thomas, here in the Appendix D. See also: The Grand Bible: Philo of Alexandria - On the Contemplative Life, p. 2411; The Dhammapada [Laws of the Buddha], p. 7040; The Lotus Sutra [Teachings of the Buddha], pp. 7045 and 7381.)

1 And it was when Jesus finished ordering his twelve disciples, he went away from thence to teach and proclaim in all their cities.

2 And John having heard in prison the works of Christ, having sent two of his disciples,

3 He said to him, Art thou he coming, or should we look for another?

4 And Jesus having answered said to them, Having gone, announce to John what ye hear and see:

5 The blind receive sight, and the lame walk, the leprous are cleansed, and the deaf bear, the dead are roused, and the poor have good news announced.

6 And happy is he who shall not give cause of offence in me.

7 And these going forth, Jesus began to say to the crowds concerning John, What went ye forth into the desert to see? A reed shaken by the wind?

8 But what went ye out to see? A man clad in soft garments? but they having soft things are in king's houses.

9 But what went ye out to see? A prophet? yes, I say to you, and more eminent than a prophet.

10 For this is he for whom it was Written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

11 Verily I say to you, in the begotten of women has there not risen a greater than John the Immerser; but the less in the kingdom of the heavens is greater than he.

12 From the days of John the Immerser till now the kingdom of the heavens is achieved by force, and they committing violence seize it eagerly.

13 For all the prophets, And the law prophesied till John.

14 And if ye will receive, this is Elias he about to come.

15 He having ears to hear, let him hear.

16 To what shall I liken this generation I it is like little boys sitting in market-places, and calling to their companions,

17 And saying, We played the flute to you, and ye moved not; we lamented to you and ye lamented not.

18 For John came neither eating nor drinking, and they say, He has an evil spirit.

19 The Son of man came eating and drinking, and they say, Behold a man a glutton, and wine drinker, a friend of publicans and sinful; and wisdom has been justified from her children.

20 Then began he to blame the cities in which were his greatest powers, because they repented not.

21 Woe to thee, Chorazin! woe to thee, Bethsaida! for if in Tyre and Sidon had been the powers being in you, long since had they repented in sackcloth and ashes.

22 But I say to you, To Tyre and Sidon shall it be more supportable in the day of judgment, than to you.

23 And thou, Capernaum, lifted up even to heaven, thou shalt he brought down to hades: for if in the people of Sodom had been the powers being in thee, they had remained till this day.

24 But I say to you, That to the land of Sodom it shall be more supportable in the day of judgment, than to you.

25 In that time Jesus having answered, said, I acknowledge to thee, O Father, Lord of heaven and earth, for thou hast hidden these things from the wise and intelligent, and revealed them to children.

26 Yes, Father: for so was it benevolence before thee.

27 All things were delivered to me by my Father; and none knows the Son, except the Father; nor knows any one the Father, except the Son, and to whom the Son will reveal

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28 Come to me, all ye wearied and loaded, and I will cause you to rest.

29 Lift up my yoke upon you, and learn from me; for I am meek and humble in heart; and ye shall find rest to your souls.

30 For my yoke is useful, and my load is light.

ACCORDING TO MATTHEW CHAPTER 12

(Jesus Defies the Commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 13%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. The Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages; a law still considered a great achievement today.)

1 In that time Jesus went in the sabbaths through the standing corn and his disciples were hungry, and begen to pluck the ears, end eat.

2 And the Pharisees, seeing, said to him, Behold, thy disciples do what is not lawful to do in the sabbath.

3 And he said to them, Have ye not read what David did, when he was hungry, and they with him;

4 How he went into the house of God, and ate the loaves of setting up, which was not lawful for him to eat, nor those with him, but for the priests alone?

5 Or have ye not read in the law, that in the sabbaths, the priests in the temple profane the sabbath, and are innocent?

6 But I say to you, That he here is greater than the temple.

7 And if ye knew what it is, I will mercy, and not sacrifice, ye would not have condemned the innocent.

8 For the Lord of the sabbath is also the Son of man.

9 And having passed from thence, he went into their assembly;

10 And, behold, there was a man having the hand withered. And they asked him saying, Is it lawful to cure in the sabbaths? that they might expose him.

11 And he said to them, Which of you shall be the man who shall have one sheep, and if this should fall into a pit in the sabbaths, will he not take hold of it, and raise it up?

12 How much then does a man surpass a sheep? So that it is lawful to do well in the sabbaths.

13 Then says he to the man, Stretch out thy hand; and he stretched it out; and it was restored, sound as the other.

14 And the Pharisees took counsel against him, having gone out, that they might kill him.

15 And Jesus having known, withdrew from thence; and many crowds followed him, and he cured them all;

16 And he rebuked them that they should not make him known:

17 So that that spoken by the prophet Esaias might be completed, saying,

18 Behold my servant, which I have chosen: my dearly beloved, in whom my soul was contented; I will put my spirit upon him, and he shall proclaim judgment to the nations.

19 He shall not contend, nor cry; nor shall any hear his voice in the streets.

20 He shall not break a bruised reed, and smoking flax shall he not quench, till he should draw forth judgment to victory.

21 And in his name shall the nations hope.

22 Then he possessed with a demon, blind, and dumb, was brought to him; and he cured him, so that the blind and dumb spake and saw also.

23 And all the crowds were affected, and said, Is not this the son of David?

24 But the Pharisees, having heard, said, He casts not out demons, but by Beelzebub, ruler of demons.

25 And Jesus knowing their reflections, said to them, Every kingdom divided against itself is laid waste; and every city or house divided against itself shall not stand.

26 And if Satan casts out Satan, he was divided against himself; how then shall his kingdom stand?

27 And I by Beelzebub cast out demons, by whom do your sons cast out? for this shall they be your judges.

28 But if I, by the Spirit of God, cast out demons, the kingdom of God has come before hand upon you.

29 Or how can any one come into the house of the strong, and plunder his goods, except be first bind the strong? and then he will plunder his house.

30 He not being with me is against me; and he not gathering with me; scatters.

31 For this I say to you, All sin and blasphemy shall be let go to men; but the blasphemy of the Spirit shall not be let go to men.

32 And whoever speaks a word against the Son of man, it shall be remitted to him; but whoever speaks against the Holy Spirit, it shall not be let go to him, neither in this time, nor that about to be.

33 Either make the tree good, and its fruit good; or make the tree rotten, and its fruit rotten; for the tree is known by its fruit.

34 O generation of vipers! how can ye speak good things, being evil? for out of the abundance of the heart the month speaks.

35 The good man, out of the good treasure of the heart, casts forth good things: and the evil man, out of the evil treasure, casts forth evil things.

36 And I say to you, That every idle word which men speak, they shill return word for it in the day of judgment.

37 For by thy words shalt thou be justified, and by thy words shalt thou be condemned.

38 Then certain of the scribes and Pharisees answered, saying, Teacher, we wish to see a sign from thee.

39 And he having answered, said to them, An evil generation and an adulteress seeks a sign; and no sign shall be given it, but the sign of Jonas the prophet.

40 For as Jonas was in the whale's belly three days and three nights; so shall the Son of man be in the heart of the earth three days and three nights.

41 The Ninevite men shall rise up in judgment with this generation, and condemn it: for they repented at the proclamation of Jonas; and, behold, a greater than Jonas here.

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42 The queen of the South shall be raised up in judgment with this generation, and shall condemn it; for she came from the end of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon here.

43 And when the unclean spirit has gone out from a man, he passes through sterile places, seeking rest, and finds not.

44 Then says he, I will return into my house, whence I came out; and having come, he finds vacant; having been swept, and put in order.

45 Then he goes, and takes with himself seven other spirits, worse than he, and having come in, they dwell there: and the last things of that man are worse than the first. So also shall it be to this evil generation.

46 And he yet speaking to the crowds, behold, his mother and brethren stood without, seeking to speak to him.

47 And a certain one said to him, Behold, thy mother, and thy brethren stand without, seeking to speak to thee.

48 And he having answered, said to him speaking to him, Who is my mother? and who are my brethren?

49 And having stretched forth his hand towards his disciples, he said, Behold my mother and my brethren!

50 For whoever should do the will of my Father, him in the heavens, the same is my brother, and sister, and mother.

ACCORDING TO MATTHEW CHAPTER 13

1 And in that day Jesus, having come out of the house, sat by the sea.

2 And many crowds were assembled together to him; therefore having entered into the ship, he sat down, and all the crowd stood upon the sea shore.

3 And he spake to them many things in parables, saying, Behold, he, the sower, went forth to sow.

4 And in his sowing some truly fell by the way, and the flying things came and swallowed them down.

5 And others fell upon rocky places where it had not much earth, and quickly it sprang forth, for it had no depth of earth.

6 And the sun having risen, it was parched up; and for the not having a root, it was dried up.

7 And others fell among thorns, and the thorns came up and choked them.

8 And others fell upon good earth and gave fruit, some truly a hundred, and some sixty, and some thirty.

9 He having ears to hear let him hear.

10 And the disciples having come near, said to him, Why speakest thou to them in parables?

11 And having answered, he said to them, For to you it was given to know the mysteries of the kingdom of the heavens, but to them it was not given.

12 For whoever has shall be given to him, and he shall have in excess; and whoever has not, also what he has shall be taken away from him.

13 For this I speak to them in parables: for seeing they see not, and hearing they hear not, neither do they understand.

14 And the prophecy of Esaias is filled up in them, saying, In hearing shall ye hear, and not understand; and seeing ye shall see, and not perceive.

15 For the heart of this people has been thickened, and with their ears have they heard heavily, and their eyes have they closed; lest perhaps they should see with the eyes, and hear with the ears, and understand with the heart, and turn back, and I should heal them.

16 But happy your eyes, for they see: and your ears, for they hear.

17 For verily I say to you, that many prophets and just desired eagerly to see what ye see, and saw not; and to hear what ye hear, and heard not.

18 Therefore hear ye the parable of him sowing.

19 Every one hearing, and not understanding, the evil one comes, and carries off that sown in his heart. This is he having sown by the way.

20 And he having sown upon rocky places, this is he hearing the word, and quickly with joy receiving it;

21 And has no root in himself, but is for a time; and there being pressure or expulsion for the word, straightly is he offended.

22 And he having sown among thorns, this is he hearing the word; and the care of this time, and the deceit of riches, choke the word, and it is unfruitful.

23 But he having sown upon good earth is he hearing the word, and understanding; who indeed bears fruit, and who makes truly a hundred, and who sixty, and who thirty.

24 Another parable set he before them, saying, The kingdom of the heavens was made like a man sowing good seed in his field:

25 And in men's sleeping, his enemy came and sowed tares in the midst of the wheat, and went away.

26 And when the grass sprouted up and made fruit, then appeared the tares also.

27 And the servants of the master of the house having come, said to him, Lord, didst thou not sow good seed in thy field whence therefore has it tares?

28 And he said to them, A man, an enemy, has done this: and his servants said to him, Wilt thou therefore we, having departed, should gather them

29 And he said, No; lest gathering the tares, ye root up the wheat together with them.

30 Suffer both to grow together till harvest; and in time of harvest I will say to the reapers, Gather first the tares, and bind them in bundles to burn them; and gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of the heavens is like a kernel of mustard, which a man taking, sowed in his field:

32 Which truly is less than all seeds; but when it has grown, it is greater than vegetables, and becomes a tree, so that the flying things of heaven come and lodge in its young shoots.

33 Another parable spake he to them; The kingdom of the heavens is like to leaven, which a woman having taken, hid in three measures of wheaten flour, till the whole was leavened.

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34 All these things spake Jesus in parables to the crowds; and without a parable spake he not to them.

35 So that that spoken by the prophet might be filled up; saying, I will open my mouth in parables; I will declare things having been hid from the foundation of the world.

36 Then Jesus having dismissed the crowds, went into the house; and his disciples came to him, saying, Explain to us the parable of the tares of the field.

37 And he having answered, said to them, He sowing the good seed is the Son of man:

38 And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

39 And the enemy having sowed them is the devil; and the harvest is the end of time; and the reapers are the messengers.

40 As therefore the tares are gathered together and burnt in fire; so shall it be in the end of this time.

41 The Son of man shall send forth his messengers, and they shall gather out of his kingdom all scandals, and those doing iniquity;

42 And they shall cast them into a furnace of fire; there shall there be weeping and gnashing of teeth.

43 Then shall the just emit a brilliant light as the sun in the kingdom of their Father. He having ears to hear, let him hear.

44 Again, the kingdom of the heavens is like to a treasure hid in the field; which a man finding, concealed, and from his joy, he retires, and all things which he has he sells, and he purchases that field.

45 Again, the kingdom of the heavens is like to a man, a wholesale merchant, seeking beautiful pearls:

46 Who, finding one pearl of great value, having departed, he sold all things which he had, and purchased it.

47 Again, the kingdom of the heavens is like to a large sweep-net, cast into the sea, and having gathered of every kind:

48 Which, when it was filled, having raised up upon the shore, and having set down, they gathered the good things into vessels, and the rotten things they cast without.

49 So shall it be in the end of time; the messengers shall come forth, and separate the evil from the midst of the just,

50 And they shall cast them into a furnace of fire; there shall there be weeping and gnashing of teeth.

51 Jesus says to them, Have ye understood all these? They say to him, Yes, Lord.

52 And he said to them, Therefore every scribe, having been a disciple in the kingdom of the heavens, is like to a man, master of a house, who casts out from his treasure new things and old.

53 And it was when Jesus finished these parables, he removed thence.

54 And having come into his native land, he taught them in their assembly, so that they were struck with amazement, and said, Whence to him this wisdom, and powers?

55 Is not this the son of the carpenter*? is not his mother called Mary? and his brethren, James (the Just), and Joses, and Simon, and Judas (Thomas)? (* the Greek term tekton means "builder," just as architect, arkhitekton, means chief builder. Their work place was Sepphoris, the capital of Galilee, 3 mi, 5 km, northwest of Nazareth and 5 mi east of Bethlehem in Galilee.)

56 And his sisters, are they not all with us? Whence then to him all these?

57 And they were scandalized in him. And Jesus said to them, A prophet is not unhonoured, except in his native land, and in his house.

58 And he did not many powers there, because of their unbelief.

ACCORDING TO MATTHEW CHAPTER 14

(The name Herod appears in the New Testament repeatedly. This is not the name of a single person, but the name of an entire dynasty; about a dozen individuals of this name are known. The Herodians were hated by the Jews because they were Arabs and also because they were used by the Romans as tax collectors and rulers. The Alexanders in Egypt, the Herodians in the Middle East, and the Julio-Claudian dynasty in Rome were very intermingled; this was also true of the Flavians when they took power in Rome. Herod Berenice was the lover or wife of Flavius Titus before he became emperor.)

1 In that time Herod (Antipas; 21 BC - 39 AD) the Tetrarch heard the report of Jesus,

2 And he said to his servants, This is John the Baptist; be was aroused from the dead; and for this, powers are energetic in him.

3 For Herod, having seized John, bound him, and put him in prison for Herodias, his brother Philip's wife:

4 For John said to him, It is not lawful for thee to have her:

5 And wishing to kill him, he was afraid of the crowd, because they held John as a prophet.

6 The festivities of Herod's birthday being celebrated, the daughter of Herodias danced in the midst, and pleased Herod.

7 Wherefore, with an oath, he agreed to give her whatever she should ask.

8 And having been urged on by her mother, Give me, she says, here upon a board, the head of John the Baptist.

9 And the king was grieved: but for his oath, and those reclining together at the table, he ordered to be given.

10 And having sent, he beheaded John in the prison.

11 And his head was brought upon a board, and given to the girl, and she brought to her mother.

12 And his disciples having come near, took away the body, and interred it; and having come, they announced to Jesus.

13 And Jesus having heard, withdrew from thence into a desert place apart: and the crowds, having heard, followed him on foot from the cities.

14 And Jesus having come, saw a great crowd: and he felt compassion for them, and he cured their sick.

15 And being evening, his disciples came to him, saying, It is a desert place, and the time has passed already; loose the

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crowds, that, having gone into towns, they might purchase food for themselves.

16 But Jesus said to them, They have no need to depart; give ye them to eat.

17 And they say to him, We have not here but five loaves, and two fishes.

18 And he said, Bring them here to me.

19 And having encouraged the crowds to recline upon the grass, and having taken the five loaves, and two fishes, and having looked up to heaven, he praised; and having broken, gave the loaves to the disciples, and the disciples to the crowds.

20 And they all ate, and were satisfied; and they took up the remaining of fragments, twelve baskets full.

21 And they eating were five thousand men, besides women and children.

22 And quickly Jesus constrained his disciples to go into the ship, and to go before him to the other side, till he should loose the crowds.

23 And having loosed the crowds, he went up into a mount apart to pray: and being evening, he was there alone.

24 And the ship was already in the midst of the sea, overcharged by waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went out to them, walking upon the sea.

26 And the disciples seeing him walking upon the sea, were troubled, saying, It is an apparition; and they cried out for fear.

27 And quickly Jesus spake to them, saying, Take courage; I am; be not afraid.

28 And Peter having answered him, said, Lord, if thou art, encourage me to come upon the waters.

29 And he said, Come. And Peter having gone down from the ship, walked upon the waters, to go to Jesus.

30 And seeing the wind strong, he was afraid: and beginning to sink, he cried out, Lord, save me.

31 And quickly Jesus, having stretched out the hand, laid hold of him, and says to him, O thou of little faith, for what didst thou doubt?

32 And having gone into the ship, the wind ceased.

33 And they in the ship, having come, worshipped him, saying, Thou art truly the Son of God.

34 And having passed over, they came to the land of Gennesaret.

35 And the men of the place, having known him, sent into the whole country round about, and brought to him all those having evils:

36 And besought him that they might only touch the hem of his garment: and as many as touched were saved from danger.

ACCORDING TO MATTHEW CHAPTER 15

1 Then came to Jesus from Jerusalem the scribes and Pharisees, saying,

2 Wherefore do thy disciples pass by the tradition of the elders? for they wash not their hands when they eat bread.

3 And he, having answered, said to them, Wherefore do ye also pass by the command of God by your tradition

4 For God commanded, saying, Honour thy father and mother: and, he calumniating father or mother, in death let him die.

5 And ye say, Whoever should say to father or mother, A gift, whatever thou shouldest be profited by me;

6 And should not honour his father or his mother. And ye have annulled the command of God by your tradition.

7 Hypocrites, well did Esaias prophesy of you, saying,

8 This people draw near me with their mouth, and honour me with their lips; but their heart keeps off far from me.

9 But they worship me in vain, teaching doctrines the commands of men.

10 And having called the crowd, he said to them, Hear ye, and understand.

11 Not that coming into the mouth pollutes the man; but that going forth out of the mouth, this pollutes the man.

12 Then his disciples having come near, said to him, Knowest thou that the Pharisees, having heard the word, were scandalized?

13 And having answered, he said, Every plant, which my heavenly Father has not planted, shall be rooted up.

14 Let them go: they are blind guides of the blind. And if the blind guide the blind, both shall fall into the ditch.

15 And Peter, having answered, said to him, Explain to us this parable.

16 And Jesus said, Are ye also yet destitute of understanding?

17 Do ye not yet understand, that everything going into the mouth proceeds to the belly, and is cast out in the privy?

18 But the things going forth out of the mouth come from the heart, and these pollute the man.

19 For from the heart come forth evil reflections, slaughters, adulteries, fornications, thefts, false testimonies, defamations:

20 These are the things polluting a man: but to eat with unwashed hands pollutes not a man.

21 And Jesus, having gone forth from thence, withdrew into the parts of Tyre and Sidon.

22 And, behold, a woman, a Canaanite, having come forth from those boundaries, cried out to him, saying, Pity me, Lord, son of David; my daughter is badly possessed with an evil spirit. *(The Canaanite [Phoenician] woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judaea, Samaria, and Israel]. Despite the religious division, the language and culture [measures, Weights, currency (the shekel), calendar, etc.] of these people have remained the same for centuries.)*

23 And he answered her not a word. And his disciples, having come, asked him, saying, Loose her; for she cries out after us.

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24 And he, having answered, said, I was not sent except to the sheep having been lost, of the house of Israel.

25 And she, having come, worshipped him, saying, Lord, help me.

26 And he, having answered, said, It is not good to take the children's bread, and cast it to the little dogs.

27 And she said, Yes, Lord; for the little dogs also eat from the crumbs falling from the table of their lord.

28 Then Jesus, having answered, said to her, O woman, great thy faith: let it be to thee as thou wilt. And her daughter was healed from that hour.

29 And having passed from thence, Jesus came to the sea of Galilee; and having gone up into a mountain, he sat there.

30 And many crowds came to him, having with them the lame, blind, dumb, maimed, and many others, and they cast them at the feet of Jesus; and he cured them:

31 So that the crowds wondered, seeing the dumb speaking, the maimed sound, the lame walking, and the blind seeing: and they praised the God of Israel.

32 And Jesus having called his disciples, said, I feel compassion for the crowd, for already they remain with me three days, and they have nothing they could eat: and I will not leave them fasting, lest they be relaxed in the way.

33 And his disciples say to him, Whence to us, in a lonely place, so many loaves, to satisfy such a crowd I

34 And he says to them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he encouraged the crowd to recline upon the earth.

36 And having taken the seven loaves and the fishes, having returned thanks, he brake, and gave to his disciples, and the disciples to the crowd.

37 And all ate, and were satisfied: and they took up that remaining of the fragments seven wicker baskets full.

38 And they eating were four thousand men, besides women and children.

39 And having loosed the crowds, he went into a ship, and came into the bounds of Magdala.

ACCORDING TO MATTHEW CHAPTER 16

(Warning about the Pharisees and Sadducees. In the following passages, Jesus explains the teachings of the Essenes without mentioning them by name. They were the third party mentioned by Titus Flavius Josephus in his books, alongside the Pharisees and Sadducees. The Essenes had a kind of monastery at Qumran where modesty and an ascetic lifestyle prevailed, just like in a Buddhist monastery. In 1947, archaeologists discovered their library, also known as the Dead Sea Scrolls. See pp. 613, The Grand Bible.)

1 And the Pharisees (allies of the Romans) and Sadducees (opponents of the Romans) having come, tempting, asked him to shew them a sign from heaven.

2 And he having answered, said to them, It being evening, ye say, Calm weather: for the heaven is fiery red.

3 And in the morning, Today, wintry weather: for heaven, being sad, is fiery red. Hypocrites, truly ye know to decide the face of heaven, but the signs of the times ye cannot.

4 An evil and adulterous generation seeks for a sign; and no sign shall be given her, except the sign of Jonas the prophet. And having left them, he departed.

5 And his disciples having come to the other side, forgot to take loaves.

6 And Jesus said to them, Attend and keep from the leaven of the Pharisees and the Sadducees.

7 And they reasoned among themselves, saying, Because we took no loaves.

8 And Jesus having known, said to them, Why reason ye among yourselves, O ye of little faith, because ye have taken no loaves

9 Do ye not yet understand, nor remember the five loaves of five thousand, and how many baskets ye took?

10 Nor the seven loaves of four thousand, and how many wicker baskets ye took?

11 How do ye not understand that I spake not to you concerning bread, to keep from the leaven of the Pharisees and Sadducees?

12 Then understood they that he spake, not to keep from the leaven of bread, but from the teaching of the Pharisees and Sadducees.

13 And Jesus, having come into the parts of Caesarea of Philippi, asked his disciples, saying, Whom do men say me to be, the Son of Man?

14 And they said, Some, truly, John the Baptist: and others, Elias; and others, Jeremias, or one of the prophets.

15 And he says to them, But whom say ye me to be?

16 And Simon Peter having answered, said, Thou art Christ, the Son of the living God.

17 And Jesus, having answered, said to him, Happy art thou, Simon Barjona: for flesh and blood has not revealed to thee, but my Father, he in the heavens.

18 And I say to thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not overcome her.

19 And I will give thee the keys of the kingdom of the heavens: and whatever thou shalt bind upon earth shall be bound in the heavens: and whatever thou shalt loose upon earth shall be loosed in the heavens.

20 Then he enjoined his disciples that they say to none that he is Jesus Christ.

21 From then Jesus began to shew to his disciples, that he must depart to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised in the third day.

22 And Peter having taken him, began to reproach him, saying, Be propitious to thyself, Lord: this shall not be to thee.

23 And having turned, he said to Peter, Retire behind me, Satan: thou art an offence, to me: for thou hast not in mind the things of God, but the things of men.

24 Then said Jesus to his disciples, If any wish to come after me, let him deny himself absolutely, and lift up his cross, and follow me.

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25 For whoever should wish to save his life shall lose it: and whoever shall lose his soul for my sake shall find it.

26 For what is a man profited, if he should gain the whole world, and injure his soul? or what shall a man give in exchange for his soul?

27 For the Son of man is about to come in the glory of his Father with his messengers; and then he will give back to each according to his deed.

28 Verily I say to you, Some are standing here, who should not taste of death, till they see the Son of man coming in his kingdom.

ACCORDING TO MATTHEW CHAPTER 17

1 And after six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain apart.

2 And he was transformed before them: and his face shone as the sun, and his garments were white as the light.

3 And, behold, Moses and Elias were seen to them, conversing with him.

4 And Peter, having answered, said to Jesus, Lord, it is good for us to be here: let us make here three tents; one for thee, and one for Moses, and one for Elias.

5 He yet speaking, behold, a shining cloud overshadowed them: and behold a voice out of the cloud, saying, This is my dearly beloved Son, in whom I was contented; hear ye him.

6 And the disciples, having heard, fell upon their face, and were greatly afraid.

7 And Jesus, having come, touched them, and said, Be raised, and be not afraid.

8 And having lifted up their eyes, they saw no one but Jesus alone.

9 And they, coming down from the mountain, Jesus charged them, saying, Tell the sight to none, even till the Son of man rises from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus having answered, said to them, Elias truly comes first and will re-establish all things.

12 And I say to you, That Elias has already come, and they knew him not, but did by him whatever they would. So also the Son of man is about to suffer by them.

13 Then understood the disciples that he told them of John the Baptist.

14 And they having come to the crowd, there came to him a man, supplicating on his knees to him, and saying,

15 Lord, pity my son: for he is a lunatic, and suffers badly: for many times he falls into the fire, and many times into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 And Jesus, having answered, said, O faithless and perverted generation, how long shall I be with you how long shall I endure you? bring him here to me.

18 And Jesus censured him; and the demon went forth out of him: and the child was cured from that hour.

19 Then the disciples having come to Jesus apart, said, Why could not we cast it out?

20 And Jesus said to them, For your unbelief: for truly I say to you, If ye have faith as a kernel of mustard, ye shall say to this mount, Go away from thence, and it shall go away; and nothing shall be impossible to you.

21 But this kind goes not forth but by prayer and fasting.

22 And they having returned into Galilee, Jesus said to them, The Son of man is about to be delivered into the hands of men:

23 And they shall kill him, and the third day he shall be raised. And they were greatly grieved.

24 And they having come to Capernaum, they taking double drachmas came to Peter and said, Does not your teacher pay double drachmas?

25 He says, Yes. And when he came into the house, Jesus anticipated him, saying, What seems to thee, Simon? from whom do the kings of the earth take taxes or census? from their sons, or from strangers?

26 Peter says to him, From strangers. Jesus said to him, Then are the children free.

27 But that we should not scandalize them, having gone to the sea, cast a fish hook, and lift up the fish coming up first, and having opened its mouth, thou shalt find a gold coin: having taken that, give to them for me and thee.

ACCORDING TO MATTHEW CHAPTER 18

1 In that hour came the disciples to Jesus, saying, Who is the greater in the kingdom of the heavens?

2 And Jesus, having called a young child, set it in the midst of them,

3 And said, Truly I say to you, Except ye be turned, and become as young children, ye should not come into the kingdom of the heavens.

4 Whoever, therefore, should be humbled as this young child, the same is the greater in the kingdom of the heavens.

5 And whoever shall receive such a young child in my name, receives me.

6 And whoever should offend one of these little ones believing in me, it is profitable for him that the millstone of an ass be hung upon his neck, and he be sunk in the midst of the sea.

7 Woe to the world for offences I for there is necessity for offences to come; but woe to that man by whom the offence comes!

8 And if thy hand or thy foot give thee cause of offence, cut them off, and cast from thee: it is good for thee to come into life lame or maimed, than having two hands or two feet to be cast into eternal fire.

9 And if thine eye give thee cause of offence, take it out, and east from thee: it is good for thee, one-eyed, to enter into life, than having two eyes to be cast into a hell of fire.

10 See that ye despise not one of these little ones; for I say to you, That their messengers in the heavens always behold the face of my Father which is in the heavens.

11 For the Son of man has come to save the lost.

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12 What does it seem to you? if there be to any man a hundred sheep, and one of them have been led astray, does he not, having left the ninety-nine upon the mountains, having gone, seek the one led astray?

13 And if it be found, truly I say to you, he rejoices more over it, than over the ninety-nine not led astray.

14 So is not the will of your Father, he in the heavens, that one of these little ones be lost.

15 And if thy brother sin against thee, retire, and refute him between thee and him alone; if he hear thee, thou hast gained thy brother.

16 But if he hear thee not, take with thee yet one or two, that at the mouth of two or three witnesses every word might stand.

17 And if he refuse hearing them, speak to the church: and if he refuse hearing the church, let him be to thee as of the nations and a publican.

18 Truly I say to you, Whatever things ye should bind on earth shall be bound in heaven; and whatever things ye should loose upon earth shall be loosed in heaven.

19 Again, I say to you, That if two of you agree in opinion for everything which they ask, it shall be to them of my Father, he in the heavens.

20 For where two or three are assembled in my name, there am I in the midst of them.

21 Then Peter, having come to him, said, Lord, how often shall my brother sin against me, and I let him go? Till seven times?

22 And Jesus says to him, I say not to thee, till seven times; but till seventy times seven.

23 Therefore the kingdom of the heavens was likened to a man, the king, who wished to lift up the word together with his servants.

24 And he having begun to settle accounts, one was brought him, a debtor of ten thousand talents.

25 And he not having to give back, his lord ordered him to be sold, and his wife and his children, and all which he had also to be given back.

26 Then the servant, having fallen, worshipped him, saying, Lord, be slow to anger towards me, and I will give back all to thee.

27 And the lord of that servant, having felt compassion, loosed him, and let go to him the money lent.

28 But that servant having come, found one of his fellow-servants who owed him one hundred drachmas, and having seized, he choked him, saying, Give back to me what thou owest.

29 Then his fellow-servant having fallen at his feet besought him, saying, Be slow to anger towards me, and I will give back all to thee.

30 And he would not; but having departed he cast him into prison till he should give back that being owed.

31 And his fellow-servants having seen the thing done, were greatly grieved, and having come, made known to their lord all things done.

32 Then his lord, having called him, said unto him, O thou evil servant, I let go to you all that debt since thou besoughtest me:

33 Oughtest thou not also to pity thy fellow-servant, as I also pitied thee

34 And his lord having become angry, delivered him to the torturers even till he should give back all being owed to him.

35 So also will my heavenly Father do to you, if ye let not go each to his brother from your hearts their falls.

ACCORDING TO MATTHEW CHAPTER 19

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly [18-19]. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2-17; Deuteronomy 5:6-21. The Ten Commandments consist of two distinct parts: The first part deals with God, family (the ancestors), and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts"]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC; two millenia before the Hebrew Bible was composed in the Persian Empire! See: Appendix D: The Instructions of Shuruppak.)

1 And it was when Jesus finished these words he removed from Galilee, and came from the bounds of Judea beyond Jordan;

2 And many crowds followed him; and he cured them there.

3 And the Pharisees came to him, tempting him, and saying to him, Is it lawful for a man to loose his wife for every cause

4 And having answered, he said to them, Have ye not read, that he having made from the beginning, made them male and female,

5 And said, For this shall a man leave father and mother, and be joined to his wife: and they two shall be one flesh?

6 So that they are no more two, but one flesh. What therefore God has yoked together, let not man separate.

7 They say to him, Why then did Moses charge to give a writing of divorce, and loose her?

8 He says to them that Moses for your hard heart permitted you to loose your wives: and from the beginning it was not so.

9 And I say to you, That whoever should loose his wife, except for fornication, and marry another, commits adultery; and he having married the one loosed commits adultery.

10 His disciples say to him, If the cause of a man is so with the woman, it is not profitable to marry.

11 And he said to them, All have not room for this word, but to whom it is given.

12 For there are eunuchs, who were born so from the mother's belly: and there are eunuchs, who were made eunuchs by men: and there are eunuchs, who have made

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themselves eunuchs for the kingdom of the heavens. He being able to receive, let him receive.

13 Then young children were brought to him, that he might put hands upon them and pray: and the disciples censured them.

14 But Jesus said, Let go the young children, and hinder them not, to come to me: for of such is the kingdom of the heavens.

15 And having put hands upon them, he went out from thence.

16 And, behold, one having come said to him, Good teacher, what good shall I do, that I might have eternal life?

17 And he said to him, Why sayest thou me good? None is good except one, God; but if thou wouldst come into life, keep the commands.

18 He says to him, Which? And Jesus said, thus: Thou shalt not murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness;

19 Honour thy father and mother; and, Thou shalt love thy neighbor as thyself.

20 The young man says to him, All these have I watched from my youth; what yet do I want?

21 Jesus said to him, If thou wished to be perfected, retire, sell thy possessions, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 And the young man having heard the word, departed, being grieved: for he was holding many possessions.

23 And Jesus said to his disciples, Truly I say to you, That with difficulty shall a rich one come into the kingdom of the heavens.

24 And again I say to you, It is of easier labor for a camel to pass through the hole of a needle, than for a rich one to come into the kingdom of God.

25 And his disciples were greatly struck with amazement, saying, Who then can be saved?

26 And Jesus having looked up said to them, With men this is impossible, but with God all things are possible.

27 Then Peter having answered, said to him, Behold, we have let go all things, and have followed thee; what therefore shall be to us?

28 And Jesus said to them, Verily I say to you, That ye having followed me, in the regeneration when the Son of man should sit upon the throne of his glory, shall be seated ye also upon twelve thrones, judging the twelve tribes of Israel.

29 And every one who lets go houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for the sake of my name, shall receive a hundredfold, and shall inherit eternal life.

30 And many first shall be last, and the last first.

ACCORDING TO MATTHEW CHAPTER 20

1 For the kingdom of the heavens is like to a man, master of a house, who went out as soon as morning to hire workmen for his vineyard.

2 And having agreed for a drachma a day, he sent them to his vineyard.

3 And having gone out about the third hour, he saw others standing idle in the market-place,

4 And he says to them, Retire ye also into the vineyard, and whatever should be just I will give you: and they departed.

5 Again, having gone out about the sixth and ninth hour, he did likewise.

6 And about the eleventh hour, having gone out, he found others standing idle, and he says to them, Why stand ye here idle the whole day?

7 They say to him, That none has hired us. He says to them, Retire also to the vineyard; and whatever be just, ye shall receive.

8 And it being evening, the lord of the vineyard says to his steward, Call the workmen, and give back to them the wages, beginning from the last even to the first.

9 And they of the eleventh hour having come, thereupon received a drachma.

10 And the first, having come, thought that they will receive more; and they also received thereupon a drachma.

11 And having received, they murmured against the master of the house,

12 Saying, That these last worked one hour, and thou hast made them equal to us, having borne the burden and heat of the day.

13 And he, having answered, said to one of them, Friend, I injure thee not; didst not thou agree with me for a drachma?

14 Take thine and retire: and I will to give to this last, as also to thee.

15 Is it not lawful for me to do what I will with my things? Or is thine eye evil because I am good

16 So shall the last be first, and the first last; for many are called, but few chosen.

17 And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and he said to them,

18 Behold, we go up to Jerusalem; and the Son of man shall be delivered to the chief priests and scribes, and they shall condemn him to death,

19 And they shall deliver him to the nations to mock, and scourge, and crucify: and he shall be raised the third day.

20 Then came to him the mother of the sons of Zebedee, with her sons, worshipping, and asking something of him.

21 And he said to her, What wilt thou? She says to him, Say that these my two sons might sit, the one on thy right hand, and one on thy left, in thy kingdom.

22 And Jesus having answered, said, Ye know not what ye ask: can ye drink the cup which I am about to drink, and be immersed with the immersion which I am immersed? They say to him, We can.

23 And he says to them, Truly my cup shall ye drink, and with the immersion which I am immersed shall ye be immersed; but to sit on my right, and on my left, is not mine to give, but to those it was prepared for by my Father.

24 And the ten having heard, felt pain about the two brethren.

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25 But Jesus, having called them, said, Ye know that the rulers rule over their nations, and the great exercise authority over them.

26 But it shall not be so among you; but whoever should wish to be great among you, let him be your attendant;

27 And whoever would be first among you, let him be your servant:

28 As the Son of man came not to be served, but to serve, and to give his soul a ransom for many.

29 And they going out from Jericho, a great crowd followed him.

30 And, behold, two blind sitting by the way, having heard that Jesus passes by, cried out, saying, Pity us, O Lord, son of David.

31 And the crowd censured them that they should be silent: but they cried the more, saying, Pity us, O Lord, son of David.

32 And Jesus having stood, called them, and said, What will ye I shall do to you?

33 They say to him, Lord, that our eyes might be opened.

34 And Jesus, having felt compassion, touched their eyes: and quickly their eyes looked up, and they followed him.

ACCORDING TO MATTHEW CHAPTER 21

1 And when they drew near to Jerusalem, and came to Bethphage, to the mount of Olives, then sent Jesus two disciples, saying to them,

2 Go ye into the town opposite to us, and quickly shall ye find an ass bound, and a colt with her; having loosed, bring to me.

3 And if any one say to you, Why? ye shall say, That the Lord has need of them; and quickly will he send them.

4 And the whole of this was, that that spoken by the prophet be completed; saying,

5 Say to the daughter of Zion, Behold, thy king comes to thee, meek, and mounted upon an ass, and a colt, son of a beast of burthen.

6 And the disciples, having gone and done as Jesus commanded them,

7 Brought the ass, and colt, and put on them their garments, and he sat over them.

8 And a very great crowd strewed their garments in the way; and others cut down young shoots from the trees, and strewed in the way.

9 And the crowds leading before, and following, cried, saying, Osanna to the son of David: he coming in the name of the Lord being praised; Osanna in the highest ones.

10 And he having come to Jerusalem, all the city was shaken, saying, Who is this?

11 And the crowds said, This is Jesus, the prophet, from Nazareth of Galilee.

12 And Jesus came into the temple of God, and cast out all those selling and buying in the temple, and he overturned the money-changers' tables, and the seats of those selling doves,

13 And he says to them, It was written, My house shall be called the house of prayer; and ye have made it a den of robbers.

14 And the blind and lame came to him in the temple; and he cured them.

15 And the chief priests and scribes, seeing the wonderful things which he did, and the children crying in the temple, and saying, Osanna to the son of David; they felt pain.

16 And they said to him, Hearest thou what these say? And Jesus says to them, Yes; have ye never read, That out of the mouths of young children and sucklings thou hast adjusted praise?

17 And leaving them, he went without the city, to Bethany; and lodged there.

18 And in the morn, having returned into the city, he hungered.

19 And having seen one fig tree by the way, he came to it, and found nothing on it, except leaves only; and he says to it, Let no more fruit be from thee forever. And instantly the fig tree was dried up.

20 And the disciples, seeing, wondered, saying, How suddenly was the fig tree dried up!

21 And Jesus, having answered, said to them, Truly I say to you, if ye have faith, and be not removed, ye shall do not only that of the fig tree, but also to this mountain, if ye should say, Be thou lifted up, and cast into the sea, it shall be.

22 And all things, whatever ye ask in prayer, believing, shall ye receive.

23 And to him, having come into the temple to him teaching, came the chief priests and elders of the people, saying, By what authority doest thou these? and who gave thee this authority?

24 And Jesus, having answered, said to them, I will also ask you one word, which if ye tell me, I also will tell you by what authority I do these.

25 The baptism of John, whence was it of heaven or of men And they reasoned by themselves, saying, If we say, Of heaven; he will say to us, Why, then, believed ye him not?

26 But if we say, Of men; we fear the crowd; for all hold John as a prophet.

27 And having answered Jesus, they said, We know not. And he said to them, Neither do I say to you by what authority I do these.

28 But what seems to you A man had two children; and having come to the first, he said, Child, retire to-day, work in my vineyard.

29 And he, having answered, said, I will not; but afterward, having felt regret, he departed.

30 And having come to the second, he said likewise. And he, having answered, said, I, Lord: and he departed not.

31 Which of the two did the father's will? They say to him, The first. Jesus says to them, Truly I say to you, that publicans and harlots go into the kingdom of God before you.

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32 For John came to you in the way of justice, and ye believed him not: and the publicans and harlots believed him; and ye, seeing, repented not afterwards, to believe him.

33 Hear another parable: A certain man was master of a house, who planted a vineyard, and put a hedge around it, and digged in it a winepress, and let it out to farmers, and went abroad:

34 And when the time of the fruits drew near, he sent his servants to the farmers, to receive his parts.

35 And the farmers having taken his servants, truly one they stripped, and one they killed, and one they stoned.

36 Again he sent other servants, more than the first, and they did to them likewise.

37 And afterwards he sent to them his son, saying, They will be changed by my son.

38 And the farmers, seeing the son, said among themselves, This is the heir; come, let us kill him, and possess his inheritance.

39 And having taken, they cast out of the vineyard, and killed.

40 When, therefore, the lord of the vineyard should come, what will he do to those farmers?

41 They say to him, He will miserably destroy these wicked, and let out the vineyard to other farmers, who will give back to him the fruits in their seasons.

42 Jesus says to them, Have ye never read in the writings, The stone which the builders disapproved of, this was for the head of the corner? This was from the Lord, and it was wonderful in your eyes.

43 For this I say to you, The kingdom of God shall be taken from you, and shall be given to a nation doing its fruits.

44 And he falling upon this stone shall be crushed: but upon whomsoever it should fall, it shall winnow him.

45 And the chief priests and Pharisees, having heard his parable, knew that he spake of them.

46 And seeking to lay hold on him, they feared the crowd, since they held him as a prophet.

ACCORDING TO MATTHEW CHAPTER 22

1 And Jesus, having answered, spake to them in parables, saying,

2 The kingdom of the heavens was likened to a man, a king, who made a nuptial feast for his son.

3 And he sent his servants to those having been called to the nuptial feast: and they would not come.

4 And again, he sent other servants, saying, Say to the called: Behold, I have prepared my supper; my bulls and stall-fed killed, and all prepared: come to the nuptials.

5 And they, not having heeded, departed, one truly to his own field, and one to his traffic:

6 And the rest, having seized his servants, were insolent, and killed them.

7 And the king, having heard, was angry, and having sent his armies, destroyed those murderers, and burned their city.

8 Then says he to his servants, Truly the nuptial feast is prepared, and those called were not worthy.

9 Go ye, therefore, to the passages of the ways, and as many as ye should find, call to the nuptial feast.

10 And those servants, having come to the ways, gathered together all, as many as they found, also both the evil and good, and the nuptial feast was filled with the reclining.

11 And the king, having come in to behold the reclining, saw there a man not clad with the garment of the wedding:

12 And he says to him, Friend, how camest thou in here, not having a garment of the nuptial feast? And he was muzzled.

13 Then said the king to his servants, Having bound his feet and hands, take him away, and cast ye him into outer darkness; weeping shall be there, and gnashing of teeth.

14 For many are called, and few chosen.

15 Then the Pharisees, having gone, took counsel how they might ensnare him in word.

16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and care is to thee for none; for thou lookest not to the face of men.

17 Therefore say to us, What seems to thee Is it lawful to give tribute to Caesar, or not?

18 But Jesus, having known their evil, said, Why tempt ye me, hypocrites?

19 Show me the piece of money of tribute. And they brought him a drachma.

20 And he says to them, Whose is this image and inscription?

21 They say to him, Caesar's. Then says he to them, Give back then to Caesar the things of Caesar; and the things of God to God.

22 And having heard, they wondered, and having left him, they departed.

23 In that day the Sadducees came to him, they saying there is to be no rising up: and they asked him,

24 Saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife, and raise up seed to his brother.

25 And with us were seven brethren: and the first, having married, died; and having no seed, he left his wife to his brother.

26 And likewise the second, and third, even till the seven.

27 And after all died also the woman.

28 Therefore in the rising up whose of the seven shall the woman be? for they all had her.

29 And Jesus, having answered, said to them, Ye are led astray, not having known the writings, nor the power of God.

30 For in the rising up they neither marry, nor are given in marriage, but are as the messengers of God in heaven.

31 And for the rising up of the dead, read ye not that spoken by God, saying,

32 I am God of Abraham, and God of Isaac, and God of Jacob? God is not the God of the dead, but of the living.

33 And the crowds having heard, were astonished at his teaching.

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34 And the Pharisees having heard that he muzzled the Sadducees, were gathered upon the same.
35 And one of them, skilled in the law, asked, tempting him, and saying,
36 Teacher, which the great command in the law?
37 And Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.
38 This is the first and the great command.
39 And the second like it: Thou shalt love thy neighbor as thyself.
40 In these two commands hang the whole law and the prophets.
41 And the Pharisees having been gathered together, Jesus asked them,
42 Saying, What seems to you about Christ? Whose son is he They say to him, David's.
43 He says to them, How then does David in spirit call him Lord, saying,
44 The Lord said to my Lord, Sit by my right, till I make thine enemies the footstool of my feet
45 If, therefore, David calls him Lord, how is he his son
46 And none could answer him a word, nor dared any one from that day to ask him any more.

ACCORDING TO MATTHEW CHAPTER 23
1 Then spake Jesus to the crowds and to his disciples,
2 Saying, Upon Moses' seat sat the scribes and Pharisees.
3 Therefore all whatever they say to you to keep, keep and do; and according to their works do not, for they say and do not.
4 For they bind loads heavy and difficult to carry, and put upon men's shoulders; and with their fingers will they not move them.
5 And all their works do they, to be seen by men: and make broad their preservatives, and enlarge the border of their garments
6 And love the first place at suppers, and the first seat in the assemblies,
7 And greetings in the markets, and to be called by men, Rabbi, Rabbi.
8 And be ye not called Rabbi: for one is your guide, Christ; and all ye are brethren.
9 And call not your father upon earth: for one is your Father, which in the heavens.
10 Nor be ye called leaders, for one is your Leader, Christ.
11 And the greater of you shall be your servant.
12 And whoever shall exalt himself shall be humbled; and whoever shall humble himself, shall be exalted.
13 Woe to you scribes and Pharisees, hypocrites! for ye lock up the kingdom of the heavens before men: for ye come not in yourselves, neither those coming in, permit ye to come in.
14 Woe to you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for pretence, praying at great lengths; for this shall ye receive more distingnished judgment.
15 Woe to you, scribes and Pharisees hypocrites! for ye go about sea and dry land to make one proselyte, and when he should become, ye make him the son of hell, twofold more than you.
16 Woe to you blind guides, saying, Whoever should swear by the temple, it is nothing; but whoever should swear by the gold of the temple, he is indebted!
17 Foolish and blind; for which is the greater, the gold, or the temple consecrating the gold?
18 And, Whoever should swear by the altar, it is nothing; and whoever should swear by the gift above it, he is indebted.
19 Foolish and blind: for which is the greater, the gift, or the altar, consecrating the gifts?
20 Therefore, he having sworn by the altar, swears by it, and by all above it.
21 And he having sworn by the temple, swears by it, and by him dwelling in it.
22 And he having sworn by heaven, swears by the throne of God, and by him sitting above it.
23 Woe to you scribes and Pharisees, hypocrites! for ye exact tenths and dill and cummin, and ye have left the weightier things of the law, judgment, and mercy, and faith: these it was necessary to do, and not to let go those.
24 Blind guides, straining a gnat, and swallowing down a camel.
25 Woe to you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup, and the side dish of sweet-meats, and within they are full of pillage and bad mixture.
26 O blind Pharisee, cleanse first the inside of the cup, and side dish of sweetmeats, that also their outside might be clean.
27 Woe to you, scribes and Pharisees, hypocrites! for ye are like whitewashed tombs, which without indeed appear beautiful, but within are full of the bones of the dead, and of all uncleanness.
28 So also ye without truly appear just to men, but within ye are full of hypocrisy and iniquity.
29 Woe to you, scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, and deck the monuments of the just,
30 And say, If we had been in the days of our fathers, we had not been their partakers in the blood of the prophets,
31 Wherefore ye bear testimony to yourselves, that ye are the sons of those having slain the prophets.
32 And fill ye up yourselves the measure of your fathers.
33 Serpents, generations of vipers, how would ye flee from the judgment of hell?
34 Therefore, behold, I send to you prophets, and the wise, and scribes: and of them shall ye kill and crucify; and of them shall ye chastise in your assemblies, and drive out from city to city,
35 So that all the just blood shed upon the earth might come upon you, from the blood of just Abel to the blood of Zacharias, son of Barachias, whom ye killed between the temple and altar.
36 Truly I say to you, All these shall come upon this generation.

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37 Jerusalem, Jerusalem, killing the prophets, and stoning those sent to her; how often did I wish to gather thy children together, which manner a bird gathers together her young broods under the wings, and ye would not!

38 Behold, your house is left to you desolate.

39 For I say to you, Ye should not see me from henceforth, till ye should say, Praised be he coming in the name of the Lord.

ACCORDING TO MATTHEW CHAPTER 24

(The End of the Jewish World in the Holy Land. The text was written shortly after the destruction of the Temple in 70 AD and the author therefore knew that the end of his Jewish world happened in the past, it was composed as prophecy; a popular Old Testament text and teaching style addressed to readers in the future to warn of unrestrained zelotry.)

1 And Jesus having gone out, went out of the temple: and his disciples came near to shew him the buildings of the temple.

2 And Jesus said to them, See ye not all these? truly I say to you, Stone upon stone shall not be left here, which shall not be loosened. *(This "prophecy" was fulfilled literally in 70 AD, when the soldiers of the Roman general Flavius Titus [son of the emperor] demolished Jerusalem.)*

3 And sitting upon the Mount of Olives, his disciples came to him apart, saying, Say to us when these shall be, and what the sign of thy arrival, and the termination of the time.

4 And Jesus having answered, said to them, See lest any lead you astray.

5 For many shall come upon my name, saying, I am Christ; and deceive many.

6 And ye will be about to hear of wars and rumors of war: see, be not terrified; for all must be, but the end is not yet.

7 For nation shall be raised up against nation, and kingdom against kingdom; and there shall be famines, and plagues, and shakings in places.

8 And all these the beginning of anguish.

9 Then shall they deliver you to pressure, and they shall kill you: and ye shall be hated by all nations, for my name.

10 And then shall many be offended, and they shall deliver up one another, and they shall hate one another.

11 And many false prophets shall be raised up, and deceive many.

12 And because anxiety shall increase, the love of many shall be cooled.

13 But he having persevered to the end, this shall be saved.

14 And this good news of the kingdom shall be proclaimed in the whole habitable globe for a witness to all nations: and then shall the end come.

15 Therefore, when ye see the abomination of devastation, spoken of by Daniel the prophet, standing in the holy place, (let him reading, understand:)

16 Then let them in Judea flee to the mountain;

17 He upon the house-tops, let him not come down to take away anything out of his house:

18 And he in the field, let him not turn back to take up his garments:

19 And woe to those having in the womb, and to those giving suck, in those days!

20 And pray that your flight be not in winter, nor in the sabbath.

21 For then shall be great pressure, such as has not been from the beginning of the world till now, nor should be.

22 And except those days had been shortened, no flesh should be saved: but for the chosen, those days shall be shortened.

23 Then if any say to you, Behold, here Christ, or there; believe ye not.

24 For false Christs, and false prophets, shall be raised up, and give great signs and wonders; so as to deceive, if possible, also the chosen.

25 Behold, I have told you beforehand.

26 If therefore they should say to you, Behold, he is in the desert; go not forth; Behold, in the store-houses, believe ye not.

27 For as the lightning comes forth from the sunrisings, and shines to the descents; so also shall be the arrival of the Son of man.

28 For wherever be the fall, there will the eagles be gathered together.

29 And quickly after the pressure of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heavens, and the powers of the heavens shall be shaken;

30 And then shall appear the sign of the Son of man in heaven; and then shall the tribes of the earth lament bitterly, and they shall see the Son of man coming upon the clouds of heaven with power and much glory.

31 And he shall send his messengers, with the great voice of the trumpet, and they shall bring together his chosen from the four winds, from the extremities of the heavens to the extremities.

32 And from the fig tree learn a parable; When already her young shoot should be tender, and the leaves should spring forth, ye know that summer is near:

33 So also ye, when ye should see all these things, know ye that it is near at the doors.

34 Truly I say to you, That this generation should not pass away, till all these things should be.

35 The heaven and the earth shall pass away, but my words should not pass away.

36 And concerning that day and hour, none know, nor the messengers of the heavens, except my Father only.

37 And as the days of Noe, so shall be the arrival of the Son of man.

38 For as they were in the days of the inundation, eating and drinking, marrying and giving in marriage, until the day Noe came into the ark,

39 And knew not till the inundation came, and took them all away; so also shall be the arrival of the Son of man.

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40 Then shall be two in the field; one shall be taken, and one is let go;
41 Two grinding in the mill; one shall be taken, and one let go.
42 Watch therefore; for ye know not what hour your Lord comes.
43 But know this, that if the master of the house had known what watch the thief comes, he had watched, and would not have suffered his house to be undermined.
44 Therefore be ye also prepared: for what hour ye think not, the Son of man comes.
45 Who then is the faithful and discerning servant, which his lord set over his attendance, to give them food in due season
46 Happy that servant which his lord, having come, shall find doing thus.
47 Truly I say to you, That he shall set him over all his possessions.
48 But if that servant say in his heart, My lord delays to come;
49 And he should begin to strike the fellow-servants, and to eat and drink with those intoxicated;
50 The lord of that servant shall come in a day that he expects not, and in an hour which he knows not,
51 And he shall cut him in two equal parts, and he shall set his portion with the hypocrites: and there shall be weeping and gnashing of teeth.

ACCORDING TO MATTHEW CHAPTER 25

1 Then shall the kingdom of the heavens be likened to ten virgins, who having taken their lanterns, went forth to the meeting of the bridegroom.
2 And five of them were discerning, and five foolish.
3 Those foolish having taken their lanterns, took no oil with them.
4 And the discerning took oil in their vessels with their lanterns.
5 And the bridegroom delaying, they all slumbered and slept.
6 And in the middle of the night there was a cry, Behold, the bridegroom comes; go ye forth to his meeting.
7 Then all these virgins were aroused, and put their lanterns in order.
8 And the foolish said to the discerning, Give us of your oil; for our lights are quenched.
9 And the discerning answered, saying, Lest it should not suffice us and you: but go ye rather to those selling, and buy for yourselves.
10 And they, going to buy, the bridegroom came; and they prepared, went in with him to the nuptials; and the door was locked.
11 And afterwards came also the rest of the virgins, saying, Lord, Lord, open to us.
12 And he having answered said, Truly I say to you, I know you not.
13 Watch, therefore, for ye know not the day, neither the hour, in which the Son of man comes.
14 For as a man going abroad, called his own servants, and delivered them his possessions:
15 And to one he truly gave five talents, and to one, two, and to one, one; to each according to his own power; and he quickly went abroad.
16 And he having received five talents, having gone, worked with them, and he made other five talents.
17 Likewise he having the two also, gained he also other two.
18 And he having received one, having departed, dug in the earth, and concealed his lord's silver.
19 And after much time the lord of these servants comes, and lifts up the word with them.
20 And he having received the five talents, having come near, brought the other five talents, saying, Lord, thou deliveredst me five talents: and I have gained other five talents.
21 And his lord said to him, Well, good and faithful servant: thou west faithful over a few things, I will set thee over many; enter into the joy of thy lord.
22 And he also having received the two talents, having come near said, Lord, thou deliveredst me two talents; see, I gained two other talents to them.
23 His lord said to him, Well, good and faithful servant; thou wast faithful over a few things, I will set thee over many; enter into the joy of thy lord.
24 And he also having received one talent, having come near, said, Lord, I knew thee that thou art a hard man, reaping where thou sowedst not, and gathering where thou scatteredst not:
25 And having been afraid, having gone away, I concealed thy talent in the earth; see, thou hast thine own.
26 And his lord having answered, said to him, O evil and slothful servant, thou knewest that I reap where I sowed not, and gather where I scattered not:
27 Thou therefore oughtest to have cast my silver to the money changers, and I having come, had received mine own, with interest
28 Therefore take the talent away from him, and give him having ten talents.
29 For to every one having shall be given, and he shall be in abundance: and from him not having, also what he has shall be taken away from him.
30 And cast ye the useless servant into darkness without; weeping shall be there, and gnashing of teeth.
31 And when the Son of man should come in his glory, and all his holy messengers with him, then shall he sit upon the throne of his glory:
32 And all nations shall be gathered together before him, and he shall separate them from one another, as a shepherd separates the sheep from the kids: .
33 And he shall set the sheep from his right, and the kids from his left.

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34 Then shall the king say to them from his right, Come, the praised of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye brought me in:

36 Naked, and ye put around me: I was sick, and ye reviewed me: I was in prison, and ye came to me.

37 Then shall the just answer him saying, Lord, when saw we thee hungering, and nourished or thirsting, and gave to drink

38 And when saw we thee a stranger, and brought in or naked, and put around

39 And when saw we thee sick, or in prison, and came to thee?

40 And the king having answered, will say to them, Trull I say to you, Inasmuch as ye did to one of the least of my brethren, ye did to me.

41 Then shall he say to them from the left, Go away from me, the cursed, into eternal fire, prepared for the devil and his messengers:

42 For I was hungry, and ye gave me not to eat; I was thirsty, and ye gave me no drink;

43 I was a stranger and ye brought me not in; naked, and ye put not around me; sick, and in prison, and ye took not a view of me.

44 Then shall they answer him, they also saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and attended not to thee?

45 Then shall he answer them saying, Inasmuch as ye did not to one of the least of these, ye did not to me.

46 And these shall go away into everlasting punishment: and the just into eternal life.

ACCORDING TO MATTHEW CHAPTER 26

(The Plot committed by the High Priests, the Elders, and Judas Iscarioth. The name Judas Iscarioth is both Hebrew and Latin in the original. Yehuda means Jew; Iscariot is a retranslation from the Latin Sicarius into the Aramaic "Iscariot," which means dagger-wielding or knife-wielding man. The Sicarii were a terrorist group of the Zealots, who also included Sadducees [Zadokites = the Righteous]. As in modern Islam, their task was to infiltrate society and spread terror among the Romans and their friends. The "Stabbling Jew" was chosen by the Greco-Roman authors of the New Testament to create the worst possible image of the Jews. This negative image led directly to anti-Semitism and the murder of millions of Jews; mostly committed by Christians and Muslims.)

1 And it was when Jesus finished all the words, he said to his disciples

2 Ye know that after two days is the passover, and the Son of man shall be delivered to be crucified.

3 Then were gathered together the chief priests, and scribes, and the more ancient of the people, into the court-yard of the chief priest, called Caliaphas,

4 And they counselled together, that they might obtain Jesus by stratagem, and might kill.

5 And they said, Not in the festival, lest there should be an uproar among the people.

6 And Jesus having been in Bethany, in the house of Simon the leprous,

7 There came to him a woman having an alabaster box of costly perfumed ointment, and she poured upon the head of him, reclining at table.

8 And his disciples seeing, felt pain, saying, For what this loss?

9 For this perfumed oil could have been sold for much, and have been given to the poor.

10 And Jesus having known, said to them, Why offer ye toils to the woman? for a good work has she worked upon me.

11 For always the poor ye have with you, but me ye have not always.

12 For she, casting this perfumed oil upon my body, did to prepare me for interment,

13 Truly I say to you, Wheresoever this good news be proclaimed in the whole world, shall it also be spoken what she did, for a remembrance of her.

14 Then one of the twelve having gone forth, he being called Judas Iscariot, to the chief priests,

15 Said, What will ye give me, and I will deliver him to you? and they placed to him thirty silver coins.

16 And from then he sought opportunity, that he might deliver him.

17 And in the first of the unleavened loaves, the disciples came to Jesus, saying to him, Where wilt thou we should prepare for thee to eat the pascha [the Passah meal]?

18 And he said, Retire ye into the city, to a certain person, and say to him, The teacher says, My time is near; with thee do I the pascha with my disciples.

19 And the disciples did as Jesus commanded them: and they prepared the passover.

20 And it being evening, he reclined at table with the twelve.

21 And they eating, he said, Truly I say to you, that one of you shall deliver me up.

22 And they being greatly grieved, began each of them to say to him, Far from it am I, O Lord:

23 And he having answered, said, He having dipped with me the hand in the small dish, the same shall deliver me up.

24 Truly the Son of man retires as has been written concerning him; and woe to that man by whom the Son of man is delivered up! it was good for him if that man had not been born.

25 And Judas delivering him up, having answered, said, Far from it, am I, Rabbi? He said to him, Thou hast said.

26 And they eating, Jesus, having taken the bread and praised, brake and gave to the disciples, and said, Take, eat; this is my body. *(The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra*

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of India and Persia. See: The Grand Bible: Mithraeum, pp. 7469-71; The Mithras Liturgy, p. 7484.)

27 And having taken the cup, and given thanks, he gave to them, saying, Drink of it all ye.

28 For this is my blood, that of the new covenant, having been poured out for many, for the remission of sins.

29 And I say to you, that I drink not from henceforth of this fruit of the vine, even till that day when I drink it new with you, in the kingdom of my Father.

30 And having sung, they went forth to the mount of Olives.

31 Then says Jesus to them, All ye shall be scandalized in me this night; for it has been written, I will smite the shepherd, and the sheep of the flock shall be scattered up and down.

32 And after I be raised, I will lead before you into Galilee.

33 And Peter having answered, said to him, And if all men shall be scandalized in thee, I will never be scandalized.

34 Jesus says to him, Truly I say to thee that in this night, before the cock utters a sound, thou shalt deny me thrice.

35 Peter says to him, Though it should be necessary for me to die with thee, I will not deny thee: likewise also said all the disciples.

36 Then comes Jesus with them into the place called Gethsemane, and says to the disciples, Sit here, till I, having gone, shall pray.

37 And having taken Peter and the two sons of Zebedee, he began to be grieved, and to be dejected.

38 Then says he to them, My soul is sorely grieved, even to death: remain here, and watch ye with me.

39 And having gone forward a little, he fell upon his face, praying, and saying, My Father, if it is possible, let this cup pass away from me: but not as I will, but as thou.

40 And he comes to his disciples, and finds them sleeping, and says to Peter, So were ye not able to watch with me one hour?

41 Watch and pray, lest ye come into temptation: truly the spirit of a ready will, and the flesh weak.

42 Again of a second time, having gone away, he prayed, saying, My Father if this cup cannot pass away from me except I drink it, let thy will be.

43 And having gone he finds them again sleeping: for their eyes were loaded.

44 And having left them, having gone away again, he prayed of the third time, speaking the same word.

45 Then comes he to his disciples, and says to them, Sleep for the remaining time, and take rest: behold, the hour has drawn near, and the Son of man is delivered into the hands of the sinful.

46 Be aroused, let us lead forth; behold, he delivering me up, has drawn near.

47 And he yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd, with swords, and sticks, from the chief priests, and the more ancient of the people.

48 And he delivering him up, gave them a sign, saying, Whomsoever I shall kiss, the same is he: hold him firmly.

49 And quickly having come to Jesus, he said, Hail, Rabbi! and kissed him.

50 And Jesus said to him, Friend, for what comest thou? Then having come near, they put hands upon Jesus, and held him firmly.

51 And, behold, one of them with Jesus, having stretched out the hand, pulled out his sword, having struck the chief priest's servant, took away his ear.

52 Then says Jesus to him, Turn back thy sword to its place: for all they having taken the sword, shall perish by the sword.

53 Thinkest thou that I am not able to call to my Father for aid, and he will set before me more than twelve legions of messengers?

54 How then would the writings be filled up, that so it must be?

55 In that hour, Jesus said to the crowds, As against a robber came ye out, with swords and sticks, to take me? In the day I sat down with you, teaching, and ye took not hold of me.

56 But this has been wholly that the writings of the prophets might be filled up. Then all the disciples, having left him, fled.

57 And they having held Jesus, brought to Caiaphas the chief priest, where the scribes and elders were gathered together.

58 And Peter followed him from far, even to the court-yard of the chief priest, and having entered within, he sat with the attendants, to see the end.

59 And the chief priests, and the elders, and the whole council sought false testimony against Jesus, so that they might put him to death;

60 And they found not: and many false witnesses having come near, they found not.

61 And afterwards two false witnesses, having come near, said, This said, I can loosen the temple of God, and after three days build it.

62 And the chief priest, having risen, said to him, Answerest thou nothing? what do these witness against thee?

63 But Jesus was silent. And the chief priest having answered, said to him, I cause thee to swear by the living God, that thou tell us, if thou art Christ, the Son of God.

64 And Jesus says to him, Thou hast said: but I say to you, from henceforth ye shall see the Son of man, sitting from the right hand of power, and coming in the clouds of heaven.

65 Then the chief priest tore his garments, saying, That he blasphemed: what further need have we of witnesses? see, now ye have heard his blasphemy.

66 What seems to you? And they having answered, said, He is liable to the penalty of death.

67 Then did they spit in his face, and cuffed him, and struck him with a rod:

68 Saying, Prophesy to us, O Christ, Who is he having struck thee

69 And Peter sat without in the court-yard, and one young girl came to him saying, Thou also wast with Jesus of Galilee.

70 And he denied before all, saying, I know not what thou sayest.

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71 And he having gone out into the gate, another saw him, and she says to them there, This also was with Jesus the Nazarite.

72 And again he denied with an oath, That I know not the man.

73 And a little after, those standing, having come near, said to Peter, Truly thou also art of them; for also thy speech makes thee manifest.

74 Then began he to anathematize, and to swear, That I know not the man: and quickly the cock uttered a sound.

75 And Peter remembered the word of Jesus, having said to him, That before the cock utter a sound, thou shalt deny me thrice. And having gone forth without, he wept bitterly.

ACCORDING TO MATTHEW CHAPTER 27

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots or knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And having been morning, all the chief priests and elders of the people took counsel against Jesus, to kill him:

2 And having bound they brought him away, and they delivered him to Pontius Pilate, the leader.

3 Then Judas, he delivering him up, having seen that he was condemned, having felt regret, returned the thirty silver coins to the chief priests, and the more ancient,

4 Saying, I have sinned, having delivered up guiltless blood. And they said, What to us? thou shalt see.

5 And having cast down the silver coins in the temple, he withdrew and having gone away, he strangled him self.

6 And the chief priests, having taken the silver coins, said, It is not lawful to cast them for an offering, since it is the price of blood.

7 And having taken counsel, they purchased with them the potter's field, for the interment to strangers.

8 Wherefore, that field was called, The field of blood, even to this day.

9 Then was completed that having been spoken by Jeremiah the prophet, saying, And they took the thirty silver coins, the price of him prized, whom they from the sons of Israel prized;

10 And they gave them for the potter's field, as the Lord commanded me.

11 And Jesus stood before the leader: and the leader asked him, saying, Art thou King of the Jews? Jesus said to him, Thou sayest.

12 And in the accusing him by the chief priests and the more ancient, he answered nothing.

13 Then says Pilate to him, Hearest thou not what they witness against thee?

14 And he answered him not to one word: so that the leader wondered greatly.

15 And in the festival the leader was accustomed to loose one imprisoned to the crowd, which they desired.

16 And they had then an imprisoned distinguished, called Barabbas (Aramaic: Son of the Father).

17 Therefore they assembled together, Pilate laid to them, Whom will ye I shall loose to you? Barabbas, or Jesus, called Christ?

18 For he knew that through envy, they had delivered him, up.

19 And he sitting upon the judgment seat, his wife sent to him, saying, Nothing to thee and that just one: for I have suffered this day many things in a dream, on his account.

20 And the chief priests and the elders persuaded the crowds that they should ask Barabbas, and destroy Jesus.

21 And the leader having answered, said to them, Which of the two will ye I shall loose to you? And they said, Barabbas.

22 Pilate says to them, What then shall I do with Jesus, called Christ? They all say to him, Let him be crucified.,

23 And the leader said, For what evil hath he done? and they cried excessively, saying, Let him be crucified.

24 And Pilate, seeing that it profits nothing, but there is rather an uproar, having taken water, he washed his hands before the crowd, saying, I am guiltless of the blood of this just one: ye shall see yourselves.

25 And all the people having answered, said, His blood upon us, and upon our children.

26 Then he loosed to them Barabbas: and having scourged Jesus, delivered him up, that, he might be crucified.

27 Then the soldiers of the leader, having taken Jesus to the Pretorium, gathered together the whole band against him.

28 And having unclothed him, they put round him a scarlet, loose, warm cloak.

29 And having twined a crown of thorns, they put upon, his head: and a reed upon his right hand: and having fallen upon the knees before him, they mocked him, saying, Hail, King of the Jews!

30 And having spit upon him, they took the reed, and struck upon his head.

31 And when they mocked him, they put off from him the loose, warm cloak, and put on him his garments, and brought him away to crucify.

32 And coming, they found a man, a Cyrenian, Simon by name; they compelled him that he should lift up his cross.

33 And having come, to the place called Golgotha, which is called the place of the skull,

34 They gave him vinegar to drink. (mingled with bile: and having tasted, he would not drink.

35 And having crucified him, they divided his garments among them, casting lot: that that spoken by the prophet might be filled up: They divided among them my garments, and upon my clothing they cast lot.

36 And sitting down, they observed him there.

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37 And they set above his head his accusation, having been written: THIS IS JESUS THE KING OF THE JEWS.

38 Then were crucified with him two robbers; one from the right hand, and the other from the left.

39 And they coming near, blasphemed him, shaking their heads,

40 And saying, He loosing the temple, and building in three days, save thyself: if thou art the Son of God, come down from the cross.

41 And likewise also the chief priests mocking, with the scribes and elders, said,

42 Others he saved; himself he cannot save. If he is King of Israel, let him now come down from the cross, and we will believe him:

43 He trusted upon God; let him now deliver him, if he desires him: for he said, That I am the Son of God.

44 And the robbers crucified with him, reproached him with the same.

45 And from the sixth hour, darkness was upon all the earth, even to the ninth hour.

46 And about the ninth hour, Jesus cried out with a great voice, saying, Eli, Eli, lama sabachthani I this is, My God, my God, why hast thou forsaken me?

47 And some of them standing there, having heard, said, That he calls Elias.

48 And quickly one of them, having run, and taken a sponge, and filled with vinegar, and put upon a reed, gave him to drink.

49 And the rest said, Let go: we should see if Elias comes, going to save him.

50 And Jesus, again having cried with a great voice, let go the spirit.

51 And, behold, the covering of the temple was cleft in two, from above to below; and the earth was shaken; and the rocks were cleft:

52 And the tombs were opened: and many bodies of the holy ones, having been set to sleep, were raised,

53 And having come forth from the tombs, after his arising, went into the holy city, and were exhibited to many.

54 And the centurion, and they with him, observing Jesus, having seen the shaking, and the things having been, were greatly afraid, saying, Truly this was the Son of God.

55 And many women were there, beholding from far off, who followed Jesus out of Galilee, serving him:

56 Among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons.

57 And being evening, then there came a rich man from Arimathea*, Joseph by name, who also himself was a disciple to Jesus: *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph [b]ar Mathea [Heb: Mattityahu, Greek: Mattathias, short: Matthias or Mathea, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

58 He having come to Pilate, asked the body of Jesus. Then Pilate ordered the body to be given back.

59 And Joseph having taken the body, inwrapped it in clean fine linen:

60 And put it in his new tomb, which he quarried in the rock: and having rolled a great stone to the door of the tomb, he departed.

61 And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

62 And in the morrow, which is after the preparation, the chief priests and the Pharisees were gathered together to Pilate

63 Saying, Lord, we remember that that impostor said, yet living, After three days, I arise.

64 Order therefore, the tomb to be rendered secure till the third day, lest his disciples, having come by night, should steal him, and say to the people, He was raised from the dead; and the last error shall be worse than the first.

65 And Pilate said to them, Ye have a watch: retire, render secure as ye know.

66 And they, having gone, rendered the tomb secure, having sealed the stone with the watch.

ACCORDING TO MATTHEW CHAPTER 28

1 And after the sabbaths, in the shining forth to one of the sabbaths, came Mary Magdalene and the other Mary to behold the tomb.

2 And, behold, there was a great shaking; for a messenger of the Lord, having come down out of heaven, having come near, rolled away the stone from the door, and sat above it.

3 And his aspect was as lightning, and his garment white as snow.

4 And from fear of him the keepers were shaken, and were as dead.

5 And the messenger, having answered, said to the women, Be ye not afraid; for I know that ye seek Jesus, having been crucified.

6 He is not here: for he was raised, as he said. Come, see the place where the Lord lay.

7 And having gone quickly, say ye to his disciples, that he was raised from the dead; and, behold, he leads before you into Galilee: there shall ye see him: behold I have said to you.

8 And they having come quickly from the tomb, with fear and great joy, ran to announce to his disciples.

9 And as they were going to announce to his disciples, behold, Jesus met them, saying, Rejoice ye. And they having come, held his feet firmly, and worshipped him.

10 Then says Jesus to them, Be ye not afraid: retire, and announce to my brethren that they should go away into Galilee, and there shall they see me.

11 And they going, behold certain of the watch having come to the city, announced to the chief priests all having been done.

12 And having been gathered together with the elders, and having taken counsel, they gave sufficient silver coins to the soldiers,

13 Saying, Say ye, That his disciples having come by night, stole him, we being asleep.

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14 And if this should be heard by the leader, we will persuade him, and we will make you undisturbed.

15 And they having received the silver coins, did as they were taught; and this word was spread a report by the Jews till this day.

16 And the eleven disciples went into Galilee, into a mountain, where Jesus commanded them:

17 And having seen him, they worshipped him; and some doubted.

18 And Jesus, having come near, spake to them, saying, All power has been given me in heaven and upon earth:

19 Therefore, having gone, disciple all nations; immersing them into the name of the Father, and of the Son, and of the Holy Spirit:

20 Teaching them to keep all things whatever I have commanded you; and behold, I am with you all the days, even to the end of time. Amen.

THE GOSPEL ACCORDING TO MARK

or Gospel of Mark (Marcus), or just Mark
Estimated Range of Dating: 75-80 A.D.

(The second, and probably second-oldest, Gospel is attributed to a writer called Mark (Latin: Marcus). His name occurs in several books of the New Testament, and seem to refer in all cases to the same person, though this has been questioned. In the Acts of the Apostles (12:12) we read of "John, whose surname was Mark," and gather that Peter was a familiar visitor at the house of his mother Mary, which was a centre of Christian life in Jerusalem. That he was, as his surname would suggest, a Greek speaking Roman citizen, follows from the fact that he was also cousin of Barnabas, a Roman citizen of Cyprus.

There is considerable doubt that the author of the Gospel of Mark can be identical with the disciple. He lacks first-hand knowledge of the geography of the Holy Land. Example: Anyone approaching Jerusalem from Jericho would come first to Bethany and then Bethphage, not the reverse. This is one of several passages showing that Mark knew little about Judaea or Israel. Indeed, Mark knew so little about the area that he described Jesus going from Tyrian territory "by way of Sidon to the Sea of Galilee through the territory of the Ten Towns" (refering to Decapolis which was a region east of the Dead Sea; Mark 31); this is similar to saying that one goes from London to Paris via Edinburgh and Rome. The logical conclusion only can be that (1st) the author has nothing to do with the disciple and (2nd) the Gospel of Mark is not likely to be the oldest gospel. The only gospel that was written by someone from the Holy Land was the Gospel of Matthew. And that is also, together with Luke, the gospel with the highest accuracy.

The 2-source and 4-source hypotheses

The two-source hypothesis is an attempt to explain the synoptic problem, the pattern of similarities and differences between the three Gospels of Matthew, Mark, and Luke. It proposes that the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q (German: Quelle = source). B. H. Streeter published this hypothesis in 1924. By adding two other sources, referred to as M (Matthean material) and L (Lukan material), it became the four-source hypothesis.

It is a failed hypothesis for three simple reasons. It (1st) does not take into account the many distinctions among the gospels, and worse, it (2nd) declares Mark (which is the most inconsistant and faulty gospel) as the origin of all the others. And (3rd) it does not even attempt to compare Mark (or any

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other canonical gospel for that matter) with any non-canonical gospel. If there is a gospel to be declared "the origin", then surely, the Gospel of Matthew has to be taken into consideration first because it matches with the contents of the books of Titus Flavius Josephus almost entirely.

The "problem of the long ending"

The Gospel of Mark generally ends with chapter 16, and it goes from verse 1 to verse 20. However, scholars point out that the earliest extant complete manuscripts of Mark, Codex Vaticanus (325-350 AD) and Codex Sinaiticus (330-360 AD), the only two surviving examples of Flavius Constantinus' first Bible edition, contain only the verses 16:1–8. In other words: Mark ended here abruptly. Codex Vaticanus has a blank column after the 8th verse placing into it "kata Markon", which is Greek for "according to Mark" (Almost every manuscript in Antiquity had its title at the end.).

It is obvious that the previous manuscript ended here either because the author did not finish the text or because the last part went lost. Later, second editions, such as Codex Alexandrinus (c. 400 AD), Codex Bezae (c, 400 AD), Codex Ephraemi Rescriptus (c. 450 AD) have been tampered with by adding verses with the numbers 9–20 without any explanations. Whether these additional verses were found later in another earlier document or they were a new created interpolation, is unknown. It seems that the Church officials did not like the gospel have an "incomplete" end.)

ACCORDING TO MARK CHAPTER 1

1 The beginning of the good news of Jesus Christ, the Son of God.

2 As it has been written in the prophets, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

3 A voice of him crying in the desert, Prepare ye the way of the Lord; make his beaten paths straight.

4 John was immersing in the desert, and proclaiming the immersion of repentance for the remission of sins.

5 And the Judean country, and the Jerusalemites, were going out to him, and all were being immersed by him in the river Jordan, acknowledging their sins.

6 And John was dressed in camel's hair, and a leathern girdle about his loins; and eating locusts and wild honey;

7 And he proclaimed, saying, The stronger than I comes after me, of whom I am not sufficient, having bent the head, to loose the strings of his shoes.

8 I truly immersed you in water: but he shall immerse you with the Holy Spirit.

9 And it was in those days Jesus came from Nazareth of Galilee, and was immersed by John in Jordan.

10 And quickly coming up from the water, he saw the heavens cleft asunder, and the Spirit, as a dove, descending upon him:

11 And a voice was from the heavens; Thou art my dearly beloved Son, in whom I was contented.

12 And directly the Spirit casts him, out into the desert.

13 And he was there in the desert forty days, tempted by Satan; and he was with wild beasts; and messengers were serving him.

14 And after John was delivered up, Jesus came into Galilee, proclaiming the good news of the kingdom of God,

15 And saying, That the time has been completed, and the kingdom of God has drawn near: repent ye, and believe in the good news.

16 And walking by the sea of Galilee, he saw Simon and Andrew his brother, casting a large sweep-net in the sea: for they were fishermen.

17 And Jesus said to them, Come after me, and I will make you to become fishermen of men.

18 And quickly having left their nets, they followed him.

19 And having moved forward a little from thence, he saw James of Zebedee, and John his brother, and they in the ship adjusting their nets.

20 And quickly he called them: and having left their father Zebedee in the ship with the hirelings; they went after him.

21 And they go into Capernaum; and quickly in the sabbaths, having entered into the synagogue, he taught.

22 And they were struck with amazement at his teaching; for he was teaching them as having power, and not as the scribes?

23 And there was in the synagogue a man with an unclean spirit; and he cried out, saying,

24 Let alone; what to us and thee, Jesus thou Nazarene? hast thou come to destroy us? I know thee who thou art, the Holy of God.

25 And Jesus rebuked him, saying, Be silent, and come out of him.

26 And the unclean spirit having torn him, and having cried with a great voice, came out of him.

27 And all were amazed, so as to seek out with themselves, saying, What is this? what new teaching this? for with power also he commands the unclean spirits, and they listen to him.

28 And a report of him went out quickly in the whole country about Galilee.

29 And quickly, having come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 And Simon's mother-in-law was laid down, affected with fever: and quickly they speak to him concerning her.

31 And having come, he raised her, having held her hand; and the fever quickly left her, and she served them.

32 And evening having come, when the sun set, they brought to him all being afflicted, and the possessed with a demon.

33 And the whole city was gathered together at the door.

34 And be cured many afflicted with various diseases, and cast out many demons; and permitted not the devils to speak, for they knew him.

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35 And early, having risen far in the night, he went out, and departed into a deserted place, and there prayed.
36 And Simon, and they with him, followed him.
37 And having found him, they say to him, That all seek thee.
38 And he says to them, We should lead into the next small cities, that I might proclaim there also: for, for this have I come forth.
39 And he was proclaiming in their synagogues in the whole of Galilee, and casting out demons.
40 And a leprous one came to him, beseeching him, and supplicating him on his knees, and saying to him, That if thou wouldst, thou canst cleanse me.
41 And Jesus, having felt compassion, having stretched out the hand, touched him, and says to him, I will: be thou cleansed.
42 And he having spoken, quickly the leprosy departed from him, and he was cleansed.
43 And having threatened him violently, quickly he cast him forth:
44 And says to him, See thou say nothing to any one: but retire, shew thyself to the priest, and bring forward for thy cleansing what things Moses commanded, for a testimony to them.
45 And he, having gone forth, began to proclaim many things, and to spread the word a report, so that he could no more openly enter the city, but was without in desert places: and they come to him from every quarter.

ACCORDING TO MARK CHAPTER 2

1 And again he went into Capernaum after the days; and it was heard that he is in the house.
2 And quickly many were gathered together, so as no more to have room, neither at the door: and he spake the word to them.
3 And they come to him, bringing a paralytic, lifted up by four.
4 And not being able to draw near to him for the crowd, they uncovered the roof where he was and having excavated, they let down his couch upon which the paralytic was laid.
5 And Jesus having seen their faith, says to the paralytic, Child, thy sins have been remitted to thee.
6 And certain of the scribes were sitting there, and discussing in their hearts,
7 Why does this thus speak blasphemies? who can remit sins but the one God
8 And Jesus quickly having known that they discuss in themselves, says to them, Why discuss ye these things in your hearts
9 Why is it easier to say to the paralytic, Sins have been remitted to thee? or to say, Arise, lift up thy couch, and walk?
10 And that ye might know that the Son of man has power to remit sins upon earth, (he says to the paralytic)
11 I say to thee, Arise, and lift up thy couch, and retire to thy house.
12 And he was quickly raised up; and having lifted up the couch, he went forth before all, so that all were affected in mind, and praised God, saying, That we never saw it thus.
13 And he went out again by the sea; and all the crowd came to him, and he taught them.
14 And passing by, he saw Levi, him of Alpheus, sitting by the customhouse, and he says to him, Follow me. And having risen, he followed him.
15 And it was in his reclining at table in his house, and many publicans and sinful reclined together with Jesus and his disciples: for they were many, and they followed him.
16 And the scribes and Pharisees having seen him eating with publicans and sinful, said to his disciples, Why does he eat and drink with publicans and sinful?
17 And Jesus having heard, says to them, They being strong have no need of a physician, but those being affected: I came not to call the just, but the sinful to repentance.
18 And the disciples of John, and of the Pharisees were fasting: and they come and say to him, Why do the disciples of John, and of the Pharisees fast, and the disciples to thee fast not?
19 And Jesus said to them, Can the sons of the nuptial-chamber, in which the bridegroom is with them, fast? as much time as they have the bridegroom with them, they cannot fast.
20 And the days shall come when the bridegroom should he taken away from them, and then shall they fast in those days.
21 And none sews a piece of uncombed fragment upon an old garment; and lest its new filling-up take away from the old, and the splitting be worse.
22 And none puts new wine in old wine-skins: and lest the new wine rend the wine-skins, and the wine be poured out, and the wine-skins perish; but they put new wine in new wine-skins.
23 And it was he passed by through the standing corn in the sabbaths: and his disciples began to make the way, picking out the ears of corn.
24 And the Pharisees said to him, Behold, why do they in the sabbaths what is not lawful
25 And he said to them, Did ye never read what David did, when he had need, and hungered, himself, and those with him?
26 How he went into the house of God to Abiathar the chief priest, and ate the loaves of setting up, which is not lawful to eat but for priests, and gave to those being with him?
27 And he said to them, The sabbath was for man, and not man for the sabbath:
28 Therefore the Son of man is Lord also of the sabbath.

ACCORDING TO MARK CHAPTER 3

1 And he went again into the synagogue; and a man was there having the hand dried up.
2 And they were observing him narrowly, if in the sabbaths he will heal him; that they might accuse him.
3 And he says to the man having the hand dried up, Rise in the midst.

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4 And he says to them, Is it lawful in the sabbaths to do good, or to do evil? to save a soul, or to kill? And they were silent.

5 And having looked round upon them with anger, grieved for the hardness of their heart, he says to the man, Stretch out thy hand. And he stretched out: and his hand was restored whole as the other.

6 And the Pharisees having come out, quickly with the Herodians were making counsel against him, that they might destroy him.

7 And Jesus withdrew with, his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and beyond Jordan; and they about Tyre and Sidon, a great multitude, having heard what he did, came to him.

9 And he said to his disciples, that a small vessel should remain for him, on account of the crowd, that they might not press him.

10 For he cured many; so as to fall upon him that they might touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell before him, and cried, saying, That thou art the Son of God.

12 And he censured them much, lest they should make him manifest.

13 And he goes up to a mountain, and calls whom he would: and they came to him.

14 And he made the twelve, that they might be with him, and that he might send them forth to proclaim,

15 And have power to cure diseases, and cast out demons:

16 And he set to Simon the name Peter;

17 And James, him of Zebedee, and John brother of James; and he set to them names Boanerges, which is, Sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James him of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, who also delivered him up.

20 And they came into the house; and again came the crowd together, so that they could not even eat bread.

21 And they with him, having heard, came forth to take hold of him: for they said, That he is affected in mind.

22 And the scribes, they having come down from Jerusalem, said, That he has Beelzeboul, and that by the ruler of demons he casts out demons.

23 And having called them, in parables spake he to them, How can Satan cast out Satan

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and has been divided, he cannot stand, but has an end.

27 None can plunder the vessels of the strong, having entered his house, except he first bind the strong; then he will plunder his house.

28 Truly I say to you, That all sins shall be remitted to the sons of men, and defamations whatever they defame:

29 And whoever should defame against the Holy Spirit has no remission forever, but he is liable to the penalty of eternal condemnation.

30 For they said, He has an unclean spirit.

31 Then came his brethren and his mother, and, standing without, they sent to him, calling him.

32 And the crowd sat about him, and they said to him, Behold, thy mother and thy brethren without seek thee.

33 And he answered them, saying, Who is my mother, and my brethren?

34 And having looked round upon those sitting round about him, he says, Behold my mother and my brethren!

35 For whoever should do the will of God, he is my brother, and my sister, and mother.

ACCORDING TO MARK CHAPTER 4

1 And again he began to teach by the sea: and a great crowd was gathered together to him, so that he, having gone into the ship, sat in the sea; and all the crowd was by the sea upon land.

2 And he taught them in parables many things, and said to them in his teaching,

3 Hear ye; behold, he sowing went out to sow:

4 And it was in sowing some truly fell by the way, and the flying things of heaven came and ate it down.

5 And other fell upon stony places, where it had not much earth; and quickly it sprang forth, for it had no deepness of earth:

6 And the sun having risen, it was parched up; and because it had no root, it was dried up.

7 And other fell in thorns, and the thorns came up, and choked it, and it gave no fruit.

8 And other fell in good earth, and gave fruit coming up and increasing; and one brought thirty, and one sixty, and one a hundred.

9 And he said to them, He having ears to hear, let him hear.

10 And when he was alone, they about him with the twelve asked him of the parable.

11 And he said to them, To you has it been given to know the mystery of the kingdom of God: but to those without, all are in parables:

12 That seeing they might see, and not know; and hearing they might hear, and not understand; lest they turn back, and their sins be remitted to them.

13 And he says to them, Know ye not this parable? and how will ye know all parables?

14 He sowing sows the word.

15 And these are they by the way, where the word is sown; and when they hear, quickly comes Satan, and takes away the word sown in their hearts.

16 And these are likewise they sown upon stony places; who, when they hear, quickly with joy receive it;

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17 And have no root in themselves, but are temporary; then pressure having been or expulsion for the word, quickly are they scandalized.

18 And these are they sown in thorns; these are they hearing the word.

19 And the cares of this time, and the deceit of riches, and eager desires about remaining things, coming in, choke the word, and it is unfruitful.

20 And these are they sown on good earth; who hear the word, and receive, and bear fruit, one thirty, and one sixty, and one a hundred.

21 And he said to them, Much less the light comes that it be set under a bushel, or under a bed; that it be not set upon a candlestick.

22 For not anything is hid, which should not be manifested; neither was concealed, but that it should come clear.

23 Whoever has ears to hear, let him hear.

24 And he said to them, See ye how ye hear: with what measure ye measure, shall be measured to you: and to you hearing, shall be added.

25 For whoever should have, to him shall be given: and whoever has not, also what he has shall be taken away from him.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27 And he sleep, and should rise night and day, and the seed should sprout, and be raised; how, he knows not.

28 For the earth bears fruit spontaneously; first the grass, then the ear, then the full wheat in the ear.

29 But when the fruit should yield, quickly he sends the sickle, for the harvest is brought forward.

30 And he said, To what should we liken the kingdom of God? or in what parable should we hold it forth?

31 As a kernel of mustard, which, when it be sown in the earth, is smaller than all seeds upon the earth:

32 And when it be sown, it comes up and is greater than all vegetables, and makes great young shoots; so that the flying things of heaven can encamp under its shadow.

33 And with many such parables spake he the word to them, as they were able to hear.

34 And without a parable spake he not to them: and apart, he solved all to his disciples.

35 And he says to them in that day, being evening, Let us go beyond.

36 And having let the crowd go, they receive him as he was in the ship. And there were also other small vessels with him.

37 And there is a great hurricane of wind, and the waves struck against the ship, so that it was already filled.

38 And he was upon the back part of the ship, sleeping upon a pillow: and they aroused him, and say to him, Teacher, carest thou not that we perish?

39 And having risen, he censured the wind, and said to the sea, Be silent, be constricted. And the wind ceased, and there was a great calm.

40 And he said to them, Why are ye so timorous? how have ye not faith?

41 And they feared a great fear, and said to one another, Who is this, that also the wind and sea listen to him

ACCORDING TO MARK CHAPTER 5

1 And they went beyond the sea, to the country of the Gadarenes.

2 And to him coming out of the ship, quickly a man met him from the monuments with an unclean spirit,

3 Who had a dwelling among the monuments; and neither with chains could any one bind him:

4 For he had been bound many times with fetters and chains, and the chains were torn asunder by him, and the fetters broken in pieces: and none could tame him.

5 And always, night and day, was he in the mountains, and among the monuments, crying, and mangling himself with stones.

6 And having seen Jesus from afar, he ran and worshipped him.

7 And having cried with a great voice, he said, What to me and thee, Jesus, O Son of God most high I adjure thee by God, that thou torture me not.

8 For he said to him, Come forth out of the man, thou unclean spirit.

9 And he asked him, What the name to thee? And he answered, saying, My name, Legion: for we are many.

10 And he besought him much that he would not send them out of the country.

11 And a great herd of swine was feeding there near the mountains.

12 And all the demons besought him, saying, Send us into the swine, that we might enter into them.

13 And quickly Jesus permitted them. And the evil spirits having come forth, entered into the swine: and the herd rushed through the precipice into the sea, (and they were about two thousand;) and they were choked in the sea.

14 And those feeding the swine fled, and they announced in the city, and in the fields. And they came forth to see what is it that was done.

15 And they come to Jesus, and they see him possessed with the demon, sitting down, and being clothed, and of sound mind: and they were afraid.

16 And they having seen, recounted to them how it was to him possessed with the demon, and concerning the swine.

17 And they began to beseech him to depart out of their bounds.

18 And he having gone into the ship, he having been possessed with a demon besought him that he might be with him.

19 And Jesus permitted him not; but he says to him, Retire to thy house, to thine own, and announce to them what things the Lord did to thee, and he pitied thee.

20 And he went away, and began to proclaim in Decapolis what Jesus did to him: and all were wondering.

21 And Jesus having passed over again in the ship on the other side, a great crowd was gathered together to him: and he was by the sea.

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22 And, behold, one of the rulers of the synagogue comes, Jairus by name; and having seen him, he fell at his feet,

23 And he besought him much, saying, That my little daughter is at the last extremity: that, having come, thou Mightest put the hands upon her, so that she might be saved; and she shall live.

24 And he went away with him; and a great crowd followed him, and they pressed him.

25 And a certain woman, being in a flowing of blood twelve years,

26 And having suffered many things by many physicians, and having expended all of her own, and not having been benefited, but having come rather to the worse,

27 Having heard concerning Jesus, having come in the crowd behind, she touched his garment.

28 For she said, That if I touch his garment, I shall be saved.

29 And quickly the fountain of her blood was dried up; and she knew in the body that she is healed from the plague.

30 And Jesus, having quickly known in himself the power having gone out of him, having turned round in the crowd, he said, Who has touched my garments?

31 And his disciples said to him, Seest thou the crowd pressing thee, and sayest thou, Who has touched me?

32 And he looked round about to see her having done this.

33 And the woman, afraid and trembling, having known what bad been upon her, came and fell down before him, and spake all the truth to him.

34 And he said to her, Daughter, thy faith has saved thee; retire in peace, and be whole from thy plague.

35 He yet speaking, they come from the ruler of the synagogue, saying, That thy daughter is dead: why yet dost thou importune the Teacher?

36 And Jesus having quickly heard the word spoken, says to the ruler of the synagogue, Fear not, only believe.

37 And he permitted not any to follow him, except Peter, and James, and John the brother of James.

38 And he comes to the house of the ruler of the synagogue, and sees an uproar, they weeping and wailing much.

39 And having time in, he says to them, Why make ye an uproar, and weep? the young child is not dead, but sleeps.

40 And they laughed at him. And he, having cast them all out, takes the father and mother of the young child, and those with him, and goes where the young child was lying.

41 And having taken the hand of the young child, he says to her, Talitha cumi; which is, being interpreted, Little girl, I say to thee, arise.

42 And the little girl arose quickly, and walked; for she was of twelve years. And they were affected in mind with great amazement.

43 And he charged them much that none should know this thing; and he spake to give her to eat.

ACCORDING TO MARK CHAPTER 6

1 And he came out thence, and came to his native land; and his disciples follow him.

2 And sabbath having come, he began to teach in the synagogue: and many hearing were struck with amazement, saying, Whence to this one these things? and what this wisdom given to him, that such powers are done by his hands?

3 Is not this the carpenter*, son of Mary, and brother of James (the Just), and Joses, and Jude (Judas Thomas), and Simon? and are not his sisters here with us? And they were scandalized in him. *(* the Greek term tekton means "builder," just as architect, arkhitekton, means chief builder. Their work place was Sepphoris, the capital of Galilee, 3 mi, 5 km, northwest of Nazareth and 5 mi east of Bethlehem in Galilee.)*

4 And Jesus said to them, That a prophet is not unhonoured, except in his native land, and in kinsmen, and in his house.

5 And he could do no power there, except having laid his hands upon a few sick, he cured.

6 And he wondered for their unbelief. And he went about the towns teaching.

7 And he calls the twelve, and began to send them, two and two; and gave them power over unclean spirits;

8 And enjoined them, that they take nothing for the way, except a rod only; no travelling-sack, no bread, no brass in the purse:

9 But bound with sandals.; and not clothed with two coats.

10 And he said to them, Wherever ye come into a house, there remain ye even till ye should come forth thence.

11 And as many as receive you not, nor hear you, going out thence, shake off the heap of dust under your feet for testimony to them. Truly I say to you, It shall be more supportable for the Sodomites or Gomorrhites in the day of judgment, than that city.

12 And having gone out, they proclaimed that they repent.

13 And they cast out many demons, and anointed many sick with oil, and they were cured.

14 And king Herod heard his name; (for it was manifest:) and said, That John the Immerser was raised from the dead, and for this the powers were energetic in him.

15 Others amid, That he is Elias. And others said, That he is a prophet, or as one of the prophets.

16 And Herod, having heard, said, That John whom I beheaded, this is he; he was raised from the dead.

17 For this Herod, having sent, took John, and bound him in prison because of Herodias, his brother Philip's wife: for he married her.

18 For John said to Herod, That it is not lawful for thee to have thy brother's wife.

19 And Herodias had a grudge against him, and desired to kill him; and could not:

20 For Herod feared John, knowing him a just and holy man, and he observed him: and having heard him, did many things, and heard him cheerfully.

21 And a convenient day having come, when Herod in the festivities of his birthday made a supper to his leading persons,, and to the captains of thousands, and to the first of Galilee;

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22 And the daughter of this Herodias, having come in, and danced, and pleased Herod and those reclining together at table, the king said to the little girl, Ask me whatever thou wishest, and I will give thee.

23 And he swore to her, That whatever thou shouldest ask, I will give thee, even to half my kingdom.

24 And she having come out, said to her mother, What shall I ask? And she said, The head of John the Immerser.

25 And having come quickly with haste to the king, she asked, saying, I wish that thou wouldest give me by itself, upon a board, the head of John the Immerser.

26 And the king having been sorely grieved on account of the oaths and those reclining at table together, wished not to refuse her.

27 And quickly the king, having sent a scout, commanded his head to be brought:

28 And he having departed, beheaded him in prison, and brought his head upon a board, and gave it to the little girl: and the little girl gave it to her mother.

29 And his disciples, having heard, came and took up his corpse, and put it in a tomb.

30 And the sent are gathered to Jesus, and announced to him all things, whatever they did, and whatever they taught.

31 And he said to them, Come ye yourselves apart to a desert place, and rest a little: for many were coming and returning, and neither had they leisure to eat.

32 And they departed to a desert place by ship apart.

33 And the crowds saw them retiring, and many knew him, and they were running there on foot from all cities, and came before them, and came together to him.

34 And Jesus, having come out, saw a great crowd, and felt compassion for them, for they were as sheep having not having a shepherd: and he began to teach them many things.

35 And having been already much time, his disciples, having come to him, say, This is a desert place, and already the time much:

36 Loose them, that having departed to the fields and towns round about, they might buy to themselves loaves: for they have nothing they might eat.

37 And having answered, he said to them, Give ye them to eat. And they say to him, Having gone, should we buy loaves of two hundred drachmas, and give them to eat?

38 And he says to them, How many loaves have ye? retire and see. And having known, they say, Five, and two fishes.

39 And he commanded them all to recline a drinking together, drinking together upon the green grass.

40 And the borders, the borders reclined, by one hundred, and by fifty.

41 And having taken the five loaves and two fishes, having looked up to heaven, he praised, and he brake the loaves, and gave to his disciples that they might set before them; and the two fishes he divided to all.

42 And they all ate, and were satisfied.

43 And they took up twelve baskets full of fragments and of fishes.

44 And they eating the loaves were about five thousand men.

45 And quickly he constrained his disciples to go to the ship, and to lead before to the other side of Bethsaida, till he loose the crowd:

46 And having dismissed them, he went away to the mount to pray.

47 And evening having come, the ship was in the midst of the sea, and he alone upon land.

48 And he saw them trying to urge forward, for the wind was contrary to them: and about the fourth watch of the night he comes to them walking upon the sea, and he would pass by them.

49 And having seen him walking upon the sea, they thought it was an apparition, and cried out:

50 For all saw him, and were troubled. And quickly he spake with them, and says to them, Take courage: I am; be not afraid.

51 And he went up to them to the ship; and the wind ceased, and they were greatly affected in mind above measure and wondered.

52 For they understood not the loaves; for their heart was hardened.

53 And having passed over, they came to the land of Gennesaret, and put into a harbor.

54 And they having come out of the ship, quickly having known him.

55 Running round about that whole country, began to bring the afflicted upon couches, where they heard that he is there.

56 And wherever he went, in towns, or cities; or fields, they set the sick in the market places, and besought him that they might even touch the hem of his garment: and as many as touched him were saved.

ACCORDING TO MARK CHAPTER 7

(The Canaanite [Phoenician] woman [26-30]. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture of these people [measures, Weights, currency (the shekel), calendar, etc.] have remained the same for centuries.)

1 And the Pharisees are gathered together to him, and certain of the scribes, having come from Jerusalem,

2 And having seen some of his disciples with common hands, that is, unwashed, eating loaves, they rebuked.

3 (For the Pharisees, and all the Jews, except they vigorously wash hands, eat not, holding the tradition of the elders.

4 And from the market-place, except they be immersed, they eat not. And there are many other things which they received to hold; the immersion of cups, and of measures, and of brazen vases, and of chairs.)

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5 Then the Pharisees and scribes asked him, Wherefore do not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 And he having answered, said to them, That Esaias prophesied well concerning you, as it has been written, This people honour me with lips, and their heart keeps far from me.

7 And in vain they revere me, teaching doctrines the commands of men.

8 For having left the command of God, ye hold firmly to the tradition of men, the immersion of measures and cups: and many other such like things ye do.

9 And he said to them, Well do ye abrogate the command of God, that ye might keep your tradition.

10 For Moses said, Honour thy father and thy mother; and he reviling father or mother, in death let him die:

11 And ye say, If a man say to father or mother, Corban, which is, a gift, whatever thou be profited by me;

12 And ye permit him to do nothing more for his father or his mother

13 Abrogating the word of God by your tradition, which ye have delivered: and many such like things ye do.

14 And having called all the crowd, he said to them, Hear me, all ye, and do ye understand:

15 There is nothing from without a man, entering into him, which can defile him: but things coming out from him, these are the things polluting the man.

16 If any have ears to hear, let him hear.

17 And when he came into the house from the crowd, his disciples asked him of the parable.

18 And he says, So are ye also without understanding? Do ye not perceive, that anything from without entering into a man, cannot pollute him

19 For it goes not into the heart, but into the belly, and goes forth into the privy, purging all food

20 And he said, That going out of a man, that pollutes a man.

21 For within, out of the heart of men, go forth evil reflections, adulteries, fornications, murders,

22 Thefts, overreaching, deceit, licentiousness, an evil eye, defamation, pride, foolishness:

23 All these evils go out from within, and pollute a man.

24 And arising from thence, he departed into the bounds of Tyre and Sidon, and having come into the house, he would have none know; and he could not be hid.

25 For a woman having heard of him, whose daughter had an unclean spirit, having come, fell at his feet:

26 And the woman was a Grecian, a Syrophenician by birth; and she entreated him that he would cast the demon out of her daughter.

27 And Jesus said to her, Permit the children first to be satisfied; for it is not good to take the children's bread, and cast to little dogs.

28 And she answered and says to him, Yes, Lord: for also the little dogs under the table eat from the children's crumbs.

29 And he said to her, For this word retire; the demon has gone out of thy daughter.

30 And having departed to her house, she found the demon gone forth, and the daughter cast upon the bed.

31 And again, having gone out from the bounds of Tyre and Sidon, he came to the sea of Galilee, in the midst of the bounds of Decapolis [The Ten Cities, northwest of modern Jordan.].

32 And they bring to him a deaf one, tongue-tied; and they beseech him that he would put the hand upon him.

33 And having taken him away from the crowd apart, he put his fingers in his ears, and having spit, he touched his tongue;

34 And having looked up to heaven, he sighed, and says to him, Ephphatha, which is, Be opened.

35 And quickly his ears were opened, and the bond of his tongue was loosed, and he spake rightly.

36 And he charged them that they should say to none: and as much as he charged them, they proclaimed more abundantly;

37 And above measure were they struck with amazement, saying, Well has he done all things: he makes the deaf to hear, and the speechless to speak.

ACCORDING TO MARK CHAPTER 8

1 In those days the crowd being very many, and having nothing they might eat, Jesus having called his disciples, says to them,

2 I feel compassion for the crowd, for already they remain three days with me, and have nothing they might eat:

3 And if I loose them fasting to their house, they will be relaxed in the way: for some of them have come from far.

4 And his disciples answered him, Whence might anyone be able to satisfy these with loaves here in the lonely place?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he enjoined to the crowd to recline upon the earth: and having taken the seven loaves, having returned thanks, he brake, and he gave to his disciples that they might set before.; and they set before the crowd.

7 And they had a few little fishes: and having praised, he spake to set them also before.

8 And they ate, and were satisfied: and they took up the remains of the fragments, seven wicker-baskets.

9 And they eating were about four thousand: and he loosed them.

10 And quickly having gone into the ship with his disciples, he came into the parts of Dalmanutha.

11 And the Pharisees came out, and began to search out with him, seeking of him a sign from heaven, tempting him.

12 And having sighed deeply in spirit, he says, Why seeks this generation for a sign Verily I say to you, shall a sign be given to this generation.

13 And having let them go, having gone again into the ship, he departed beyond.

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14 And they forgot to take loaves, and had not but one loaf with them in the ship.

15 And he enjoined them, saying, See ye, look away from the leaven of the Pharisees, and the leaven of Herod.

16 And they reasoned with one another, saying, Because we have no loaves.

17 And Jesus having known, says to them, Why reason ye with yourselves, because ye have no loaves? observe ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and remember ye not?

19 When I brake the five loaves to five thousand, how many baskets full of fragments took ye up? They say to him, Twelve.

20 And when the seven to four thousand, the fillings of how many baskets of fragments took ye up? And they said, Seven.

21 And he said to them, How do ye not understand

22 And he comes to Bethsaida; and they bring to him one blind, and beseech him that he would touch him.

23 And having taken the hand of the blind, he led him forth without the town; and having spit into his eyes, having put hands upon him, he asked him if he saw any thing.

24 And having looked up, he said, I see men that I see as trees, walking.

25 Then again he put hands upon his eyes, and made him look up; and he was restored, and he saw all clearly.

26 And he sent him to his house, saying, Thou shouldest not either enter into the town, neither, say to any in the town.

27 And Jesus went out, and his disciples, to the towns of Caesarea Philippi: and he asked his disciples in the way, saying to them, Whom do men say me to be?

28 And they answered, John the Immerser: and some, Elias; and others, One of the prophets.

29 And he says to them, And whom do ye say me to be? And Peter, having answered, says to him, Thou art Christ.

30 And he rebuked them, that they should say to none concerning him.

31 And he began to teach them that the Son of man must suffer many things, and be disapproved of by the elders, and the chief priests, and scribes, and be killed, and after three days rise up.

32 And he spake the word with frankness. And Peter having taken him, began to rebuke him.

33 And he having turned back, and having seen his disciples, rebuked Peter, saying, Retire behind me, Satan: for thou hast not in mind the things of God, but the things of men.

34 And having called the crowd with his disciples, he said to them, Whoever wills to come after me, let him absolutely deny himself, and take up his cross, and follow me.

35 For whoever wills to save his life shall lose it; and whoever should lose his life for my sake and the good news, the same shall save it.

36 For what shall it profit a man, if he gain the whole world, and injure his soul

37 Or what shall a man give for the exchange of his soul?

38 For whoever should be ashamed of me and my words in this adulterous and sinful generation; also the Son of man shall be ashamed of him, when he should come in the glory of the Father with the holy messengers.

ACCORDING TO MARK CHAPTER 9

1 And he said to them, Truly I say to you, That some of those are standing here, who should not taste of death, till they see the kingdom of God having come in power.

2 And after six days Jesus takes Peter, and James, and John, and brings them up into a high mountain apart alone: and he was transformed before them.

3 And his garments were shining, exceeding white, such as no fuller on earth can make white.

4 And Elias was seen to them, with Moses: and they were speaking together with Jesus.

5 And Peter having answered, says to Jesus, Rabbi, it is good for us to be here: and let us make three tents; one for thee, and one for Moses, and one for Elias.

6 For he knew not what he said; for they were terrified.

7 And a cloud was overshadowing them: and a voice came out of the cloud, saying, This is my dearly beloved Son: hear ye him.

8 And suddenly, having looked around, they no more saw any one, but Jesus alone with them.

9 And they coming down from the mount, he charged them that they recount to none what they saw, except when the Son of man should arise from the dead.

10 And they held the word firmly to themselves, searching out together what it is to arise from the dead.

11 And having asked him, saying, That the scribes say that Elias must first come.

12 And he having answered, said to them, Elias truly having first come, restores all things; and how it has been written of the Son of man, that he suffer many things; and be set at nought.

13 But I say to you, that Elias also has come, and they did to him whatever they would, as it has been written of him.

14 And having come to the disciples, he saw a great crowd about them, and the scribes seeking out with them.

15 And immediately all the crowd; having seen him, were amazed, and running near greeted him.

16 And he asked the scribes, What seek ye together with them?

17 And one from the crowd having answered, said, Teacher, I have brought my son to thee, having a speechless spirit.

18 And wherever he overtakes him, he rends him: and he foams, and gnashes his teeth, and he is dried up: and I spake to thy disciples that they might cast him out; and they could not.

19 And he having answered, says to him, O faithless generation, how long shall I be with you how long shall I bear with you? bring him to me.

20 And they brought him to him: and having seen him, quickly the spirit rent him; and having fallen upon the earth, foaming he rolled himself about.

21 And he asked his father, How long is it that this has been to him? And he said, From childhood.

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22 And many times also it cast him into fire, and into water, that it might destroy him; but if thou canst anything, help us, having had compassion upon us.

23 And Jesus said to him, If thou canst believe, all things possible to him believing.

24 And quickly the child's father having cried out with tears, said, I believe, O Lord, help thou mine unbelief.

25 And Jesus, having seen that the crowd ran together, rebuked the unclean spirit, saying to him, Speechless and deaf spirit, I command thee to come out of him, and that thou come no more into him.

26 And having cried and rent him much, it came forth, and he was as dead; so that many said, That he is dead.

27 And Jesus having held him by the hand, raised him; and he stood up.

28 And he having come into the house, his disciples asked him apart, Wherefore were we not able to cast him forth?

29 And he said to them, This kind can go, out by nothing, but by prayer and fasting.

30 And having come out thence they passed through Galilee; and he desired not that any one should know.

31 For he taught his disciples, and said to them, That the Son of man is delivered into the hands of men, and they shall kill him; and having been killed, he shall raise himself the third day.

32 And they knew not the word, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them, What reasoned ye to yourselves in the way

34 And they were silent; for they discussed to one another in the way, who the greatest.

35 And having sat down, he called the twelve, and says to them, If any wish to be first, he shall be last of all, and servant of all.

36 And having taken a young child, he set him in the midst of them: and having taken it up in his arms, he said to them,

37 Whoever should receive ones of such young children in my name, receives me: and whoever should receive me, receives not me, but him sending me.

38 And John answered him, saying, Teacher, we saw a certain one casting out demons in thy name, who follows not us: and we checked him, for he follows not us.

39 And Jesus said, Check him not: for there is no one who shall do power in my name, and shall be able quickly to revile me.

40 For whoever is not against us, is for us.

41 For whoever should give you to drink a cup of water in my name, because ye are of Christ, verily I say to you, he should not lose his reward.

42 And whoever should scandalize one of these little ones believing in me, it is good for him rather if a millstone is put about his neck, and he be cast into the sea.

43 And if thy hand offend thee, cut it off; it is good for thee rather to enter into life maimed, than having two hands, to go away into hell, into inextinguishable fire:

44 Where their worm dies not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is good for thee to enter into life lame, than having two feet to be cast into hell, into inextinguishable fire:

46 Where their worm dies not, and the fire is not quenched.

47 And if thine eye offend thee, cast it out: it is good for thee, one eyed, to come into the kingdom of God, than having two eyes to be cast into a hell of fire:

48 Where their worm dies not, and the fire is not quenched.

49 For all shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt good: but if the salt be saltless, with what will ye prepare it? Have salt in yourselves, and live in peace one with another.

ACCORDING TO MARK CHAPTER 10

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly [19]. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 2-17; Deuteronomy 5:6-21. The Ten Commandments consist of two distinct parts: The first part deals with God, family (the ancestors), and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts" in]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC - 2000 years before the Hebrew Bible was composed in the Persian Empire. See: Appendix D: The Instructions of Shuruppak.)

1 And having risen from thence, he comes into the bounds of Judea, through the other side of Jordan: and crowds came together again to him; and, as he was accustomed, again he taught them.

2 And the Pharisees having come near, asked him, if it is lawful for a man to loose his wife; tempting him.

3 And he, having answered, said to them, What did Moses command you?

4 And they said, Moses permitted to write a bill of divorce, and to loose.

5 And Jesus, having answered, said to them, For your hard heart he wrote you this command.

6 And from the beginning of creation God made them male and female.

7 For this will a man leave his father and mother, and be attached to his wife;

8 And they two shall be in one flesh: so that they are no more two, but one flesh.

9 What therefore God yoked together, let not man separate.

10 And again in the house, his disciples asked him of the same.

11 And he says to them, Whoever should loose his wife, and should marry another, commits adultery against her.

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12 And if a woman should loose her husband, and be married to another, she commits adultery.

13 And they brought young children to him, that he might touch them: and the disciples rebuked those bringing.

14 And Jesus, having seen, felt pain, and said to them, Permit children to come to me, and forbid them not: for of such is the kingdom of God.

15 Truly I say to you, Whoever should not receive the kingdom of God as a young child, should not come into it.

16 And having taken them up in his arms, having put the hands upon them, he praised them.

17 And he going in the way, one running and having fallen upon his knees, asked him, Good teacher, What shall I do that I might inherit eternal life

18 And Jesus said to him, Why sayest thou me good? none good, except the one God.

19 Thou knowest the commands: Thou shouldst not commit adultery; Thou shouldst not kill; Thou shouldst not steal; Thou shouldst not bear false testimony; Thou shouldst not defraud; Honour thy father and mother.

20 And he, having answered, said to him, O teacher, all these have I watched from my youth.

21 And Jesus having looked upon him, loved him, and said to him, One thing is wanting to thee retire; whatever thou hast, sell, and give to the poor, and thou shalt have treasure in heaven; and come, follow me, having taken up the cross.

22 And he, being sad at the word, went away being grieved: for he had many possessions.

23 And Jesus having looked round, said to his disciples, With what difficulty shall they having property enter into the kingdom of God

24 And his disciples were amazed at his words. And Jesus again having answered, says to them, How difficult, children, is it for those trusting in property to enter into the kingdom of God!

25 It is easier labor for a camel to come through the hole of a needle, than for a rich one to come into the kingdom of God.

26 And they were struck with amazement, excessively, saying to themselves, And who can be saved

27 And Jesus having beheld them says, With men impossible, but not with God: for all things are possible with God.

28 And Peter began to say to him, Behold, we have left all things, and have followed thee.

29 And Jesus having answered, said, Truly I say to you, There is none who has left house, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for sake of me, and the good news,

30 Except he should receive a hundred-fold now in this time, houses, and brethren, and sisters, and mother, and children, and fields, with expulsions; and in the time coming eternal life.

31 And many first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus was leading before them; and they were amazed; and following, they were afraid. And again taking the twelve, he began to say to them the things about to happen to him,

33 For, behold, we go up to Jerusalem; and the Son of man shall be delivered to the chief priests, and scribes; and they shall condemn him to death: and shall deliver him to the nations:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall be raised up.

35 And James and John, the sons of Zebedee, come to him, saying, Teacher, we wish that whatever we should ask, thou wouldst do for us.

36 And he said to them, What wish you me to do for you?

37 And they said to him, Give us that we might sit, one from thy right hand, and one front thy left, in thy glory.

38 And Jesus said to them, Ye know not what ye ask: can ye drink the cup which I drink? and the immersion with which I am immersed to be immersed

39 And they said to him, We can. And Jesus said to them, Truly the cup which I drink shall ye drink; and the immersion with which I am immersed, shall ye be immersed.

40 And to sit from my right hand, and from my left is not mine to give; but for whom it has been prepared.

41 And the ten having heard, began to feel pain about James and John.

42 And Jesus having called them, says to them, Ye know that they thinking to be first of the nations rule over them; and their great ones exercise authority over them.

43 And it shall not be so among you: but whoever should wish to be great among you, shall be your attendant:

44 And whoever of you should wish to be the first, he shall be the servant of all.

45 For also the Son of man came not to be served, but to serve, and to give his soul a ransom for many.

46 And they come into Jericho: and he going out from Jericho, and his disciples, and a sufficient crowd, Bartimeus the blind, son of Timms, sat by the way asking alms.

47 And having heard that it is Jesus the Nazarite, he began to cry, and to say, Son of David, O Jesus, compasaionate me.

48 And many were rebuking him, that he should be silent: and he cried much more, Son of David, compassionate me.

49 And Jesus having stood, spake for him to be called. And they call the blind man, saying to him, Take courage, arise; he calls thee.

50 And he, having cast away his garment, having risen, came to Jesus.

51 And Jesus having answered, said to him, What wishest thou I should do to thee? And the blind said to him, Rabboni, that I might see again.

52 And Jesus said to him, Retire; thy faith has saved thee. And quickly he looked up, and followed Jesus in the way.

ACCORDING TO MARK CHAPTER 11

1 And when they draw near to Jerusalem, to Bethphage and Bethany, to the mount of Olives, he sends two of his disciples,

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2 And says to them, Retire into the town over against you : and quickly going into it, ye shall find a colt tied, upon which none of men has sat; having loosed, bring him.

3 And if any say to you, Why do ye this? say ye that the Lord has need of him; and quickly will he send him here.

4 And they went away, and found the colt tied to the door without by the road, and they loose him.

5 And certain standing there said to them, What do ye, loosing the colt ?

6 And they said as Jesus charged them : and they let them go.

7 And they brought the colt to Jesus, and they cast their garments upon him, and he sat upon him.

8 And many strewed their garments in the way : and others cut down branches from the trees, and strewed in the way.

9 And they going before, and they following, cried, saying, Osanna; praised he coming in the name of the Lord :

10 Praised the kingdom coming in the name of the Lord of our father David : Osanna in the highest ones.

11 And Jesus came into Jerusalem, and into the temple : and having looked around upon all things, the hour being already coming, he went into Bethany with the twelve.

12 And in the morrow, they having come from Bethany, he hungered :

13 And having seen a fig tree afar off having leaves, he came, if yet he shall find any thing upon it; and having come to it, he found nothing except leaves; for it was not time of the figs.

14 And Jesus having answered, said to it, May none eat more fruit of thee forever. And his disciples heard.

15 And they come to Jerusalem : and Jesus having entered into the temple, began to cast out those selling and buying in the temple; and the tables of the money-changers, and the seats of those selling doves he overturned;

16 And he permitted not that any should bring a vessel through the temple.

17 And he taught, saying to them, Has it not been written, That my house shall be called the house of prayer to all nations and ye made it a den of robbers.

18 And the scribes and chief priests heard, and they sought how they might destroy him : for they feared him, for all the crowd were struck with amazement at his teaching.

19 And when it was evening, he went without the city.

20 And in the morning, coming near, they saw the fig tree having been dried up from the roots.

21 And Peter, having recalled to mind, says to him, Rabbi, behold, the fig tree which thou cursedst is dried up.

22 And Jesus having answered, says to them, Have the faith of God.

23 For truly I say to you, That whoever should say to this mountain, Be thou removed, and be thou cast into the sea; and should not discuss in his heart, but believe that what he says, is; it shall be to him, whatever he should say.

24 For this I say to you, All things whatever, praying, ye ask, believe that ye receive, and it shall be to you.

25 And when ye stand praying, let go, if ye have any thing against any one : that also your Father, he in the heavens, might let go to you your falls.

26 And if ye do not let go, neither will your Father, he in the heavens, let go your falls.

27 And they come again to Jerusalem : and he walking in the temple, the chief priests, and scribes, and elders come to him,

28 And say to him, By what power doest thou these things? and who gave thee this power that thou doest these things ?

29 And Jesus having answered, said to them, And I will ask you one word, and answer ye me, and I will tell you by what power I do these things.

30 Was the immersion of John from heaven, or from men ? answer me.

31 And they reasoned with themselves, saying, If we say, From heaven; he will say, Wherefore did ye not believe him

32 But if we say, Of men; they feared the people : for all held John, that he was truly a prophet.

33 And having answered they say to Jesus, We know not. And Jesus having answered, says to them, Neither say I to you by what power I do these things.

ACCORDING TO MARK CHAPTER 12

1 And be began to speak to them in parables. A man planted a vineyard, and put a fence round, and digged a winefat, and built a tower, and let it out to husbandmen, and went abroad.

2 And he sent a servant to the husbandmen in time, that he might receive of the husbandmen from the fruit of the vineyard.

3 And they, taking him, stripped, and sent away empty.

4 And again he sent to them another servant; and having stoned the same they treated in a summary manner, and sent away despised.

5 And again he sent another; and him they killed, and many others; truly stripping some, and killing some.

6 Yet therefore having one dearly beloved son, and him he sent last to them, saying, That they will be changed by my son.

7 And these husbandmen said with themselves, That this is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they having taken him, killed, and cast out of the vineyard.

9 Therefore what will the lord of the vineyard do? he will come and destroy the hushandmen, and give the vineyard to others.

10 And have ye not read this writing; The stone which the builders disapproved of, this was for the head of the corner:

11 This was of the Lord, and is wonderful in our eyes?

12 And they sought to seize him, and they feared the crowd: for they knew that he spake this parable against them: and having let him go they went away.

13 And they sent to him certain of the Pharisees and of the Herodians, that they might catch him in the word.

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14 And they having come, say to him, Teacher, we know that thou art true, and thou carest not for any one: for thou lookest not to the face of men, but in truth thou teachest the way of God: Is it lawful to give tribute to Caesar, or no?

15 Should we give, or not give? And he knowing their hypocrisy, said to them, Why tempt ye me? bring me a drachma that I might see it.

16 And they brought. And he says to them, Whose is this image and inscription? And they said to him, Caesar's.

17 And Jesus having answered, said to them, Give back Caesar's things to Caesar, and the things of God to God. And they wondered at him.

18 And the Sadducees come to him, who say there is no rising up; and they asked him, saying,

19 Teacher, Moses wrote to us, That if any one's brother die, and leave his wife, and leave no children, that his brother should take his wife, and raise up seed to his brother.

20 There were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, and neither left he seed: and the third likewise.

22 And the seven took her, and left no seed: and the woman died last of all.

23 Therefore in the rising up, when they should rise, to which of them shall the woman be? for the seven had her a wife.

24 And Jesus having answered, said to them, For this do ye not go astray, not knowing the writings, nor the power of God?

25 For when they arise from the dead, they neither marry, nor are given in marriage, but are as the messengers which in the heavens.

26 And concerning the dead that they are raised: have ye not read in the book of Moses, at the bramble, how God spake to him, I the God of Abraham, and God of Isaac, and God of Jacob

27 He is not God of the dead, but God of the living; ye therefore go astray greatly.

28 And one of the scribes having come, having heard them seeking out together, knowing that he answered them well, asked him, Which is the first command of all?

29 And Jesus answered him, That the first of all the commands, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God from thy whole heart, and from thy whole soul, and from thy whole mind, and from thy whole strength: this the first command.

31 And the second like it, Thou shalt love thy neighbor as thyself. No other command is greater than these.

32 And the scribe said to him, Well, Teacher, in truth hast thou spoken: for one God is; and there is no other but he:

33 And to love him from the whole heart, and from the whole understanding, and from the whole soul, and from the whole strength, and to love the neighbor as himself, is more than all the whole burnt offerrings, and the sacrifices.

34 And Jesus having seen him that he answered understandingly, said to him, Thou art not far from the kingdom of God. And none dared to ask him any more.

35 And Jesus having answered, said, teaching in the temple, How say the scribes that Christ is the son of David

36 For David himself said in the Holy Spirit, The Lord said to my Lord, Sit from my right hand, till I set thine enemies the footstool of thy feet.

37 Therefore David himself calls him Lord; and whence is he his son? And a great crowd heard him willingly.

38 And he said to them in his teaching, Look from the scribes, wishing to walk in robes, and greetings in market-places,

39 And first seats in synagogues, and first place at tables in first meals:

40 They eating in widows' houses, and praying long for a pretext: these shall receive more abundant judgment.

41 And Jesus having sat over against the royal treasury, saw how the crowds cast money into the treasury: and many rich cast in much.

42 And one poor widow, having come, cast in two small coins, which is a farthing.

43 And having called his disciples, he says to them, Truly I say to you, That this poor widow has cast into the royal treasury, more than all they casting into the treasury:

44 For all they cast in out of the abundance to them; and she, out of her want, cast in all things which she had, her whole living.

ACCORDING TO MARK CHAPTER 13

1 And he going out of the temple, one of his disciples says to him, Teacher, see of what country the stones, and of what country the buildings!

2 And Jesus having answered, said to him, Seest thou these great buildings? stone upon stone shall not be left which shall not be loosed.

3 And he sitting in the mount of Olives over against the temple, Peter and James and John and Andrew asked him apart,

4 Say to us, when shall be these things? and what the sign when all these be about to be finished?

5 And Jesus having answered began to say to them, See ye lest any should lead you astray:

6 For many shall come in my name, saying, That I am; and they shall lead many astray.

7 And when ye hear of wars and rumors of wars, be not terrified: for it must be; but the end is not yet.

8 For nation shall be raised against nation, and kingdom against kingdom, and there shall be earthquakes in places, and there shall be famines, and commotions: these the beginnings of anguish.

9 And see ye to yourselves: for they shall deliver you up to councils; and in the synagogues shall ye be stripped: and shall be set before rulers and kings for my sake, for testimony to them.

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10 And the good news must first be proclaimed to all nations.

11 And when delivering up, they bring you, take no care beforehand what ye speak, neither bestow attention: but whatever should be given you in that hour, that speak ye: for not ye are speaking, but the Holy Spirit.

12 And brother shall deliver brother to death, and father child; and children shall rise up against parents, and kill them.

13 And ye shall be hated by all for my name's sake: and he having remained to the end, the same shall be saved.

14 And when ye see the abomination of desolation, that spoken by Daniel the prophet, standing where it ought not, (let him reading understand,) then let them in Judea flee to the mountains:

15 And he upon the house, let him not come down into the house, nor let him come in, to take any thing away out of his house:

16 And he being in the field, let him not turn back to take up his garment.

17 And woe to them having in the womb, and to them giving suck in those days!

18 And pray ye that your flight be not of winter.

19 For those days shall be pressure, such as there has not been from beginning of creation which God created till now, and should not be.

20 And except the Lord shortened the days, no flesh should be saved: but for the chosen whom he chose, he shortened the days.

21 And if any say to you, Behold, here Christ; or, behold, there; believe ye not:

22 For false Christs and false prophets shall be raised up, and shall give signs and wonders, to deceive, if possible, also the chosen.

23 But see ye; behold, I have foretold you all things.

24 But in those days, after that pressure, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall be falling out, and the powers which in the heavens shall be shaken.

26 And then shall they see the Son of man coming in clouds with much power and glory.

27 And then shall he send his messengers, and gather together his chosen from the four winds, from extremity of earth to extremity of heaven.

28 And from the fig tree learn ye a parable; When its young shoot be tender, and cause the leaves to grow, ye know that summer is near.

29 So also ye, when ye see these things done, ye know that it is near at the door.

30 Truly I say to you, that this generation should not pass away, till all these things should be.

31 Heaven and earth shall pass away, and my words shall not pass away.

32 And concerning that day and hour none knows, nor the messengers in heaven, neither the Son, but the Father.

33 See, watch and pray: for ye know not when the time is.

34 As a man travelling, having left his house, and having given power to his servants, and to each his work, and he commanded the guard of the door that he should watch.

35 Watch therefore: for ye know not when the lord of the house comes, at eve, or midnight, or cock-crowing, or morning.

36 Lest having come suddenly he find you sleeping.

37 And what I say to you, I say to all, Watch ye.

ACCORDING TO MARK CHAPTER 14

(The Institution of the Lord's Supper [22-25], today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 And after two days was the pascha, and the unleavened loaves: and the chief priests and scribes sought how, having taken him by fraud, they might kill.

2 And they said, Not in the festival, lest there be an uproar of the people.

3 And he being in Bethany in the house of Simon the leprous, he reclining at table, a woman came having an alabaster box of perfumed oil of persuasive, costly, spikenard;. and having broken the alabaster box, she poured upon his head.

4 And there were some displeased in themselves, and saying, For what has been the loss of this perfumed oil?

5 For this could have been sold for above three hundred drachmas, and have been given to the poor. And they raged against her.

6 And Jesus said, Let her go; why bestow ye weariness upon her? she has wrought a good work upon me.

7 For always have ye the poor with you, and when ye wish ye can do them good: and me ye have not always.

8 And what she had, she has done: she has undertaken beforehand to perfume my body for the burial.

9 Truly I say to you, Wherever this good news be proclaimed in the whole world, also what she has done shall be spoken for a memorial of her.

10 And Judas Iscariot, one of the twelve, went away to the chief priests, that he might deliver him to them.

11 And having heard, they rejoiced, and promised to give him silver. And he sought how he might opportunely deliver him up.

12 And in the first day of the unleavened, when they sacrificed the pascha [passah, passover], his disciples say to him, Where wilt thou, we, having gone, should prepare that thou eat the pascha

13 And he sends two of his disciples, and says to them, Retire to the city, and a man shall meet you bearing an earthen vessel of water; follow him.

14 And wherever he should enter in, say to the lord of the house, That the Teacher says, Where is the room where I might eat the pascha with my disciples?

15 And he will shew you a great apartment spread, ready: there prepare for us.

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16 And his disciples went out, and came to the city, and found as he said to them: and they prepared the pascha.

17 And having been evening, he comes with the twelve.

18 And they reclining and eating, Jesus said, Truly I say to you, That one of you shall deliver me up, he eating with me.

19 And they began to be grieved, and to say to him one by one, What, not I? and another, What, not I?

20 And he having answered, said to them, One of the twelve, he dipping with me into the small dish.

21 Truly the Son of man retires, as has been written of him: and woe to that man by whom the Son of man is delivered up! it were good for him if that man had not been born.

22 And they eating, Jesus having taken bread, having praised, brake, and gave them, and said, Take, eat: this is my body.

23 And having taken the cup, having returned thanks, he gave them: and they all drank of it.

24 And he said to them, This is my blood, that of the new covenant, being poured out for many.

25 Truly I say to you that I will no more drink of the fruit of the vine, till that day when I drink it new in the kingdom of God.

26 And having sung, they came out to the mount of Olives.

27 And Jesus says to them, That all ye shall be offended with me in this night: for it has been written, I will strike the shepherd, and the sheep shall be scattered.

28 But after I have risen, I will lead before you into Galilee.

29 And Peter said to him, And if all shall be offended, yet not I.

30 And Jesus says to him, Truly I say to thee, That to day, in this night, surely before the cock has uttered a sound twice, thou shalt deny me thrice.

31 And he said more excessively, If I should die with thee, I shall not deny thee. And so likewise they all said.

32 And they came to a place, the name of which Gethsemane: and he says to his disciples, Sit here, while I shall pray.

33 And he takes Peter and James and John with himself, and began to be amazed, and to be dejected.

34 And he says to them, My soul is sorely grieved, even to death: remain here, and watch.

35 And having gone forward a little, he fell upon the earth and prayed that, if it be possible, the hour might pass away from him.

36 And he said, Abba, Father, all things possible to thee; turn away this cup from me: but not what I will, but what thou.

37 And he comes, and finds them sleeping, and says to Peter, Simon, sleepest thou? couldeat thou not watch one Hour?

38 Watch ye and pray, that ye should not come into temptation. Truly the spirit well inclined, and the flesh weak.

39 And again having gone away, he prayed; saying the same word.

40 And having turned back, he found them again sleeping, (for their eyes were loaded,) and they knew not what they might answer him.

41 And he comes the third time, and says to them, Sleep the remaining time, and take rest: it is sufficient, the hour has come; behold, the Son of man is delivered into the hands of the sinful.

42 Arise, and let us lead; behold, he delivering me up has drawn near.

43 And quickly, he yet speaking, Judas approaches, being one of the twelve, and with him a great crowd with swords and sticks from the chief priests and scribes and the more ancient.

44 And he delivering him up gave them a token, saying, Whomsoever I shall kiss, this is he; seize him, and lead away safely.

45 And having come, quickly having approached him, he says, Rabbi, rabbi; and kissed him.

46 And they put their hands on him, and seized him.

47 And a certain one of them standing by, having drawn a sword, struck the chief priest's servant, and took away his ear.

48 And Jesus having answered, said to them, As against a robber come ye out, with swords and sticks to take me

49 Daily was I with you in the temple teaching, and ye seized me not: but that the writings might be completed.

50 And having left him, they all fled.

51 And one certain young man followed him, having cast a garment of fine linen over his nakedness; and the young men seized him:

52 And having left the fine linen garment, he fled from them naked.

53 And they led Jesus away to the pontificate: and all the chief priests and elders and scribes came with him.

54 And Peter followed him from far, even to within the court-yard of the chief priest: and he was sitting with the attendants, and warming himself near the light.

55 And the chief priests and the whole council sought testimony against Jesus, to put him to death; and found not:

56 For many testified falsely against him, and the testimonies were not alike.

57 And certain having risen up testified falsely against him, saying,

58 That we heard him saying, That I will abolish this temple made with hands, and in three days will I build another, made without hands.

59 And neither so was their testimony alike.

60 And the chief priest having risen up in the midst, asked Jesus, saying, Answerest thou nothing? what these testify against thee

61 And he was silent, and answered nothing. Again the chief priest asks him, and says to him, Art thou Christ, Son of the Praised

62 And Jesus said, I am: and ye shall see the Son of man sitting from the right hand of power, and coming with the clouds of heaven.

63 And the chief priest, having rent his tunic, says, What further need have we of witnesses

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64 Ye have heard the blasphemy; How does it appear to you? And they all condemned him to be liable to the penalty of death.

65 And certain began to spit upon him, and to cover his face, and to cuff him, and to say to him, Prophesy: and the attendants struck him blows with rods.

66 And Peter being in the hall how, one of the chief priest's young girls comes:

67 And seeing Peter warming himself, having looked upon him, she says, And thou wast with Jesus the Nazarene.

68 And he denied, saying, I know not, neither understand what thou sayest. And he went forth without into the vestibule; and the cock uttered a sound.

69 And the young girl seeing him again, began to say to, them standing by, That this is of them: and again he denied.

70 And after a little, again they standing by said to Peter, Truly thou art of them: for thou art a Galilean, and thy speech is like.

71 And he began to anathematize and swear, That I know not this man of whom ye speak.

72 And of the second time the cock uttered a sound. And Peter remembered the word which Jesus spake to him, That before the cock utter a sound twice, thou shalt deny me thrice. And throwing blame, he wept.

ACCORDING TO MARK CHAPTER 15

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots as knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And quickly the chief priests having made counsel with the more ancient and scribes and the whole council, having bound Jesus, led away, and delivered to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And having answered, he said to him, Thou sayest.

3 And the chief priests accused him much.

4 And Pilate again asked him, saying, Answerest thou nothing? behold how much they accuse thee.

5 And Jesus yet answered nothing; so that Pilate wondered.

6 And at the festival he loosed to them one in bonds, whomsoever they asked.

7 And there was he called Barabbas, bound with those exciting sedition, who did murder in the revolt.

8 And the crowd having cried, began to ask as he did always to them.

9 And Pilate answered them, saying, Will ye I loose to you the King of the Jews?

10 For he knew that through envy the chief priests had delivered him up:

11 And the chief priests moved the crowd, that he would rather loose Barabbas to them.

12 And Pilate having answered, again said to them, What then will ye I should do to him whom ye call King of the Jews?

13 And again they cried out, Crucify him.

14 And Pilate said to them, But what evil has he done? And they cried out more excessively, Crucify him.

15 And Pilate, willing to satisfy the crowd, loosed to them Barabbas (bar Abbas; Aramaic for: "Son of the Father"), and delivered Jesus, having scourged, that he might be crucified.

16 And the soldiers led him away within the hall, which is the Pretorium; and they call together the whole band.

17 And they clothed him with purple, and put round him, having woven, a thorny crown.

18 And they began to greet him, Hail, O King of the Jews

19 And they struck his head with a reed, and they spit upon him, and having placed the knees, they worshipped him.

20 And when they mocked him, they put off the purple from him, and clothed him with his own garments, and led him out that they might crucify him.

21 And they constrain a certain Simon, a Cyrenian, passing by, coming from the field, the father of Alexander and Rufus, that he might take up his cross.

22 And they bring him to the place Golgotha, which is, interpreted, The place of a skull.

23 And they gave him wine to drink, prepared with myrrh: and he took not.

24 And having crucified him, they divided his garments, casting lots upon what any should take up.

25 And it was the third hour, and they crucified him:

26 And the inscription of his accusation was inscribed above, THE KING OF THE JEWS.

27 And with him they crucify two robbers; one from the right, and one from the left. *(This triple-ensemble can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.)*

28 And the writing was completed, saying, And he was reckoned with the lawless.

29 And they going by blasphemed him, shaking their heads, and saying, Ali, thou loosing the temple, and building in three days,

30 Save thyself, and come down from the cross.

31 And likewise also the chief priests, mocking to one another with the scribes, said, He saved others; himself he cannot save.

32 Let Christ, King of Israel, come down from the cross, that we might see and believe. And they crucified with him reproached him.

33 And being the sixth hour, darkness was upon the whole earth till the ninth hour.

34 And at the ninth hour Jesus cried with a great voice, saying, Eloi, Eloi, lama sabachthani? which is, being

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interpreted, My God, my God, for what hast thou forsaken me?

35 And some of them standing by, having heard, said, Behold, he calls Elias.

36 And one running and having filled a sponge with vinegar, and put round a reed, gave him to drink, saying, Let alone; let us see if Elias will come to take him down.

37 And Jesus having let go a great voice, expired.

38 And the veil of the temple was split in two from above to below.

39 And the centurion, standing over against him, having seen that having so cried out he expired, said, Truly this man was the Son- of God.

40 And women also were beholding from far: among whom was Mary Magdalene, and Mary of James the small (James the Just) and the mother of Joses, and Salome (All these names refer to family members of Jesus.);

41 And they, when he was in Galilee, followed him and served him; and many other women, having come up with him to Jerusalem.

42 And being already evening, for it was the preparation, which is before sabbath,

43 Joseph came from Arimathea*, a distinguished counsellor, who also himself was expecting the kingdom of God, having ventured, he went in to Pilate, and asked for the body of Jesus. *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph [b]ar Mathea [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

44 And Pilate wondered if he were already dead: and having called the centurion, he asked him if he had been dead long ago.

45 And having known from the centurion, he bestowed the body to Joseph.

46 And having bought fine linen, and taken him down, he rolled in fine linen, and placed him in a tomb, which was quarried out of a rock, and he rolled a stone at the door of the tomb.

47 And Mary Magdalene and Mari* of Joses were beholding where he is laid. *(Mary; Egyptian name meaning "beloved of" as in Meriamun, the Beloved of Amun; Mariah, the Beloved of Yah, Gott.)*

ACCORDING TO MARK CHAPTER 16

1 And the sabbath having intervened, Mary Magdalene, and Mary of James, and Salome, bought spices, that having come, they might anoint him.

2 And very early in the morning of one of the sabbaths, they came to the tomb, the sun having risen.

3 And they said to themselves, Who shall roll away for us the stone from the door of the tomb?

4 And having looked up, they saw that the stone was rolled away: for it was very great.

5 And having come to the tomb, they saw a young man sitting on the right, being encompassed with a white robe; and they were terrified.

6 And he says to them, Be not terrified: Ye seek Jesus the Nazarene, being crucified: he was raised; he is not here: see the place where they laid him.

7 But retire ye; say to his disciples and to Peter that he goes before you into Galilee: there shall ye see him, as he said to you.

8 And having come forth quickly, they fled from the tomb; and terror and amazement held them: and they said nothing to any; for they were afraid.

LONGER ENDING

(Mark has two distinct endings: the "short form" up to verse 8 and the "long form" with verses 9-20. In the oldest manuscript, the Constantine Bible, commissioned by Emperor Flavius Constantinus and Eusebius of Caesarea and executed by Athanasius of Alexandria, the Gospel of Mark has a short ending. [See: Codex Sinaiticus & Codex Vaticanus; The Grand Bible, pp. 36-37]. Modern versions of the Gospel of Mark generally contain the longer ending. The origin of these two forms is unknown.)

BEGIN OF THE LONGER ENDING:

9 And having risen early the first of the sabbath, he was manifested first to Mary Magdalene, from whom he had cast seven demons.

10 She having gone announced to them having been with him, grieving and weeping.

11 And they having heard that he lives, and was seen by her, believed not.

12 And after these things, to two of them, walking about, was he manifested in another form, they going into the field.

13 And they having come announced to the rest: neither did they believe them.

14 Afterwards to those reclining at table was he manifested, and he reproached their unbelief and hard heart, because they believed not them having seen him raised.

15 And he said to them, Having gone into all the world proclaim the good news to all creation.

16 And he having believed and having been immersed shall be saved; but he not having believed shall be condemned.

17 And these signs shall follow those having believed; In my name they shall cast out demons; they shall speak with new tongues;

18 They shall take up serpents; and should they drink any deadly thing, it shall not hurt them; they shall put hands upon the sick, and they shall be well.

19 Truly therefore the Lord, after ho had spoken to them, was taken up into the heavens, and sat on the right hand of God.

20 And they, having gone forth, proclaimed every where, the Lord performing together, and confirming the word by signs following. Amen.

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THE GOSPEL ACCORDING TO LUKE

or The Gospel of Luke, or just Luke
Author: perhaps Lucius Mestrius Plutarchus
Estimated Range of Dating: c. 80-110 A.D.

(The Gospel of Luke contains almost everything which can be found in Flavius Josephus' writings. Some are puzzled on whether Luke used Flavius Josephus' writings, of which The Jewish War was published at around 75 AD and the Antiquities in about 93 AD, which would demand a date after 93 AD. Marcion used the Gospel of Luke as basis for his Gospel of the Lord, which sets an upper time limit of around 130 AD. A date for Luke-Acts in the 90s of the first century or first decade of the second would account for all the evidence, including the alleged use of Flavius Josephus and the apparent authorship by a sometime companion of Paul. If Luke did not use Flavius Josephus' texts, a date in the 80s is permissible.

The Gospel of Luke and the Book of Acts account for 27.5% of the New Testament, the largest contribution attributed to a single author who is unknown. The many linguistic and theological agreements and cross-references between the Gospel of Luke and The Acts of the Apostles are biographical works. There are indications that both works may well derive from the same author. If we want to find out the originator of this gospel (and the Acts), it might be helpful to analyse the name of the attributed author.

The name Luke is the English form of the Greek name Lucas which has in Latin the form Lucius. Lucius is a cognate of the name Lucas which derives from the Latin noun Lux for "light" (genitive: lucis), meaning "light" or "bright" as adjective and lucere for "to shine" as verb. So Lucius means "the enlightened one". As we know, the Gospel of Luke was written between 80 and 130 AD, there are not too many Greek-speaking candidates who would fit as bearer of such a distinguished name at this time:

1.) Lucius the martyr of Caesarea (Kayseri) in Cappadocia, Central Anatolia (died c. 100 AD)

2.) There is also a Lucius mentioned in Romans 16:21. There is no way of knowing for sure whether this is the same person, but Origen (Origenes Adamantios, a 2nd century theologian, better known as Origen of Alexandria) identifies the Lucius in Romans (by Saul of Tarsos) with the evangelist Luke (Comm. Rom. 10.39)

3.) Lucius of Cyrene (Greek: Loukios o Kurenaios) was, according to the Acts of the Apostles, one of the founders of the Christian Church in Antioch, then part of Roman Syria. He is mentioned by name as a member of the church there, following the account King Herod's Death: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up (educated) with Herod the tetrarch, and Saul (of Tarsos)." (Acts 13:1) The account in Acts 13 states that the group of prophets and teachers prayed and fasted, and were inspired to commission Barnabas and Saul to undertake missionary journeys further afield. Lucius is indicated as a founder of the Antioch church (Acts 11:19,20). He is considered to have been the first bishop of Cyrene (Libya).

4.) There are speculations whether Plutarch could have been the author. Plutarch of Chaeronea (c. 46–120) was a Greek historian, biographer, essayist, and Platonist philosopher. At some time, Plutarch received Roman citizenship. As shown by his new name, Lucius Mestrius Plutarchus, his sponsor for citizenship was Lucius Mestrius Florus, a Roman consul whom Plutarch also used as a historical source for his "Life of Otho". His "Parallel Lives", 46 biographies in which he compared Roman citizens with earlier celebraties, clearly demonstrate that he could have written the Gospel of Luke. After all, it is in its largest parts a biographical narrative, and it is also, considering its writing style, the most sophisticated gospel in existence, a bright masterpiece indeed. Lucius Mestrius Plutarchus would fit into the role of a Christian author than no other. His work Moralia and the fact that he was the priest of Delphi are clear indications.)

ACCORDING TO LUKE CHAPTER 1

1 Since many have undertaken to arrange the narration concerning things rendered perfectly certain among us,

2 As they delivered to us, who from the beginning being eyewitnesses, and servants of the word;

3 It seemed fitting to me also, having comprehended all things thoroughly from above, to write to thee in order, most excellent Theophilus (Godlove, Lover of God; See Acts 1:1; Luke and Acts were written by the very same author.),

4 That thou mightest know the certainty of the words concerning which thou hast been instructed.

5 There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the daily order of Abia: and his wife the daughter of Aaron, and her name Elizabeth.

6 And they were both just before God, going faultless in all the commands and precepts of the Lord.

7 And no child was to them, as Elizabeth was barren, and both were advanced in their days.

8 And it was in his being priest, in the arranging of the daily order before God,

9 According to the custom of the priesthood, he drew lots to burn incense, having entered into the temple of the Lord.

10 And all the multitude of people were praying without at the hour of incense.

11 And a messenger of the Lord was seen to him, standing from the right of the altar of fumigation.

12 And Zacharias having seen, was troubled, and fear fell upon him.

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13 And the messenger said to him, Fear not, Zacharias: for thy supplication has been heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And joy shall be to thee, and gladness: and many shall rejoice at his birth.

15 For he shall be great before the Lord, and wine and fermented liquor he should not drink; and with the Holy Spirit shall he be filled, even from his mother's womb.

16 And many of the sons of Israel shall he turn back to the Lord their God.

17 And he shall come before him in the spirit and power of Elias, to turn back the hearts of the fathers to the children, and the disobedient to the intelligence of the just; to prepare a people having been put in order for the Lord.

18 And Zacharias said to the messenger, By what shall I know this? for I am an old man, and my wife advanced in her days.

19 The messenger having answered, said to him, I am Gabriel, standing before God; and was sent to speak to thee, and announce these good news to thee.

20 And, behold, thou shalt be silent, and not able to speak, till the day in which these things shall be, because thou didst not believe my words, which shall be completed in their time.

21 And the people were expecting Zacharias, and wondered at his tarrying in the temple.

22 And having come out, he could not speak to them: and they knew that he had seen a vision in the temple: and he was nodding to them, and remained dumb.

23 And it was when the days of his service were filled, he departed to his house.

24 And after these days Elizabeth his wife conceived, and concealed herself five months, saying,

25 That so has the Lord done to me in days which he looked upon, to take away my reproach among men.

26 And in the sixth month the messenger Gabriel was sent by God into a city of Galilee, to which the name Nazareth,

27 To a virgin betrothed to a man to whom the name of Joseph, of the house of David; and the virgin's name Mary.

28 And the messenger, having come in to her said, Hail, thou made acceptable; the Lord with thee: praised thou among women.

29 And having seen him, she was troubled at his words, and turned in her thoughts of what country this greeting might be.

30 And the messenger said to her, Fear not, Mary: thou hast found grace with God.

31 And, behold, thou shalt conceive in the womb, and shalt bear a son, and thou shalt call his name JESUS. *(Iesous is the Greek form of the Hebrew Yehoshua, Yeshua, Yeshu. It means "Yahweh is salvation" or "Yahweh's Saviour, Messiah." Another Greek form of this name is Soteros, another form of the better known Kristos, or Christus in Latin.)*

32 He shall be great, and he shall be called the Son of the Highest: and the Lord God shall give him the throne of David his father:

33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

34 And Mary said to the messenger, How shall this be, since I. know not man?

35 And the messenger having answered, said to her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: wherefore also the holy thing born of thee shall be called the Son of God.

36 And, behold, Elizabeth thy kinsman, she also having conceived a son in her old age: and this is the sixth month to her, called barren.

37 For nothing shall be impossible with God.

38 And Mary said Behold the servant of the Lord; may it be to me according to thy word. And the messenger departed from her.

39 And Mary having risen in those days, went into the mountainous country with haste, into a city of Judah;

40 And she entered into the house of Zacharias, and greeted Elizabeth.

41 And it was when Elizabeth heard Mary's greeting, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit:

42 And she called out with a great voice, and said, Praised thou among women, and praised the fruit of thy womb.

43 And whence this to me, that the mother of my Lord should come to me?

44 For, behold, when the voice of thy greeting was in mine ears, the babe leaped in my womb for joy.

45 And happy she having believed: for a completion of the things spoken shall be to her from the Lord.

46 And Mary said, My soul magnifies the Lord.

47 And my Spirit rejoiced in God my Saviour.

48 For he looked upon the humiliation of his servant; for, behold, from now shall all generations deem me happy

49 For the powerful one has done great things for me; and his name holy.

50 And his mercy to generations of generations to those fearing him.

51 He has done strength with his arm; he has scattered the proud in the thought of their heart.

52 he has pulled down the powerful from thrones, and lifted up the

53 He has filled the hungry with good things; and the rich he sent away empty.

54 He succored Israel his servant, remembering mercy;

55 As he spake to our fathers, to Abram, and his seed forever.

56 And Mary remained with her about three months, and returned to her house.

57 And the time was completed to Elizabeth, for her to bring forth; and she brought forth a son.

58 And they dwelling near and her kinsmen heard, for the Lord magnified his mercy with her; and they rejoiced with her.

59 And it was in the eighth day they came to circumcise the child; and they called him by the name of his father Zacharias.

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60 And his mother, having answered said, Nay; but he shall be called John.

61 And they said to her, That there is none among thy kindred who is called by this name.

62 And they nodded to his father, what he may wish to have him called.

63 And having asked for a small writing tablet, he wrote, saying, John is his name. And they all wondered.

64 And his month was opened immediately, and his tongue, and he spake, praising God.

65 And fear was upon all dwelling round about them: and in all the mount of Judea all these words were discoursed about.

66 And all having heard, set in their heart, saying, What then shall this child be! And the hand of the Lord was with him.

67 And Zacharias his father, was filled with the Holy Spirit, and prophesied, saying,

68 Praised the Lord God of Israel; for he reviewed and he has made a redemption for his people,

69 And he raised up a horn of salvation to us in the house of David, his servant;

70 As he spake by the mouth of his holy prophets, from forever:

71 Salvation from our enemies, and from the hand of all hating us;

72 To do mercy with our fathers, and to remember his holy covenant:

73 The oath which he sware to Abraham our father,

74 To give to us, fearlessly, delivered from the hands of our enemies,

75 To serve him in sanctity and justice before him all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation to his people, in remission of their sins.

78 Through the bowels of mercy of our God; by which the rising of the sun of sublimity has reviewed us,

79 To shine forth to those in darkness and sitting in the shadow of death, to direct our feet in the way of peace.

80 And the child grew, and was strengthened in spirit, and he was in the deserts till the day of his shewing forth to Israel.

ACCORDING TO LUKE CHAPTER 2

1 And it was in those days an order came out from Caesar Angustus (r. 31 BC - 14 AD), for the whole habitable globe *(the Holy Land) to be enrolled (undergo an official census. In order to take tax, a census was legally required because the Holy Land was officially becoming a Roman province in 6 AD.)*

2 (This enrolling was first, (Publius Sulpicius) Cyrenius being leader of Syria (synonym for the entire Roman Middle East.)

3 And all went to be enrolled, each in his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem; (for he was of the house and family of David :)

5 To be enrolled with Mary his betrothed wife, being pregnant.

6 And it was in their being there, the days were completed for her to bring forth.

7 And she brought forth her firstborn son, and swathed him, and put him in a mangier; : for there was no place for them in the inn.

8 And shepherds were in the country, sleeping in the fields, and watching over their flock the watches of the night.

9 And, behold, a messenger of the Lord stood before them, and the glory of the Lord shone around them : and they fear a great fear.

10 And the messenger said to them, Fear not : for, behold, I announce you good news, great joy, which shall be to all people.

11 For this day a Saviour was born to you, who is Christ the Lord, in the city of David.

12 And this the sign to you; ye shall find the babe swathed, lying in a manger.

13 And suddenly was there a multitude with the messenger of the heavenly army praising God, and saying,

14 Glory to God in the highest ones, and upon earth peace, benevolence in men.

15 And it was when the messenger departed from them into heaven, and the men, the shepherds, said to one another, Let us pass through now to Bethlehem, and see this word done,which the Lord made known to us.

16 And having hastened, they came and found both Mary, and Joseph, and the babe lying in a manger.

17 And having seen, they made known concerning the word spoken to them about the child.

18 And all having heard wondered at the things spoken to them by the shepherds.

19 And Mary kept together all these sayings, reflecting in her heart.

20 And the shepherds returned, honouring and praising God for all which they heard and saw, as was spoken to them.

21 And when eight days were completed for circumcising the child and his name was called JESUS, called by the messenger before he was conceived in the womb.

22 And when the days of her cleansing were completed, according to the law of Moses, they brought him to Jerusalem to present to the Lord;

23 (As has been written in the law of the Lord, That every male openingthe womb shall be called holy to the Lord;)

24 And to give a sacrifice according to that said in the law of the Lord, A pair of turtle-doves, or two of the young of pigeons.

25 And, behold, a man was in Jerusalem, the name to him Simeon; and this man just and cautious, waiting the consolation of Israel : and the Holy Spirit was upon him.

26 And it was intimated to him by the Holy Spirit, not to see death, before he should see the Christ of the Lord.

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27 And he came in the Spirit to the temple : and in the parents bringing in the child Jesus, for them to do according to the custom of the law for him,

28 And be took him into his arms, and praised God, and said :

29 Now Lord, thou wilt loose thy servant, according to thy word, in peace :

30 For mine eyes have seen thy salvation,

31 Which thou bast prepared before the face of all peoples:

32 A light for the revelation of the nations, and the glory of thy people Israel.

33 And Joseph and his mother were wondering at the things spoken of him.

34 And Simeon praised them, and said to Mary his mother, Behold, he is laid for the fall and rising up of many in Israel; and for a sign spoken against;

35 (And also a spear shall pass through the soul of thyself,) so that the reasonings from many hearts might be revealed.

36 And Anna was a prophetess, daughter of flannel, of the tribe of Aser : she advanced in many days, having lived with a husband seven years from her virginity;

37 And she a widow of about eighty-four years, who departed not from the temple, with fastings and supplications serving night and day.

38 And she having stood at that hour, confessed to the Lord, and spake concerning him to all awaiting redemption in Jerusalem.

39 And when they finished all things according to the law of the Lord, they returned into Galilee to heir city, Nazareth.

40 And the child grew, and was strengthened in spirit, being filled with wisdom : and the grace of God was upon him.

41 And his parents went every year to Jerusalem to the festival of the passover.

42 And when he was of twelve years, they having gone up to Jerusalem according to the custom of the festival :

43 And having completed the days, in their returning the child Jesus remained in Jerusalem; and Joseph and his mother knew not.

44 And they, having supposed him to be in the caravan, came the way of a day, and sought him among Kingmen and among acquaintances.

45 And not having found him, they returned to Jerusalem, seeking him.

46 And it was after three days they found him in the temple, sitting, in the midst of teachers, and bearing them, and inquiring of them.

47 And all hearing him were affected in mind at his understanding and answers.

48 And having seen him, they were struck with awe : and his mother said to hint, Child, why didst thou so to us ? behold, thy father and I, grieving,have sought thee.

49 And he said to them, For what have ye sought me ? knew ye not that among the things of my Father I must be ?

50 And they understood not the word which he spake to them.

51 And he went dawn with them, and came to Nazareth, and was placed under them : and his mother kept all these words in her heart.

52 And Jesus advanced in wisdom and age, and in grace with God and man.

ACCORDING TO LUKE CHAPTER 3

1 Now in the fifteenth year of the supremacy of Tiberius Caesar, Pontius Pilate being leader of Judea, and Herod being tetrarch of Galilee, and Philip his brother being tetrarch of Iturea and the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Upon Annas and Caiaphas being chief priests, the word of And was upon John, son of Zacharias in the desert.

3 And he came into all the country round about Jordan, proclaiming the immersion of repentance for remission of sins;

4 As it has been written in the book of the words of Esaias the prophet, saying, A voice of him crying in the desert, Prepare ye the way of the Lord, make his footpaths straight.

5 Every ravine shall be filled up, and every mount and hill shall be lowered; and the crooked shall be into straightness, and the rough into smooth ways.

6 And all flesh shall see the salvation of God.

7 Then said he to the crowds coming out to he immersed by him, Generation of vipers, who indicated to you to flee from the anger about to come

8 Do ye therefore fruits worthy of repentance, and begin not to, say in yourselves, We have a father A braham : for I say to you, That God is able to raise children to Abraham of these stones.

9 And also the axe is already laid at the root of the trees: therefore every tree not making good fruit is cut down, and cast into fire.

10 And the crowds asked him, saying, What therefore shall we do?

11 And he having answered, says to them, He having two coats, let him impart to him having none; and he having food, let him do likewise.

12 And publicans came to be immersed, and said to him, Teacher, what shall we do?

13 And he said to them, Do nothing more than that appointed you

14 And they making war asked him, saying, And what shall do? And he said to them, Shake none violently, neither make slanderous accusation; and be content with your pay.

15 And the people awaiting, and all reasoning in their hearts concerning John, whether he may not be the Christ;

16 John answered to all, saying, I truly immerse you with water; and he stronger than I comes, of whom I am not worthy to loose his shoes' strings: he shall immerse you with the Holy Spirit and fire:

17 Whose winnowing fan in his hand, and he will thoroughly cleanse his threshing-floor, and gather the wheat into his store; and the chaff he will burn down with inextinguishable fire.

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18 And then truly many other things beseeching, he evangelized the people.

19 And Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod did,

20 And he added this to all, and shut up John in prison.

21 And it was in all the people having been immersed, and Jesus having been immersed, and praying, heaven was opened,

22 And the Holy Spirit descended in a bodily form as a dove upon him, and there was a voice from heaven, saying, Thou art my dearly loved Son; in thee I was contented.

23 And Jesus himself was beginning about thirty years, being, as was thought, the son of Joseph, of Eli,

24 Of Matthat, of Levi, of Melchi, of Janna, of Joseph,

25 Of Mattathias, of Amos, of Naum, of Esli, of Naggai,

26 Of Maath, of Mattathias, of Semei, of Joseph, of Juda,

27 Of Joanna, of Rhesa, of Zorobabel, of Salathiel, of Neri,

28 Of Melchi, of Addi, of Cosam, of Elmodam, of Er,

29 Of Jose, of Eliezer, of Jorim, of Matthat, of Levi,

30 Of Simeon, of Juda, of Joseph, of Jonan, of Eliakim,

31 Of Melea, of Menan, of Mattatha, of Nathan, of David,

32 Of Jesse, of Obed, of Booz, of Salmon, of Naasson,

33 Of Aminadab, of Aram, of Esrom, of Phares, of Juda,

34 Of Jacob, of Isaac, of Abraham, of Thara, of Nachor,

35 Of Saruch, of Ragau, of Phalec, of Eber, of Sala,

36 Of Cainan, of Arphaxad, of Sem, of Noe, of Lamech,

37 Of Mathusala, of Enoch, of Jared, of Maleleel, of Cainan,

38 Of Enos, of Seth, of Adam, of God.

ACCORDING TO LUKE CHAPTER 4

1 And Jesus, full of the Holy Spirit, turned back from Jordan, and was led by the Holy Spirit into the desert,

2 Being tempted forty days by the devil. And he ate nothing in those days: and they having ended, he afterward hungered.

3 And the devil said to him, If thou art the Son of God, say thou to this stone that it might be bread.

4 And Jesus answered to him saying, It has been written, That not by bread alone shall man live, but by every word of God.

5 And the devil, bringing him into a high mountain, shewed him all the kingdoms of the habitable globe in an instant of time.

6 And the devil said to him, I will give thee all this power, and their glory; for to me has it been delivered; and to whom I will I give it.

7 Therefore if thou worship before me, all shall be thine.

8 And having answered him Jesus said, Retire behind me, Satan: for it has been written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem and set him upon the small wing of the temple, and said to him, If thou art the Son of God; cast thyself down from hence:

10 For it has been written, That he shall charge his messengers concerning thee, to watch over thee:

11 And upon hands shall they lift thee up, lest that perhaps thou shouldest strike thy foot against a stone.

12 And Jesus having answered said to him, That it has been said, Thou shalt not tempt the Lord thy God.

13 And having ended all the trial, the devil departed from him for a time.

14 And Jesus turned back in the power of the Spirit to Galilee, and a rumor went out concerning him through the whole country round about.

15 And he taught in their assemblies, being honoured of all.

16 And he came to Nazareth where he was brought up, and he went in, as was the custom to him in the day of the sabbaths, into the assembly, and stood up to read.

17 And the book of Esaias the prophet was given to him. And having unfolded the book, he found the place where it was written,

18 The Spirit of the Lord is upon me for which he anointed me to announce good news to the poor; he has sent me to heal the broken in heart, to proclaim a remission to the captives, and a recovery of sight to the blind, to send away with remission the bruised,

19 To proclaim the acceptable year of the Lord.

20 And having folded the book and given back to the servant, he sat down. And the eyes of all in the assembly were looking attentively upon him.

21 And he began to say to them, That this day has this writing been filled up in your ears.

22 And all bore him testimony and wondered at the words of grace going out of his mouth: and said, Is not this the son of Joseph

23 And he said to them, Directly will ye say to me this proverb, Physician, cure thyself: what things we have heard done in Capernaum, do also here in thy country.

24 And he said; Truly I say to you, That not any prophet is acccepted in his country.

25 And I tell you of a truth, many widows were in the days of Elias in Israel, When heaven was shut up three years and six months, when a great famine Was upon all the land;

26 And to none of them was Elias sent, except to Sarepta, of Sidon, to a widow-woman.

27 And many leprous were during Eliseus the prophet in Israel; and none of them was cleansed but Naaman the Syrian.

28 And all in the assembly were filled with wrath, hearing these things,

29 And having risen up, they cast him without the city, and they brought him to the brow of the mount upon which their city was built, to hurt him down.

30 And he having passed through the midst of them, went away.

31 And he came down to Capernaum, a city of Galilee, and he was teaching them on the sabbaths.

32 And they were struck with amazement at his teaching: for his word was with power.

33 And in the assembly was a man having the spirit of an unclean demon, and he cried out with a great voice,

34 Saying, Let alone; what to us and thee, Jesus Nazarene? hast thou come to destroy us? I know thee who thou art; the Holy of God.

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35 And Jesus answered him, saying, Be then silent, and come Out of him. And the demon having thrown him into the midst, came out of him, not having injured him.

36 And amazement was upon all, and they spake to one another, saying, What this word with authority and power he commands unclean spirits, and they come out.

37 And a report went forth concerning him into every place of the country round about.

38 And having risen from the assembly, he went into Simon's house. And Simon's mother-in-law was taken with a great fever; and they entreated him for her.

39 And having stood over her, he censured the fever: and it left her: and having risen immediately she served them.

40 And the sun setting, all as many as had sick ones with various diseases brought them to him; and he having put hands upon each one of them, cured them. .

41 And demons came out of many, crying, and saying, Thou art Christ the Son of God. And answering he suffered them not to speak, for they knew him to be Christ.

42 And it having been day, having gone forth he went into a deserted place: and the crowds sought him, and came to him, and detained him not to go from them.

43 And he said to them, That also to other cities must I announce the good news, the kingdom of God: because for this have I been sent.

44 And he was proclaiming in the assemblies of Galilee.

ACCORDING TO LUKE CHAPTER 5

1 And it was the crowd pressing close upon him to hear the word of God, and he was standing near the lake of Gennesaret,

2 And he saw two ships standing near the lake: and the fishermen having gone out of them, washed the fishing-nets.

3 And having gone into one of the ships, which was Simon's, he asked him to sail out a little from land. And having sat down, he taught the crowds out of the ship.

4 And when he ceased speaking, he said to Simon, Sail out into the deep, and slacken your nets for fishing.

5 And Simon having answered, said to him, Commander, wearied for the whole-night, we took nothing: but at thy word I will slacken the net.

6 And having done this, they enclosed a great multitude of fishes, and their net broke through;

7 And they nodded to partners, those in the other ship, that having come they should succor them. And they came and filled both ships, so that they were sinking.

8 And Simon Peter fell upon his knees before Jesus, saying, Go out from me; for I am a sinful man, O Lord.

9 For amazement held him, and all those with him, at the fishing of the fishes which they took:

10 And likewise also James and John, Zebedee's sons, who were partners with Simon. And Jesus said to Simon, Fear not; from now thou shalt be capturing men.

11 And having brought down the ship upon the land, having let go all things, they followed him.

12 And it was in his being in one of the cities, and behold a man full of leprosy: and having seen Jesus, having fallen upon the face, supplicated him, saying, Lord, if thou wouldst, thou canst cleanse me.

13 And having put forth the hand, he touched him, saying, I will: be thou cleansed. And the leprosy departed from him.

14 And he enjoined him to tell none: but having departed, show thyself to the priest, and bring near for thy cleansing as Moses commanded, for a testimony to them.

15 But the more the word passed through concerning him: and many crowds came together to hear, anti to be cured from their weaknesses.

16 And he was retreating into the deserts, and praying.

17 And it was in one of the days, and he was teaching, and the Pharisees and teachers of the law were sitting, who were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was for healing them.

18 And, behold, men bringing upon a bed a man who was affected with paralysis; and they sought to bring him, and set before him.

19 And not finding how they might bring him in, for the crowd, having ascended upon the house, they put him down through the tiles, with the small couch, in the midst before Jesus.

20 And having seen their faith, he said to him, Man, thy sins are remitted to thee.

21 And the scribes and Pharisees began to reason with themselves, saying, Who is this who speaks blasphemies? Who can remit sins but God alone?

22 And Jesus having known their reflections, having answered, said to them, What do ye reason with yourselves in your hearts?

23 Which is easier, to say, Thy sins are remitted to thee; or to say, Arise and walk?

24 And that ye might know that the Son of man has power upon earth to remit sins, (he said to him affected with paralysis,) I say to thee, Arise, and having taken up thy conch, go into thy house.

25 And immediately having risen before them, having taken up on what he lay, he went away to his house, honouring God.

26 And amazement took them all, and they honoured God, and were filled with fear, saying, That we have seen wonderful things to day.

27 And after these, he went out, and saw a publican, by name Levi, sitting by the custom-house; and he said to him, Follow me.

28 And having left all, having risen, he followed him.

29 And Levi made a great entertainment for him in his house: and there was a great crowd of publicans and others who were sitting down with them.

30 And the scribes and Pharisees murmured against his disciples, saying, Wherefore eat and drink ye with publicans and sinful?

31 And Jesus, having answered, said to them, Those being in good health have no need of a physician; but they being ill

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32 I came not to call the just, but the sinful to repentance.

33 And they said to him, Wherefore do the disciples of John fast frequently, and make prayers, and likewise they of the Pharisees; and they to thee eat and drink

34 And he said to them, Ye cannot make the sons of the nuptial-chamber fast, when the bridegroom is with them.

35 But the days will come also, when the bridegroom shall be carried away from them; then shall they fast in those days.

36 And he also spake to them a parable; That none put a piece of new garment, upon an old garment; and if not so, the new also splits, and the piece from the new agrees not with the old.

37 And none put new wine into old wineskins; and if not so, the new wine bursts the wine-skins, and it will be poured out, and the wine-skins will perish.

38 But new wine cast into new wine-skins; and both are kept.

39 And none drinking old, quickly desires new, for he says, The old is better.

ACCORDING TO LUKE CHAPTER 6

(The Sermon on the Mount is much shorter in Luke (6:17-40) than in Matthew. Luke skips what was of interest only to Jewish readers. Being a Greek, he knew that the Jews had always been allied with Persia, the archenemy of the Greeks.

Jesus Defies the Commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 13%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. The Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages.)

1 And it was in the second first sabbath, he went through the standing corn; and his disciples pulled out the ears of corn, and ate, crumbling in small pieces with hands.

2 And certain of the Pharisees said to them, Why do ye what is not lawful to do in the sabbaths

3 And having answered to them, Jesus said, Have ye not read this, which David did when he hungered, and they being with him;

4 How he went into the house of God, and took the loaves of the setting before, and ate, and gave also to those with him; which is not lawful to eat, except for priests alone?

5 And he said to them, The Son of man is Lord also of the sabbath.

6 And it was also in another sabbath, he came into the assembly, and taught: and a man was there, and his right hand was withered.

7 And the scribes and Pharisees observed him narrowly, if he will heal in the sabbath: that they might find accusation against him.

8 And he knew their reflections, and said to the man having the withered hand, Arise, and stand in the midst. And having risen, he stood.

9 Then said Jesus to them, I will ask you; What is lawful in the sabbath; to do good, or to do evil? to save the life, or destroy

10 And having looked round upon them all, he said to the man, Stretch forth thine hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with want,of understanding; and they discoursed with one another What they may do to Jesus.

12 And it was in those days, he went out to the mount to pray, and he was passing the whole night in prayer to God.

13 And when it was day, he called to his disciples: and having chosen twelve from them, and he named them, the sent;

14 Simon, (and he named him Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James, him of Alpheus, and Simon called Zelotes,

16 Judas, of James, and Judas Iscariot, and he was the traitor.

17 And having come down with them, he stood upon a level place, and a crowd of his disciples, and a great multitude of people from all Judea and Jerusalem, and the maritime country of Tyre and Sidon, they also came to hear him, and to be healed of their diseases;

18 And those molested with unclean spirits: and they were cured.

19 And all the crowd sought to touch him; for there came forth power from him, and healed all.

20 And he having lifted up his eyes upon his disciples, said, Happy the poor, for yours is the kingdom of God

21 Happy the hungering now: for ye shall be satisfied. Happy the weeping now: for ye shall laugh.

22 Happy are ye, when men hate you, and when they separate you, and reproach, and cast out your name as evil, for the Son of man's sake.

23 Rejoice in that day, and skip: for, behold, your reward much in heaven: for according to these did their fathers to the prophets.

24 But woe to you rich for ye take away your consolation.

25 Woe to you having been filled for ye shall hunger. Woe to you laughing now! for ye shall grieve and weep.

26 Woe to you when all men speak well of you! for according to these did their fathers to the false prophets.

27 But I say to you hearing, Love your enemies; do good to those hating you,

28 Praise those cursing you, and pray for those threatening you. *(The passage "Love your enemies" calls for allowing oneself to be slaughtered and must therefore be viewed critically. It was addressed to the Jews here and meant politically, for they had been waging war against the invading Greeks and Romans for generations. The Jewish War [66-73], with over 1.1 million deaths, was still fresh in the memory of the authors of the Gospels written after the war. "Love your neighbour as yourself" comes from the Old Testament [Leviticus 19:18; Hindus, Jains, Buddhists, and Daoists also know this commandment.], but it does not call*

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for self-sacrifice in the event of defense! Unfortunately, the commandment was often misunderstood and caused over 100 million deaths among Christians, Jews, Hindus, Jains, and Buddhists unwilling to defend themselves during the invasion of the Mongols and Muslims. The following examples clearly illustrate that the idea of being forgiving, tolerant, and loving are intended to be in use in private life only. It does not mean that you must allow invaders to conquer and murder you!)

29 To him striking thee upon the cheek hold also near the other; and from him taking away thy garments, and thou shouldest not retrench thy coat.

30 And to every one asking thee, do thou give; and from him taking away thy things, re-demand not.

31 And as ye wish that men would do to you, and do you to them likewise.

32 And if ye love them loving you, what grace is to you? for also the sinful would love those loving them.

33 And if ye do good to those doing good to you, what grace is to you? for also the sinful do the same.

34 And if ye lend of whom ye hope to receive back, what grace is to you? for also the sinful lend to the sinful, that they might receive back the like things.

35 But love ye your enemies, and do good, and lend, hoping for nothing back; and your reward shall be much, and ye shall be sons of the Highest; for he is kind to the graceless and evil.

36 Be ye therefore compassionate, as also your Father is compassionate.

37 And judge not, and ye should not be judged: condemn not, and ye should not be condemned: loose ye, and ye shall be loosed.

38 Give, and it shall be given you; good measure, yielded, and shaken, and overflowed, shall they give into your bosom: for with the same measure that ye measure, shall it be measured back to you.

39 And he spake to them a parable, Can the blind lead the blind? shall they not both fall into the ditch?

40 For the learner is not above his teacher: and every one set in order shall be as his teacher.

41 And why beholdest thou the dried straw in thy brother's eye, and perceivest not the beam in thine own eye?

42 Or how Canst thou say to thy brother, Brother, suffer that I cast out the mote in thine eye, thyself not beholding the beam in thine eye? O hypocrite, cast out first the beam from thine own eye, and then shalt thou see through to cast out the mote in thy brother's eye.

43 For it is not a good tree making decayed fruit; neither a decayed tree making good fruit.

44 For each tree is known by its own fruit. For of thorns they gather not figs, nor of the bramble do they harvest the grape.

45 The good man out of the good treasure of his heart, brings forward the good thing; and the evil man out of the evil treasure of his heart, brings forward the evil thing: for out of the abundance of the heart does his month speak.

46 And why call ye me Lord, Lord, and do not what I say?

47 Every one coming to me, and hearing my words, and doing them, I will shew you to whom he is like:

48 He is like to a man building a house, who digged, and deepened, and set the foundation upon the rock: and there having been an overflow, the river dashed against that house, and was not able to move it: for it was founded upon the rock.

49 And he having heard, and not having done, is like a man having built a house upon the earth, without a foundation; against which the river dashed, and immediately it fell; and the breaking of that house was great.

ACCORDING TO LUKE CHAPTER 7

1 And when he completed all his words in the ears of the people, he came to Capernaum.

2 And a certain centurion's servant being sick, was about to die; which was highly valued by him.

3 And having heard of Jesus, he sent elders of the Jews to him, asking him, that having come, he would save his servant.

4 And they approaching to Jesus, besought him earnestly, saying, That he is worthy to whom he will bestow this:

5 For he loves our nation, and has built us a synagogue.

6 And Jesus went with them. And now he being away not far from the house, the centurion sent friends to him, saying to him, Lord, trouble not thyself: for I am not fit that thou shouldest come under my roof;

7 Therefore neither thought I myself worthy to come to thee: but speak in a word, and my servant shall be healed.

8 For I also am a man set under authority, having soldiers under myself, and I say to this, Go, and he goes; and to another, Come, and he comes: and to my servant, Do this, and he does.

9 And Jesus having heard these, wondered at him, and having turned to the crowd following him, he said, I say to you, Neither have I found so much faith in Israel.

10 And those sent, having turned back to the house, found the servant being sick, restored to health.

11 And it was in continuation he went to a city called Nain; and sufficient of his disciples went with him, and a great crowd.

12 And as he drew near to the gate of the city, behold, he dead was carried out, the only son of his mother, and she a widow; and a sufficient crowd of the city was with her.

13 And having seen her, the Lord felt compassion for her and said to her, Weep not.

14 And having come, he touched the coffin, and they bearing stood. And he said, Young man, I say to thee, arise.

15 And the dead sat up, and began to speak. And he gave him to his mother.

16 And fear took all; and they praised God, saying, That a great prophet has risen up among us; and That God has reviewed his people.

17 And this word went out about him in all Judea, and in all the country round about.

18 And John's disciples announced to him of all these things.

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19 And having called certain two of his disciples, John sent to Jesus, saying, Art thou he coming? or should we expect another?

20 And the men, having approached to him, said, John the Immerser has sent us to thee, saying, Art thou he coming? or should we expect another?

21 And in that same hour he cured many of diseases, and scourges, and evil spirits, and to many blind he conferred the favor to see.

22 And Jesus having answered said to them, Having gone, announce to John what ye saw and heard; for the blind look up, the lame walk, the leprous are cleansed, the deaf hear, the dead are raised, the poor are announced good news.

23 And happy is he, whoever should not be offended in me.

24 And the messengers of John having departed, he began to say to the crowds concerning John, What went ye forth into the desert to see? A reed shaken by the wind?

25 But what went ye out to see? A man clothed in soft garments? Behold, those in glorious clothing, and being in luxury, are in royal abodes.

26 But what went ye out to see? A prophet? Yea, I say to you, superior to a prophet.

27 This is he of whom it has been written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

28 For I say to you, Among the begotten of women none is a greater prophet than John the Immerser; and the less in the kingdom of heaven is greater than he.

29 And all the people having heard, and the publicans, justified God, having been immersed with the immersion of John.

30 And the Pharisees, and they pertaining to the law, rejected the counsel of God against themselves, not immersed by him.

31 And the Lord said, To whom shall I liken the men of this generation? and to whom are they like?

32 They are like children sitting in the market-place, and calling to one another, and saying, We played the flute to you, and ye danced not; we lamented to you, and ye wept not.

33 For John the Immerser came, neither eating bread, nor drinking wine, and ye say, He has a demon.

34 The Son of man came eating and drinking; and ye say, Behold a man, a glutton, and wine-drinker, a friend of publicans and sinful.

35 And wisdom was justified of all her children.

36 And a certain one of the Pharisees asked him that he would eat with him. And having come into the Pharisee's house, he reclined.

37 And, behold, a woman in the city, who was sinful, knowing that he is reclining at table in the Pharisee's house, having brought an alabaster box of perfumed oil,

38 And stood at his feet behind, weeping, been to wet his feet with tears, and wiped with the hairs of her head; and she kissed his feet, and anointed with the perfumed oil.

39 And the Pharisee having called him, seeing, said within himself, This, if he were a prophet, had known who and what race of woman which had touched him: for she is sinful.

40 And Jesus having answered, said to him, Simon, I have something to say to thee. And he says, Teacher, speak.

41 Two debtors were to a certain money-lender: one owed five hundred drachmas, and the other fifty.

42 And they not having to pay, he bestowed as a gift upon both. Which of them therefore will love him the more? Say thou.

43 And Simon, having answered, said, I suppose, that to whom he bestowed more favor. And he said to him, Thou hast judged rightly,

44 And having turned to the woman, he said to Simon, Thou seest this woman? I came into thy house, thou gavest me no water for my feet: and she wet my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: and she from when I came in left not kissing my feet.

46 Thou anointedst not my head with oil: and she anointed my feet with perfumed oil.

47 For which I say to thee, Her many sins are remitted; for she loved much: and he to whom little is remitted, loves little.

48 And he said to her, Thy sins are remitted.

49 And they reclining together began to say in themselves, Who is this who also remits sins?

50 And he said to the woman, Thy faith has saved thee; go in peace.

ACCORDING TO LUKE CHAPTER 8

1 And it was afterwards, and he passed through city and town proclaiming and announcing good news, the kingdom of God; and the twelve with him,

2 And certain women, who were cured from evil spirits and weaknesses, Mary called Magdalene, from whom went forth seven demons,

3 And Joanna wife of Chuza, Herod's steward, and Susanna, and many others, who served him from possessions to them.

4 And a great crowd being together, and coming to him in the city, he spake by a parable:

5 The sower went out to sow his seed; and in his sowing, some truly fell by the way, and was trodden down, and the fowls of heaven devoured it.

6 And other fell upon a rock; and having brought forth, was dried up, for it had no moisture.

7 And other fell in the midst of thorns; and the thorns grew together and choked it.

8 And other fell upon good earth; and having brought forth, made fruit, a hundredfold. Saying these, he called out, He having ears to hear, let him hear.

9 And his disciples asked him, saying, What may this parable be?

10 And he said, To you it has been given to know the mysteries of the kingdom of God: and to the rest in parables; that seeing they might not see, and hearing they might not understand.

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11 And this is the parable: The seed is the word of God.

12 And they by the way are they hearing; then comes the devil, and takes away the word from their heart, lest having believed, they should be saved.

13 And they upon the rock, who, when they hear, with joy receive the word; and they have no root, who for a time believe, and in time of trial fly away.

14 And that having fallen into thorns, and they are they having heard, and with cares and riches, and pleasures of life going forth, are choked, and bring not to maturity.

15 And that in the good earth, they are they which, in a fair and good heart, having heard, keep the word, and bring forth fruit with patience.

16 None, having lighted a light, covers it with a vessel, or puts under a bed; but sets upon a candlestick, that they entering might see the light.

17 For there is nothing hid, which should not be made manifest; nor concealed, which should not be made known, and come clear.

18 See therefore how ye hear: for whoever should have, shall be given him; and whoever should not have, and what he seems to have shall be taken away from him.

19 And his mother and brethren approached to him; and they could not come to him for the crowd.

20 And it was announced to him, saying, Thy mother and thy brethren have stood without, wishing to see thee.

21 And he having answered, said unto them, My mother and my brethren are they hearing the word of God, and doing it.

22 And it was in one of the days, and he went into a ship, and his disciples: and he said to them, Let us pass through to the other side of the lake. And they led forth.

23 And they sailing, he fell asleep: and a hurricane of wind came down upon the lake; and they were filled, and were in peril.

24 And having come near, they awoke him, saying, Ruler ruler, we perish. And having risen, he censured the wind and heaving of water; and they ceased, and there was a calm.

25 And he said to them, Where is your faith And having feared, they wondered, saying to one another, Who then is this! that also commands the winds and the waters, and they listen to him!

26 And they sailed over to the country of the Gadarenes, which is over against Galilee.

27 And he coming upon land, a certain man met him from the city, who had demons of long times, and put on no garment, and abode not in a house, but in the tombs.

28 And having seen Jesus and cried out, he fell before him, and with a great voice said, What to me and thee, Jesus, Son of God most high? I implore thee, thou wouldst not torment me.

29 For he proclaimed to the unclean spirit to come out of the man. For many times it snatched him: and he was bound with chains, and being guarded with fetters; and bursting the bonds, he was driven by the demon into the deserts.

30 And Jesus asked him, saying, What is the name to thee? And he said, Legion: for many demons came into him.

31 And he besought him that he would not command him to go away into the abyss.

32 And a herd of numerous swine was there feeding on the mount: and they besought him that he would permit them to come into the swine. And he permitted them.

33 And the demons having come out of the man, came into the swine: and the herd rushed down the precipice into the lake, and were choked.

34 And they feeding, having seen that done, fled, and having departed, proclaimed in the city and in the fields.

35 And they went out to see that done; and came to Jesus, and they found the man from whom the demons had gone out, sitting clothed, and being of sound mind, at the feet of Jesus; and they were afraid.

36 And they, having seen, proclaimed to them how he possessed with a demon was saved.

37 And all the multitude of the country round about, of the Gadarenes, asked him to depart from them; for they were held fast by great fear: and he having gone into the ship, returned.

38 And the man from whom the demons had gone out implored him to be with him: and Jesus loosed him, saying,

39 Return to thy house and recount what God did to thee. And he departed, proclaiming throughout the whole city what Jesus did to him.

40 And it was in Jesus' returning, the crowd received him; for all were expecting him.

41 And, behold, a man came, to whom the name of Jairus, and he was ruler of the assembly: and having fallen before the feet of Jesus, he besought him to come to his house:

42 For an only daughter was to him, of about twelve years, and she was dying. And in his going the crowds pressed him.

43 And a woman being in a flowing of blood for twelve years, who having expended all the means of subsistence upon physicians, could not be cured by any.

44 Having come near behind, touched the hem of his garment: and immediately her flow of blood was stopped.

45 And Jesus said; Who having touched me? And all denying, Peter said. and they with him: Ruler, the crowds hold with thee and press thee, and thou sayest, Who having touched me?

46 And Jesus said, Somebody touched me: for I know power having gone out from me.

47 And the woman having seen that she was not hid, came trembling, and having fallen before him, announced to him before all people for what cause she touched him, and how she was healed immediately.

48 And he said to her. Take courage, Daughter: thy faith has saved thee; go in peace.

49 He yet speaking, there comes a certain of the ruler of the assembly, saying to him, That thy daughter is dead; trouble not the Teacher.

50 And Jesus having heard, answered him, saying, Fear not: only believe, and she shall be saved.

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51 And having come into the house, he suffered not any to come in, except Peter, and James, and John, and the father and mother of the child.

52 And all wept, and bewailed her: and he said, Weep not; she is not dead, but sleeping.

53 And they derided him, knowing that she was dead.

54 And he having cast all without, and held firmly her hand, called, saying, Child, arise.

55 And her spirit returned, and she rose up immedrately: and he ordered to give her to eat.

56 And her parents were afflected in mind: and he proclaimed to them, to tell no one that having been done.

ACCORDING TO LUKE CHAPTER 9

1 And having called together his twelve disciples, he gave them power and authority over all demons, and to cure diseases.

2 And he sent them to proclaim the kingdom of God, and heal the sick.

3 And he said to them, Take away nothing for the way, neither rods, nor wallet, nor bread, nor silver; nor to have two coats apiece.

4 And into whatever house ye come in, remain there, and come out thence.

5 And as many as should not receive you, having come out of that city, and shake off the cloud of dust from your feet for testimony against them.

6 And having gone out, they went through the towns, proclaiming the good news, and healing every where.

7 And Herod the tetrarch heard all done by him: and was in perplexity, for it was said by certain, that John had been raised from the dead.

8 And by certain, that Elias has appeared.; and by others, that a prophet, one of the ancients, was risen.

9 And Herod said, John I beheaded and who is this, of whom I hear such things? And he sought to see him.

10 And the sent, having returned, recounted to him what they did. And having taken them, he retreated apart in a desert place of the city, called Bethsaida.

11 And the crowds having known, followed him: and having received them, he spake to them, of the kingdom of God, and healed them having need of cure.

12 And the day began to decline: and the twelve having come near, said to him, Loose the crowd, that having departed into the towns round about and the fields, they might rest, and might find provisions; for here are we in a deserted place.

13 And he said to them, Give ye them to eat. And they said, There are no more to us than five loaves and two fishes; except having gone we buy food for all this people.

14 For they were about five thou sand men. And he said to his disciples, Place them reclining by fifty in a place for reposing.

15 And they did so, and they made all recline.

16 And having taken the five loaves and two fishes, having looked up to heaven, be praised them, and brake, and gave to the disciples to set before the crowd.

17 And they all ate, and were satisfied: and that over and above having remained to them was taken up, twelve baskets of fragments.

18 And it was in his being alone praying, his disciples were with him: and he asked them, saying, Whom do the crowds say me to be?

19 And they having answered, said, John the Immerser; and others, Elias; and others, that a certain prophet of the ancients has risen up.

20 And he said to them, And whom say ye me to be? And Peter having answered said, The Christ of God.

21 And he having censured them, enjoined them to tell this to no one;

22 Saying, That the Son of man must suffer many things, and be disapproved of by the more ancient and the chief priests and the scribes, and be slain, and be raised up the third day.

23 And he said to all, If any one wish to come after me, let him deny himself, and lift up his cross daily and let him follow me.

24 For whoever would wish to save his soul shall lose it: and whoever should lose his soul for my sake, the same shall save it.

25 For what is a man profited, having gained the whole world, and having lost himself, or having been damaged?

26 For whoever should be ashamed of me and my words, of him shall the Son of man be ashamed, when he should come in the glory of himself, and of the Father, and of the holy messengers.

27 And I say to you truly, certain are standing here, who shall not taste of death, till they should see the kingdom Of God.

28 And it was after these words about eight days, and having taken Peter and John and James, he went up into the mount to pray.

29 And it was in his praying, the look of his face was another, and his clothing white, shooting forth lightning.

30 And, behold, two men were speaking with him, which were Moses and Elias:

31 Who, having been seen in glory spake of his exit which he was about to complete in Jerusalem.

32 And Peter and they with him were heavy with sleep: and having waked, they saw his glory, and two men standing with him.

33 And it was in their having withdrawn from him, Peter said to Jesus, Ruler, it is good for us to be here: and let us make three tents, one for thee, and one for Moses, and one for Elias: not knowing what he says.

34 And he saying these things, there was a cloud, and it overshadowed them: and they were afraid in their going into the cloud.

35 And there was a voice out of the cloud, saying, This is my dearly beloved Son: hear him.

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36 And in there having been a voice, Jesus was found alone. And they were silent, and announced nothing to any one in those days, of what they had seen.

37 And it was in the day following, they having come down from the mountain, there met him a great crowd.

38 And, behold, a man from the crowd cried out, saying, Teacher, I implore thee look upon my son: for he is my only born.

39 And, behold, a spirit takes him, and suddenly he cries out; and it tears him with foam, and with difficulty withdraws from him, bruising him.

40 And I implored thy disciples that they cast it out; and they could not.

41 And Jesus having answered said, O faithless and perverted generation, how long shall I be with you, and endure you I Bring hither thy son.

42 And he yet coming near, the demon rent him, and tare him. And Jesus censured the unclean spirit, and healed the child, and gave him back to his father.

43 And all were struck with amazement at the majesty of God. And all wondering at all which he did, Jesus said to his disciples,

44 Put ye these words into your ears: for the Son of man is about to be delivered up into the bands of men.

45 And they knew not this word, and it was hid from them, lest they should understand it: and they feared to ask him concerning this word.

46 And there came up a conference among them, thus, which of them should be the greatest.

47 And Jesus, having seen the reflection of their heart, having taken up a child, set it by himself,

48 And he said to them, Whoever should receive this child in my name receives me: and whoever should receive me, receives him having sent me: for he being less among you all, the same shall be great.

49 And John having answered said, Ruler, we saw a certain one casting out demons in thy name; and we hindered him, because he follows not with us.

50 And Jesus said, Hinder him not: for who is not against us is for us.

51 And it was in the days of his acceptation being completed, and he fixed his face to go into Jerusalem.

52 And he sent messengers before his face: and having gone, they came into a town of Samaritans, in order to prepare for him.

53 And they received him not, for his face was going to Jerusalem.

54 And his disciples James and John having seen, said, O Lord, wilt thou that we should speak fire to come down from heaven, and destroy them, as also did Elias?

55 And having turned he censured them, and said, Ye know not of what sort Of spirit ye are.

56 For the Son of man came not to destroy men's souls, but to save them. And they proceeded into another town:

57 And it was, they going in the way, a certain one said to him, I will follow thee wherever thou shouldest go forth, Lord.

58 And Jesus said to him, Foxes have dens, and fowls of heaven encampments; but the Son of man has not where he might lay down the head.

59 And he said to another, Follow me. And he said, Lord, permit me having gone, first to inter my father.

60 And Jesus said to him, Permit the dead to inter their own. dead; and thou, having gone, announce the kingdom of God.

61 And another said, I will follow thee, Lord; and first permit me to take leave of those in my house.

62 And Jesus said to him, No one putting his hand upon the plough, and looking back, is adapted to the kingdom of God.

ACCORDING TO LUKE CHAPTER 10

(The Sending Out of the Seventy Disciples. Interesting: About 500 years earlier, the Buddha also had around 70 disciples [Source: Etadaggavagga, Chapter 7, Book 1, Vag 14]; and Kongzi, better known as Confucius, also [Source: Sima Qian's Shiji (The Grand Historian), and: Analects of Confucius].)

1 And after these the Lord showed forth other seventy, and sent them together two and two before his face into every city and place, where he was about to come.

2 Then said he to them, Truly the harvest much, and the laborers few: implore therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3 Retire: behold, I send you as lambs in the midst of wolves.

4 Carry no purse, nor wallet, nor shoes: and greet none by the way.

5 And in whatever house ye enter, first say, Peace to this house.

6 And if truly the son of peace be there, your peace shall rest upon it: and if not so, it shall turn back to you.

7 And remain in the same house, eating and drinking the things of them: for the laborer is worthy of his hire. Go not from house to house.

8 And in whatever city ye enter, and they receive you, eat the things set before you.

9 And cure the sick in it, and say to them, The kingdom of God has drawn near to you.

10 And in whatever city ye enter, and they receive you not, having gone into its spacious ways, say,

11 And the dust having cleaved to us from your city, we wipe off to you but know this, that the kingdom of God has drawn nigh to you.

12 And I say to you, that it shall be more supportable in that day for Sodom, than for that city.

13 Woe to thee Chorazin! woe to thee Bethsaida! for if in Tyre and Sidon were the powers having been in you, long since had they changed the mind, sitting in sackcloth and ashes.

14 But for Tyre and Sidon shall it be more supportable in judgment, than for you.

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15 And thou, Capernaurn, indeed even lifted up to heaven, shalt be cast down to hades.

16 He hearing you hears me and he rejecting you rejects me; and he rejecting me rejects him having sent me.

17 And the seventy returned with joy, saying, Lord, and the demons are subject to us in thy name.

18 And he said to them, I saw Satan as lightning fallen from heaven.

19 Behold, I give you power to tread above serpents and scorpions, and upon all the power of the enemy and nothing shall hurt you.

20 But in this rejoice not, that the spirits are subject to you; but rather rejoice, that your names were written in the heavens.

21 In that hour Jesus rejoiced in spirit, and said, I will acknowledge to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and intelligent, and hast revealed them to babes: yes Father, for so was it benevolence before thee.

22 All things were delivered me by my Father: and none knows who is the Son, but the Father; and who the Father is, but the Son, and to whomsoever the Son would wish to reveal.

23 And having turned to the disciples apart he said, Happy the eyes seeing what ye see:

24 For I say to you, that many prophets and kings wished to behold what ye see, and saw not; and to hear what ye hear, and heard not.

25 And, behold, a certain skilled in the law stood up, tempting him, and saying, Teacher, what having done shall I inherit eternal life

26 And he said to him, What has been written in the law? how readest thou ?

27 And he having answered, said, Thou shalt love the Lord thy God from thy whole heart, and from thy whole soul, and from thy whole strength; and thy neighbor as thyself.

28 And he said to him, Thou hast answered rightly; this do and thou shalt live.Translation PDF from Google If you can fill in this text please contact e-sword Uers

29 And he, wishing to justify himself, said to Jesus, And who is my neighbor

30 And Jesus having replied said, A certain man went down from Jerusalem to Jericho, and fell among robbers : and having stripped him, and laid on blows, they departed, leaving him half dead.

31 And by accident a certain priest went down in that way : and having seen him, went on the opposite side.

32 And likewise also a Levite, having been in the place, having come and seen him, went on the opposite side.

33 And a certain Samaritan, travelling, came to him : and having seen him, felt compassion.

34 And having come near, he bound up his wounds, pouring in oil and wine, and having mounted him upon his own animal, he brought him to an inn, and took care of him.

35 And upon the morrow, he having come forth, taking out two drachmas, he gave to the inn-keeper, and said to him, Take care, of him; and whatever thou spendest besides, I, in my coming back, will repay thee.

36 Which then of these three seems to thee to have been neighbor to him fallen among rubbers.?

37 And he said, He having done mercy with him. Then said Jesus to him, Go thou, and do likewise.

38 And it was in their going forth, and he came to a certain town: and a certain woman by the name of Martha received him in her house.

39 And also a sister was to her, called Mary; and she having sat at Jesus' feet, heard his word.

40 And Martha was perplexed about much service, and having stood before, said, Lord, carest thou not that my sister left me to serve alone ? speak therefore to her that she may lay hold and assist with me.

41 And Jesus having answered, said to her, Martha,.Martha, thou bast care, and art confused about many things

42 And of one thing there is need : and Mary has chosen the 'good part which shall not betaken away from her.

ACCORDING TO LUKE CHAPTER 11

1 And it was in his being in a certain place praying, when he ceased, a certain of his disciples said to him Lord, teach us to pray, as John also -taught his disciples.

2 And he said to them, When ye pray, say, Our Father he in the heavens, Holy be thy name. Let thy kingdom come. Let thy will be, as in heaven, also upon the earth.

3 Give us our bread sufficient for sustenance by the day.

4 And remit to us our sins; for we onrselves also remit to every one indebted to us. 'And bring us not into temptation; but deliver us from the evil.

5 And he said to them, Which. of you shall have a friend, and shall-go to him at midnight, and should say to him, Friend, lend me three loaves;

6 Since my friend has come to me from the way, and I have not what I may set before him!

7 And he within, having.answered, should say, Offer not weariness to me already has the door been shut, and my children are with me in bed; I cannot having risen, give thee.

8 I say to you, If also having risen he will not give him because of being his friend, yet for his effrontery, having risen, he will give him as many as he needs.

9 And I say ' to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you.

10 For every one asking, receives; and he seeking, finds; and to him knocking, it shall be opened. .

11 And shall a son ask bread of any of you a father, will he give him a stone? and if a fish, for a fish he will not give him a serpent.

12 Or also if he ask an egg, he will not give him a scorpion.

13 If then ye, being evil, know to give good gifts to your children; how much more the Father, be from heaven, will give the Holy Spirit to them asking him ?

14 And he was casting out a demon, and it was dumb. And it was the demon having come out, the dumb spake; and the crowds wondered.

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15 And certain of them said, By Beelzebul ruler of demons he casts out demons.

16 And others, tempting, sought a sign of him from heaven.

17 And he, knowing their thoughts, said to them, Every kingdom divided against itself is rendered desolate; and a house against a house falls.

18 And if Satan also be divided against himself, how should his kingdom stand ? for ye say by Beelzebul I cast out demons.

19 And if I by Beelzebnl cast out demons, by whom do your sons cast. out? for this shall they be your judges.

20 And if by the finger of God I cast out demons, then has the kingdom of God got beforehand to you.

21 When the strong, completely armed, should watch his court-yard, his possessions are in peace :

22 And when a stronger than he, having come, conquers him, he takes away his complete armor in which he trusted, and distributes his spoils.

23 He not being with me is against me : and he not gathering with me scatters.

24 When the unclean spirit comes out from a man, he passes through places wanting water, seeking rest; and not finding, he says, I will return to my house whence I came out.

25 And having come, he finds it swept and set in order.

26 Then he goes, and takes seven other spirits more evil than himself; and having entered, they dwell there : and the last things of that man are worse than the first.

27 And it was in his speaking these things, a certain woman of the crowd, having lifted up the voice, said to him, Happy the womb having borne thee, and breasts thou didst suck.

28 And he said, Rather, happy they hearing the word of God, and watching it.

29 And crowds being collected, he began to say, This is an evil generation: it seeks a sign; and no sign shall be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign to the Ninevites, so shall be the Son of man to this generation.

31 The queen of the south shall be raised up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, more than Solomon here.

32 The Ninevite men shall rise up in the judgment with this generation, and condemn it: for they repented at the proclamation of Jonas; and, behold, more than Jonas here.

33 And none, having lighted a lamp, puts in secret, neither under a bushel, but upon the chandelier, that they coming in should see the light.

34 The light of the body is the eye; when therefore thine eye be plain, also thy whole body is clear: and when it be evil, also thy body dark.

35 Take heed therefore lest the light in thee be darkness.

36 If therefore thy whole body clear, not having any part dark, the whole shall be clear, as when a lamp enlightens thee with its gleam.

37 And in the speaking, a certain Pharisee asked him that he would dine with him: and having come in he reclined.

38 And the Pharisee having seen, wondered that he was not first washed before dinner.

39 And the Lord said to him, Now ye Pharisees cleanse the outside of the cup and trencher; and your inside is full of plunder and wickedness.

40 O foolish, has not he having made the outside, also made the inside?

41 But of the things being, give alms; and, behold, all things are clean to you.

42 But woe to you, Pharisees! for ye tithe spearmint and rue and every plant, and ye pass by the judgment and love of God: these ought ye to have done, and not to have left those.

43 Woe to you, Pharisees! for ye love the first seat in assemblies, and greetings in market-places.

44 Woe to you, scribes and Pharisees, hypocrites! for ye are as concealed tombs, and men walking above know not.

45 And a certain of the skilled in the law having answered, said, Teacher, speaking these things, and thou injurest us.

46 And he said, And woe to you, skilled in the law! for ye load men with loads difficult to carry, and ye yourselves touch not one of the fingers to the load.

47 Woe to you! for ye build the tombs of the prophets, and your fathers killed them.

48 Surely ye testify and assent to your fathers' works: for they indeed killed them, and ye build their tombs.

49 And for this said the wisdom of God, I will send them prophets and the sent, and of them shall they kill and drive out:

50 That the blood of all the prophets shed from the foundation of the world be required of this generation;

51 From the blood of Abel even to the blood of Zacharias perishing between the altar and house: yea, I say to you, It shall be required of this generation.

52 Woe to you, skilled in the law! for ye have taken away the key of knowledge: ye came not in yourselves, and those coming in ye hindered.

53 And he saying these things to them, the scribes and Pharisees began to hold on greatly, and to put questions to him of many things:

54 Laying wait for him, and seeking to seize something out of his mouth, that they might accuse him.

ACCORDING TO LUKE CHAPTER 12

1 Upon which, myriads of the crowd having been gathered together, so as to tread upon one another, he began to speak to his disciples first, Keep yourselves from the leaven of the Pharisees, which is hypocrisy.

2 And there is nothing covered, which shall not be revealed; and secret which shall not be known.

3 Therefore whatever ye have said in darkness shall be heard in light; and what ye spake to the ear in storehouses shall be proclaimed upon house tops.

4 And I say to you my friends, Be not afraid of those killing the body, and after these not having anything remaining to do.

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5 And I will shew you whom ye should fear: Fear him having power, after killing, to cast into hell; yea, I say to you, Fear him.

6 Are not five little sparrows sold for two small coins, and one of them is not forgotten before God?

7 But also the hairs of your head were all numbered. Therefore fear not: ye have the preeminence over many little sparrows.

8 And I say to you, Every one who should acknowledge in me before men, also the Son of man will acknowledge in him before the messengers of God.

9 And he having denied me before men, shall he denied before the messengers of God.

10 And every one who shall say a word against the Son of man, it shall be remitted to him: and to him blaspheming against the Holy Spirit, it shall not be remitted.

11 And when they bring you to assemblies, and beginnings, and powers, have no anxiety how or what ye allege for justification, or what ye say:

12 For the Holy Spirit will teach you in that hour what ye must say.

13 And a certain one out of the crowd said to him, Teacher, speak to my brother to divide the inheritance with me.

14 And he said to him, Man, who appointed me judge or distributer over you

15 And he said to them, See, and watch yourselves from covetousness: for not in the abounding to any one of his possessions is his life.

16 And he spake a parable to them, saying, The farm of a certain rich man bore well:

17 And he calculated in himself, saying, What shall I do, for I have not where I shall collect together my fruits?

18 And he said, This will I do: I will pull down my stores, and build greater; and there will I collect all my produce and my good things.

19 And I will say to my soul, Soul, thou hast many good things laid up for many years; rest, eat, drink, be gladdened.

20 And God said to him, O foolish one, this night they require thy soul from thee: and what thou hast prepared, to whom shall it be?

21 So he treasuring up for himself, and not rich toward God.

22 And he said to his disciples, Therefore I say to you, Have no anxiety for your soul, what ye eat; nor for the body what ye put on.

23 The soul is more than food, and the body than clothing.

24 Consider the ravens: for they sow not neither do they reap; to them there is not store-house nor store; and God nourishes them: how much more have ye preeminence of the fowls?

25 And which of you having anxiety can add to his size one cubit?

26 If then ye cannot do the least, why have ye anxiety for the rest?

27 Consider the white lilies, how they grow; they are not wearied, neither do they spin; and I say to you, neither was Solomon in all his glory clothed as one of these.

28 And if the grass, to day being in the field and to morrow cast into the furnace, God so clothes; how much rather you, ye of little faith?

29 And ye, seek ye not what ye eat, or what ye drink, and keep not in anxiety.

30 For all these things the nations of the world seek for: and your Father knows that ye have need of these.

31 But seek the kingdom of God; and all these shall be added to you.

32 Fear not, little flock; for your Father was contented to give you the kingdom.

33 Sell your possessions, and give alms; make to yourselves purses not growing old, an inexhaustible treasure in the heavens, where the thief approaches not, nor moth corrupts.

34 For where your treasure is, there also will be your heart.

35 Let your loins be girded about, and your lights burning;

36 And ye like men expecting their Lord, when he shall loose from the nuptials; that having come and knocked, they might quickly open to him.

37 Happy those servants, whom the Lord having come shall find watching; truly I say to you, he will gird himself, and make them recline, and having come he will serve them.

38 And if he should come in the second watch, and should come in the third watch, and find so, happy are those servants.

39 And know this, that if the master of the house knew what hour the thief is coming, he had watched, and not have suffered his house to be undermined.

40 And be ye therefore ready: for in the time which ye think not the Son of man is coming.

41 And Peter said to him, Lord, sayest thou this parable to us, or also to all?

42 And the Lord said, Who then is that faithful and wise steward, which the Lord will set over his household, to give the allowance of wheat in due time?

43 Happy that servant, which his Lord, having come, shall find so doing.

44 Truly I say to you, that he will set him over all his possessions.

45 And if that servant should say in his heart, My Lord delays to come; and should begin to strike the servants and maids, also to eat and drink, and to be intoxicated;

46 The lord of that servant shall come in a day which he expects not, and in an hour which he knows not, and he will cut him in two equal parts, and set his portion with the unbelieving.

47 And that servant having known his lord's will, and not prepared, neither having done his will, shall be skinned with many.

48 And he not having known, and having done things worthy of blows, shall be skinned with few. And to every one to whom much was given, shall much be required of him: and

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with whom they have deposited much, they will ask of him the more.

49 I have come to cast fire into the earth; and what will I if it has been already lighted up!

50 And I have an immersion to be immersed with; and how am I pressed together till it should be finished!

51 Think ye that I came to give peace in the earth? Nay, I say to you; but rather division:

52 For from now shall five be in one house divided, three against two, and two against three.

53 Father shall be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

54 And he said to the crowds, When ye see a cloud rising from the descents, ye say quickly, A heavy shower of rain is coming; and it is so.

55 And when the south wind blowing, ye say, That there will be heat; and it is.

56 O hypocrites, ye know to judge the face of the earth and of heaven; and how do ye not judge this time?

57 And why also of yourselves judge ye not the just thing?

58 For when thou retirest with thine adversary to the ruler, in the way give labor to be released from him; lest he drag thee to the judge, and the judge deliver thee to the avenger, and the avenger cast thee into prison.

59 I say to thee, thou shouldest not come out thence, even till also thou shouldest give back the last small coin.

ACCORDING TO LUKE CHAPTER 13

1 And certain were present in that time announcing to him of the Galileans, whose blood Pilate mingled with their sacrifices.

2 And Jesus having answered, said to them, Think ye that these Galileans were sinful above all the Galileans, because they have suffered such things?

3 No, I say to you: but except ye should change the mind, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that these were debtors above all men dwelling in Jerusalem?

5 No, I say: but except ye repent, ye shall all likewise perish.

6 And he spake this parable: A certain had a fig tree planted in his vineyard; and he came seeking fruit on it, and found not.

7 And he said to the vine-dresser, Behold, three years I am come seeking fruit on this fig tree, and find not: cut it off; wherefore also does it leave the earth unemployed?

8 And he having answered says to him, Lord, let it go also this year, till I shall dig round it, and cast dung:

9 Whereas also it might bear fruit: and if not, afterwards thou shalt cut it off.

10 And he was teaching in one of the assemblies in the sabbaths.

11 And, behold, there was a woman having a spirit of weakness eighteen years, and was bent together, and not able wholly to lift up the head.

12 And having seen her, Jesus called to, and said to her, Woman, thou hest been loosed from thy weakness.

13 And he put his hands on her: and immediately she was set upright, and honoured God.

14 And the ruler of the assembly having answered, feeling pain because Jesus cured on the sabbath, said to the crowd, Six days there are in which they ought to work; in those therefore, coming, be ye cured, and not the day of the sabbath.

15 Then answered the Lord and said, Hypocrite, does not each of you on the sabbath loose his ox or ass from the stall, and leading away, give to drink?

16 And this being a daughter of Abraham, whom Satan has bound, behold, eighteen years, ought she not to be loosed from this bond the day of the sabbath

17 And he saying these things, all opposed to him were ashamed: and the crowd rejoiced for all the glorious things done by him.

18 And he said, To what is the kingdom of God like? and to what shall I liken it?

19 It is like a kernel of mustard, which a man having taken, cast into his garden; and it grew, and became into a great tree; and the fowls of heaven encamped in its young shoots.

20 And again he said, To what shall I liken the kingdom of God?

21 It is like leaven, which a woman having taken, hid in three measures of wheaten flour, until the whole was leavened.

22 And he went through cities and towns, teaching, and making his passage to Jerusalem.

23 And a certain said to him, Lord, if few saved? And he said to them,

24 Strive earnestly to enter through the narrow gate: for many, I say to you, shall seek to enter in, and shall not be able.

25 From the time when the master of the house should rise up, and shut the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open to us: and having answered, he will say to you, I know not whence ye are:

26 Then will ye begin to say, We ate and drank before thee, and thou didst teach in our streets.

27 And he will say, I say to you, I know you not whence ye are; depart from me, all ye workmen of iniquity.

28 Weeping shall be there and gnashing of teeth, when ye see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you cast without.

29 And they shall come from the risings, and the settings, and from north, and south, and they shall recline in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

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31 In the same day certain Pharisees came near, saying to him, Come out, and go from thence: for Herod wishes to kill thee.

32 And he said to them, Having gone, say to that fox, Behold, I cast out demons, and complete cures to day and to morrow, and the third day I am completed.

33 But I must go to day and to morrow and the following: for it is not possible for a prophet to perish out of Jerusalem.

34 Jerusalem, Jerusalem, killing the prophets, and striking with stones those having been sent to her; how often I wished to gather thy children together, which manner a hen her young brood under the wings, and ye would not!

35 Behold, your house is left to you a desert: and truly I say to you, That ye should not see me, until it should come when ye say, Praised he coming in the name of the Lord.

ACCORDING TO LUKE CHAPTER 14

1 And it was in his coining into the house of a certain of the Pharisees in the sabbath to eat bread, and they were observing him narrowly.

2 And, behold, a certain dropsical man was before him.

3 And Jesus having answered, said to those skilled in the law and the Pharisees, saying, Is it lawful to cure in the sabbath?

4 And they were silent. And having taken, he healed, and loosed him.

5 And having answered, he said to them, Whose ass or ox of yours shall fall into a well, and will he not quickly pull it out on the sabbath day?

6 And they were not able to answer him in turn to these things.

7 And he spake a parable to the called, fixing his attention how they chose out the first places at table; saying to them,

8 When thou art called to the nuptials, thou shouldest not recline in the first place at table; lest a more honourable than thou be called by him:

9 And he having called thee and him, having come, shall say to thee, Give place to this; and then thou shalt begin with shame to take possession of the last place.

10 But when thou art called, having gone, recline in the last place; that when he having called thee come, might say to thee, Friend, mount up higher; then shall honour be to thee beore them reclining with thee.

11 For whoever exalts himself shall be humbled; and he humbling himself shall be exalted.

12 And he also said to him having called him, When thou makest a breakfast or supper, call not thy friends, nor thy rich neighbors, nor thy brethren; lest they call thee in return, and a giving back be to thee.

13 But when thou makest an entertainment, call the poor, the maimed, the lame, the blind:

14 And happy shalt thou be; for they have not to give back to thee: for it shall be given back to thee at the rising up of the just.

15 And a certain of them having reclined together, having heard these things, said to him, Happy he who shall eat bread in the kingdom of God.

16 And he said to him, A certain man made a great supper and called many;

17 And he sent his servant at the hour of the supper to say to the called, Come; for all things are already prepared.

18 And from one they all began to conciliate. The first said to him, I bought a field, and have necessity to go and see it: I ask thee, have me pardoned.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I ask thee, have me pardoned.

20 And another said, I have married wife, and therefore I cannot come.

21 And approaching, that servant announced to his lord these things. Then the master of the house, angry, said to his servant, Go forth quickly into the streets and quarters of the city, and bring in hither the poor, the maimed, the lame, and the blind.

22 And the servant said, Lord, it has been done as thou hest commanded, and yet there is place.

23 And the lord said to the servant, Go out into the ways and hedges, and compel to come in, that my house may be filled up.

24 For I say to you, That none of those men called shall taste of my supper.

25 And great crowds went with him, and having turned he said to them

26 If any come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and yet also his own life, he cannot be my disciple.

27 And whoever lifts not his cross, and comes after me, cannot be my disciple.

28 For which of you, wishing to build a tower, not first, having sat down, calculates the expense, if he have things for completion?

29 That lest, having set the foundation, and not able to finish, all seeing begin to mock him,

30 Saying, That this man began to build, and was not able to finish.

31 Or what king, going to fight with another king in war, not, having sat down first, consults, if he be able with ten thousand to meet him coming with twenty thousand against him?

32 And if he, yet being far off, having sent an embassy, asks things for peace.

33 So then, every one of you, who renounces not all of his possessions, cannot be my disciple.

34 Salt good: but if salt be rendered insipid, with what shall it be fitted?

35 Neither for the land, nor is it fitted for the dunghill; they cast it without. He having ears to hear, let him hear.

ACCORDING TO LUKE CHAPTER 15

1 And all publicans and sinful were drawing near him to hear him.

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2 And the Pharisees and scribes murmured, saying, That this receives the sinful, and eats together with them.

3 And he spake this parable to them, saying,

4 What man of you, having one hundred. sheep, and having lost one of them, leaves not the ninety-nine in the desert, and goes for the one lost, till he find it

5 And having found, he puts upon his shoulders, rejoicing.

6 And having come into the house, he calls together friends and neighbors, saying to them, Rejoice with me: for I have found my lost sheep.

7 I say to you, that so shall joy be in heaven over one sinful repenting, more than over ninety-nine just, which have no need of repentance.

8 Or what woman having ten drachmas, if she lose one drachma, lights not a lamp, and sweeps the house, and seeks diligently till she should find?

9 And having found, she calls together female friends and neighbors, saying, Rejoice with me; for I found the drachma which I lost.

10 So, I say to you, joy is in heaven before the messengers of God for one sinful changing the mind.

11 And he said, A certain man had two sons:

12 And the younger of them said to the father, Father, give me the portion of property falling. And he divided to them the property.

13 And not many days after, having gathered all things, the younger son went abroad into a far-off country, and there disposed his property, living in a profligate manner.

14 And having spent all things, a powerful famine was in that country; and he began to be in want.

15 And having gone, he was joined to one of the citizens of that country; and he sent him into the fields to feed swine.

16 And he eagerly desired to fill his belly with the fruits of the horntree which the swine ate: and none gave to him.

17 And having come to himself, he said, Many hired of my father abound in loaves, and I am perishing with hunger!

18 Having risen, I will go to my father, and say to him, Father, I have sinned against heaven, and before thee,

19 And I am no more worthy to be called thy son: make me as one of thy hired.

20 And having risen, he came to his father. And yet being far off, his father saw him, and felt compassion, and having run, fell upon his neck, and kissed him.

21 And the son said to him, Father, I sinned against heaven, and before thee, and I am no more worthy to be called thy son.

22 And the father said to his servants, Bring out the first robe, and clothe him; and give a ring for his hand, and shoes for the feet:

23 And having brought the fatted calf, sacrifice, and eating, let us be gladdened.

24 For this my son was dead, and has returned to life; and he was lost, and found. And they began to be gladdened.

25 And his elder son was in the field: and coming, as he drew near the house, he heard a concert of music, and dances.

26 And having called one of his servants, he inquired what these may be.

27 And he said to him, That thy brother has come, and thy father has sacrificed the fatted calf; because he received him in good health.

28 And he was angry and would not go in; then his father having come out, besought him.

29 And he having answered said to the father, Behold, so many years I serve thee, and never at any time passed by thy command: and never hast thou given me a kid, that I might be gladdened with my friends.

30 And when this thy son, devouring thy property with harlots, came, thou hast sacrificed for him the fattened calf.

31 And he said to him, Child, thou art always with me, and all mine are thine.

32 And to be gladdened, and to rejoice, was fitting: for this thy brother was dead, and has returned to life; and he was lost, and found.

ACCORDING TO LUKE CHAPTER 16

(Pharisaic Jews were viewed as hypocrites and traitors by Jews of the Holy Land, in particular by radicals like Saducees, Zealots, Sicarii, "Knife Terrorists." The Pharisees in other parts of the Roman Empire, where they had already lived for many centuries, had to ally themselves with the Greeks and Romans because they had to follow their laws. In fact, Pharisees were very religious. The Greek Septuagint Bible was made for them, since they forgot the Hebrew or Aramaic languages of their forefathers.)

1 And he said to his disciples, A certain man was rich, who had a steward; and he was slandered to him as dispersing his goods.

2 And having called him, he said to him, What is this I hear of thee give back the word of thy stewardship; for thou canst no more be steward.

3 And the steward said in himself, What shall I do? for my lord takes away the stewardship from me: I cannot dig; I am ashamed to beg.

4 I have resolved what I will do, that, when I should be removed from the stewardship, they might receive me in their houses.

5 And having called upon each one of his lord's debtors, he said to the first, How much owest thou to my lord

6 And he said, An hundred baths of oil. And he said to him, Take thou thy book, and having quickly sat down, write fifty.

7 Then said he to another, How much owest thou? And he said, An hundred measures of wheat. And he said to him, Take thy book, and write eighty.

8 And the Lord praised the steward of injustice, because he did wisely: for the sons of this life are wiser than the children of light in their generation.

9 And I say to you, Make to yourselves friends of the mammon of injustice; that, when ye fail, they might receive you into lasting tents.

10 He faithful in the least, is also faithful in much: and he unjust in the least, is also unjust in much.

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11 If therefore ye were not faithful in the unjust mammon, who shall trust to you the true?

12 And if ye were not faithful with another, who shall give you your own?

13 No servant can serve two lords: for he will either hate one, and love the other; or he will hold firmly to one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees heard all these things, being avaricious: and they derided him.

15 And he said to them, Ye are they justifying yourselves before men; and God knows your hearts: for the high with men is abomination before God.

16 The law and the prophets until John: from then the kingdom of God announces good news, and every one is forced into it.

17 And it is easier for heaven and earth to pass away, than for one horn of the law to fall.

18 Every one loosing his wife, and marrying another, commits adultery: and every one marrying her having been loosed from the husband commits adultery.

19 A certain man was rich, and was clothed in purple and fine linen, being daily splendidly gladdened:

20 And there was a certain beggar, Lazarus by name, who was cast at his gate, having been wounded,

21 And eagerly desirous to be fed from crumbs falling from the rich one's table: but also the dogs, coming, licked off his wounds.

22 And it was, the beggar died, and was carried by messengers into Abraham's bosom: and the rich one died also, and was buried;

23 And in hades, having lifted up his eyes, being in torments, he sees Abraham from far off, and Lazarus in his bosom.

24 And he having called out, said, Father Abraham, pity me, and send Lazarus, that he might dip his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Child, remember that thou didst receive thy good things in thy life, and Lazarus likewise evil things: and now here is he comforted, and thou art tormented.

26 And besides all these, between us and you a great chasm has been fixed: so that they wishing to pass through thence to you could not; neither could they cross over from thence to us.

27 And he said, Then I ask thee, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he might testify to them, lest they also come into this place of torment.

29 Abraham says to him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if some one from the dead go to them, they will change the mind.

31 And he said to him, If they hear not Moses and the prophets, neither if any rise from the dead, will they be persueded.

ACCORDING TO LUKE CHAPTER 17

1 And he said to the disciples, It is impossible there come not causes of offence: and woe, through whom they come!

2 It is profitable to him if the millstone of an ass were placed about his neck, and he cast into the sea, rather than he should offend one of these little ones.

3 Attend to yourselves: and if thy brother sin against thee, censure him; and if he should repent, let him go.

4 And if seven times in a day he sin against thee, and seven times in a day turn back to thee, saying, I repent; thou shalt let him go.

5 And the sent said to the Lord, Add faith to us.

6 And the Lord said, If ye had faith as a kernel of mustard, said ye to this mulberry-tree, Be thou rooted up, and planted in the sea; and it had listened to you.

7 And which of you having a servant ploughing or feeding, who will say to him having come out of the field, Quickly having come, recline?

8 But will he not say to him, Prepare what I shall sup, and, being girded, serve me, till I eat and drink; and after these, thou mayest eat and drink?

9 He has no favor to that servant, for he did the things appointed. I think not.

10 So also ye, when ye do all appointed you, say, That we are useless servants: for what we ought to do, we have done.

11 And it was in his going to Jerusalem, and he came through the land of Samaria and Galilee.

12 And he coming to a certain town, ten leprous men met him, who stood far off:

13 And they lifted up the voice, saying, Jesus, faster, pity us.

14 And having seen, he said to them, Having gone, show yourselves to the priests. And it was in their retiring they were cleansed.

15 And one of them, having seen that he was healed, turned back, with a great voice honouring God.

16 And he fell upon the face at his feet, thanking him: and he was a Samaritan.

17 And Jesus having answered said, Were not ten cleansed? and where the nine?

18 They were not found returning to give glory to God, except this of another race.

19 And he said to him, Having risen, go: thy faith has saved thee.

20 And having been asked by the Pharisees when the kingdom of God comes, he answered them and said, The kingdom of God comes not with observation:

21 Neither shall they say, Behold here or, behold there! for, behold, the kingdom of God is within you.

22 And he said to the disciples, The days come when ye shall eagerly desire to see one of the days of the Son of man, and ye shall not see.

23 And they shall say to you, Behold here, or; behold there: go not away, nor pursue.

24 For as lightning, flashing out from that under heaven, shines to that under heaven; so also shall be the Son of man in his day.

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25 And first must he suffer many things, and be disapproved of by this generation.
26 And as it was in the days of Noe, so shall it be in the days of the Son of man.
27 They ate, they drank, they married, they were given in marriage, till the day which Noe came into the ark, and the overflow came, and destroyed all.
28 And likewise as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;
29 And the day which Lot went out of Sodom, it rained fire and sulphur from heaven, and destroyed all.
30 According to these shall be the day in which the Son of man is revealed.
31 In that day, whoever shall be upon the house, and his goods in the house, let him not go down to take them away: and he in the fields, likewise let him not turn back behind.
32 Remember Lot's wife.
33 Whoever should seek to save his life shall lose it; and whoever shall lose it, shall preserve it alive.
34 I say to you, that night shall be two upon one bed; one shall be taken, and the other let go.
35 Two females shall be grinding together; one shall be taken, and the other let go.
36 is wanting (Missing) in most of the Greek copies. Verse
37 And having answered, they say to him, Where, Lord And he said to them, Where the body, there shall the eagles be gathered together.

ACCORDING TO LUKE CHAPTER 18

1 And he spake to them a parable, that they must always pray, and not lose courage;
2 Saying, There was a certain judge in a certain city, fearing not God, and not occupied about man:
3 And a widow was in that city; and she came to him, saying, Avenge me of mine adversary.
4 And he would not for a time: and after these he said in himself, And if I fear not God, and am not occupied about man;
5 Yet because this widow produces fatigue to me, I will avenge her, lest in the end, coming, she give me a blow under the eyes.
6 And the Lord said, Hear ye what the judge of injustice says.
7 And shall not God do the avenging of his chosen, crying to him day and night, being slow to anger toward them?
8 I say to you, that he will do their avenging swiftly. But the Son of man having come, shall he find faith upon earth
9 And he spake to certain trusting upon themselves that they were just, and setting at nought the rest, this parable:
10 Two men went up to the temple to pray; one a Pharisee, and the other a publican.
11 The Pharisee having stood, prayed these to himself, O God, I return thee thanks that I am not as the rest of men, rapacious, unjust, adulterers, or also as this publican.
12 I fast twice of the Sabbath; I pay tithes of all I possess.
13 And the publican, standing afar off, would not either lift up the eyes to heaven, but struck upon his breast, saying, God propitiate for me the sinful.
14 I say to you, this one went down to his house justified rather than that one: for every one lifting up himself shall be humbled; and he humbling himself shall be lifted up.
15 And they also brought babes to him, that he might touch them: and the disciples having seen, censured them.
16 And Jesus having called them, said, Leave the young children to come to me, and hinder them not: for of such is time kingdom of God.
17 Truly I say to you, Whoever should not receive the kingdom of God as a young child should not enter into it.
18 And a certain ruler asked him, saying, Good Teacher, having done what, shall I inherit eternal life?
19 And Jesus said to him, Why sayest thou me good? none good except the one God.
20 Thou knowest the commands, Thou shouldest not commit adultery, Thou shouldest not kill, Thou shouldest not steal, Thou shouldest not bear false testimony, Honour thy father and thy mother.
21 And he said, All these have I watched from my youth.
22 And Jesus having heard these, said to him, Yet one thing fails thee: all whatever thou hast, sell and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me.
23 And he having heard these things, was sorely grieved: for he was very rich.
24 And Jesus having seen him being sorely grieved, said, With how much difficulty shall they having possessions come into the kingdom of God!
25 For it is easier for a camel to come through the hole of a needle, than for a rich one to come into the kingdom of God.
26 And they having heard, said, And who can be saved?
27 And he said, The things impossible with men, are possible with God.
28 And Peter said, Behold, we have left all, and followed thee.
29 And he said to them, Truly I say to you, That there is none who has left home, or parents, or brethren, or wife, or children, for sake of the kingdom of God,
30 Who should not receive many fold in this time, and in life coming, eternal life.
31 And taking the twelve, he said to them, Behold, we go up to Jerusalem, and all things written by the prophets shall be completed to the Son of man.
32 For he shall be delivered to the nations, and be mocked, and insulted, and spit upon:
33 And having scourged, they shall kill him: and the third day he shall rise.
34 And they understood nothing of these things: and this word was hidden from them, and they discerned not the things spoken.
35 And it was in his drawing near to Jericho, a certain blind sat by the way, begging:

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36 And having heard the multitude passing by, he inquired what this might be.

37 And they announced to him, That Jesus the Nazarite passes by.

38 And he cried out, saying, Jesus, son of David, pity me.

39 And they going before censured him, that he be silent: and he so much the more cried out, O son of David, pity me.

40 And Jesus having stood, commanded him to be brought to him: and he having drawn near, he asked him,

41 Saying, What wilt thou I shall do to thee? And he said, Lord, that I:night see again.

42 And Jesus said to him, See again: thy faith has saved thee.

43 And he immediately saw again, and followed him, honouring God: and all the people having seen, gave praise to God.

ACCORDING TO LUKE CHAPTER 19

1 And having come in, he passed through Jericho.

2 And, behold, a man, called Zaccheus by name, and he was chief of the publicans, and he was rich.

3 And he sought to see Jesus, who he is; and he could not, from the crowd, for he was small in size.

4 And having run before, he went up upon an Egyptian fig tree, that he might see him: for he was about to pass through that.

5 And when he came to the place, having looked up, Jesus saw him, and said to him, Zaccheus, having hastened, come down; for to day must I remain in thine house.

6 And having hasted, he came down, and received him rejoicing.

7 And all they having seen, murmured, saying, That he entered in to rest with a sinful man.

8 And Zaccheus having stood, said to the Lord, Behold, the half of my possessions, Lord, I give to the poor; and if I have made any false accusation against any one, I give back fourfold.

9 And Jesus said to him, That to day salvation has been to this house, as he is also a son of Abraham.

10 For the Son of man came to seek and to save the lost.

11 And they hearing these things, having added, he spake a parable, for he was near to Jerusalem, and they thought that immediately the kingdom of God is about to be rendered visible.

12 Then he said, A certain honourable man went into a country far off to take unto himself a kingdom, and to return.

13 And having called his ten servants, he gave them ten coins, and said to them, Attend to business, till I come.

14 And his citizens hated him, and sent an embassy after him, saying, We wish not this to reign over us.

15 And it was in his coming back, having received the kingdom, and he spake to have these servants called to him, to whom he gave the silver, that he might know who had attended to any business.

16 And the first approached, saying, Lord, thy coin has gained ten coins.

17 And he said to him, Well, good servant: because thou west faithful in the least, be thou having power over ten cities.

18 And the second came saying, Lord, thy coin made five coins.

19 And he said to him, And be thou over five cities.

20 And another came saying, Lord, behold, thy coin which I have placed in a napkin:

21 For I feared thee, for thou art an austere man: thou takest up what thou layedst not down, and thou reapest what thou didst not sow.

22 And he said to him, Out of thy month will I judge thee, O evil servant. Thou knewest that I am an austere man, taking up what I laid not down, and reaping what I sowed not:

23 And wherefore gavest thou not my silver to the bankers, and I having come had received it with interest?

24 And to those standing by he said, Take away from him the coin, and give to him having the ten coins.

25 (And they said to him, Lord, he has ten coins.)

26 For I say to you, That to every one having shall be given; and from him not having, and what he has shall be taken away from him.

27 But those mine enemies, not haying wished me to reign over them, bring hither, and slaughter before me.

28 And having said these, he went before, going up to Jerusalem.

29 And it was as he drew near to Bethphage and Bethany, to the mount called of Olives, he sent two of his disciples,

30 Having said, Retire ye to the opposite town; in which entering, ye shall find a colt bound, upon which none of men at any time have sat: having loosed, bring him.

31 And if any ask you, Wherefore loose ye? thus shall ye say to him, Because the Lord has need of him.

32 And the sent, having departed, found as he said to them.

33 And they loosing the colt, his lords said to them, Why loose ye the colt?

34 And they said, The Lord has need of him.

35 And they brought him to Jesus: and having cast their garments upon the colt, they placed Jesus upon.

36 And he going, they laid down their garments in the way.

37 And he already drawing near to the descent of the mount of Olives, all the multitude of the disciples, rejoicing, began to praise God with a great voice for all the powers which they saw;

38 Saying, Praised the king coming in the name of the Lord: peace in heaven, and glory in the highest ones.

39 And certain of the Pharisees from the crowd said to him, Teacher, censure thy disciples.

40 And having answered, he said to them, I say to you that if these should be silent, the stones shall cry out.

41 And as he drew near, having seen the city, he wept over it,

42 Saying, That if thou knewest, also thou, and also in this thy day, the things for thy peace! and now have they been hid from thine eyes.

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43 For the days shall come upon thee, and thine enemies shall cast a trench about thee, and keep thee together from all sides,

44 And they shall level thee with the ground, and thy children in thee; they shall not leave in thee stone upon stone; because thou knewest not the time of thine inspection.

45 And having come into the temple, he began to cast out them selling and buying in it;

46 Saying to them, It has been written, My house is the house of prayer: and ye have made it a den of robbers.

47 And he was teaching in the day in the temple. And the chief priests and scribes and the first of the people sought to destroy him,

48 And they found not what they might do: for all the people hearing hanged on him.

ACCORDING TO LUKE CHAPTER 20

1 And it was in one of those days, he teaching the people in the temple, and announcing good news, there came forth the chief priests, and the scribes, and the more ancient,

2 And they spake to him, saying, Say to us, by what authority doest thou these? or who is he having given thee this authority?

3 And having answered he said to them, I will ask you one word; and tell me:

4 Was the immersion of John of heaven, or of men

5 And they reckoned up together to themselves, saying, That if we say, Of heaven; he will say, Why then did ye not believe him?

6 And if we say, Of men; all the people will stone us: for they are persuaded John to be a prophet.

7 And they answered not to know from whence.

8 And Jesus said to them, Neither tell I you by what authority I do these.

9 And he began to say to the people this parable; A certain man planted a vineyard, and let it to farmers, and went abroad sufficient time.

10 And in time he sent a servant to the farmers, that they give him from the fruit of the vineyard: and the farmers, skinning, sent him out empty.

11 And he added to send another servant: and they also having skinned and dishonoured him, sent forth empty.

12 And he added to send a third; and also, having wounded, they cast him out.

13 And the lord of the vineyard said, What shall I do I will send my dearly beloved son: perhaps, having seen him, they will change.

14 And the farmers having seen him, reasoned to themselves, saying, This is the heir: come, let us kill him, that the inheritance be ours.

15 And having cast him without the vineyard, they killed. What therefore will the lord of the vineyard do to them?

16 He shall come and destroy these farmers, and give the vineyard to others. And having heard, they said, It may not be.

17 And having looked upon them, he said, What then is this written, The stone which the builders disapproved of, this has been for the head of the corner?

18 Every one having fallen upon that stone shall be crushed, and upon whomsoever it should fall, it shall winnow him.

19 And the chief priests and scribes sought to lay hands upon him in the same hour; and they feared the people: for they knew he spake this parable against them.

20 And having observed narrowly, they sent liers-in-wait, feigning themselves to be just, that they might seize upon his word, to deliver him to the beginning and authority of the leader.

21 And they asked him, saying. Teacher, we know that thou sayest and teachest rightly, and thou receivest not the face, but teachest in truth the way of God:

22 Is it lawful for us to give tribute to Caesar, or not

23 And having perceived their craft, he said to them, Why tempt ye me?

24 Show me drachma. Whose image and inscription has it? And having answered they said, Caesar's.

25 And he said to them, Return therefore to Caesar, Caesar's things, and to God the things of God.

26 And they were not able to seize upon his word before the people: and having wondered at his answer, they were silent.

27 And certain of the Sadducees having approached, speaking against there being a rising up, asked him,

28 Saying, Teacher, Moses wrote to us, If any one's brother die. having a wife, and he die without children, that his brother should take the wife, and raise up seed to his brother.

29 Therefore were there seven brethren: and the first having taken a wife, died without children.

30 And the second took the wife, and he died without children.

31 And the third took her; and likewise also the seven: and they left no children, and died.

32 And after all died the woman also.

33 Then in the rising up, whose wife of them is she for seven had her a wife.

34 And Jesus having answered, said to them, The sons of this life marry, and are given in marriage

35 And they having been deemed worthy to obtain that life, and the rising up of the dead, neither marry, nor are given in marriage:

36 For neither can they die any more: for they are like to messengers; and are sons of God, being the sons of the rising up.

37 And that the dead are raised, Moses made known at the bramble, when he calls the Lord, God of Abraham, God of Isaac, and God of Jacob.

38 And he is not God of the dead, but of the living: for all live to him.

39 And certain of the scribes having answered, said, Teacher, thou speakest well.

40 And they dared no more to ask him anything.

41 And he said to them, how say they Christ to be son of David?

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42 And David himself says in the book of Psalms, the Lord said to my Lord, Sit thou from my right hand,
43 Even till I set thine enemies the footstool of thy feet.
44 David therefore calls him Lord, and how is be his son?
45 And all the people hearing, he said to his disciples,
46 Hold from the scribes, wishing to walk about in robes, and loving greetings in the markets, and precedencies in assemblies, and the first places at tables at suppers;
47 Who devour widows' houses, and for a pretence pray at great length; these shall receive more abundant judgment.

ACCORDING TO LUKE CHAPTER 21

1 And having looked np, he saw the rich casting their gifts into the royal treasury.
2 And he also saw a certain poor widow casting there two small coins.
3 And he said, Truly I say to you, that this poor widow has cast in more than all:
4 For all they, of that abounding to them, have cast in to the gifts of God: and she from her want cast in all the living which she had.
5 And certain speaking of the temple, that it has been arranged with beautiful stones and decorations, he said,
6 These which ye see, the days shall come, in which stone shall not be left upon stone, which shall not be loosened
7 And they asked him, saying, Teacher, when therefore shall these be and what the sign when these should be about to be
8 And he said, See ye, be not deceived: for many shall come in my name,. saying, That I am; and the time has drawn near: therefore go not after them.
9 And when ye hear of wars and tumults, be not terrified: for these must first be; but the end not immediately.
10 Then said he to them, Nation shall be raised up against nation, and kingdom against kingdom:
11 And great earthquakes in places, and famines, and scourges shall be; and terrific objects and great signs shall be from heaven.
12 And before all these shall they cast their hands upon you, and drive out, delivering to assemblies, and prisons, being brought before kings and leaders for my name's sake.
13 And it shall turn out to you for a testimony.
14 Set therefore in your hearts, not to practise beforehand to justify yourselves:
15 For I will give you a mouth and wisdom, which all they opposed to you shall not be able to contradict nor withstand.
16 And ye shall also be delivered up by parents, and brethren, and kinsmen, and friends; and they shall put of you to death.
17 And ye shall be hated by all for my name's sake.
18 And there shall not a hair of your head perish.
19 In your patience possess ye your souls.
20 And when ye see Jerusalem surrounded by armies, then know that its devastation has drawn near.
21 Then let those in Judea flee to the mountain; and those in the midst of her withdraw; and let those in the countries not go into her.
22 For these are the days of vengeance, that all things having been written, should be completed.
23 And woe to them having in the womb, and to them giving suck, in those days! for there shall be great necessity upon the land, and anger upon this people.
24 And they shall fall by the mouth of the sword, and they shall be made captives in all nations: and Jerusalem shall be trodden down by all the nations, till the times of the nations should be completed.
25 And signs shall be in the sun, and moon, and stars; and upon earth distress of nations, with perplexity; the sea and commotion resounding.
26 Men losing breath for fear and expectation of things coming on the habitable globe: for the powers of the heavens shall be shaken.
27 And then shall they see the Son of man coming in a cloud with much power and glory.
28 And these things beginning to be, get out of danger, and lift up your heads; for your redemption draws near.
29 And he spake to them a parable; See the fig tree, and all trees;
30 When they should already throw forth, seeing of yourselves ye know that summer is already near.
31 So also ye, when ye see these being, know that the kingdom of God is near.
32 Truly I say to you, That this generation should not pass away, even till all things should be.
33 Heaven and earth shall pass away: and my words shall not pass away.
34 And attend to yourselves, lest at any time your hearts be loaded with dizziness, caused by excess, and drunkenness, and cares of life, and that day come upon you unexpectedly.
35 For as a snare shall it come upon all remaining upon the face of all, the earth.
36 Watch therefore, in all time praying, that ye be deemed worthy to escape all these about to be, and to stand before the Son of man.
37 And the days he was teaching in the temple; and the nights, coming out, he lodged in the mount called of Olives.
38 And all the people arose early in the morning to him in the temple, to hear him.

ACCORDING TO LUKE CHAPTER 22

(19-20, The Institution of the Lord's Supper, the Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 And the festival of unleavened drew near, called the Pascha.
2 And the chief priests and scribes sought how they might kill him; for they feared the people.

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3 And Satan came into Judas called Iscariot, being of the number of the twelve.

4 And having departed, he conversed with the chief priests and the generals, how he might deliver him to them.

5 And they rejoiced, and agreed to give him silver.

6 And he promised, and sought an opportunity to deliver him to them apart from the crowd.

7 And the day of unleavened came, in which must be sacrificed the pascha.

8 And he sent Peter and John, saying, Having gone, prepare ye for us the pascha, that we might eat.

9 And they said to him, Where wilt thou that we should prepare?

10 And he said to them, Behold, you having come to the city, there shall a man meet you, bearing an earthen vessel of water; follow ye him to the house where he goes in.

11 And ye shall say to the master of the house, The Teacher says to thee, Where is the room where I should eat the pascha with my disciples?

12 And he shall shew you a great upper room spread: there prepare ye.

13 And having departed, they found as he said to them; and they prepared the pascha.

14 And when it was the hour, he reclined, and the twelve sent with him.

15 And he said to them, With eager desire have I desired to eat this pascha with you before I suffer:

16 For I say to you, no more should I eat of it, till when it should be completed in the kingdom of God.

17 Having taken the cup, and returned thanks, he said, Take this, and divide among yourselves:

18 For I say to you that I drink not of the fruit of the vine, till when the kingdom of God comes.

19 Having taken the bread, and returned thanks, he brake, and gave them, saying, This is my body given for you: this do ye for my remembrance.

20 Likewise also the cup after supping, saying, This the cup, the new covenant in my blood, poured out for you:

21 But, behold, the hand of him delivering me up with me at the table.

22 And truly the Son of man goes according to that determined: but woe to that man by whom he is delivered up!

23 And they began to seek together among themselves, which of them it should be that was about to do this thing.

24 And a love of strife was in them, which of them thinks to be the greater.

25 And he said to them, The kings of the nations rule over them; and they exercising power over them are called benefactors.

26 And ye not so: but let the greater with you be as the younger; and he leading, as he serving.

27 For which the greater, he reclining, or he serving? is not he reclining and I am in the midst of you as he serving.

28 And ye are they having remained with me in my temptations.

29 And I set to you, as my Father set to me, a kingdom;

30 That ye might eat and drink at my table in my kingdom, and might sit upon thrones, judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan has demanded you, to sift as wheat:

32 And I have supplicated for thee that thy faith fail not: and thou, when having turned back, confirm thy brethren.

33 And he said to him, Lord, with thee am I ready to go, and to prison, and to death.

34 And he said, I say to thee, Peter, the cock shall not utter a sound this day, before thou shalt thrice deny knowing me.

35 And he said to them, When I sent you without purse, and wallet, and shoes, did ye want any thing? And they said, Nothing,

36 Then said he to them, But now, he having a purse, let him take up, and likewise a wallet: and he not having, let him sell his garment, and buy a sword.

37 For I say to you, that this written must yet be finished in me, that, Also was he reckoned with the lawless: for also the things concerning me have an end.

38 And they said, Lord, behold, two swords here. And he said to them, It is enough.

39 And having come out, he went, according to custom, to the mount of Olives; and his disciples followed him.

40 And being at the place, he said to them, Pray ye not to enter into temptation.

41 And he was removed from them about a stone's cast, and having placed the knees, he prayed,

42 Saying, Father, If thou art willing, turn aside this cup from me: but not my will, but thine, be done.

43 And a messenger was seen to him from heaven, strengthening him.

44 And being in a violent struggle, he prayed more intently: and his sweat was as clots of blood coming down upon the earth.

45 And having risen from prayer, having come to his disciples, he found them sleeping from grief;

46 And he said to them, Why sleep ye? having risen, pray that ye might not enter into temptation.

47 And he yet speaking, Behold a crowd, and he called Judas, one of the twelve, came before them, and drew near to Jesus to kiss him.

48 And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss?

49 And they about him, having seen that, going to be, said to him, Lord, shall we strike with the sword

50 And a certain one of them struck a servant of the chief priest, and took away his right ear.

51 And Jesus having answered said, Allow ye even to this. And having touched his ear, he healed him.

52 And Jesus said to the chief priests, and generals of the temple, and the elders, having come to him, Have ye come out, as upon a robber, with sword and sticks?

53 I being with you daily in the temple, ye stretched not forth the hands upon me: but this is your hour, and the power of darkness.

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54 And having taken, they brought him into the house of the chief priest. And Peter followed him far off.

55 And having kindled a fire in the midst of the hall, and they having sat down together, Peter sat down in the midst of them.

56 And a certain young girl having seen him sitting by the light, and looked intently upon him, said, And this was with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little another having seen him, said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour a certain other assured himself, saying, Of a truth this also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, he yet speaking, the cock uttered a sound.

61 And the Lord having turned, looked upon Peter. And Peter remembered the word of the Lord, how he said to him, That before the cock utters a sound, thou shalt deny me thrice.

62 And Peter having come forth without wept bitterly.

63 And the men holding Jesus mocked him, stripping.

64 And having covered him, they struck his face, and asked him, saying, Prophesy who it is having struck thee.

65 And many other things, blaspheming, they spake against him.

66 And when it was day, the council of elders of the people was gathered together, and the chief priests and scribes, and they brought him to their council,

67 Saying, Art thou Christ? tell us. And he said to them, If I tell you, ye would not believe:

68 And if I ask you, ye would not answer me, or loose me.

69 From now shall the Son of man be sitting from the right hand of the power of God.

70 And they all said, Art thou therefore the Son of God? And he said to them, Ye say that I am.

71 And they said, Why have we yet need of testimony? for we ourselves have heard from his month.

ACCORDING TO LUKE CHAPTER 23

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots or knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And all the multitude of them having risen, brought him to Pilate.

2 And they began to accuse him, saying, We found this perverting the nation, and forbidding to give tribute to Caesar, saying himself to be Christ a King.

3 And Pilate asked him, saying, Art thou King of the Jews? And he having answered, said to him, Thou sayest.

4 And Pilate said to the chief priests and the crowd, I find nothing blameworthy in this man.

5 And they were strong, saying, That he stirs up the people, teaching through the whole of Judea, beginning from Galilee to here.

6 And Pilate having heard of Galilee, asked if the man is a Galilean.

7 And having known that he is from Herod's authority, he sent him to Herod, he being in Jerusalem in those days.

8 And Herod having seen Jesus, rejoiced greatly: for he was wishing a long while since to see him, for hearing many things of him: and he hoped to see some sign done by him.

9 And he asked him in fitting words: and he answered him nothing.

10 And the chief priests and scribes stood zealously accusing him.

11 And Herod having set him at nought with his troops, and having mocked, putting about him shining clothing, sent him out to Pilate.

12 And also Pilate and Herod were friends in that day with one another: for they were before being in enmity with each other.

13 And Pilate having called together the chief priests and rulers and people,

14 Said to them, Ye have brought to me this man, as perverting the people: and, behold, I having examined him before you, have found nothing blameworthy in this man, of what things ye bring an accusation against him:

15 But neither Herod: for I sent you forth to him; and, behold, nothing worthy of death is done to him.

16 Therefore, having chastised him, I will release.

17 And he had necessity to loose one at the festival.

18 And they cried out with the entire multitude, saying, Take this away, and loose to us Barabbas (bar Abbas; Aramaic for: "Son of the Father"):

19 Who was for a certain sedition having been in the city, and slaughter, cast into prison.

20 Again Pilate called, wishing to loose Jesus.

21 And they exclaimed, saying, Crucify, crucify him.

22 And he said to them the third time, For what evil has he done I have found no cause of death in him: therefore, having corrected him, I will loose.

23 And they were urgent with great voices, asking for him to be crucified. And their voices and the chief priests' overcame.

24 And Pilate sanctioned their asking to be done.

25 And he loosed to them him cast into prison for sedition, and slaughter, which they demanded; and delivered Jesus to their will.

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26 And as they led him away, seizing upon Simon, a certain Cyrenian, coming from the field, they laid the cross upon him, to carry after Jesus.

27 And a great multitude of people followed him, and of women, and who were lamenting bitterly, and bewailing him.

28 And having turned towards them Jesus said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming in which they shall say, Happy the barren, and the wombs which never brought forth, and the breasts which gave not suck.

30 Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us.

31 For if they do these in the moist tree, what should be in the dry

32 And two others who were led, evil doers, to be lifted up with him.

33 And when they came to the place called Kranium, there they crucified him, and the evil doers, truly one from the right, and one from the left. (Titus Flavius Josephus also describes such a three-part ensemble in his biography "The Life of Josephus".)

34 And Jesus said, Father, let them go; for they know not what they do. And having divided his garments, they cast lots.

35 And the people stood beholding. And the rulers also who with them were deriding, saying, He saved others; let him save himself, if he is Christ, the chosen of God.

36 And the soldiers also mocked him, approaching, and bringing him vinegar.

37 And saying, If thou art king of the Jews, save thyself.

38 And there was also an inscription written upon him, in letters Greek, Roman, and Hebrew; THIS IS KING OF THE JEWS.

39 And one of the evil doers hanged, blasphemed him, saying, If thou art Christ, save thyself and us.

40 And the other having answered, censured him, saying, Shouldest thou not fear God, for thou art in the same judgment?

41 And truly we justly; for we receive things worthy of what we have done: and this has done nothing out of place.

42 And he said to Jesus, Remember me, Lord, when thou shouldest come into thy kingdom.

43 And Jesus said to him, Truly I say to you, This day shalt thou be with me in paradise.

44 And it was about the sixth hour, and darkness was upon all the earth till the ninth hour.

45 And the sun was darkened, and the covering of the temple was split in the middle.

46 And Jesus having cried with a great voice, said, Father, into thy hands will I commit my spirit: and having said these, he expired.

47 And the centurion having seen that having been done, honoured God, saying, Surely this man was just.

48 And all the crowds having been to this viewing, seeing the things done, striking their breasts, returned.

49 And all his acquaintance stood afar off, and the women having followed him together from Galilee, seeing these.

50 And, behold, a man Joseph by name, being a counsellor; good and just:

51 (The same was not set together in the counsel and deed of them;) from Arimathea*, a city of the Jews: who also himself waited for the kingdom of God. *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph [b]ar Mathea [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

52 The same having come to Pilate, asked the body of Jesus.

53 And having taken it down, he wrapped it in fine linen, and put it in a tomb cut in stone, where none was ever laid.

54 And the day was the preparation, and the sabbath shone forth.

55 And the women having followed, which had come to him out of Galilee, saw the tomb, and how his body was laid.

56 And having returned, they prepared spices and perfumed oils; and truly the sabbath were they at rest according to the command.

ACCORDING TO LUKE CHAPTER 24

1 And in one of the sabbaths, in the depth of the dawn of day, they came to the tomb, bringing spices which they had prepared, and certain with them.

2 And they found the stone rolled away from the tomb.

3 And coming in, they found not the body of the Lord Jesus.

4 And it was in their being perplexed for this, and, behold, two men stood by them in shining garments:

5 And they having, been afraid, and bending the face to the earth, they said to them, Why seek ye the living with the dead

6 He is not here, but has risen: remember how he spake to you being yet in Galilee,

7 Saying, That the Son of man must be delivered into the hands of sinful men, and be crucified, and be raised up the third day.

8 And they remembered his words,

9 And having returned from the tomb, they announced these things to the eleven, and to all the rest.

10 And they were Mary Magdalene, and Joanna, and Mary of James, and the rest with them, who said these things to the sent.

11 And their words appeared before them as idle talk, and they believed them not.

12 And Peter having risen, ran to the tomb; and having stooped, saw the linen bandages lying alone, and he departed, wondering in himself at what was done.

13 And, behold, two of them were going in the same day to a town being about sixty stadia from Jerusalem, the name of which Emmaus.

14 And they were conversing with one another concerning all things having happened.

15 And it was in their conversing and seeking out together, and Jesus himself, having drawn near, went with them.

16 And their eyes were holden not to know him.

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17 And he said to them, What words these which, walking about, ye discuss with one another, and are of gloomy aspect?

18 And one having answered, to whom the name Cleopas, said to him, Sojournest thou alone in Jerusalem, and knowest not the things done in it in these days?

19 And Jesus said to them, What things? And they said to him, The things concerning Jesus the Nazarite, who was a man, a prophet, powerful in work and words before God and all the people:

20 And how the chief priests and our rulers delivered him to the judgment of death, and crucified him.

21 And we hoped that this is he about to redeem Israel: but also with all these things, to day it brings the third day from which these things were.

22 And also certain women of ours moved us out of place, having been early at the tomb;

23 And not finding his body, they came, saying also to have seen a vision of messengers, who say he is living.

24 And certain of them with us departed to the tomb, and found so as the women said: and him they saw not.

25 And he said to them, O ye unwise, and slow in heart to believe in all things which the prophets spake:

26 Must not Christ suffer these things, and enter into his glory?

27 And having begun from Moses and from all the prophets, he explained clearly to them in all the writings concerning himself.

28 And they drew near to the town where they were going: and he laid claim to go still further.

29 And they constrained him, saying, Remain with us: for it is near eve, and the day has declined. And he went in to remain with them.

30 And it was in his reclining at table with them, having taken bread, he praised, and having broken, bestowed upon them.

31 And their eyes were opened, and they knew him; and he was removed from their view.

32 And they said to one another, Was not our heart burning in us, as he spake to us in the way, and as he opened the writings to us

33 And having risen the same hour, they returned to Jerusalem, and found the eleven gathered together, and those with them.

34 Saying, That truly the Lord was risen, and was seen to Simon.

35 And they recounted the things in the way, and how he was known to them in the breaking of bread.

36 And they speaking these things, Jesus himself stood in the midst of them, and he says to them, Peace to you.

37 And they, struck with awe and being afraid, thought to see a spirit.

38 And he said to them, Why have ye been troubled? and wherefore do reflections come up in your hearts?

39 See my hands and my feet, for I am he; feel, and see: for a spirit has not flesh and bones, as ye see me having.

40 And having said this, he showed them hands and feet.

41 And yet they not believing from joy, and wondering, he said to them, Have ye any food here?

42 And they bestowed upon him part of a broiled fish, and of an honey comb.

43 And having taken, he ate before them.

44 And he said to them, These the words which I spake to you, being yet with you, for all things must be completed, written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45 Then opened he their understanding, to understand the writings,

46 And he said to them, That so has it been written, and so was it necessary for Christ to suffer, and to rise from the dead the third day:

47 And repentance and remission of sins to be proclaimed in his name to all nations, having begun from Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the solemn promise of my Father upon you: and do ye sit in the city of Jerusalem, till ye be clothed with power from on high.

50 And he led them without, even to Bethany, and having lifted up his hands, he praised them.

51 And it was in his praising them, he was separated from them, and carried into heaven.

52 And they having worshipped him, returned to Jerusalem with great joy.

53 And they were always in the temple, praising and extolling God. Amen.

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THE GOSPEL ACCORDING TO JOHN

or The Gospel of John, or just John
Estimated Range of Dating: 90-120 A.D.

(The Gospel of John is the fourth and the latest of the canonical gospels. Like the three other gospels it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. However, John is very different from the older Synoptic Gospels as it gives only a schematic account of the ministry of Jesus. It is more closely related in style and content to the three Johannine epistles. Some scholars treat these four books, along with the Book of Revelation, as a single group of Johannine literature, although it is not written by the same author.

The authorship of this group of literature has been debated by scholars since at least the 2nd century AD. The main question is which writer wrote which of the writings. Church tradition attributes all the books to John the Apostle which is highly unlikely. Most scholars conclude that the apostle John wrote none of these works. There may have been a single author for the gospel and the three epistles. They agree that all three letters are written by the same author, although there is debate on who that author is.

Although some scholars conclude the author of the epistles was different from that of the gospel, all four works probably originated from the same community that lived in the Greek City of Ephesus in around 90-110 AD. In the case of Revelation, scholars agree that it was written by a separate author, most likely by John of Patmos in c. 95.

The phrase "the disciple whom Jesus loved" or, in John 20:2, "the disciple beloved of Jesus" is used six times in the Gospel of John, but in no other New Testament accounts of Jesus. John 21:24 states that the Gospel of John is based on the written testimony of this disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist but this is rejected by most scholars.

The Gospel of John and the three Johannine epistles exhibit strong resemblances in theology and style. The letters were written later than the gospel because the gospel reflects the break between the Johannine Christians and the Jewish synagogue while in the letters the Johannine community itself is disintegrating (1 John 2:19).

The Gospel of John is significantly different from the synoptic gospels, with major variations in material, theological emphasis, chronology, and literary style. John lacks scenes from the Synoptics such as Jesus' baptism, the calling of the Twelve, exorcisms, parables, and the Transfiguration. Conversely, it includes scenes not found in the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. For John, Nazareth, Jesus' town of origin is irrelevant, for he saw it probably as synonymous with Sepphoris the large capital of Galilee. Whilst Jesus in the first three gospels is portayed as human leader, teacher and healer, for John, Jesus comes from beyond this world, from God the Father; a teaching of the Roman Church that became popular in the early 2nd century AD.

John never lists all of the Twelve Disciples and names at least one disciple, Nathanael, whose name is not found in the Synoptics. Nathanael or Nathaniel (Hebrew for "God has given") of Cana in Galilee was a follower or disciple of Jesus, mentioned only in the Gospel of John in Chapters 1 and 21. Nathanael has often been identified with Bartholomew the Apostle, mentioned in the synoptic gospels and Acts 1:13. He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.

There are also some discrepancies between John and the Synoptics, some amounting to contradictions. The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. Scholars usually agree that John is not entirely without historical value: certain sayings in John are as old or older than their synoptic counterparts, his representation of the topography around Jerusalem is often superior to that of the synoptics, his testimony that Jesus was executed before, rather than on, Passover, might well be more accurate, and his presentation of Jesus in the garden and the prior meeting held by the Jewish authorities are possibly more historically plausible than their synoptic parallels.)

ACCORDING TO JOHN CHAPTER 1

THE PROLOGUE

(Originally, light and darkness had a religious, but also a political, significance. Especially since the time of Alexander's conquests, the Sadducees [the Zadokites (the righteous), Zealots, and Siccarians] also called themselves "sons of light" and referred to their unbelieving enemies as sons of darkness (See: The Dead Sea Scrolls). The Zealot freedom movement was known as "the Star" and its respective leader as the Messiah; hence, Bible scholars call it the "Messianic Movement".)

1 In the beginning was the Word, and the Word was with God, and God was the Word.

2 This was in the beginning with God

3 All things were by him; and without him out him was not one thing that was.

4 In him was life; and the life was the light of men.

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5 And light shines in darkness; and darkness comprehended it not.

6 A man was sent from God, the name to him John.

7 This came for testimony, that he might testify concerning the Light, that all might believe through him.

8 He was not that Light, but that he might testify for the Light.

9 The Light was true, which enlightens every man coming into the world.

10 He was in the world, and the world was by him, and the world knew him not.

11 He came to his own things, and his own received him not.

12 And as many as received him, he gave them authority to be the children of God, to them believing on his name:

13 They were not born of bloods, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was flesh, and dwelt with us, (and we beheld his glory, as the glory of the only born of the Father,) full of grace and truth.

15 John testifies for him, and he tried, saying, This was he of whom I said, He coming after me was before me: for he was before me.

16 And of his completion we all received, and grace for grace.

17 For the law was given by Moses; grace and truth were by Jesus Christ.

18 None has seen God at any time; the only born Son, he being in the bosom of the Father, he has declared.

19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem that they might ask him, Who art thou?

20 And he acknowledged, and denied not; and he acknowledged, That I am not the Christ.

21 And they asked, What then? Art thou Elias? And he says, I am not. Art thou a prophet? And he answered, No.

22 Then said they to him, Who art thou? that we might give answer to them having sent us. What sayest thou for thyself?

23 He said, I the voice of him crying in the desert, Make ye straight the way of the Lord, as said Esaias the prophet.

24 And they having been sent were of the Pharisees.

25 And they asked him, and said to him, Why immersest thou then, if thou art not Christ, neither Elias, neither a prophet?

26 John answered them saying, I immerse in water: but he stands the midst of you, whom ye know not;

27 This is he coming after me, who was before me, of whom I am not worthy that I might loose the strings of his shoes.

28 These things were in Bethabara beyond Jordan, where John was immersing.

29 In the morrow John sees Jesus coming to him, and says, Behold the Lamb of God, be taking away the sin of the world.

30 This is he of whom I said, After me comes a man who was before me: for he was before me.

31 And I knew him not: but that he might be manifested to Israel, for this I came immersing in water.

32 And John testified, saying, That I have seen the Spirit descending as a dove from heaven, and it remained up on him.

33 And I knew him not: but he having sent me to immerse in water, this said to me, Upon whomsoever thou shouldest see the Spirit descending, and remaining upon him, this is he immersing in the Holy Spirit.

34 And I have seen, and testified that this is the Son of God.

35 Again on the morrow John stood, and two of his disciples;

36 And having looked upon Jesus walking, he says, Behold the Lamb of God

37 And two disciples heard him speaking, and followed Jesus.

38 And Jesus having turned, and seen them following, says to them, What seek ye? They said to him, Rabbi, (It says, being interpreted, Teacher,) where remainest thou

39 He says to them, Come and see. They came and saw where he remains, and they remained with him that day: and it was about the tenth hour.

40 It was Andrew, Simon Peter's brother, one of the two having heard of John, and followed him.

41 He first finds his own brother Simon, and says to him, We have found Messias, which is, being interpreted, Christ.

42 And he brought him to Jesus. And Jesus having looked upon him, said, Thou art Simon son of Jona: thou shalt be called Cephas, which is, interpreted, Peter.

43 The morrow Jesus wished to go forth to Galilee, and he finds Philip, and he says to him, Follow me.

44 And Philip was from Bethsaida, of the city of Andrew and Peter.

45 And Philip finds Nathanael, and says to him, Of whom Moses wrote in the law, and the prophets, we have found, Jesus, son of Joseph, him from Nazareth.

46 And Nathanael said to him, Can any good be from Nazareth? Philip says to him, Come and see.

47 Jesus saw Nathanael coming to him, and he says of him, Behold truly an Israelite, in whom is no deceit!

48 Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, being under the fig tree, I saw thee.

49 Nathanael answers and says to him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig tree, believest thou thou shalt see greater than these.

51 And he says to him, Amen, amen, I say to you, From henceforth shall ye see heaven opened, and the messengers of God ascending and descending upon the Son of man.

ACCORDING TO JOHN CHAPTER 2

1 And the third day was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And Jesus was also called, and his disciples, to the wedding.

3 And wine having failed, the mother of Jesus says to him, They have no wine.

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4 And Jesus says to her, What to me and thee, woman mine hour comes not yet.

5 His mother says to the servants, Whatever he says to you, do.

6 And six stone water-buckets were placed there, according to the purification of the Jews, containing each two or three measures.

7 Jesus says to them, Fill the water-buckets with water. And they filled them even up over.

8 And he says to them, Draw now, and carry to the superintendent of the feast. And they carried.

9 And when the superintendent of the feast tasted the wine having been water, and knew not whence it is: (and the servants knew, having drawn the water;) the superintendent calls the bridegroom,

10 And says to him, Every man sets good wine first; and when they be intoxicated, then inferior: thou hast kept the good wine till now.

11 This beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they remained there not many days.

13 And the pascha of the Jews was near, and Jesus went up to Jerusalem,

14 And found in the temple those selling oxen and sheep and doves, and money-changers sitting;

15 And having made a scourge of ropes, he cast all out of the temple, also sheep, and oxen; and poured out the small coin of money-changers, and overturned the tables;

16 And he said to those selling doves, Take away these things hence; make not the house of my Father a house of merchandise.

17 And his disciples remembered that it is written, The zeal of thine house has eaten me up.

18 Then answered the Jews and said to him, What sign shewest thou, that thou doest these things?

19 Jesus answered and said to them, Loose this temple, and in three days will I raise it up.

20 Then said the Jews, In forty-six years was this temple built, and wilt thou raise it up in three days?

21 But he spake concerning the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he said this to them; and they believed the writing, and the word which Jesus spake.

23 And when he was in Jerusalem at the paseha, in the festival, many believed in his name, beholding his signs which he did.

24 And Jesus himself trusted not himself to them, for he knew all,

25 For also he had no need that any should testify concerning man: for he knew what was in man.

ACCORDING TO JOHN CHAPTER 3

1 And there was a man of the Pharisees, Nicodemus the name to him, a ruler of the Jews:

2 He came to Jesus by night, and said to him, Rabbi, we know that thou hast come a teacher from God: for none can do these signs which thou doest, except God be with him.

3 Jesus answered and said to him, Amen, amen, I say to thee, Except any one be born from above, he cannot see the kingdom of God.

4 Nicodemus says to him, How can a man be born, being an old man? he cannot come in a second time to his mother's belly, and be born.

5 Jesus says to him, Truly, truly, I say to thee, Except any one be born of water and of the Spirit, he cannot come into the kingdom of God.

6 That born of flesh is flesh; and that born of the Spirit is spirit.

7 Thou shouldest not wonder that I said to thee, Ye must be born from above.

8 The wind, where it wills, blows, and its voice thou hearest, but thou knowest not whence it comes, and where it goes: so is every one having been born of the Spirit.

9 Nicodemus answered and said to him, How can these things be?

10 Jesus answered and said to him, Art thou a teacher of Israel, and knowest not these?

11 Truly, truly, I say to thee, that what we know, we speak, and what we have seen we testify; and ye receive not our testimony.

12 If I spake to you earthly things, and ye believe not, how, if I speak to you heavenly things, will ye believe

13 And none has ascended to heaven, except he having descended from heaven, the Son of man, he being in heaven.

14 And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up;

15 That every one believing in him perish not, but have eternal life.

16 For God so loved the world, that he gave his only born Son, that every one believing in him perish not, but have eternal life.

17 For God sent not his Son into the world that he judge the world; but that the world might be saved through him.

18 He believing in him is not judged: and he not believing has been already judged, because he has not believed in the name of the only born Son of God.

19 And this is the judgment, that light has come into the world, and men rather loved darkness than light, for their works were evil.

20 For every one doing bad things hates the light, and he comes not to the light, lest his works should be rebuked.

21 But he doing the truth comes to the light, that his works might be manifested, that they are wrought in God.

22 After these Jesus came and his disciples into the Judean land; and there he tarried with them, and immersed.

23 And John was also immersing in AEnon near Salim, for many waters were there: and they came near and were immersed.

24 For John was not yet cast into prison.

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25 Then was there an investigation of John's disciples with Jesus about purification.

26 And they came to John, and said to him, Rabbi, he who was with thee beyond Jordan, to whom thou hast testified, behold, he immerses, and all come to him.

27 John answered and said, No man can receive anything except it be given him from heaven.

28 Ye yourselves testify to me, that I said, I am not the Christ, but that I am sent before him.

29 He having the bride is the bridegroom: and the friend of the bridegroom, standing and hearing him, rejoices with joy for the bridegroom's voice: therefore this my joy has been completed.

30 He must increase, and I must be diminished.

31 He coming from above is above all, he being of the earth is of earth, and speaks of earth: he coming from heaven is above all.

32 And what he saw and heard, this be testifies: and none receives his testimony.

33 He having received his testimony has fixed a seal that God is true.

34 For he whom God sent speaks the words of God: for God gives not the Spirit by measure.

35 The Father loves the Son, and he has given all things into his hand.

36 He believing in the Son has eternal life: and he not believing the Son shall not see life, but the anger of God remains upon him.

ACCORDING TO JOHN CHAPTER 4

1 Therefore when the Lord knew that the Pharisees heard that Jesus makes and baptizes more disciples than John,

2 (Though Jesus himself immersed not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And it was necessary for him to pass through Samaria.

5 Then comes he to a city of Samaria, called Sychar, near to the place which Jacob gave to Joseph his son.

6 And Jacob's spring was there. Then Jesus, wearied with the journey, sat thus by the spring: it was about the sixth hour.

7 A woman of Samaria comes to draw water: Jesus says to her, Give me to drink.

8 (For his disciples were gone into the city that they might buy food.)

9 Then says the Samaritan woman to him, How thou, being a Jew, askest of me to drink, being a Samaritan woman? for the Jews have no intercourse with the Samaritans.

10 And Jesus answered and said to her, If thou knewest the gift of God, and who he is saying to thee, Give me to drink: thou hadst asked him, and he had given thee living water.

11 The woman says to him, Lord, thou hest no vessel for drawing, and the well is deep; whence then hast thou the living water?

12 Thou art not greater than our father Jacob, who gave us the well, and he himself drank of it, and his sons, and his young animals.

13 Jesus answered and said to her, All drinking of this water shall thirst again:

14 But whoever should drink of the water which I shall give him, shall never thirst; but the water which I shall give him shall be in him a spring of water springing up to eternal life.

15 The woman says to him, Lord, give me this water, that I thirst not, nor come here to draw.

16 Jesus says to her, Retire, call thy husband, and come here.

17 The woman answered and said, I have no husband. Jesus says to her, Thou sayest well, That I have no husband:

18 For thou hadst five husbands; and now he whom thou hast is not thy husband: this thou saidst true.

19 The woman says to him, Lord, I see that thou art a prophet.

20 Our fathers worshipped in this mount; and ye say, that in Jerusalem is the place where they must worship.

21 Jesus says to her, Woman, believe me, that the hour comes, when neither in this mount, neither in Jerusalem, shall ye worship the Father.

22 Ye worship what ye know not: we worship what we know: for salvation is of the Jews.

23 But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and truth; for also the Father seeks such worshipping him.

24 God a Spirit: and they worshipping him must worship in spirit and truth.

25 The woman says to him, I know that Messias comes, called Christ: when he should come, he will announce all things to us.

26 Jesus says to her, I am he speaking to thee.

27 And upon this his disciples came, and they wondered that he spake with the woman: yet none said, What seekest thou? or, Why speakest thou with her?

28 The woman then left her water buckets and departed to the city, and says to the men,

29 Come, see a man, who told me all which I ever did: is not this Christ?

30 Then went they forth out of the city, and came to him.

31 And in the mean time the disciples asked him, saying, Rabbi, eat.

32 And he said to them, I have food to eat which ye know not.

33 Then said the disciples to one another, Has any one brought him to eat?

34 Jesus says to them, My food is that I might do the will of him having sent me, and finish his work.

35 Say ye not, That there is yet the fourth month, and harvest comes? behold, I say to you, Lift up your eyes, and behold the countries; for they are already white for harvest.

36 And he reaping receives wages, and gathers fruit to eternal life: that he sowing might rejoice together and he reaping.

37 For in this the word is true, That one is sowing, and another reaping.

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38 I sent you to reap that with which ye have not been wearied: some have been wearied, and others have come into their labor.

39 And many of the Samaritans of that city believed in him for the woman's word testifying, That he told me all which I ever did.

40 When therefore the Samaritans came to him, they asked him to remain with them: and he remained there two days.

41 And many more believed on account of his word;

42 And they said to the woman, That we no more believe for thy speaking: for we ourselves have heard and know, that this is truly Christ, the Saviour of the world.

43 And after two days he came out thence, and departed to Galilee.

44 For Jesus himself testified, that a prophet has no honour in his own country.

45 When therefore he came to Galilee, the Galileans received him, having seen all which he did in Jerusalem in the festival: for they also came to the festival.

46 Then came Jesus again to Cana of Galilee, where he made the water wine. And there was a certain royal one, whose son was sick in Capernanm.

47 He, having heard that Jesus was come from Judea to Galilee, went away to him, and asked him that he would go down and heal his son: for he was about to die.

48 Then said Jesus to him, Except ye see signs and wonders, ye would not believe.

49 The royal one says to Him, Lord, go down before my child dies.

50 Jesus says to him, Go; thy son lives. And the man believed the word which Jesus said to him, and he went.

51 And he already going down, his servants met him, and announced, saying, That thy child lives.

52 Then he inquired of them the hour in which he was attended to. And they said to him, That yesterday the seventh hour the fever left him.

53 Then the father knew that in that hour in which Jesus said to him, That thy son lives: and he believed, and his whole house.

54 This second sign Jesus did, having come out of Judea into Galilee.

ACCORDING TO JOHN CHAPTER 5

1 After these was the festival of the Jews; and Jesus went up to Jerusalem.

2 And there is in Jerusalem, at the sheep place a pool, in Hebrew called Bethesda, having five porches.

3 In these lay a great multitude of weak, blind, lame, withered, expecting the moving of the water.

4 For a messenger at a time went down into the pool, and troubled the water: then he having first stepped in after the troubling of the water became healthy, by whatever malady a long while since he was laid.

5 And a certain man was there, being in weakness thirty-eight years.

6 Jesus having seen the same lying down, and having known that it was already much time, says to him, Wilt thou be well?

7 He being sick answered him, Lord, I have no man, that, when the water was troubled, he might cast me into the pool: and in which I am coming, another steps down before me.

8 Jesus says to him, Arise, take up thy couch, and walk.

9 And quickly the man was well, and he took up his couch, and walked: and the sabbath was in that day.

10 Then said the Jews to him healed, It is the sabbath: it is not lawful for thee to take up thy couch.

11 He answered them, He having made me well, the same said to me, Lift up thy couch, and walk.

12 Then they asked him, Who is the man having said to thee, Lift up thy couch, and walk?

13 And he healed knew not who he is: for Jesus escaped, a crowd being in the place.

14 After these, Jesus finds him in the temple, and he said to him, Behold, thou hest become well: sin no more, lest something worse be to thee.

15 The man departed, and announced to the Jews that it is Jesus having made him well.

16 And therefore the Jews drove out Jesus, and sought to kill him, because he did these in the sabbath.

17 And Jesus answered, My Father works till now, and I work.

18 For this therefore the Jews sought the more to kill him, for not only did he loose the sabbath, but also he called God his own Father, making himself equal to God.

19 Then answered Jesus and said to them, Truly, truly, I say to you, The Son can of himself do nothing, except what he sees the Father doing: for whatever he should do, also these does the Son likewise.

20 For the Father loves the Son, and shows him all which himself does: and he will show him greater than these, that ye might wonder.

21 For as the Father arouses the dead, and makes alive; so also the Son makes alive whom he will.

22 For the Father judges no one, but he has given all judgment to the Son:

23 That all should honour the Son, as they honour the Father. He honouring not the Son, honours not the Father having sent him.

24 Truly, truly, I say to you, That he hearing my word, and believing him having sent me, has eternal life, and comes not into judgment; but has passed from death to life.

25 Truly, truly, I say to you, That the hour comes, and now is, when the dead shall hear the voice of the Son of God: and they hearing shall live.

26 For as the Father has life in himself, so also gave he to the Son to have life in himself;

27 And gave him authority also to do judgment, because he is the Son of man.

28 Wonder not at this: for the hour comes, in which all they in the tombs shall hear his voice, and shall go forth;

29 They having done good, to rising up of life; and they having done bad, to rising up of judgment.

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30 I can do nothing of myself: as I hear, I judge: and my judgment is just; for I seek not my will, but the will of the Father having sent me.

31 If I testify of myself, my testimony is not true.

32 Another is testifying of me, and I know that the testimony which he testifies of me is true.

33 Ye have sent to John, and he has testified to the truth.

34 But I receive not testimony from man: but these I say that ye might be saved.

35 He was a burning and manifest light: and ye wished to rejoice for a time in his light.

36 And I have greater testimony than of John: for the works that the Father gave me that I might finish them, the same works that I do, testify of me, that the Father has sent me.

37 And the Father having sent me, he has testified of me. Nor have ye at any time heard his voice, or seen his form.

38 And his word ye have not remaining in you: for whom he sent, him ye believe not.

39 Search the writings; for ye think in them to have eternal life: and these are they testifying of me.

40 And ye wish not to come to me, that ye might have life.

41 I receive not glory from man.

42 But I know you, that ye have not the love of God in you.

43 I have come in the name of my Father, and ye receive me not: if another should come in his own name, him will ye receive.

44 How can ye believe, receiving glory from one another, and ye seek not the glory that from God alone?

45 Think not that I shall accuse you to the Father: he accusing you is Moses, in whom ye have hoped.

46 For if ye had believed Moses, ye had believed me: for he himself wrote of me.

47 And if ye believe not his writings, how shall ye believe my words?

ACCORDING TO JOHN CHAPTER 6

1 After these Jesus departed beyond the sea of Galilee, of Tiberias.

2 And a great crowd followed him, for they saw his signs which he did upon the sick.

3 And Jesus went up into the mount, and sat there with his disciples.

4 And the pascha was near, the festival of the Jews.

5 Then Jesus having lifted up the eyes, and seen that a great crowd comes to him, says to Philip, Whence shall we buy loaves that these might eat?

6 And this he said trying him: for himself knew what he was about to do.

7 Philip answered him. Loaves of two hundred drachmas will not suffice them, that each of them should take some little.

8 One of his disciples, Andrew, Simon Peter's brother, says to him,

9 There is one little boy here, who has five barley loaves, and two small fishes: but what are these among so many?

10 And Jesus said, Make the men recline. And there was much grass in the place. Then the men reclined, the number about five thousand.

11 And Jesus took the loaves; and having given thanks, distributed to his disciples, and the disciples to the reclining; and likewise of the small fishes, as many as they wished.

12 And when they were filled, he says to his disciples, Gather the fragments remaining over, that nothing should be lost.

13 Then gathered they, and filled twelve baskets of the fragments of the five barley loaves, which remained over to them having eaten.

14 Then the men, having seen the sign which Jesus did, said, That this is truly the prophet coming into the world.

15 Then Jesus having known that they were about to come and carry him of forcibly, that they might make him king, departed again to the mount alone.

16 And when it was evening, his disciples went down to the sea.

17 And having entered into a ship, they came beyond the sea to Capernaum. And already was there darkness, and Jesus had not come to them.

18 And the sea, a great wind blowing, arose.

19 Then having urged forward about twent-five or thirty stadia, they behold Jesus walking upon the sea, and being near the ship: and they were afraid.

20 And he says to them, I am; be not afraid.

21 Then they wished to take him into the ship: and the ship was quickly at land to which they retired.

22 The morrow, the crowd standing beyond the sea having seen that no other small vessel was there, except that one into which his disciples had entered, and that Jesus entered not with his disciples into the small vessel, but his disciples departed alone;

23 (But also other small vessels came out of Tiberias near to the place where they ate bread, the Lord having returned thanks:)

24 When the crowd therefore saw that Jesus is not there, nor his disciples, they also entered into ships, and came to Capernaum, seeking Jesus.

25 And having found them beyond the sea, they said to him, Rabbi, when camest thou here?

26 Jesus answered them and said, Truly, truly, I say to you, ye seek me, not because ye saw signs, but for that ye ate of the loaves, and were satisfied.

27 Work not for food perishing, but food remaining to eternal life, which the Son of man will give you: for him God the Father sealed.

28 Then said they to him, What shall we do, that we might work the works of God?

29 Jesus answered and said to them, This is the work of God, that ye should believe in him whom he has sent.

30 Then said they to him, What sign doest thou, that we might see, and believe thee? what workest thou?

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31 Our fathers ate manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then said Jesus to them, Truly, truly, I say to you, Moses has not given you bread from heaven; but my Father gives you true bread from heaven.

33 for the bread of God is he coming down from heaven, and giving life to the world.

34 Then said they to him, Lord, always give us this bread.

35 And Jesus said to them, I am the bread of life: he coming to me should not hunger; and he believing in me should not thirst.

36 But I said to you, That ye have seen me, and believe not.

37 All that the Father gives me shall come to me; and he coming to me I will not cast out.

38 For I have come down from heaven, not that I might do my will, but the will of him having sent me.

39 And this is the will of the Father having sent me, that all which he has given me, I should not loose of it, but raise it up in the last day.

40 And this is the will of him having sent me, that every one seeing the Son, and believing in him, should have eternal life: and I will raise him up at the last day.

41 Then murmured the Jews about him, because he said, I am the bread having come down from heaven.

42 And they said, Is not this Jesus, Joseph's son, whose father and mother we know? how then says he, That I have come down from heaven?

43 Then answered Jesus and said to them, Murmur not with one another.

44 None can come to me, except the Father having sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every one therefore having heard and learned of the Father, comes to me.

46 Not that any one has seen the Father, except he being from God, he has seen the Father.

47 Truly, truly, I say to you, he believing in me has eternal life.

48 I am the bread of life.

49 Your fathers ate manna in the desert, and died.

50 This is the bread which coming down from heaven, that whoever should eat of it, and he should not die.

51 I am the living bread which having come down from heaven: if any one eat of this bread, he shall live forever: and also the bread which I shall give is my flesh, which I shall give for the life of the world.

52 Then the Jews contended with one another, saying, How can he give us the flesh to eat

53 Then said Jesus to them, Truly, truly, I say to you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves.

54 He chewing my flesh, and drinking my blood, has eternal life; and I will raise him up at the last day.

55 For my flesh is truly food, and my blood is truly drink.

56 He chewing my flesh, and drinking my blood, remains in me, and I in him.

57 As the living Father sent me, and I live through the Father: also he chewing me, the same also shall live through me.

58 This is the bread which having come down from heaven: not as your fathers ate manna, and died: he chewing this bread shall live forever.

59 He said these, teaching in the synagogue, in Capernaum.

60 Then many of his disciples, having heard, said, This is a hard word; who can hear it

61 And Jesus knowing in himself that his disciples murmur for this, said to them, Does this offend you?

62 If then ye see the Son of man going up where he was before

63 It is the spirit making alive; the flesh profits nothing: the words which I speak to you are spirit, and are life.

64 But there are some of you who believe not. For Jesus knew from the beginning who they are not believing, and who he is going to deliver him up.

65 And he said, Therefore have I said to you, that no one can come to me, except it be given him of my Father.

66 From this many of his disciples went away back, and walked no more with him.

67 Then said Jesus to the twelve, And ye will not go away?

68 Then Simon Peter answered him, Lord, to whom shall we go away? thou hast the words of eternal life.

69 And we have believed, and known, that thou art Christ, Son of the living God.

70 Jesus answered them, Have I not chosen you twelve, and of you one is a devil?

71 And he spake of Judas Iscariot, of Simon: for he was about to deliver him up, being one of the twelve.

ACCORDING TO JOHN CHAPTER 7

1 And Jesus walked after these in Galilee: for he wished not to walk in Judea, because the Jews sought to kill him.

2 And the festival of the Jews was near, the Pitching of tents.

3 Then said his brethren to him, Go away thence, and retire to Judea, that also thy disciples might see thy works which thou doest.

4 For none does any thing in secret, and seeks himself to be in freedom of speech. If thou do these, make thyself manifest to the world.

5 For neither believed his brethren in him.

6 Then says Jesus to them, My time is not yet present: and your time is always ready.

7 The world cannot hate you: but me it hates, for I testify of it, that its works are evil.

8 Go ye up to this festival: I go not yet up to the festival; for my time has not yet been completed.

9 And speaking to them these things, he remained in Galilee.

10 And when his brethren went up, then he went up to the festival, not openly, but as in secret.

11 Then the Jews sought him in the festival, and said, Where is he

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12 And much murmuring was for him in the crowds: some truly said, That he is good: and others said, No; but he deceives the crowd.
13 However none spake of him with freedom of speech, for fear of the Jews.
14 And now the festival being in the midst, Jesus went up to the temple, and taught.
15 And the Jews wondered, saying, How knows he letters, not having learned
16 Jesus answered them, and said, My teaching is not mine, but his having sent me.
17 If any desire to do his will, he shall know of the teaching, whether it is of God, or I speak from myself.
18 He speaking from himself, seeks his own glory: but he seeking the glory of him having sent him, he is true, and no injustice is in him.
19 Has not Moses given you the law, and none of you does the law? Why seek ye to kill me?
20 The crowd answered and said, Thou hast a demon: who seeks to kill thee?
21 Jesus answered and said to them, I did one work, and ye all marvel for this.
22 Moses has given you circumcision; (not that it is of Moses, but of the fathers;) and in the sabbath ye circumcise a man.
23 If a man receive circumcision in the sabbath, that the law of Moses be not loosed; rage not at me, because I made a man wholly well on the Sabbath.
24 Judge not according to sight, but judge just judgment.
25 Then said some of the Jerusalemites' Is not this he, whom they seek to kill?
26 And, behold, he speaks in freedom of speech, and they say nothing to him. Not at any time knew the rulers truly, that this is truly Christ?
27 But we know this whence he is: and Christ, when he should come, none knows whence he is.
28 Then cried Jesus in the temple, teaching, and saying, And ye know me, and ye know whence I am: and I have not come of myself, but he having sent me is true, whom ye know not.
29 But I know him; for I am from him, and he sent me.
30 Then sought they to seize him: and none put the hand upon him, for his hour had not yet come.
31 And many of the crowd believed on him, and said, That Christ, when he should come, will he do more signs than these which he did?
32 The Pharisees heard the crowd murmuring these things of him; and the Pharisees and chief priests sent servants that they might seize him.
33 Then said Jesus to them, Yet a little time am I with you, and I retire to him having sent me.
34 And ye shall seek me and shall not find: and where I am, ye cannot come.
35 Then said the Jews among themselves, Where is he about to go, that we shall not find him? is he not about to go to the dispersion of the Greeks, and teach the Greeks?
36 What is the word which he spake, Ye shall seek me, and shall not find: and where I am, ye cannot come?
37 In the last day, the great one of the festival, Jesus stood and cried, saying, If any thirst, let him come to me, and drink.
38 He believing in me, as said the writing, from his belly shall flow rivers of living waters.
39 (This spake he of the Spirit which they believing in him were about to receive: for the Holy Spirit was not yet; for Jesus was not yet honoured.)
40 Then many of the crowd, having heard the word, said, This is truly a prophet.
41 Others said, This is Christ: and others said, Yet Christ comes not out of Galilee.
42 Said not the writing, That of the seed of David, and from Bethlehem, the town where David was, Christ comes?
43 Then was there a division in the crowd on his account.
44 And some of them wished to seize him; but none put hands upon him.
45 Then came the servants to the chief priests and Pharisees; and they said to them, Why did ye not bring him
46 And the servants answered, Never spake man as this man.
47 Then the Pharisees answered them, Have ye not also been deceived
48 Have any of the rulers or of the Pharisees believed in him?
49 But the crowd, not knowing the law, are cursed.
50 Nicodemus says to them, (he having come to him by night, being one of them,)
51 Our law judges not a man, except it first hear from him, and know what he does.
52 They answered and said to him, And art thou not of Galilee? Search, and see: for a prophet has not risen out of Galilee.
53 And each man went to his house.

ACCORDING TO JOHN CHAPTER 8

1 And Jesus went to the mount of Olives.
2 And again in the morning he was present in the temple, and all the people came to him; and having sat down, he taught them.
3 And the scribes and Pharisees brought him a woman taken in adultery; and having set her in the midst,
4 They say to him, Teacher, this woman was taken committing adultery, in the very act.
5 In the law Moses commanded us such to be stoned: therefore what sayest thou?
6 And this said they, tempting him, that they might have to accuse him. And Jesus, having stooped down, wrote with his fingers upon the earth.
7 And when they continued asking him, having lifted up the head, he said to them, Let him faultless among you, first cast a stone at her.
8 And again having stooped down, he wrote upon the earth.
9 And they having heard, and being convicted by consciousness, went out one by one, beginning from the eldest even to the last; and Jesus was left alone, and the woman standing in the midst.

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10 And Jesus having lifted up the head, and seen none but the woman, said to her, Woman, where are they accusing thee? has none condemned thee

11 And she said, None, Lord. And Jesus said to her, Neither do I condemn thee: go, and sin no more.

12 Again therefore Jesus spake to them, saying, I am the light of the world: he following me shall not walk in darkness, but shall have the light of life.

13 Then said the Pharisees to him, Thou testifiest of thyself; thy testimony is not true.

14 Jesus answered and said to them. Though I testify of myself; my testimony is true: for I know whence I came, and where I retire; but ye know not whence I came and where I retire.

15 Ye judge according to the flesh; I judge no one.

16 And if I also judge, my judgment is true: for I am not alone, but I and the Father having sent me.

17 And also in your law has it been written, that the testimony of two men is true.

18 I am he testifying of myself, and the Father having sent me testifies of me.

19 Then said they to him, Where is thy Father? Jesus answered, ye neither know me, nor my Father: if ye had known me, ye had known my Father also.

20 These words spake Jesus in the royal treasury, teaching in the temple: and no one seized him; for his hour had not yet come.

21 Then said Jesus again to them, I retire, and ye shall seek me, and shall die in your sins: where I retire, ye cannot come.

22 Then said the Jews, Will he not kill himself? for he says, Where I retire, ye cannot come.

23 And he said to them, Ye are from below I am from above: ye are of this world; I am not of this world.

24 I said therefore to you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins.

25 Then said they to him, Who art thou? And Jesus said to them, In the beginning, he which I spake to you.

26 Many things have I to speak and judge of you; but he having sent me is true; and what things I have heard from him these say I to the world.

27 They knew not that he spake to them of the Father.

28 Then said Jesus to them, When ye lift up the Son of man then shall ye know that I am, and I do nothing of myself; but as my Father taught me, these I speak.

29 And he having sent me is with me: the Father has not left me alone; for I do always things pleasing to him.

30 He speaking these, many believed in him.

31 Then said Jesus to the Jews having believed him, If ye remain in my word, ye are truly my disciples.

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We are Abraham's seed, and have never served any; how sayest thou, That ye shall be free?

34 Jesus answered them, Truly, truly, say I to you, That every one doing sin, is servant of sin.

35 And the servant remains not in the house forever; the Son remains forever.

36 If the Son make you free, ye shall be truly free.

37 I know that ye are Abraham's seed; but ye seek to kill me, for my word has no place in you.

38 I, what I have seen from my Father, speak: and ye, therefore, what ye have seen of your Father, do.

39 They answered and said to him, Abraham is our Father. Jesus says to them, If ye were Abraham's children, ye had done Abraham's works.

40 And now ye seek to kill me, a man who has spoken to you the truth, which I heard from God: this did not Abraham.

41 Ye do the works of your father. Then said they to him, We have not been born of fornication; for we have one Father, God.

42 Then said Jesus to them, If God were your Father, ye had loved me: for I went forth from God, and came; for I have not come of myself, but he sent me.

43 Wherefore ye know not my speech, for ye cannot hear my word.

44 Ye are of your father the devil, and the eager desires of your father will ye do. He was slaying men from the beginning, and stood not in the truth, for there is no truth in him. When he would speak a lie, he speaks of his own things; for he is a liar, and the father of him.

45 And because I say the truth, ye believe me not.

46 Which of you convicts me of sin? And if I say the truth, why do ye not believe me.

47 He being of God hears the words of God: therefore ye hear not, for ye are not of God.

48 Then answered the Jews, and said to him, Say we not well that thou art a Samaritan, and hast a demon?

49 Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me.

50 And I seek not my glory: there is he seeking and judging.

51 Truly, truly, I say to you, If any keep my word, he should never see death.

52 Then said the Jews to him, Now we have known that thou hast a demon. Abraham died, and the prophets; and thou sayest, If any keep my word, he shall never taste of death.

53 Thou art not greater than our father Abraham, who died; and the prophets died: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father honouring me; whom ye say, that he is your God:

55 And ye have not known him; but I know him: and if I say, I know him not, I shall be a liar like you: but I know him, and keep his word.

56 Your father Abraham was overjoyed that he might see my day: and he saw, and rejoiced.

57 Then said the Jews to him, Thou hast not yet fifty years, and bast thou seen Abraham

58 And Jesus said to them, Truly, truly, I say to you, Before Abraham was born, I am.

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59 Then lifted up they stones that they might cast upon him: and Jesus was hid, and he went forth out of the temple, having passed through the midst of them, and so he passed by.

ACCORDING TO JOHN CHAPTER 9

1 And passing by, he saw a man blind from birth.

2 And his disciples asked him, saying, Rabbi, who sinned, he, or his parents, that he was born blind?

3 Jesus answered, Neither did this sin, nor his parents: but that the works of God might be manifested in him.

4 I must work the works of him having sent me, while it is day: night comes, when none can work.

5 While I be in the world, I am the light of the world.

6 Having said these, he spat on the ground, and made clay of the spittle, and rubbed the clay upon the eyes of the blind,

7 And said to him, Retire, wash in the pool of Siloam, (which is interpreted, Sent.) He went away therefore, and washed, and came seeing.

8 Then the neighbors, and those seeing him before that he was blind, said, Is not this he sitting and begging?

9 Others said, This is he: and others, That he is like him: he said, That I am.

10 Then said they to him, How were thine eyes opened?

11 He answered and said, A man called Jesus made clay, and anointed mine eyes, and said to me, Retire to the pool of Siloam, and wash: and having gone and washed, I saw again.

12 Then said they to him, Where is he? He says I know not.

13 They bring him to the Pharisees, him once blind.

14 And it was the sabbath, when Jesus made clay, and opened his eyes.

15 Then again the Pharisees also asked him how he saw again. He said to them, He put clay upon mine eyes, and I washed, and I see.

16 Then said certain of the Pharisees, This man is not from God, for he keeps not the sabbath. Others said, How can a sinful man do such signs? And a division was among them.

17 They say to the blind again, What sayest thou of him, for he opened thine eyes? He said, That he is a prophet.

18 Then the Jews believed not of him that he was blind, and saw again, until they called the parents of him having looked up.

19 And they asked them, saying, Is this your son, whom ye say that be was born blind how then does be now see

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But how he now sees, we know not; or who opened his eyes, we know not: he has age; ask him: he shall speak for himself.

22 These said his parents, for they feared the Jews: for already had the Jews agreed, that if any should acknowledge him Christ, he should be put out of the synagogue.

23 Therefore said his parents, That he has age; ask him.

24 Then called they the man of a second time, who was blind, and said to him, Give glory to God: we know that this man is sinful.

25 He answered and said, If he be sinful, I know not: one thing I know, that, being blind, now I see.

26 And again said they to him, What did he to thee? how opened he thine eyes?

27 He answered them, I told you already, and ye heard not: why wish ye to hear again? ye wish not also to be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God has spoken to Moses; but this, we know not whence he is.

30 The man answered and said to them, For in this is it wonderful, that ye know not whence he is, and he opened mine eyes.

31 And we know that God hears not the sinful: but if any be godly, and do his will, this he hears.

32 From forever was it not heard that any opened the eyes of him born blind.

33 If this one were not of God, he could do nothing.

34 They answered and said to him, In sins wert thou wholly born, and teachest thou us? And they cast him without.

35 Jesus heard that they cast him without; and having found him, said to him, Believest thou in the Son of God?

36 He answered and said, Who is he, Lord, that I might believe in him?

37 And Jesus said to him, Thou hast also seen him, and he speaking with thee, the same is he.

38 And he said I believe, Lord. And he worshipped him.

39 And Jesus said, For judgment came I into this world, that they not seeing might see; and they seeing might be blind.

40 And they being with him of the Pharisees heard these things, and said to him,

41 We are not also blind? Jesus said to them If ye were blind, ye had not sinned: and now ye say, That we see; therefore your sin remains.

ACCORDING TO JOHN CHAPTER 10

1 Truly, truly, I say to you, He not coming in through the door into the court-yard of the sheep, but coming up from another place, he is a thief and robber.

2 And he coming in through the door is the shepherd of the sheep.

3 To him the guard of the door opens; and the sheep hear his voice : and he calls his own sheep by name, and leads them out.

4 And when he would put forth his own sheep, he goes before them, and the sheep follow him: for they know his voice.

5 And a stranger they would not follow, but they will flee from him : for they know not the voice of strangers.

6 This proverb spake Jesus to then: and they knew not what things they were which he spake th them.

7 Then said Jesus again to them, Truly, truly, I say to you, That I am the door of the sheep.

8 All who came before me are thieves and robbers: but the sheep heard them not.

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9 I am the door: if any come in through me, he shall be saved, and he shall me in, and go out, and find pasture.

10 The thief comes not, except that he steal, and sacrifice, and destroy: I came that they might have life, and have above measure.

11 I am the good shepherd: the good shepherd lays down his life for the sheep.

12 But the hired one, and not being the shepherd, whose own the sheep are not, sees the wolf coming, and he leaves the sheep, and flees: and the wolf plunders them, and scatters the sheep.

13 The hired flees, because he is hired, and no care is to him for the sheep.

14 I am the good shepherd, and I know mine, and am known by mine.

15 As the Father knows me, I also know the Father: and I lay down my life for the sheep.

16 And I have, other sheep, which are not of this court-yard: and I must also bring them, and they shall hear my voice; and there shall be one flock, and one shepherd.

17 Therefore does my Father love me, because I lay down my life, that I might take it again.

18 No one takes it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This command received I of my Father.

19 Then was a division again among the Jews for these words.

20 And many of them said, He has a demon, and is frenzied; why hear ye him?

21 Others said, These are not the words of a demon. A demon cannot open the eyes of the blind.

22 And there was the festival of inauguration among the Jerusalemites, and it was winter..

23 And Jesus walked in the temple in Solomon's porch.

24 Then the Jews surrounded him, and said to him, How long takest thou away our soul? If thou art Christ, say to us with freedom of speech.

25 Jesus answered them, I said to you, and ye believe not: the works which I do in my Father's name, these testify of me.

26 But ye believe not, for ye are not of my sheep, as I said to you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

29 My Father, who has given to me, is greater than all; . and no one can snatch them out of my Father's hand.

30 I and my Father are one.

31 Then again lifted up the Jews stones that they might stone him.

32 Jesus Answered them, Many good works I shewed you from my Father; for which of these works do ye stone me

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and that thou, being man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said; Ye are gods?

35 If he called them gods, to whom the word of God came, and the writing cannot be loosed;

36 Whom the Father consecrated., and sent into the world, say ye that thou blasphemest; because I said, I am the Son of God

37 If I do not the works of my Father, believe me not.

38 And if I do, though ye believe me not, believe the works: that ye might know, and believe, that the Father in me, and I in him.

39 Then sought they again to take him: and he went out from their hand,

40 And again he departed beyond Jordan to the place where John was first immersing; and he remained there.

41 And many came to him, and said, That truly John did no sign: but all which John said of him was true.

42 And many believed in him there.

ACCORDING TO JOHN CHAPTER 11

1 And a certain Lazarus was sick, from Bethany, of the town of Mary And Martha her sister.

2 (And Mary was she having anointed the Lord with perfumed oil, and wiped his feet with her hairs, whose brother Lazarus was sick.)

3 Then sent the sisters to him, saying, Lord, behold, he whom thou lovest is sick.

4 And Jesus having heard, said, This sickness is not to death, but for the glory of God, that by it the Son of God be honoured.

5 And Jesus loved Martha, and her sister, and Lazarus.

6 When therefore he heard that he is sick, then indeed he remained in the place in which he was two days.

7 Then after this he says to his disciples, Let us go into Judea again.

8 The disciples say to him, Rabbi, now the Jews sought to stone thee; and retirest thou there again?

9 Jesus answered, Are there not twelve hours of the day.? If any walk in the day, he stumbles not, for he sees the light of this world.

10 But if any walk in the night, he stumbles, for light is not in him.

11 These things said he: and after this he says to them, Lazarus our friend has been set to sleep; but I go, that I might waken him.

12 Then said his disciples, Lord, if he has been set to sleep, he shall be saved.

13 And Jesus spake of his death: but these supposed that he speaks of the repose of sleep.

14 Then therefore Jesus said to them with freedom of speech, Lazarus is dead.

15 And I rejoice for you, that ye might believe, that I was not there; but let us go to him.

16 Then said Thomas, called Didymus, to his fellow disciples, Let us also go, that we might die with him.

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17 Then Jesus, having come, found him having four days already in the tomb.

18 And Bethany was near Jerusalem, about fifteen stadia.

19 And many of the Jews were come to them about Martha and Many, that they might console them for their brother.

20 Then Martha, when she heard that Jesus comes, met him: and Mary sat in the house.

21 Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died.

22 But now I also know, that whatever thou shalt ask of God, God will give thee.

23 Jesus says to her, Thy brother shall arise.

24 Martha says to him, I know that he shall rise at the rising up in the last day.

25 Jesus said to her, I am the rising up, and life: he believing in me, though he die, shall live.

26 And all living and believing in me should never die. Believest thou this?

27 She says to him, Yes, Lord: I have believed that thou art Christ, the Son of God, he coming into the world.

28 And having said these, she departed and called Mary her sister secretly, having said, The Teacher is come, and calls thee.

29 She, when she heard, arises quickly, and comes to him.

30 And Jesus had not yet come into the town, but was in the place where Martha met him.

31 Then the Jews being in the house with her, and consoling her, having seen Mary, that she rose quickly and went forth, followed her, saying, That she retires to the tomb, that she might weep there.

32 Then Mary, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou wert here, my brother had not died.

33 Then Jesus, when he saw her weeping, and the Jews weeping having come with her, was heavy in spirit, and troubled himself,

34 And said, Where have ye laid him? They say to him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, See how he loved him I

37 And certain of them said, Could not he having opened the eyes of the blind, have made that this should not die?

38 Then Jesus again being heavy in himself, comes to the tomb. It was a cave, and a stone was laid upon it.

39 Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he already smells: for it is the fourth day.

40 Jesus says to her, Said I not to thee, if thou shouldest believe, thou shalt see the glory of God

41 Then took they away the stone where the dead was laid. And Jesus lifted up his eyes above, and said, Father, I return thee thanks that thou didst hear me.

42 And I knew that thou always hearest me: but for the crowd standing round I said, that they might believe that thou didst send me.

43 And having said these, he cried out with a great voice, Lazarus, come out.

44 And the dead came out, bound feet and hands with bandages; and his face was bound with a napkin. Jesus says to them, Loose him, and let him retire.

45 Then many of the Jews, having come to Mary, and seeing what Jesus did, believed in him.

46 But certain of them departed to the Pharisees, and said to them what Jesus did.

47 Then gathered together the chief priests and Pharisees a council, and said, What do we? for this man does many signs.

48 If we let him thus go, all will believe on him: and the Romans will come and take away also our place and nation.

49 And a certain one of them, Caiaphas, being chief priest that year, said to them, Ye know nothing,

50 Neither turn ye in your thoughts that it is profitable to us, that one man die for the people, and the nation perish not.

51 And this he said not of himself: but being high priest that year, he prophesied that Jesus was about to die for the nation;

52 And not for the nation alone, but that also the children of God, scattered, should be gathered into one.

53 Then from that day they counselled together that they might kill him.

54 Jesus then walked no more with freedom of speech among the Jews; but departed thence to the country near the desert, to a city called Ephraim, and there he tarried with his disciples.

55 And the Jews' pascha was near: and many went up to Jerusalem out of the country before the pascha, that they might purify themselves.

56 Then sought they Jesus, and said with one another, standing in the temple, What seems it to you, that he should not come to the festival

57 And also the chief priests and Pharisees had given a command, that if any know where he is, he should make known, that they might take him.

ACCORDING TO JOHN CHAPTER 12

1 Then Jesus, six days before the pascha, came to Bethany, where was Lazarus the dead, whom he raised from the dead.

2 Then made they him a supper there, and Martha served; and Lazarus was one of them reclining at table with him.

3 Then Mary having taken a pound of perfumed oil of spikenard, very precious, anointed the feet of Jesus, and wiped his feet with her hairs: and the house was filled with the smell of the perfumed oil.

4 Then says one of his disciples, Judas Iscariot, of Simon, being about to deliver him up,

5 Wherefore was not this perfumed oil sold for three hundred drachmas, and given to the poor?

6 And this he said, not that care was to him for the poor: but because he was a thief, and had the small coffer, and carried things deposited.

7 Then said Jesus, Let her go; for the day of my interment has she kept this.

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8 For the poor have ye always with you;and me ye have not always.

9 Then a great crowd of Jews knew that he is there: and they came not for Jesus alone, but that also they might see Lazarus, whom he had raised from the dead.

10 And the chief priests took counsel that they might also kill Lazarus;

11 Because many for him retired, and believed in Jesus.

12 The morrow a great crowd, having come to the festival, having heard that Jesus comes to Jerusalem,

13 Took branches of palm trees, and went forth to the meeting to him, and cried, Praised he coming in the name of the Lord, King of Israel.

14 And Jesus having found a small ass, sat upon it; as it is written,

15 Fear not, O daughter of Sion: behold, thy King comes, sitting upon the foal of an ass.

16 And these the disciples knew not at first: but when Jesus was honoured, then remembered they that these were written of him, and they did these things to him.

17 The crowd therefore testified which being with him, that he called Lazarus out of the tomb, and raised him from the dead.

18 And for this the crowd met him, for they heard he had done this sign.

19 Then said the Pharisees among themselves, Ye see that ye aid nothing; behold, the world has departed after him.

20 And there were certain Greeks of those going up that they might worship in the festival:

21 These then came to Philip, him of Bethsaida of Galilee, and asked him, saying, Lord, we wish to see Jesus.

22 Philip comes and says to Andrew: and again Andrew and Philip say to Jesus.

23 And Jesus answered them, saying, The hour has come, that the Son of man should be honoured.

24 Truly, truly, I say to you, except a kernel of wheat, having fallen into the earth, should die, it remains alone: and if it should die, it brings forth much fruit.

25 He loving his soul shall lose it; but he hating his soul in this world, shall guard it for life eternal.

26 If any one would serve me, let him follow me; and where I am, there also shall be my servant: and if any one serve me, him will the Father honour.

27 Now has my soul been troubled; and what should I say? O Father, save me from this hour: but for this came I to this hour.

28 Father, honour thy name. Then came a voice from heaven, I have also honoured, and will again honour.

29 Then the crowd, having stood and heard, said it was thunder: others said, A messenger has spoken to him.

30 Jesus answered and said, This voice has not been for me, but for you.

31 Now is the judgment of this world: now shall the ruler of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all to myself.

33 This said he, signifying what death he was about to die.

34 The crowd answered him, We have heard out of the law that Christ remains forever: and how sayest thou That the Son of man must be lifted up? who is this Son of man?

35 Then said Jesus to them, Yet a little time the light is with you. Walk while ye have light, lest darkness overtake you: and he walking in darkness knows not where he retires.

36 While ye have light, believe in the light, that ye might be the sons of light. These things spake Jesus, and having departed, he was hid from them.

37 And he having done so many signs before them, they did not believe in him:

38 That the word of Esaias the prophet might be completed, which he spake, Lord, who believed our report? and to whom was the arm of the Lord revealed?

39 Therefore they could not believe, for Esaias said again,

40 He has blinded their eyes, and hardened their heart: lest they see with the eyes, and understand with the heart, and should turn back, and I should heal them.

41 These said Esaias, when he saw his glory, and spake of him.

42 Yet nevertheless also many of the rulers believed in him; but on account of the Pharisees they did not acknowledge, lest they should be excluded from the synagogue:

43 For they loved the honour of men more than the honour of God.

44 Jesus cried and said, He believing in me, believes not in me, but in him having sent me.

45 And he seeing me, sees him having sent me.

46 I have come a light into the world, that every one believing in me should not remain in darkness.

47 And if any hear my words, and believe not, I judge him not: for I came not that I might judge the world, but that I might save the world.

48 He rejecting me, and not receiving my words, has him judging him: the word which I spake, that shall judge him in the last day.

49 For I spake not of myself; but the Father having sent me, he gave me a command, what I should say, and what I should speak.

50 And I know that his command is life eternal: therefore what I speak, as the Father said to me, so I speak.

ACCORDING TO JOHN CHAPTER 13

BOOK OF GLORY

1 And before the feast of the pascha, Jesus knowing that his hour had come that he should pass out of this world to the Father, having loved his own in the world, he loved them to the end.

2 And supper having been, the devil having already cast into the heart of Judas Iscariot, of Simon, that he should deliver him up;

3 Jesus knowing that the Father has given all things to him into the hands, and that he came out from God, and retired to God;

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4 He arises from supper, and lays down the garments; and having taken a linen cloth, he girded himself.

5 Then casts he water into a washing vessel, and began to wash the feet of the disciples, and to wipe with the linen cloth with which he was girded.

6 And he comes to Simon Peter: and he says to him, Lord, washest thou my feet?

7 Jesus answered and said to him, What I do thou knowest not now; but thou shalt know after these.

8 Peter says to him, Thou shouldest never wash my feet. Jesus answered him, Except I wash thee, thou hast no part with me.

9 Simon Peter says to him, Lord, not my feet only, but the hands and head.

10 Jesus says to him, He washed has no need but to have the feet washed, but is wholly clean: and ye are clean, but not all.

11 For he knew him delivering him up, therefore he said, Ye are not all clean.

12 When therefore he washed their feet; and took his garments, going to recline again, he said to them, Knew ye what I have done to you?

13 Ye call one Teacher and Lord: and ye say well; for I am.

14 If therefore, I washed your feet, the Lord and Teacher; ye also ought to wash the feet of one another:

15 For I have given you a pattern, as I have done to you, also should ye do.

16 Truly, truly I say to you The servant is not greater than his Lord; neither the sent greater than he having sent him.

17 If ye know these, happy are ye if ye do them.

18 I say not of you all: I know whom I have chosen: but that the writing might be completed, He chewing bread with me lifted up his heel against me.

19 From now I say to you before it shall be, that, when it should be, ye might believe that I am.

20 Truly, truly, I say to you, He receiving whomsoever I shall send receives me; and he receiving me receives him having sent me.

21 These things Jesus having spoken, was troubled in spirit, and he testified, and said, Truly, truly, I say to you, that one of you shall deliver me up.

22 Then looked the disciples one upon another, being perplexed of whom he spake.

23 And there was one of his disciples reclining on the bosom of Jesus, whom he loved.

24 Then Simon Peter nodded to this one, to inquire who it might be of whom he speaks.

25 And he reclining upon Jesus' breast says to him, Lord, who is it?

26 Jesus answers, This is he to whom I, having dipped a small morsel, shall bestow. And having dipped the small morsel, he gives to Judas Iscariot, of Simon.

27 And after the small morsel then came Satan into him. Then says Jesus to him, What thou doest, do quickly.

28 And this none of the reclining knew for what he said to him.

29 For some thought, since Judas had the small coffer, that Jesus says to him, Purchase of what we have need for the festival; or, that he might give something to the poor.

30 He having taken the small morsel went quickly forth: and it was night when he then went forth.

31 Jesus says, Now was the Son of man honoured, and God was honoured in him.

32 If God were honoured in him, also shall God honour him in himself, and quickly shall he honour him.

33 Little children, yet a little am I with you. Ye shall seek me: and as I said to the Jews, That where I retire, ye cannot come; and I say to you now.

34 A new command give I to you, That ye love one another: as I loved you, that ye also love one another.

35 In this all shall know that ye are disciples to me, if ye have love in one another.

36 Simon Peter says to him, Lord, where retirest thou? Jesus answered him, Where I retire, thou shalt not be able to follow me now; and afterwards thou shalt follow me.

37 Peter says to him, Lord, why can I not follow thee now? I will lay down my life for thee.

38 Jesus answered, Wilt thou lay down thy life for me Truly, truly, I say to thee, The cock shall not utter a sound, till thou deny me thrice.

ACCORDING TO JOHN CHAPTER 14

1 Let not your heart be troubled: believe in God, and believe in me.

2 In my Father's house are many dwellings: and if not, I had said to you. I go to prepare a place for you.

3 And if I go and prepare a place for you, again I come, and I will receive you to myself; that where I am, ye might be also.

4 And where I retire ye know, and the way ye know.

5 Thomas says to him, Lord, we know not where thou retirest; and how can we know the way?

6 Jesus says to him, I am the way, and the truth, and the life: no one comes to the Father, except by me.

7 If ye had known me, ye had also known my Father: and from now ye know, and have seen him.

8 Philip says to him, Lord, show us the Father, and it suffices us.

9 Jesus says, to him, So long time am I with you, and hast thou not known me, Philip? he having seen me has seen the Father; and how sayest thou, Show us the Father?,

10 Believest thou not that I in the Father, and the Father is in me? the words which I speak to you, I speak not of myself: and the Father remaining in me does the works.

11 Believe ye me that I in the Father, and the Father in me: and if not, for these works believe me.

12 Truly, truly, I say to you, He believing in me, the works which I do shall he do also; and greater than these shall he do; for I go to my Father.

13 And whatever ye ask in my name, this will I do, that the Father might be honoured by the Son.

14 If ye ask anything in my name, I will do.

15 If ye love me, keep my commands.

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16 And I will ask the Father, and he will give you another Intercessor, that should remain with you forever;
17 The Spirit of truth; which the world cannot receive, for it sees it not, neither knows: and ye know it; for it shall remain with you, and shall be in you.
18 I will not leave you orphans; I come to you.
19 Yet a little, and the world sees me no more; and ye see me: because I live, ye shall live also.
20 In that day shall ye know that I am in my Father, and ye in me, and I in you.
21 He having my commands, and keeping them, the same is he loving me: and he loving me shall be loved by my Father, and I will love him, and manifest myself to him.
22 Judas says to him, not Iscariot, Lord, how has it been that thou art about to make thyself manifest to us, and not to the world?
23 Jesus answered and said to him, If any one love me, he will keep my word: and my Father will love him, and we will come to him, and we will make our stay with him.
24 He not loving me will not keep my words.: and the word which ye hear is not of me, but of the Father having sent me.
25 These have I spoken to you, remaining with you.
26 But the Intercessor, the Holy Spirit, which the Father will send in my name, the same shall teach you all things, and he shall remind you of all things which I spake to you.
27 Peace I leave to you, my peace I give to you: not as the world gives, give I to you. Let not your heart be troubled, neither let it be timid.
28 Ye have heard that I said to you, I retire, and I am coming to you. If ye loved me, ye would rejoice because I said, I go to the Father: for my Father is greater than I.
29 And now have I told you before it shall be, that when it should be, ye might believe.
30 I will no more speak much with you: for the ruler of this world comes, and has nothing in me.
31 But that the world might know that I love the Father, and as the Father commanded me, so I do. Arise ye, let us go thence.

ACCORDING TO JOHN CHAPTER 15

1 I am the true vine, and my Father is the husbandman.
2 Every branch in me not bearing fruit he takes away: and every one bearing fruit, he cleanses it, that it might bear more fruit.
3 Already are ye clean, through the word which I have spoken to you.
4 Remain in me, and I in you. As the branch cannot bear fruit of itself, if it remain not in the vine; so neither ye, if ye remain not in me.
5 I am the vine, ye the branches: he remaining in me, and I in him, he bears much fruit: for without me ye can do nothing.
6 If any remain not in me, he was cast forth as the branch, and was dried up; and they gather them together, and cast into the fire, and they are burned.
7 If ye remain in me, and my words remain in you, ye shall ask whatever ye wish, and it shall be to you.
8 In this was my Father honoured, that ye should bear much fruit: and ye shall be disciples to me.
9 As the Father loved me, I also loved you: remain in my love.
10 If ye keep my commands, ye shall remain in my love; as I have kept my Father's commands, and remain in his love.
11 These things have I spoken to you, that my joy might remain in you, and your joy might be completed.
12 This is my command, That ye love one another, as I loved you.
13 Greater love than this has none, that any lay down his life for his friends.
14 Ye are my friends, if ye do whatever I command you.
15 I no more call you servants; for the servant knows not what his lord does: and I have called you friends; for all which I heard of my Father I made known to you.
16 Ye chose not me, but I chose you, and I have set you, that ye might retire and bear fruit, and your fruit remain: that whatever ye ask the Father in my name, he might give you.
17 These things I command you, that ye love one another.
18 If the world hate you, know that it has hated me the first of you.
19 If ye were of the world, the world had loved its own: and because ye are not of the world, but I have chosen you out of the world, therefore the world hates you.
20 Remember the word which I said to you, The servant is not greater than his lord. If they expelled me, they will also expel you; if they kept my word, they will keep yours also.
21 But all these will they do to you for my name, for they know not him having sent me.
22 If I had not come and spoken to them, they had not sin and now they have no pretext for their sin.
23 He hating me hates my Father also.
24 If I did not the works in them which none other has done, they had not sin: and now have they also seen and hated also me and my Father.
25 But that the word written in their law might be completed, That they hated me gratuitously.
26 And when the Intercessor should come, which I will send you from the Father, the Spirit of truth, which comes from the Father, he shall testify of me:
27 And ye also testify, for ye are with me from the beginning.

ACCORDING TO JOHN CHAPTER 16

1 These have I spoken, that ye should not be offended.
2 They shall make you excluded from the synagogue: but the hour comes that every one having slain you should think to bring service to God.
3 And these things shall they do to you, for they know not the Father, nor me.

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4 But these have I spoken to you, that when the hour should come, ye should remember them, for I said to you. And these I said not to you from the beginning, for I was with you.

5 But now do I retire to him having sent me; and not one of you asks me, Where dost thou retire

6 But because I have spoken these to you, sorrow has filled your heart.

7 But I say the truth to you; it is profitable to you that I go away: for if I go not away, the Intercessor shall not come to you; and if I go, I will send him to you.

8 And having come, he will convict the world of sin, and of justice, and of judgment:

9 Truly of sin, because they believe not in me;

10 And of justice, because I retire to my Father, and ye see me no more;

11 And of judgment, for the ruler of this world has been judged.

12 I have yet many things to say to you, but ye cannot bear them now.

13 And when he should come, the Spirit of truth, he shall guide you into all truth: for he shall not speak of himself; but whatever he should hear, shall he speak: and he shall announce to you the things coming.

14 He shall honour me: for he shall take of mine, and announce to you.

15 All things which the Father has are mine: therefore said I, he shall take of mine, and announce to you.

16 A little while, and ye see me not: and again, a little while, and ye shall see me, and because I retire to the Father.

17 Then said of his disciples to one another, What is this which he says to you, A little, and ye see me not: and again, a little, and ye shall see me: and, Because I retire to my Father?

18 Then said they, What is this which he says, A little we know not what he says.

19 Then knew Jesus that they wished to ask him, and he said to them, For this seek ye with one another that I said, A little while, and ye see me not; and again a little, and ye shall see me

20 Truly, truly, I say to you, That ye shall weep and lament, but the world shall rejoice: and ye shall be grieved, but your grief shall be into joy.

21 A woman when she should bring forth, has grief, because her hour has come: and when the child should be born, she no more remembers the anguish, for the joy that a man was born into the world.

22 And where truly ye now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one takes away from you.

23 And in that day ye shall ask me nothing. Truly, truly, I say to you, That whatever ye shall ask the Father in my name, he will give you.

24 Until now ye have asked nothing in my name: ask, and ye shall receive, that your joy might be completed.

25 These have I spoken to you in proverbs: but the hour comes, when I shall no more speak to you in proverbs, but with freedom of speech will I announce to you of the Father.

26 In that day shall ye ask in my name: and I say not to you that I will ask the Father for you:

27 For the Father himself loves you, for ye have loved me, and believed that I came forth from God.

28 I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father.

29 His disciples say to him, See, now thou speakest with freedom of speech, and sayest no proverb.

30 Now we know that thou knowest all things, and bast no need that any ask thee: by this we believe that thou earnest forth from God.

31 Jesus answered them, Now do ye believe?

32 Behold, the hour comes, and has now come, that ye be scattered, each to his own, and leave me alone: and I am not alone, for the Father is with me.

33 These have I spoken to you, that in me ye might have peace. In the world shall ye have pressure; but take courage; I have conquered the world.

ACCORDING TO JOHN CHAPTER 17

1 These spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour has come; honour thy Son, that thy Son honour thee:

2 As thou gavest him the power of all flesh, that every one which thou hast given him, he should give to them eternal life.

3 And this is eternal life, that they might know thee the only true God, and whom thou hast sent, Jesus Christ.

4 I honoured thee upon earth: I finished the work which thou hast given me that I should do.

5 And now, honour thou me, O Father, with thyself, with the honour which I had with thee before the world was.

6 I manifested thy name to the men which thou hast given me from the world: they were to thee, and thou hast given them to me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For the words which thou hast given me, I have given them and they received, and knew in truth that I came out from thee, and they believed that thou sentest me.

9 I ask for them: I ask not for the world, but for them thou hast given me: for they are to thee.

10 And all my things are thine, and thine mine; and I have been honoured in them.

11 And I am no more in the world, and these are in the world, and I come to thee. O holy Father, keep them in thy name whom thou but given me, that they might be one, as we.

12 When I was with them in the world, I kept them in thy name: those thou hast given me I watched, and not one of them perished, except the son of perdition; that the writing might be completed.

13 And now come I to thee; and these things I speak in the world, that I might have my joy completed in them.

14 I have given them thy word; and the world hated them, for they are not of the world, as I am not of the world.

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15 I ask not that thou take them out of the world, but that thou keep them from the evil.

16 They are not of the world, as I am not of the world.

17 Render them holy in thy truth: thy word is truth.

18 As thou sentest me into the world, I also sent them into the world.

19 And for them I render myself holy, that they also be rendered holy in the truth;

20 And I ask not for these alone, but also for them believing in me through their word;

21 That all might be one; as thou, Father, in me, and I in thee, that they also be one in us; that the world might believe that thou sentest me.

22 And I, the honour which thou hast given me, have-given them; that they might be one, as we are one.

23 I in them, and thou in me, that they might be perfected in one: and that the world might know that thou sentest me, and lovedst them, as thou lovedst me.

24 O Father, those thou hast given me, I will that where I am these also be with me: that they might behold my glory, which thou gavest me: for thou lovedst me before the foundation of the world.

25 O just Father, the world knew thee not: but I knew thee, and these knew that thou didst send me.

26 And I made known to them thy name, and I will make known: that the love with which thou lovedst me might be in them, and I in them.

ACCORDING TO JOHN CHAPTER 18

1 Jesus having said these, went out with his disciples beyond the torrent Kedron, where was a garden, into which he came, he and his disciples.

2 And Judas also knew the place, he delivering him up: for Jesus was many times gathered there with his disciples.

3 Then Judas, having taken a band and attendants from the chief priests and Pharisees, comes there with lights and torches and weapons.

4 Jesus then, knowing all coming upon him, having come out, said to them, Whom seek ye

5 They answered him, Jesus the Nazarite. Jesus says to them, I am. And Judas also, he delivering up, was standing with them.

6 Then, when he said to them, That I am, they went away backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus the Nazarite.

8 Jesus answered, I said to you, that I am: if then ye seek me, leave these to retire:

9 That the word might be completed which he spake, That whom thou hast given me, I lost none of them.

10 Then Simon Peter having a sword drew it, and struck the chief priest's servant, and cut off his right ear. And the name to the servant was Malchus.

11 Then said Jesus to Peter, Put thy sword into the sheath: the cup which my Father has given me, shall I not drink it

12 Then the band and captain of a thousand and attendants of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was the father-in-law of Caiaphas, who was the chief priest that year.

14 And Caiaphas was he having connselled the Jews, that it is profitable for one man to be destroyed for the people.

15 And Simon Peter followed Jesus, and another disciple: and that disciple was known to the chief priest, and came together with Jesus to the hall of the chief priest.

16 And Peter stood before the door without. Then went out the other disciple who was known to the chief priest, and spake to her guarding the door, and brought in Peter.

17 Then says the young girl guarding the door to Peter, Art not thou also of this man's disciples? He says, I am not.

18 And the servants and attendants stood, having made a heap of burning coals; for it was cold: and they warmed themselves: and Peter was standing with them, and warming himself.

19 Then the chief priest asked Jesus of his disciples, and of his teaching.

20 Jesus answered him, I spake with freedom of speech to the world: I always taught in the synagogue, and in the temple, where the Jews were always come together; and I spake nothing in secret.

21 Why askest thou me? ask those having heard, what I said to them: see, they know what I said.

22 And he having said these things, one of the attendants standing by gave Jesus a blow with a rod, having said, Answerest thou the chief priest so?

23 Jesus answered him, If I spake badly, testify of evil: and if well, why strikest thou me?

24 (Annas sent him bound to Caiaphas the chief priest.)

25 And Simon Peter was standing, and warming himself. Then said they to him, Art thou not also of his disciples he denied, and said, I am not.

26 Says one of the chief priest's servants, being of his family whose ear Peter cut off, Saw I not thee in the garden with him?

27 Then Peter again denied: and quickly the cock uttered a sound.

28 Then led they Jesus from Caiaphas to the pretorium: and it was early morning; and they came not into the pretorium, lest they should be defiled; but that they might eat the pascha.

29 Then went Pilate out to them, and said, What accusation bring ye against this man

30 They answered and said to him, If he were not injurious, we had not delivered him to thee.

31 Then said Pilate to them, Take ye him, and judge him according to your law. Then said the Jews to him, It is not lawful for us to kill any one:

32 That the word of Jesus might be completed which he spake, giving a sign by what death he was about to die.

33 Then came Pilate again into the pretorium, and asked Jesus, and said to him, Art thou the King of the Jews?

34 Jesus answered him, Of thyself sayest thou this, or did others tell thee of me?

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35 Pilate answered, Much less am I a Jew; thy nation and the chief priests have delivered thee to me: What didst thou?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants had contended, that I be not delivered to the Jews; and now my kingdom is not hence.

37 Then said Pilate to him, Art thou not then king? Jesus answered, Thou sayest that I am king. For this was I born, and for this came I into the world, that I testify to the truth. Every one being of the truth hears my voice.

38 Pilate says to him, What is truth? And having said this, again went he out to the Jews, and says to them, I find no fault in him.

39 But a custom is to you, that I loose one to you in the pascha: will ye therefore I should loose to you the King of the Jews

40 Then cried they all again, saying, Not this, but Barabbas [bar Abbas; Aramaic for "Son of the Father"]: and Barabbas was a robber.

ACCORDING TO JOHN CHAPTER 19

(The execution took place immediately after the Verdict, which indicates a court martial. Crucifixion was the Roman form of execution for non-Romans. The bodies were not taken down afterward but left to rot on the cross as a warning. According to the law, those convicted as Roman citizens were not allowed to be crucified; they were usually executed with the sword, by beheading or stabbing.

The claim to be a king automatically resulted in the death penalty in the Roman Empire; the convicted person had, according to Roman law, committed political treason and sedition, and there is a historical reason for it. At the end of the kingdom [753-509 BC], the Romans killed their tyrannical kings; established the republic and made the proclamation of a king punishable by death. If Jesus merely had claimed to be a prophet (master teacher) or the Son of God, the Romans would have done nothing to him. Joseph bar Mattityahu claimed to be a prophet and predicted that Titus Flavius Vespasianus would become emperor. When this happened, the Flavians made Joseph their mouthpiece and family member: now he is known as Titus Flavius Josephus.)

1 Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers having twined a crown of thorns, put upon his head, and they put round him a purple robe,

3 And said, Hail, King of the Jews! and they gave him blows with a rod.

4 Then again went out Pilate without, and says to them, See, I lead him to you without, that ye might know that in him I find no fault.

5 Then went forth Jesus without, bearing a crown of thorns, and a purple garment. And he says to them, Behold the man!

6 When therefore the chief priests and attendants saw him, they cried out, saying, Crucify, crucify. Pilate says to them, Take ye him, and crucify; for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, for he made himself the Son of God.

8 When Pilate heard this word, he was more afraid:

9 And went into the pretorinm again, and says to Jesus, Whence art thou? But Jesus gave him no answer.

10 Then says Pilate to him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and have power to loose thee.

11 Jesus answered, Thou bast no power against me, if it were not given thee from above: therefore he delivering me to thee has greater sin.

12 From this Pilate sought to loose him: and the Jews cried out, saying, If thou loose this, thou art not Caesar's friend: every one making himself a king speaks against Caesar.

13 Then Pilate having heard, brought Jesus without, and sat upon the judgment seat, in a place called Paved with ornamental stones; in Hebraic, Gabbatha.

14 And it was the preparation of the pascha, and about the sixth hour: and he says to the Jews, Behold your King!

15 And they cried, Take away, take away, crucify him. Pilate says to them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

16 Then, therefore, delivered he him to them, that he might be crucified.

17 And they took Jesus, and led away: and bearing his cross he went out into a place called Kranium, which in Hebraic is called Golgotha:

18 Where they crucified him, and with him two others, hence and thence, and Jesus in the midst. (Such a triple crucifixion ensemble is also described towards the end of Titus Flavius Josephus' biography; see Appendix D.)

19 And Pilate also wrote a title, and put upon the cross. And it was written, JESUS THE NAZARITE (Keeper of the Law), KING OF THE JEWS.

20 Then read many of the Jews this title: for the place was near the city where Jesus was crucified: and it was written in Hebrew, Greek, Roman.

21 Then said the chief priests of the Jews to Pilate, Write not, King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they crucified Jesus, took his garments and made four parts, to each soldier a part: and also the coat: and the coat was unsewn through the whole, having been woven from above.

24 Then said they to one another, Let us not divide it, but let us draw lots for it, whose it shall be: that the writing might be completed, saying, They divided my garments to themselves, and upon my clothing cast they the lot. Then truly did the soldiers these things.

25 And by the cross of Jesus stood his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

26 Jesus then having seen the mother, and the disciple standing near, whom he loved, says to his mother, Woman, behold thy son!

27 Then says he to the disciple, Behold thy mother And from that hour the disciple took her to his own.

28 After this, Jesus knowing that all things were already completed, that the writing might be finished, says, I thirst.

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29 Then was set a vessel full of vinegar: and they having filled a sponge with vinegar, put upon hyssop, and brought near to his mouth.

30 When Jesus therefore took the vinegar, he said, It has been finished: and having bent the head, he delivered up the spirit.

31 Then the Jews, that the bodies remain not upon the cross in the sabbath, since it was the preparation, (for great was the day of that sabbath,) asked Pilate that their legs be broken, and they be taken away.

32 Then came the soldiers, and truly brake the legs of the first, and of the other crucified with him.

33 And upon having come to Jesus, when they saw him already dead, they brake not his legs:

34 But one of the soldiers with a javelin pricked his side, and quickly came out blood and water.

35 And he having seen has testified, and his testimony is true: and he knows that he says true, that ye might believe.

36 For these were that the writing be completed, A bone of him shall not be broken.

37 And again another writing. says, They shall look on whom they goaded.

38 And after these, Joseph of Arimathea, being a disciple of Jesus, in secret, for fear of the Jews, asked Pilate that he might takeaway the body of Jesus: and Pilate conceded. He came then, and took the body of Jesus..

39 And Nicodemus also came, he having come to Jesus at first by night, bringing a mixture of myrrh and aloes, about one hundred pounds.

40 Then took they the body of Jesus, and bound it in linen bandages with spices, as the custom is to the Jews to prepare a body for interment.

41 And in the place where he was crucified, was a garden; and in the garden a new tomb, in which no one was ever laid.

42 There, therefore, on account of the Jews' preparation, because the tomb was near, they laid Jesus.

ACCORDING TO JOHN CHAPTER 20

1 And in one of the sabbaths comes Mary Magdalene in the morning, there yet being darkness, to the tomb, and sees the stone taken away from the tomb.

2 Then she runs, and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, They took away the Lord from the tomb; and we know not where they laid him.

3 Peter then came forth, and the other disciple, and they came to the tomb.

4 And they two ran together: and the other disciple ran before, swifter than Peter, and came first to the tomb.

5 And having stood stooping, he sees the linen bandages lying; yet he did not go in.

6 Then comes Simon Peter following him, and he came into the tomb, and sees the linen bandages lying,

7 And the napkin, which was upon his head, not lying with the linen bandages, but separately inwrapped in one place.

8 Then, therefore, went in also the other disciple, having first come to the tomb, and he saw, and believed.

9 For not yet knew they the writing, that he must rise from the dead.

10 Then went away the disciples again by themselves.

11 And Mary stood near the tomb weeping without: therefore as she wept, she stood stooping into the tomb,

12 And sees two messengers in white, sitting, one at the head, and one at the feet, where the body of Jesus was laid.

13 And they say to her, Woman, why weepest thou? She says to them, Because they took away my Lord, and I know not where they laid him.

14 And having said these, she was turned back, and sees Jesus standing, and she knew not that it is Jesus.

15 Jesus says to her, Woman, why weepest thou a whom seekest thou? She, thinking that it is the gardener, says to him, Lord, if thou didst bear him away, say where thou bast laid him, and I will take him away.

16 Jesus says to her, Mary. She having turned, says to him, Rabboni; which is called, Teacher.

17 Jesus says to her, Touch me not; for I have not yet ascended to my Father: and go thou to my brethren, and say to them, I ascend to my Father, and your Father; to my God, and your God.

18 Mary Magdalene comes announcing to the disciples that she has seen the Lord, and he said these to her.

19 Then it being evening, in that one day of the sabbaths, and the doors shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and says to them, Peace to you.

20 And having said this, he showed them his hands, and his side. Then the disciples rejoiced, having seen the Lord.

21 Then said Jesus again to them, Peace to you: as the Father has sent me, I also send you.

22 And having said this, he inspired, and says to them, Receive the Holy Spirit:

23 Whose soever sins ye remit, they are remitted to them: whose soever ye retain, they have been retained.

24 And [Judas] Thomas*, one of the twelve [disciples], called Didymus, was not with them when Jesus came. [* Both, the Aramaic name Tuoma, Thomas, and the Greek name Didymos, mean "twin." They clearly point towards Judas the brother of Jesus; see The Gospel according to Thomas.]

25 Then said the other disciples to him, We have seen the Lord. And he said to them, Except I see in his hands the mark of the nails, and put my finger in the mark of the nails, and put my hand into his side, I will not believe.

26 And after eight days again were his disciples within, and Thomas with them: Jesus comes, the doors shut, and said, Peace to you.

27 Then says he to Thomas, Bring hither thy finger, and see my hands; and bring thy hand, and put into my side: and be not unbelieving, but believing.

28 And Thomas answered and said to him, My Lord and my God.

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29 Jesus says to him, Because thou bast seen me, Thomas, thou hast believed: happy they not having seen, and having believed.

30 Then truly many other signs did Jesus also before his disciples, which are not written in this small book:

31 But these have been written, that ye might believe that Jesus is Christ, the Son of God; and that believing ye might have life in his name.

ACCORDING TO JOHN CHAPTER 21

THE EPILOGUE

1 After these things Jesus again manifested himself to the disciples at the sea of Tiberias and so he made manifest.

2 There were together Simon Peter, and Thomas called Didymus, and nathanael from Cana of Galilee, and they of Zebedee, and two other of his disciples.

3 Simon Peter says to them, I retire to fish. They say to him, We also go with thee. They came forth, and went up into the ship quickly; and in that night they caught nothing.

4 And morning being already come, Jesus stood on the sea-shore: yet the disciples knew not that it is Jesus.

5 Then says Jesus to them, Children, have ye nothing cooked to eat? They answered him, No.

6 And he said to them, Cast the net to the right parts of the ship, and ye shall find. Therefore they cast, and were no more able to draw it, from the multitude of fishes.

7 Then that disciple says, whom Jesus loved, to Peter, It is the Lord. Then Simon Peter having heard that it is the Lord, girded round the upper garment, (for he was naked,) and cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as from two hundred cubits) dragging the net of fishes.

9 When therefore they came away to the land, they see a heap of burning coals laid, and little fish laid upon, and bread.

10 Jesus says to them, Bring ye from the little fishes which ye have now caught.

11 Simon Peter went up, and drew the net upon the earth, full of great fishes, an hundred and fifty-three: and being so many, the net was not split.

12 And Jesus says to them, Come, dine. And none of the disciples dared to inquire of him, Who art thou? knowing that it is the Lord.

13 Then comes Jesus, and takes bread, and gives them, and fish likewise.

14 This already the third time Jesus was manifested to his disciples, having risen from the dead.

15 Then, when they had dined, Jesus says to Simon Peter, Simon of Jonas, lovest thou me more than these? He says to him, Yes, Lord; thou knowest that I love thee. He says to him, Feed my lambs.

16 Jesus says to him again the second time, Simon of Jonas, lovest thou me? He says to him, Yes, Lord; thou knowest that I love thee. He says to him, Feed my sheep.

17 He says to him the third time, Simon of Jonas, lovest thou me? Peter was grieved that he said the third time, Lovest thou me? And he said to him, Lord, thou knowest all; thou knowest that I love thee. Jesus says to him, Feed my sheep.

18 Truly, truly, I say to thee, when thou west younger, thou didst gird thyself and walk where thou wouldest;and when thou shalt grow old, thou shalt stretch out thy hands, and another shall gird thee, and bring thee where thou wilt not.

19 And this he said, signifying by what death he shall honour God. And having said this, he says to him, Follow me.

20 And Peter having turned back, sees the disciple whom Jesus loved following, who also reclined in the supper upon his breast, and said, Lord, who is he delivering thee up

21 Peter having seen him, says to Jesus, Lord, and what this

22 Jesus says to him, If I will him to remain till I come, what to thee? follow me.

23 Then went out the word to the brethren, That this disciple dies not: and Jesus said not to him, That he dies not; but, If I will him to remain till I come, what to thee?

24 This is the disciple testifying of these, and having written this: and we know that his testimony is true.

25 And there are also many other things which Jesus did, which, if they be written every one, neither do I suppose the world itself will receive the books written. Amen.

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THE ACTS OF THE APOSTLES

or The Book of Acts or The Acts
or the Story of the Two first Christianities
Author: perhaps *Lucius Mestrius Plutarchus*
Estimated Range of Dating: c. 80-130 A.D.

(Although the author is unknown, scholars speculate if Lucius Mestrius Plutarchus could have been the full name of Luke which then could indicate a presumable authorship of Plutarch the Greek philosopher, biographer and essayist who also held Roman citizenship.

The title "Acts of the Apostles" was first used by Irenaeus (Greek: Eirenaios; c. 130–202 AD, who was a Greek bishop of bishop of Lugdunum, now Lyon, his best-known work is 'Against Heresies', an attack on Gnosticism, in particular that of Valentinus) in the late 2nd century. It is not known whether this was an existing title or one invented by Irenaeus; it does seem clear that it was not given by the author, as the Greek word praxeis (deeds, acts) only appears once in the text (Acts 19:18) and there it does not refer to the apostles but refers to deeds confessed by followers to the apostles.

The Gospel of Luke and the Book of Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume.

According to Church tradition dating from the 2nd century, he was the "Luke" [Lucas] named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasises the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

The Book of Acts contains a hidden letter [15:13-31] by James the Just, the brother of Jesus. It seems to be a letter on righteousness by James to the king in Antioch in northern Syria [which probably refers to Edessa which also was called 'Antioch'] given needed instructions on how to keep Moses' Law. This letter is laying out some details.

Verse 29 says "That ye abstain from meats offered to idols, and from blood, and from things strangled [carion], and from fornication: from which if ye keep yourselves, ye shall do well." In Cave 4 of Qumran, Scientist found among some fragments a letter that had almost the same contents. Translation, Part 2 talks about "Concerning sacrifices by Gentiles, they sacrifice to the idol."That seduces them [therefore it is illicit]; . . . As for the fornication taking place among the people, they are a holy people, as it is written, 'Israel is Holy' [therefore it is forbidden]."

It seem to have been written by the "Teacher of Righteousnes", a character that frequently appears in the texts of the Dead Sea Scrolls from Qumran and who seems to be none other but James the brother of Jesus. By comparing the Book of Acts [particularly chapter 15] with the "Clementine Recognitions", written by Titus Flavius Clemens, we can get a very good insight of the vicious fight that James' early Christians had with the so-called 'Gentile Pauline Christians' of the Roman citizen Saul of Tarsos, better known as 'Paul the Apostle'.

In this most excellent detective-like deduction called "James the Brother of Jesus" the biblical scholar Robert Eisenman describes in finest details what this fight has been all about and why it is important to know about it.)

ACTS OF THE APOSTLES CHAPTER 1

(As in some Gospels, so too in the Acts of the Apostles, Peter is presented as the head of the entire Church of Christ. In reality, James, the brother of Jesus, was the bishop of Jerusalem for over 25 years and thus the de facto head of the early [Judeo-Christian] Church. He was murdered by the clergy of the Temple in 62 AD, and the next bishop was Simon [Symeon or Simeon], a younger brother of Jesus; he was murdered in the 10th year (c. 107) of the reign of Emperor Trajan. [Source: Hegesippus (Book III, chapter 32) and Eusebius, in his Chronicle.] The Gospels and the Acts of the Apostles were written long after the Jewish War [66-73], and at that time, the new Pauline [Roman] Church was striving to erase all family members of the real Jesus, and his disciples and apostles, from the overall narrative in writing, or to give them a bad image through words like sorcerer, magician, Jew, Judas, Zealot, Sicarius [Iscariot], etc.)

1 Truly the first word had I made of all things, O Theophilus (Godlove, Lover of God; See Luke 1:3), of which Jesus began to do and also to teach,

2 Till the day having commanded the sent whom he chose through the Holy Spirit, he was taken up:

3 To them also he presented himself living, after he suffered, by many infallible signs, through forty days seen to them, and speaking the things of the kingdom of God:

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4 And, being collected together, he enjoined them not to be separated from Jerusalem, but to wait for the solemn promise of the Father, which ye heard of me.

5 For John truly immersed in water; and ye shall be immersed in the Holy Spirit not after these many days.

6 Truly they therefore having come together, asked him, saying, Lord, if in this time thou wilt restore the kingdom of Israel?

7 And he said to them, It is not yours to know the times and occasions, which the Father fixed in his own power.

8 But ye shall receive power, the Holy Spirit having come upon you: and ye shall be witnesses to me also in Jerusalem, and in all Judea, and Samaria, and even to the last of the earth.

9 And having said these, they beholding, he was lifted up; and a cloud received him from their eyes.

10 And as they were looking intently to heaven, he going, behold, two men were standing before them in white raiment;

11 And they said, Galilean men, why stand ye looking to heaven this Jesus, taken up from you to heaven, so shall he come which manner ye saw him going to heaven.

12 Then returned they to Jerusalem from the mount called Olive, which is near Jerusalem, having the way of a sabbath.

13 And when they came in, they went up into an upper room, where were remaining also Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James of Alpheus, and Simon Zelotes, and Judas of James.

14 All these were persevering unanimously in prayer and supplication, with women, and Mary mother of Jesus, with his brethren.

15 And in these days Peter having risen in the midst of the disciples, said, (also the crowd of names together was about an hundred and twenty,)

16 Men, brethren, this writing must be filled up, which the Holy Spirit spake before by mouth of David concerning Judas, being guide to them having taken Jesus.

17 For he was numbered with us, and obtained the lot of this service.

18 Truly this therefore purchased a place from the wages of iniquity; and being bent forward, he brake in pieces in the midst, and all his entrails were poured out.

19 And it was known to all dwelling in Jerusalem; so that that place was called in their own dialect, Aceldama, that is, The place of blood.

20 For it has been written, in the book of Psalms, Let his country-house be a desert, and let none be dwelling in it: and his inspection may another take.

21 Therefore must there, of these men having come with us in all the time in which the Lord Jesus came in and came out among us,

22 Having begun from the immersion of John, unto the day which he was taken up from us, be one of these a witness with you of his rising up.

23 And they set two, Joseph called Barsabas [hellenised Aramaic: "Son of the Father", also: "Father of the Teacher"], who was surnamed Justus [the Just, the Righteous], and Matthias [Matthew, Mattheus, Mattathias, Mattityahu; this could be an indicator that the father of Yosef bar Mattityahu, better known as Titus Flavius Josephus, was the chosen successor.].

24 And having prayed, they said, Thou, O Lord, knowing hearts of all, spew forth one of two which thou hast chosen,

25 To take the lot of this service and sending forth, from which Judas passed by, to go to his own place.

26 And he gave their lots; and the lot fell upon Matthias; and he was voted together with the eleven sent.

ACTS OF THE APOSTLES CHAPTER 2

1 And in the day of Pentecost being completed, they were all unanimously in one and the same place.

2 And suddenly was a sound from heaven as of a wind moving violently, and it filled the whole house where they were sitting.

3 And seen to them were tongues divided as fire, and it sat upon Each one of them.

4 And they were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit gave them to utter.

5 And there were dwelling in Jerusalem Jews, circumspect men, from every nation of those under heaven.

6 And there having been this voice, the multitude came together, and were disturbed, for each one heard them speaking in his own dialect.

7 And all were affected in mind and wondered, saying to one another, Behold, are not these speaking Galileans

8 And how hear we each in our own dialect, in which we were born?

9 Parthians, and Medes, and Elamites, and they dwelling in Mesopotamia, and Judea, and Cappadocia, Pontus, and Asia,

10 And Phrygia, and Pamphylia, Egypt, and parts of Lybia that near Cyrene, and Romans arriving as strangers, and Jews, and strangers,

11 Cretes and Arabians, we hear them speaking in our tongues the great things of God.

12 And all were affected in mind, and were in doubt, saying one to another, What may this mean to be?

13 And others mocking. said, That they are filled with new wine.

14 And Peter, having stood with the eleven, lifted up his voice, and said to them, Men Jews, and all ye dwelling in Jerusalem, let this be known to you, and hear ye my words:

15 For not, as ye suppose, are these intoxicated, (for it is the third hour of the day.)

16 But this is that spoken by the prophet Joel;

17 And it shall be in the last days, says God, I pour out from my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your elder dream dreams:

18 And also upon my servants and upon my maids in those days will I pour out from my Spirit; and they shall prophesy:

19 And I will give wonders in heaven above, and signs upon the earth below; blood, and fire, and steam of smoke:

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20 The sun shall be turned into darkness, and the moon into blood, before the great and distinguished day of the Lord come:

21 And it shall be, every one, who shall call on the name of the Lord, shall be saved.

22 Men, Israelites, bear these words; Jesus the Nazarite, a man elected by God for you by powers and wonders and signs, which God did by him in the midst of you, (as also ye yourselves know:)

23 This one, surrendered by the fixed counsel and foreknowledge of God, having taken by lawless hands, having fastened, ye slew:

24 Whom God raised up, having loosed the pains of death: as it was not possible for him to be holden of it.

25 For David says about him, I saw beforehand the Lord before me always, for he is of my right hand, that I be not moved:

26 For this my heart was gladdened, and my tongue was transported with joy; and yet also shall my flesh encamp in hope:

27 For thou wilt not leave my soul in hades neither wilt thou give thy sanctified one to see corruption.

28 Thou hast made known to me the ways of life; thou wilt fill me with gladness with thy face.

29 Men, brethren, it is permitted to speak with freedom of speech to you of the patriarch David, for he died and was buried, and his tomb is with us even till this day.

30 Therefore being a prophet, and knowing that God swore with an oath to him, of the fruit of his loins, according to the flesh, to raise up Christ to sit upon his throne:

31 Foreknowing, he spake of the rising up of Christ, that his soul was not left in hades, neither did his flesh see corruption.

32 This Jesus God raised up, of which all we are witnesses.

33 Therefore exalted by the right hand of God, and having received the promise of the Holy Spirit from the Father, he poured out this, which ye now see and hear.

34 For David ascended not into the heavens: and he himself says, The Lord said to my Lord, Sit from my right hand,

35 Even till I set thine enemies the footstool of thy feet.

36 Therefore let all the house of Israel know certainly, that God made him Lord and Christ, this Jesus whom ye crucified.

37 And having heard, they were pricked in heart, and said to Peter and the rest of the sent, What shall we do, men, brethren?

38 And Peter said to them, Repent, and be each of you immersed in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Spirit.

39 For the promise is to you, and to your children, and to all afar off, as many as the Lord our God should call.

40 And with many other words he appealed earnestly and besought, saying, Be ye saved from this crooked generation.

41 Then truly they having gladly received his word were immersed: and in that day were added about three thousand souls.

42 And they were persevering in the teaching of the sent, and in mutual participation, and breaking of bread, and prayers.

43 And to every soul was fear: and through the sent were many wonders and signs.

44 And all believing were in one and the same place, and had all things common:

45 And sold possessions and goods, and divided them to all, as any one had need

46 And in the day persevering unanimously in the temple, and breaking bread in the house, they partook of food with lively joy and simplicity of heart,

47 Praising God, and having favor with the whole people. And in the day the Lord added the saved to the church.

ACTS OF THE APOSTLES CHAPTER 3

1 And Peter and John went up together into the temple at the hour of prayer, the ninth.

2 And a certain man, being lame from his mother's womb, was carried, whom they set in the day at the door of the temple called Beautiful, to ask alms from those going into the temple;

3 Who having seen Peter and John about going into the temple asked to receive alms.

4 And Peter, having looked intently upon him with John, said, Look upon us.

5 And he fixed his attention upon them, expecting to receive something of them.

6 And Peter said, Silver and gold are not to me; but what I have, this I give thee: In the name of Jesus Christ the Nazarite, arise and walk.

7 And having taken him by the right hand, he raised: and immediately his feet and ankles were rendered firm.

8 And springing forth he stood, and walked, and entered with them into the temple, walking, and springing, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew him, that this was he sitting for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that having happened to him.

11 And the lame healed holding Peter and John, all the people ran to them in the porch called Solomon's, much amazed.

12 And Peter, having seen, answered to the people, men, Israelites, why wonder ye at this? or why look ye intently at us, as by our own power or devotion having made him to walk?

13 The God of Abraham, and Isaac, and Jacob, God of our fathers, has honoured his child Jesus; whom ye have delivered up, and denied him before the face of Pilate, he having judged to loose.

14 And ye denied the Holy and Just, and demanded a man, a murderer, to be yielded to you.

15 And ye killed the Author of life, whom God raised from the dead; of whom we are witnesses.

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16 And by faith of his name, this, whom ye see and know, his name made firm, and faith which by him, gave him this completeness before you all.

17 And now, brethren, I know that ye did in ignorance, as also your rulers.

18 But God, announced these things beforehand by the mouth of all his prophets, for Christ to suffer, he so completed.

19 Therefore repent, and return, for your sins to be wiped out, so that times of refreshment might come from the face of the Lord;

20 And he send Jesus Christ, before proclaimed to you,

21 Whom heaven must truly receive till time of restoration of all which God spake by the mouth of all his holy prophets from forever.

22 For Moses truly said to the fathers, That a prophet shall the Lord your God raise up to you from your brethren, like me; him shall ye hear according to all whatever he speak to you.

23 And it shall be, whoever hears not that prophet, shall be destroyed from the people.

24 And all the prophets from Samuel, and those in order, as many as spake, also announced beforehand these days.

25 Ye are sons of the prophets, and of the covenant which God set with our fathers, saying to Abraham, And in thy seed shall all families of earth be praised.

26 To you first God, having raised up his child Jesus, sent him praising you, in turning away each from your wickedness.

ACTS OF THE APOSTLES CHAPTER 4

1 And they speaking to the people, the priests, and commander of the temple, and the Sadducees, resisted them,

2 Being exercised because they taught the people, and announced in Jesus the rising up from the dead.

3 And they put hands upon them, and set in guard for the morrow: for it was already evening.

4 And many of them having heard the word, believed; and the number of men was about five thousand.

5 And it was on the morrow, their rulers, and elders, and scribes, were gathered together at Jerusalem,

6 And Annas, chief priest, and Caiaphas, and John, and Alexander, and as many as were of the lineage of the chief priest.

7 And having set them in the midst, they inquired, In what power, or in what name did ye do this?

8 Then Peter, filled with the Holy Spirit, said to them, Rulers of the people, and elders of Israel,

9 If we are this day examined of the kindness of the sick man, by whom he has been saved;

10 Be it known to all you, and to all the people of Israel, that in the name of Jesus Christ the Nazarite, whom ye crucified, whom God raised from the dead, in this he stands before you whole.

11 This is the stone set at nought by you building, he having been for the head of the corner.

12 And salvation is in no other: for neither is another name given under heaven among men, in which we must be saved.

13 And seeing the freedom of speech of Peter and John, and comprehending that they are illiterate men, and private individuals, they wondered; and they knew them, that they were with Jesus.

14 And seeing the man healed standing with them, they had nothing to contradict.

15 And having urged them to depart out of the council, they deliberated with one another,

16 Saying, What shall we do to these men? for that truly a known sign has been by them, manifest to all them dwelling in Jerusalem: and we cannot deny.

17 But that it be not more and more exposed to the wind among the people, let us threaten them with a threat, to speak no more in this name to any man.

18 And having called them, they enjoined them universally not to utter neither to teach in the name of Jesus.

19 And Peter and John having answered to them, said, If it is just before God to hear you rather than God, judge ye.

20 For we cannot, the things we have seen and heard, not speak.

21 And they having made additional threats, loosed them, finding nothing how they might chastise them, for sake of the people: for all honoured God for that having been done.

22 For the man was more than forty years, upon whom this sign of healing was done.

23 And having been loosed, they came to their own, and announced to them what the chief priests and elders said.

24 And they, having heard, lifted up the voice unanimously to God, and said, Sovereign, thou God having made heaven, and earth, and sea, and all things which in them:

25 Having said by the mouth of David thy servant, That why were the nations insolent, and did the people practise vain things

26 Kings of the earth stood up, and rulers were gathered together upon one and the same, against the Lord, and against his Christ.

27 For against the truth were they gathered together against thy holy child Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the nations and peoples of Israel,

28 To do what thy hands and thy counsel predestinated to be.

29 And now, Lord, look upon their threats: and give to thy servants, with all freedom of speech to speak thy word,

30 In thy stretching out thy hand for healing; and signs and wonders to be for the name of thine holy child Jesus.

31 And they having prayed, the place was shaken in which they were gathered together; and they were all filled with the Holy Spirit, and spake the word of God with freedom of speech.

32 And the heart and soul of the multitude of them believing were one: and not one said any of the things being to him to be his own; but all were common to them.

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33 And in great power the sent gave back testimony of the rising up of the Lord Jesus: and great grace was upon them all.

34 For neither was any in want among them: for as many as were possessors of farms or houses, selling, brought the prices of things sold,

35 And laid down at the feet of the sent: and it was distributed to each as any had need.

36 And Joses, surnamed Barnabas by the sent, (which is interpreted, Son of consolation,) a Levite, a Cyprian by birth,

37 A field being to him having sold, he brought the money and laid at the feet of the sent.

ACTS OF THE APOSTLES CHAPTER 5

1 And a certain man, Ananias by name, with Sapphira his wife, sold a possession,

2 And separated from the price, his wife also knowing; and having brought a certain part, laid at the feet of the sent.

3 And Peter said, Ananias, wherefore filled Satan thy heart, for thee to belie the Holy Spirit, and separate from the price of the farm

4 Remaining, did it not remain to thee? and sold, it was in thy power: for what hast thou put this thing in thy heart? thou hast not lied to men, but to God.

5 And Ananias hearing these words, having fallen down, he expired: and great fear was upon all them hearing these things.

6 And the younger having risen up, drew him together, and having carried out, interred.

7 And there was an interval of about three hours, and his wife not knowing that done, came in.

8 And Peter answered to her, Tell me, if for so much ye sold the farm? And she said, Yes, for so much.

9 And Peter said to her, For what was it agreed by you to tempt the Spirit of the Lord? behold, the feet of them having interred thy husband at the door, and they shall carry thee out.

10 And she fell immediately at his feet, and expired: and the young men having come in, found her dead, and having carried out, interred near her husband.

11 And great fear was upon the whole church, and upon all having heard these things.

12 And by the bands of the sent were many signs and wonders among the people; (and all were unanimously in Solomon's porch.

13 And of them remaining none dared join them: but the people magnified them.

14 And the believing were the more added to the Lord, multitudes of men and also of women.)

15 So that the sick were brought into the streets, and laid upon beds and couches, that Peter coming, even the shadow might overshadow certain of them.

16 And a multitude also came together of them all around the cities to Jerusalem, bringing the sick, and the molested by unclean spirits: who were all healed.

17 And the chief priest having risen, and all they with him, (the sect being of the Sadducees,) they were filled with zeal,

18 And put their hands upon the sent, and set them in the public keeping.

19 And a messenger of the Lord by night opened the doors of the prison, and having brought them forth, said,

20 Go ye, and having stood, speak in the temple all the words of this life.

21 And having heard, they came in by morning to the temple, and taught. But the chief priest having approached, and they with him, called the council together, and all the assembly of the sons of Israel, and sent to the prison for them to be brought.

22 And the attendants having come near, found them not in the prison, and having returned, they announced,

23 Saying, That we truly found the prison shut with all security, and the watch standing without before the doors: and having opened, we found none within.

24 And when the priest and captain of the temple and chief priests heard these words, they were in doubt of them, what this might be.

25 And a certain one having come near, announced to them, saying, That, behold, the men which ye put in prison are standing in the temple, and teaching the people.

26 Then the commander having gone with attendants, brought them, not with force: for they feared the people, lest they might be stoned.

27 And having brought them, they set in the council: and the chief priest asked them,

28 Saying, Did we not announce to you by order, not to teach by this name? and, behold, ye have filled Jerusalem with your teaching, and ye desire to bring upon us this man's blood.

29 And Peter having answered, and the sent, said, We must obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew with your own hands, having hung him upon a tree.

31 This, God exalted, a Chief and Saviour, with his right hand to give repentance to Israel, and remission of sins.

32 And we are his witnesses of these words; and the Holy Spirit, whom God gave to them obeying him.

33 And having heard, they gnashed the teeth with rage, and consulted to kill them.

34 And a certain Pharisee having risen up in the council, by name Gamaliel, a teacher of the law, honoured by all the people, urged to put the sent without a little while.

35 And he said to them, Men, Israelites, attend to yourselves on account of these men, what ye are about to do.

36 For before these days Theudas arose, saying himself to be somebody: which a number of men followed, about four hundred, who was slain; and all, as many as believed him, were destroyed, and were for nothing.

37 After this Judas the Galilean arose in the days of enrolling, and misled enough people after him: and he perished; and all, as many as believed him, were scattered.

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38 And now say I to you, Depart from these men, and leave them; for if this counsel or this work be of men, it shall be destroyed:

39 And if it is of God, ye cannot destroy it; lest ye also be found contenders against God.

40 And by him they were persuaded: and having called the sent, having stripped, they enjoined not to speak in the name of Jesus, and loosed them.

41 Truly therefore they went rejoicing from the face of the council, that for his name they were deemed worthy to be dishonoured.

42 And every day in the temple, and at the house, they ceased not teaching and announcing the good news, Jesus the Christ.

ACTS OF THE APOSTLES CHAPTER 6

1 And in those days, the disciples multiplying, there was a murmuring of the Greeks against the Hebrews, because their widows were overlooked in the daily service.

2 And the twelve having called the multitude of the disciples, said, It is not pleasing for us, having left the word of God, to serve tables.

3 Therefore, survey, brethren, seven men of you, being witnesses full of the Holy Spirit and wisdom, whom ye shall set over this need.

4 And we will persevere in prayer, and the service of the word.

5 And the word pleased before all the multitude: and they chose Stephen, a man full of faith and the Holy Spirit, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the sent: and having prayed, they put hands upon them.

7 And the word of God increased: and the number of disciples was multiplied greatly in Jerusalem; and a great crowd of priests listened to the faith.

8 And Stephen, full of faith and power, did great wonders and signs among the people.

9 And certain of them arose from the synagogue, called Libertines, and Cyrenians, and Alexandrian, and of them from Cilicia and Asia, seeking out with Stephen.

10 And they were not able to withstand the wisdom and the spirit by which he spake.

11 Then they put under men, saying, That we have heard him speaking defaming words against Moses, and God.

12 And they roused together the people, and elders, and scribes, and having stood against, they seized him, and brought to the council,

13 And set false witnesses, saying, This man ceases not speaking defaming words against this holy place, and the law:

14 For we have heard him saying; That Jesus the Nazarite shall abolish this place, and shall change the customs which Moses delivered to us.

15 And all they sitting in the council, having looked intently upon him, saw his face as the face of a messenger.

ACTS OF THE APOSTLES CHAPTER 7

(Stephen's Testimony Before the Sanhedrin. Throughout the entire paragraph [1-53], Stephen recounts the history of Israel from the time of the patriarchs to the present day.)

1 And the chief priest said, Hold these things thus?

2 And he said, Men, brethren, and fathers, hear ye: The God of glory was sent to our father Abraham, being in Mesopotamia, before he dwelt in Charran,

3 And he said to him, Come out of thy land, and from thy kindred, and come into the land which I shall show thee.

4 Then having come out of the land of the Chaldeans, he dwelt in Charran: and thence, after his father died, he transplanted him into this land, in which ye now dwell.

5 And he gave him none inheritance in it, not a step of the foot: and he promised to give it him for a possession, and to his seed after him, there being no child to him.

6 And God spake thus, That his seed shall be dwelling in a strange land; and it shall subjugate them, and inflict evil four hundred years.

7 And the nation which they serve will I judge, said God: and after these shall they go out, and shall serve me in this place.

8 And he gave him the covenant of circumcision: and so he begat Isaac, and circumcised him the eighth day; and Isaac Jacob; and Jacob the twelve patriarchs.

9 And the patriarchs having been jealous, sold Joseph into Egypt: but God was with him,

10 And took him out of all his pressures, and gave him grace and wisdom before Pharaoh king of Egypt; and set him leader over Egypt and his whole house.

11 And a famine came upon the whole land of Egypt and Chanaan, and great pressure: and our fathers found no food.

12 And Jacob having heard wheat being in Egypt, sent our fathers first.

13 And in the second time, Joseph was made known to his brethren; and Joseph's race was manifest to Pharaoh.

14 And Joseph having sent, called for his father Jacob, and all his kindred, in seventy-five souls.

15 And Jacob went down to Egypt, and died, he, and our fathers,

16 And they transported him to Sychem and put him in the tomb which Abraham was satisfied with for a price of silver from the sons of Emmor of Sychem.

17 And as the time of the solemn promise drew near, which God aware to Abraham, the people increased and were multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 He having deceived our race by sophistry, inflicted evil upon our fathers, to make their babes cast out, that they should not breed.

20 In which time Moses was born, and he was shrewd to God, who was nourished up three months in his father's house:

21 And he having been exposed, Pharaoh's daughter took him up, and nourished him for a son to herself.

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22 And Moses was instructed in all the wisdom of the Egyptians, and was powerful in words and in works.

23 And when the time of forty years was completed to him, it came up upon his heart to take a view of his brethren the sons of Israel.

24 And having seen a certain one injured, he defended, and did vengeance for him harassed, having struck the Egyptian,

25 And he supposed his brethren to understand that God by his hand gives them salvation: and they understood not.

26 And the following day he was seen to those contending, and he compelled them to peace, having said, Men, ye are brethren; wherefore injure ye one another?

27 And he injuring the neighbor repulsed him, having said, Who set thee a ruler and judge over us?

28 Wilt thou not kill me, as thou didst kill the Egyptian yesterday?

29 And Moses fled at this word, and he was a sojourner in the land of Madian, where he begat two sons.

30 And forty years completed, a messenger of the Lord was seen to him in the desert of mount Sina, in a flame of fire in a bramble.

31 And Moses having seen, wondered at the sight: and he coming near to observe attentively, the voice of the Lord was to him,

32 I the God of thy fathers, God of Abraham, and God of Isaac, and God of Jacob. And Moses being trembling, dared not observe attentively.

33 And the Lord said to him, Loose the shoes of thy feet: for the place in which thou standest is holy land.

34 Having seen, I saw the injury of my people in Egypt, and I heard their groaning, and came down to take them away. And now came, I will send thee into Egypt.

35 This Moses which they denied, having said, Who set thee ruler and judge? this, God sent, a ruler and redeemer by the hand of the messenger having been seen to him in the bramble.

36 He brought them out, having done wonders and sign in the land of Egypt, and in the Red sea, and in the desert forty years.

37 This is Moses, having said to the sons of Israel, A prophet shall the Lord your God raise up to you of your brethren, like me; him shall ye hear.

38 This is he having been in the church in the desert with the messenger speaking to him in Mount Sina, and our fathers: who received the living oracles to give to us:

39 To whom our fathers would not be obedient, but rejected, and in their hearts they turned back into Egypt,

40 Having said to Aaron, Make us gods who shall go before us: for this Moses, who brought us out of the land of Egypt, we know not what has been to him.

41 And they made a calf in those days, and brought up a sacrifice to the image, and rejoiced in the works of their hands.

42 And God turned, and delivered them up to serve the army of heaven; as it has been written in the book of the prophets, Slain victims and sacrifices brought ye not to me forty years in the desert, O house of Israel,

43 And ye took up the tent of Moloch, and the star of your god Remphan, types which ye made to worship them: and I will transplant you beyond Babylon.

44 The tent of testimony was with our fathers in the desert, as he speaking set to Moses, to make it according to the type which he had seen.

45 Which also our fathers having received brought in with Jesus in the possession of nations, which God drove out from our fathers' face, even to the days of David;

46 Who found grace before God, and asked to find a tent to the God of Jacob.

47 And Solomon built for himself a house.

48 But the Highest dwells not in temples made by hands; as says the prophet,

49 Heaven a throne to me, and earth the footstool of my feet: what house will ye build to me? says the Lord: or what the place of my rest?

50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye always resist the Holy Spirit: as your fathers, also you.

52 Which of the prophets did not your fathers drive out and they slew them announcing beforehand of the coming of the Just; of whom ye have now been traitors and murderers:

53 Who have received the law by the regulations of messengers, and ye watched not.

54 And having heard those, they were sawn through their hearts, and they gnashed the teeth upon him.

55 And being full of the Holy Spirit, having looked intently to heaven, he saw the glory of God, and Jesus standing at the right hand of God,

56 And he said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God.

57 And having cried with a great voice, they held fast their ears, and rushed unanimously upon him,

58 And having cast out of the city, they stoned: and the witnesses laid down their garments at the feet of a young man called Saul.

59 And they stoned Stephen, calling upon, and saying, Lord Jesus, receive my spirit.

60 And having set the knees, he cried with a great voice, Lord, wouldest thou not set this sin to them. And having said this he was set to sleep.

ACTS OF THE APOSTLES CHAPTER 8

1 And Saul was assenting to his murder. And in that day was a great expulsion upon the church in Jerusalem; and all were scattered up and down in the countries of Judea and Samaria, except the sent.

2 And circumspect men interred Stephen, and made great lamentation over him.

3 And Saul abused the church, going into houses, and drawing out men and women, delivered to prison.

4 Truly therefore the dispersed passed through announcing good news the word.

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5 And Philip having come down to the city of Samaria, proclaimed Christ to them.

6 And the crowds unanimously attended to things spoken by Philip, in their hearing and seeing the signs which he did.

7 For of many having unclean spirits, crying with a great voice, they came out: and many affected with palsy, and the lame, were healed.

8 And great joy was in that city.

9 And a certain man, Simon by name, was before in the city using magic, and astonishing the nation of Samaria, saying himself to be somebody great:

10 To whom attended from little to great, saying, This is the great power of God.

11 And they attended to him, because for a sufficient time they were astonished by magics.

12 And when they believed Philip announcing the good news of the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women.

13 And Simon also himself believed: and having been immersed, he was persovering with Philip, beholding the signs and great powers having been, they were astonished.

14 And the sent in Jerusalem having heard that Samaria had received the word of God, they sent them Peter and John:

15 Who, having gone down, prayed for them, that they receive the Holy Spirit

16 (For not yet was it fallen upon any of them: only they were immersed into the name of the Lord Jesus.)

17 Then put they hands upon them, and they received the Holy Spirit.

18 And Simon having seen that by putting on of hands of the sent the Holy Spirit is given, he brought money to them,

19 Saying, Give me also this power, that upon whomsoever I put hands, he might receive the Holy Spirit.

20 And Peter said to him, May thy silver be for ruin with thee, for thou thoughtest the gift of God to be purchased for money.

21 No portion is to thee, nor lot, in this word: for thy heart is not upright before God.

22 Repent therefore of this thy wickedness, and pray to God, if perhaps the thought of thy heart be remitted to thee.

23 For I see thee being in the bile of bitterness, and bond of iniquity.

24 And Simon having answered, said, Pray ye to the Lord for me, that nothing which ye have spoken come upon me.

25 Truly therefore, they having testified and spoken the word of the Lord, returned to Jerusalem, and announced good news to many towns of the Samaritans.

26 And a messenger of the Lord spake to Philip, saying, Arise, and go at noon in the way going down from Jerusalem to Gaza, (this is desert.)

27 And having risen, he went: and, behold, an Ethiopian man, an eunuch of great power of Candace queen of the Ethiopians, who was over all her treasure, who had come going to worship in Jerusalem,

28 And he was returning, and sitting in his chariot he read the prophet Esaias.

29 And the Spirit said to Philip, Come near, and be joined to this chariot.

30 And Philip running near, heard him reading the prophet Esaias, and he said, Truly knowest thou what thou readest?

31 And he said, How can I, except somebody guide me? And he called upon Philip coming up to sit with him.

32 And the passage of the writing which he read was this, As a sheep for slaughter was he brought; and as a lamb before him shearing it dumb, so he opened not his mouth:

33 In his humiliation was his judgment taken away: and his generation who shall recount? for his life is taken from the earth.

34 And the eunuch having answered Philip, said, I pray thee, of whom speaks the prophet this of himself or of some other?

35 And Philip having opened his mouth, and begun from this writing, announced to him the good news, Jesus.

36 And as they went in the way, they came to some water: and the eunuch said, Behold water; what hinders me to be immersed?

37 And Philip said, If thou believest from the whole heart, it is lawful. And having answered, he said, I believe the Son of God to be Jesus Christ.

38 And he ordered the chariot to stand: and both went down into the Water, both Philip and the eunuch: and he immersed him.

39 And when they came up out of the water, the Spirit of the Lord carried away Philip, and the eunuch saw him no more: for he went his way rejoicing.

40 And Philip was found at Azotus: and passing through he announced the good news to all of the cities, even till he came to Cesarea.

ACTS OF THE APOSTLES CHAPTER 9

(On his way to Damascus, Paul (Saul of Tarsus) had a "vision," often claimed to be The Conversion of Saul, in reality, he describes that he had the idea not to persecute the believers of Jesus anymore but to lead them from inside and from the front as the "Apostle to the Gentiles." Background was the growing tensions between Romans and the Zealots [Sadducees]. The Zealots had been sending out their Sicarii-terrorists to kill Romans and their allies; and Romans were threatening with retaliation and total war. It seems that Paul was seeking a peaceful solution by promoting the Jesus movement. For his future task, he was well equipped because his training with the Jewish scholar Gamaliel proved invaluable. He had already been a good speaker, but from Gamaliel he learned how and where to apply religious rhetoric; and he was able to be excellent in Aramaic but also in Greek. He could twist anyone's words, was not squeamish, and knew the laws inside out. See the letters of Paul.)

1 And Saul, yet breathing out threatening and murder against the disciples of the Lord, having come to the chief priest,

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2 He asked of him letters to Damascus, to the synagogues, so that if he find certain men being of the way, and also women, he might bring them bound to Jerusalem.

3 And in going, it was he drawing near to Damascus: and suddenly a light from heaven flashed with lightning around him:

4 And having fallen upon the earth, he heard a voice saying to him, Saul, Saul, Why drivest thou me out?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou drivest out: hard for thee to kick against goads.

6 And he trembling and amazed said, Lord, What wilt thou me to do? And the Lord to him, Arise, and come into the city, and it shall be spoken to thee what thou must do.

7 And the men journeying with him stood astonished, hearing the voice truly, and seeing no one.

8 And Saul was raised up from the earth; and his eyes being opened, he saw no one: and leading him by the hand, they brought him to Damascus.

9 And he was three days not seeing, and he ate not, nor drank.

10 And a certain disciple was in Damascus, Ananias by name; and the Lord said to him in a vision, Ananias. And he said, Behold, I, Lord.

11 And the Lord to him, Having risen, go thou to the street called Straight, and seek in the house of Judas Saul by name, of Tarsus; for, behold, he prays,

12 And he saw in a vision a man, by name Ananias, coming in, and having put hand upon him, so that he might look up and see again.

13 And Ananias answered, Lord, I have heard from many of this man, how many evils he did to thy holy ones in Jerusalem:

14 And here has he authority from the chief priests to bind all those calling on thy name.

15 And the Lord said to him, Go: for he is a vessel of choice to me, to lift up my name before nations, and kings, and the sons of Israel:

16 For I will show him what he must suffer for my name.

17 And Ananias departed, and came into the house; and having put hands upon him said, Brother Saul, the Lord has sent me, Jesus, he seen to thee in the way which thou earnest, so that thou mightest look up, and be filled with the Holy Spirit.

18 And quickly there fell from his eyes as scales: and he immediately looked up, and having risen, he was immersed.

19 And having taken food, he was strong. And Saul was in Damascus with the disciples certain days.

20 And quickly in the synagogues he proclaimed Jesus, that he is the Son of God.

21 And all they hearing were affected in mind, and said: Is not this he having laid waste in Jerusalem those calling upon this name, and he has come here for this, that he might bring them having been bound to the chief priests?

22 And Saul was the more strengthened, and confounded the Jews dwelling in Damascus, demonstrating that this is the Christ.

23 And when sufficient days were completed, the Jews counselled together to put him to death:

24 But this project was known to Saul. And they observed narrowly the gates day, and also night, that they might kill him.

25 And the disciples having taken him by night, put through the wall, having let down in a wicker basket.

26 And Saul being present in Jerusalem, tried to join himself to the disciples: and they were all afraid of him, not believing that he is a disciple.

27 And Barnabas having taken him, brought him to the sent, and recounted to them how in the way he saw the Lord, and that he spake to him, and how in Damascus he spake freely in the name of Jesus.

28 And he was with them going in and going out in Jerusalem, and speaking freely in the name of the Lord Jesus.

29 And he spake and sought out with the Greeks; but they purposed to kill him.

30 And the brethren having known, brought him down to Cesarea, and they sent him forth to Tarsus.

31 Then truly the churches through the Whole of Judea and Galilee and Samaria, had peace, being built up; and going in the fear of the Lord, and in the consolation of the Holy Spirit, were multiplied.

32 And it was Peter, passing through all, came down also to the holy ones dwelling in Lydda.

33 And he found there a certain man, Eneas by name, lying upon a bed of eight years, who was affected with palsy.

34 And Peter said to him, Eneas, Jesus Christ heals thee; arise, and cover thyself. And he arose quickly.

35 And all dwelling in Lydda and Saron saw him, who turned back to the Lord.

36 And in Joppa was a certain disciple by name Tabitha, which interpreted is called Dorcas: she was full of good works and alms which she did.

37 And it was in those days, having been sick, she died; and having washed, they laid her in an upper room.

38 And Lydda being near Joppa, the disciples having heard that Peter is in it, sent to him two men, beseeching not to hesitate to pass through even to them.

39 And Peter having risen came with them. Whom having approached, they brought into the upper room: and all the widows stood before him weeping, and showing the coats and garments which Dorcas made, being with them.

40 And Peter having put them all without, having set the knees, prayed; and having turned back to the body he said, Tabitha, arise. And she opened her eyes: and having seen Peter, sat up.

41 And having given her the hand, he raised her up, and having called the holy ones and the widows, he placed her living before them.

42 And it was known through the whole of Joppa: and many believed upon the Lord.

43 And days sufficient he remained in Joppa with a certain Simon, a currier.

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ACTS OF THE APOSTLES CHAPTER 10

1 And a certain man was in Cesarea by name Cornelius, a centurion of the band called Italian,

2 Religious, and fearing God with all his house, and doing many alms to the people, and praying God always.

3 He saw in a vision manifestly about the ninth hour of the day a messenger of God having come in to him, and saying to him, Cornelius.

4 And having looked at him intently, and being afraid, he said, What is it, Lord? And he said to him, Thy prayers and thine alms went up for remembrance before God.

5 And now send men to Joppa, and send for Simon, who is called Peter:

6 He is received as guest with a certain Simon a currier, to whom is a house by the sea: he shall speak to thee what thou must do.

7 And when the messenger speaking to Cornelius departed, having called two of his servants, and a religious soldier of those persevering with him;

8 And having related all to them, he sent them to Joppa.

9 And the morrow, these travelling, and drawing near to the city, Peter went up upon the house to pray about the sixth hour:

10 And he was hungry, and would have eaten: and these making ready, a deep trance fell upon him,

11 And he sees heaven opened, and a certain vessel descending upon him, as a great linen napkin fastened at the four beginnings, and laid down upon the earth:

12 In which were all the quadrupeds of the earth, and wild beasts, and creeping things, and the flying things of heaven.

13 And a voice was to him, Having risen, Peter, kill, and eat.

14 And Peter said, By no means, Lord; for never ate I anything common or unclean.

15 And a voice again of a second time to him, What things God cleansed, do not thou make common.

16 And this was for thrice: and again was the vessel taken up into heaven.

17 And as Peter was doubting in himself what the vision might be which he saw, and behold, the man sent from Cornelius having asked for Simon's house, stood at the gate,

18 And having called, they were inquiring if Simon, surnamed Peter, is received there as a guest.

19 And Peter reflecting concerning the vision, the Spirit said to him, Behold, three men seek thee.

20 But thou having risen, come down, and go with them, discussing nothing; for I have sent them.

21 And Peter having come down to the men sent from Cornelius to him, said, Behold, I am he whom ye seek: what the cause for which ye are present?

22 And they said, Cornelius the centurion, a just man, and fearing God, and witnessed of by the whole nation of the Jews, received intimation of the divine will by a holy messenger to send for thee to his house, and hear words of thee.

23 Therefore having called them in, he received as guests. And on the morrow Peter came forth with them, and certain of the brethren from Joppa came with him.

24 And the morrow he came to Cesarea. And Cornelius was waiting for them, having called together his kinsmen and friends by relationship.

25 And it was as Peter came in, Cornelius having met him, having fallen at his feet, worshipped.

26 And Peter raised him up, saying, Arise: I am also myself man.

27 And discoursing with him, he came in, and finds many come together.

28 And he said to them, Ye know that it is violating law for a man a Jew to join himself, or come near to a strange tribe: and God shewed me to call no man common or unclean.

29 And therefore came I without contradiction, having been sent for; therefore I inquire for what word ye sent for me?

30 And Cornelius said, From the fourth day till this hour I was fasting; and the ninth hour praying in my house, and, behold, a man stood before me in bright clothing,

31 And he says, Cornelius, thy prayer was harkened to, and thine alms remembered before God.

32 Therefore send to Joppa, and call for Simon, who is surnamed Peter; he is received as guest in the house of Simon the currier by the sea: who, being present, shall speak to thee.

33 From this therefore sent I to thee: and thou didst well being present. Now therefore are all we present before God, to hear all commanded thee of God.

34 And Peter having opened the month; said, Of a truth I comprehend that God is no respecter of faces!

35 But in every nation he fearing him, and working justice, is acceptable to him.

36 The word which he sent to the sons of Israel, announcing good news, peace through Jesus Christ: (he is Lord of all.)

37 The word ye know, having been through the whole of Judea, having begun from Galilee, after the immersion which John preached;

38 Jesus from Nazareth, how God anointed him with the Holy Spirit and power; who passed through doing good, and healing all oppressed by the devil; for God was with him.

39 And ye are witnesses of all which he did in the country of the Jews, and in Jerusalem; whom they killed, having hanged upon wood:

40 Him God raised the third day, and gave him to be manifest;

41 Not to all people, but to witnesses chosen before by God, to us, who ate and drank with him after his rising from the dead.

42 And he enjoined us to proclaim to the people, and to testify that this is he appointed by God, Judge of the living and the dead.

43 To him all the prophets testify, for all believing on him to receive remission of sins through his name.

44 Peter yet speaking these words, the Holy Spirit fell upon all hearing the word.

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45 And believers of the circumcision were affected in mind, as many as came with Peter, that also upon the nations the gift of the Holy Spirit was poured out.

46 For they heard them speaking with tongues, and magnifying God. Then answered Peter,

47 Much less can any hinder water, for these not to be immersed, who received the Holy Spirit as also we?

48 And he commanded them to be immersed in the name of the Lord. Then asked they him to remain certain. days.

ACTS OF THE APOSTLES CHAPTER 11

(The Gentile Church was Paul's Church of Rome. Note: At the time of Jesus and the apostles, a Gentile was someone who was not a Jew. Over the centuries, this became someone who was not a Christian. There were several cities called Antioch, referring to the present-day city of Edessa in northern Syria.)

1 And the apostles and brethren, those being in Judea, heard that the nations also received the word of God.

2 And when Peter went up to Jerusalem, they of the circumcision discussed with him,

3 Saying, That thou camest in to men having uncircumcision, and didst eat With them.

4 And Peter having begun, set forth to them in order, saying,

5 I was in the city Joppa, praying: and in a deep trance I saw a vision, A certain vessel descending as a great linen napkin, let down from heaven by four beginnings; and it came even to me:

6 Upon which having looked intently, I observed, and saw quadrupeds of the earth, and wild beasts, and creeping things, and the flying things of heaven.

7 And I heard a voice saying to me, Having risen, Peter, kill and eat.

8 And I said, By no means, Lord: for anything common or unclean never came into my month.

9 And a voice answered me of a second time from heaven, What God cleansed, profane not.

10 And this was for thrice: and again all was drawn up into heaven.

11 And, behold, from this three men stood at the house in which I was, sent from Cesarea to me.

12 And the spirit said to me to come with them, discussing nothing. And these six brethren came also with me, and we came to the man's house:

13 And he announced to us how he saw a messenger in his house, having stood and said to him, Send men to Joppa, and send for Simon, surnamed Peter

14 Who shall speak words to thee, by which thou shalt be saved and all thy house.

15 And in my beginning to speak, the Holy Spirit fell upon them, as also upon us in the beginning.

16 And I remembered the word of the Lord, when he said, John truly immersed with water; but ye shall be immersed with the Holy Spirit.

17 If therefore God gave the like gift to them as also to us, having believed in the Lord Jesus Christ; how was I able to hinder God

18 And having heard these, they were silent, and honoured God, saying, For also God gave the nations repentance to life.

19 Therefore truly those dispersed by the pressure having been on account of Stephen, passed through even to Phenice, and Cyprus, and Antioch, speaking the word to none except the Jews only.

20 And certain of them were Cyprian and Cyrenian men, who having come to Antioch, spake to the Greeks announcing good news, the Lord Jesus.

21 And the hand of the Lord was with them; and a great number having believed, turned to the Lord.

22 And the word was heard in the ears of the church in Jerusalem concerning them: and they sent Barnabas to pass through even to Antioch.

23 Who, having been present, and seen the grace of God, rejoiced, and besought them all, with purpose of heart, to remain to the Lord.

24 For he was a good man, and full of the Holy Spirit and of faith: and a crowd sufficient were added to the Lord.

25 And Barnabas came forth to Tarsus, to seek Saul

26 And having found him, he brought him to Antioch. And it was for a whole year they were assembled together in the churches, and taught a sufficient crowd. And the disciples were Christians by divine intimation first in Antioch.

27 In these days came down prophets from Jerusalem to Antioch.

28 And one of them having risen, Agabus by name, signified by the Holy Spirit a great famine was about to be upon the whole habitable globe: which was during Claudius Caesar.

29 And certain of the disciples, as he was able, determined, each of them, to send for service to the brethren dwelling in Judea:

30 Which also they did, having sent to the elders by the hands of Barnabas and Saul.

ACTS OF THE APOSTLES CHAPTER 12

(The Herod now mentioned was [Marcus Julius] Agrippa I [41-44], a friend of the Emperor Claudius. As son of Herod Aristobulus and Herod Berenice, he was also nephew of Herod Antipas, and grandson of Herod the Great.)

1 And at that time Herod the king laid hands upon to injure certain of the church.

2 And he killed James the brother of John with the sword.

3 And having seen that it is pleasing to the Jews, he added also to take Peter. (They were the days of unleavened bread.)

4 And having seized, he put him in prison, having delivered to four quaternions of soldiers to watch him; wishing after the pascha to bring him to the people.

5 Truly therefore was Peter kept in prison: and prayer was made continually by the church to God for him.

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6 And when Herod was about to bring him before, in that night Peter was sleeping between two soldiers, bound with two chains: and the watch before the door kept the prison.

7 And, behold, the messenger of the Lord stood before, and a light shone in the dwelling: and having struck Peter's side, he raised him up, saying, Arise quickly. And his chains fell off from the hands.

8 And the messenger said to him, Gird thyself, and bind on thy small sandals. And he did so. And he said to him, Put round thy garment, and follow me.

9 And having come out, he followed him; and knew not that it is true that being done by the messenger; and seemed to see a vision.

10 And having passed by the first and second watch, they came to the iron gate leading to the city; which of its free will was opened to them: and having come out, they advanced one street; and quickly the messenger departed from him.

11 And Peter being as himself, said, Now know I truly that the Lord sent his messenger, and took me out of the hands of Herod, and all the expectation of the people of the Jews.

12 And being conscious, he came to the house of Mary mother of John, surnamed Mark; where were sufficient assembled, and praying.

13 And Peter having knocked at the door of the gate, a young girl came near to listen, by name Rhoda.

14 And having known Peter's voice, from joy she opened not the gate, and running, announced Peter to stand before the gate.

15 And they said to her, Thou art mad. And she was strengthened to have it so. And they said, It is his messenger.

16 And Peter continued knocking: and having opened, they saw him, and were moved.

17 And having shaken with the hand at them to be silent, he related to them how the Lord brought him out of prison. And he said, Announce these things to James, and the brethren. And having come out, he went to another place.

18 And it being day, not a little trouble was among the soldiers, what was become of Peter.

19 And Herod having sought him, and not found, having examined the watch, commanded them to be removed. And having come down from Judea to Cesarea, he tarried.

20 And Herod was fighting with violent animosity, with Tyrians and Sidonians: but they came unanimously to him, and having conciliated Blastus, him over the king's bed-chamber, they asked peace; for their country was nourished from the king's.

21 And upon a fixed day, Herod, having put on royal apparel, and having sat upon the judgment seat, harangued them.

22 And the people called aloud, The voice of God, and not of man.

23 And immediately the messenger of the Lord struck him, because he gave not the glory to God: and eaten by worms, he expired.

24 And the word of God increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having completed the service, and taken with them John, surnamed Mark.

ACTS OF THE APOSTLES CHAPTER 13

(Saul persecutes Elymas, the Son of Jesus, in Cyprus [6-11]. The meaning of Elymas is scholar, rabbi, wise man; it is a hellenised name of semitic origin, adjective elim. The same applies to the Persian word magos which does not mean magician but wise man, exactly like its plural form magi in Matthew 2:16. Words like "false prophet, full of deceit, a Jew, son of the devil, enemy of all justice, sorcerer, magician", and terms like that, were deliberately used to mislead the readers. The Aramaic name Barjesus, bar Yeshua, makes very clear who is meant: the "Son of Jesus.")

1 And certain prophets and teachers were in the church being in Antioch; as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, brought up with Herod the tetrarch, and Saul.

2 And they serving the Lord, and fasting, the Holy Spirit said, Separate to me Barnabas and Saul to the work which I have called them.

3 Then having fasted and prayed, and put hands upon them, they let go.

4 Therefore these truly, sent forth by the Holy Spirit, came down to Seleucia and from thence they sailed to Cyprus.

5 And being in Salamis, they announced the word of God in the synagogues of the Jews: and they had also John a servant.

6 And having passed through the island to Paphos, they found a certain magician, a false prophet, a Jew, the name to him Barjesus [Son of Jesus]:

7 [who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.]

8 And Elymas [wise man] the magician [magos, wise man] withstood them, (for so was his name interpreted,) seeking to turn the proconsul from the faith.

9 And Saul, (also Paul,) filled with the Holy Spirit, and looking intently upon him, said,

10 O, full of deceit, and all dexterity, son of the devil, enemy of all justice, Wilt thou cease perverting the straight ways of the Lord?

11 And now, behold, the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun till the time. And immediately fell upon him mist and darkness; and going about he sought leading by hand.

12 Then the proconsul having seen that done, he believed, being struck with amazement at the teaching of the Lord.

13 And having been brought from Paphos, they about Paul came to Perga of Pamphylia: and John, having departed from them, returned to Jerusalem.

14 And they having passed from Perga, approached Antioch of Pisidia, and having come into the synagogue on the day of the sabbaths, they sat down.

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15 And after reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Men, brethren, if the word of encouragement is in you to the people, speak.

16 And Paul having risen, and shaken with the hand, said, Men, Israelites, and ye fearing God, hear ye.

17 God of this people Israel chose our fathers, and exalted the people in sojourning the land of Egypt, and with high arm brought them out of it.

18 And about forty years time he bare them in the desert.

19 And having destroyed seven nations in the land of Chanaan, he gave them to inherit this land by lot.

20 And after these, about four hundred and fifty years he gave judges, even to Samuel the prophet.

21 And thence they desired a king; and God gave them Saul, son of Kish, a man of the tribe of Benjamin, forty years.

22 And having removed him, he raised up to them David for king; to whom also having testified, he said, I found David of Jesse, a man according to my heart, who shall do all my desires.

23 From the seed of this has God according to promise raised up to Israel a Saviour, Jesus:

24 John having proclaimed before the face of his coming the immersion of repentance to all the people of Israel.

25 And as John completed the course, be said, Whom think ye me to be? I am not. But, behold, he comes after me, whose shoes of the feet I am not worthy to loose.

26 Men, brethren, sons of Abraham's race, and those among you fearing God, to you was the word of this salvation sent.

27 For they dwelling in Jerusalem, and their rulers, not having known him, and the voices of the prophets which being read in every sabbath, having judged, they filled up.

28 And having found no cause of death, they desired Pilate to have him slain.

29 And when they finished all things written concerning him, having taken down from the wood, they put in a tomb.

30 And God raised him from the dead:

31 Who was seen for many days to them having come up with him from Galilee to Jerusalem, who are his witnesses to the people.

32 And we announce good news to you, the promise made to our fathers,

33 For this has God completed to us, their children, having raised up Jesus; as it has also been written in the second Psalms, Thou art my Son; to day have I begotten thee.

34 And that he raised him from the dead, no more about to return to corruption, so he said, That I will give you the holy, faithful things of David.

35 For also in another, he says, Thou shalt not give thy Holy one to see corruption.

36 For David, truly having served his own generation by the will of God, was set to sleep, and was added to his fathers, and saw corruption:

37 But whom God raised up, he saw no corruption.

38 Be it known therefore to you, men, brethren, that for him remission of sins is announced to you.

39 And from all which ye could not be justified by Moses' law, every one believing in him is justified.

40 See ye, therefore, that that spoken by the prophets come not upon you.

41 See, ye despisers, and wonder, and perish: for I work a work in your days, which ye would not believe if any recount to you.

42 And the Jews having gone out of the synagogue, the nations besought to have these words spoken in the sabbath between.

43 And the synagogue having been dissolved, many of the Jews and strangers worshipping, followed Paul and Barnabas: who speaking to them, persuaded them to remain in the grace of God.

44 And the next sabbath nearly all the city was gathered together to hear the word of God.

45 And the Jews, having seen the crowds, were filled with envy, and spake against the things said by Paul, contradicting and defaming.

46 And Paul and Barnabas speaking freely, said, To you was it first necessary for the word of God to be spoken: but since ye reject it, and judge yourselves not worthy of eternal life, behold, we turn to the nations.

47 For so has the Lord commanded us, I have set thee for a light of the nations, for thee to be for salvation even to the last of the earth.

48 And the nations having rejoiced, honoured the word of the Lord: and they believed, as many as were drawn out for eternal life.

49 And the word of the Lord was conveyed through the whole country.

50 And the Jews urged on the worshipping and distinguished women, and the first men of the city, and they raised up a persecution against Paul and Barnabas, and they cast them out of their bounds,

51 And they, having shaken off the cloud of the dust of their feet against them, came into Iconium.

52 And the disciples were filled with joy, and the Holy Spirit.

ACTS OF THE APOSTLES CHAPTER 14

1 And it was in Iconium according to the same, went they into the synagogue of the Jews, and so spake, that a great multitude of the Jews and also of Greeks believed.

2 And the unbelieving Jews excited and trained up the souls of the nations against the brethren.

3 Therefore truly they remained a sufficient time speaking freely in the Lord, he testifying to the word of his grace, and giving signs and wonders to be done by their hands.

4 And the multitude of the city was divided: and some truly were with the Jews, and some with the sent.

5 And when there was a violent effort of the nations, and also of the Jews with their rulers, to be insolent, and to stone them,

6 Being conscious, they fled to the cities of Lycaonia, Lystra and Derbe, and the country round about:

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7 And there they were announcing the good news.

8 And a certain man in Lystra, not having strength in the feet, sat, being lame from his mother's belly, who had never walked:

9 He having heard Paul speaking, who having looked intently upon him, and seen that he has faith to be cured,

10 Said with a great voice, Stand up upon thy feet upright.:And he leaped and walked.

11 And the crowds having seen what Paul did, lifted up their voices, saying in Lycaonian, Gods likened to men came down to us.

12 And truly they called Barnabas, Jupiter; and Paul, Mercury, since he was leader of the word.

13 And Jupiter's priest, being before their city, having brought bulls and crowns to the gates, wished to sacrifice with the crowd.

14 And Barnabas and Paul, the sent, having heard, having rent their garments, rushed in among the crowd, crying out,

15 And saying, Men, why do ye these things? We also are men of similar passions with you, announcing good news to turn you back from these vanities to the living God, who made heaven, and earth, and sea, and all in them:

16 Who in past generations suffered all nations to go in their ways.

17 And surely indeed he left not himself without witness, doing good, having given us rain from heaven, and fruitful times, filling our hearts with food and gladness.

18 And saying these, they scarcely hindered the crowds, not to sacrifice to them.

19 And Jews came from Antioch and Iconium, and having persuaded the crowds, and stoned Paul, drew out of the city, supposing him to be dead.

20 And the disciples having surrounded him, having risen, he came into the city: and the morrow he came out with Barnabas to Derbe.

21 And having announced that city the good news, and made disciples sufficient, they returned to Lystra, and Iconium, and Antioch,

22 And supporting the souls of the disciples, beseeching to remain in the faith, that through many pressures we must come into the kingdom of God.

23 And having chosen them elders in the church, having prayed with fasting, they set them before the Lord, in whom they had believed.

24 And having passed through Pisidia, they came to Pamphylia.

25 And having spoken the word in Perga, they came down to Attalia:

26 And thence they sailed away to Antioch, thence were they delivered by the grace of God to the work which they completed.

27 And having arrived, and gathered the church together, they announced what God did with them, and that he opened the door of faith to the nations.

28 And they tarried there not a little time with the disciples.

ACTS OF THE APOSTLES CHAPTER 15

(James Convenes the Council of Jerusalem. The Jerusalem Conference was convened by Jesus' brother James in 49 or 50 AD to discuss the laws of Moses. James paid particular attention to circumcision and kosher food; Paul wanted to get rid of them: circumcision had already been forbidden to non-Jewish Romans by the dictator Lucius Cornelius Sulla [82–79 BC] [Lex Cornelia], and food restrictions were extremely unpopular among Romans. But Paul wanted to popularise his non-Jewish Christianity. Thus, plenty of conflict with James was inevitable, which is clearly evident in Paul's letters and in a more detailed fashion described in the Clementine Literature written by Titus Flavius Clemens, see the Grand Bible, pp. 1911.)

1 And certain having come down from Judea taught the brethren, That except ye be circumcised by Moses custom, ye cannot be saved.

2 Therefore dissension and no small discussion having been to Paul and Barnabas with them, they arranged for Paul and Barnabas to go up, and certain others of them, to the sent and elders in Jerusalem about this question.

3 Truly therefore the sent by the church passed through Phenice and Samaria, relating the turning back of the nations: and they made great joy to all the brethren.

4 And having arrived at Jerusalem they were received by the church, and the sent and elders, and they announced what God did with them.

5 And certain of them from the sect of the Pharisees having believed, rose up, saying, That they must be circumcised, and to enjoin to keep the law of Moses.

6 And the sent and elders were gathered together to see about this word.

7 And much discussion having been, Peter having risen up, said to them, Men, brethren, ye know that from ancient days God chose among us, through my month for the nations to hear the word of good news, and believe.

8 And God the knower of hearts testified to them, having given them the Holy Spirit, as also us;

9 And separated nothing between us and also them, by faith having purified their hearts.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But by grace of our Lord Jesus Christ we believe to be saved, as also they.

12 And all the multitude were silent, and heard Barnabas and Paul, recounting what signs and wonders God did in the nations through them.

13 And after they were silent, James answered, saying, Men, brethren, hear me:

14 Simeon related how God first reviewed to take from the nations a people for his name.

15 And with this the words of the prophets agree: as has been written,

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16 After these will I return, and rebuild the tent of David, having fallen; and its things undermined will I rebuild, and set it upright:

17 So that they remaining of men might seek out the Lord, and all the nations upon whom my name has been called upon them, says the Lord, making all these.

18 Known to God are all his works from eternity.

19 Wherefore I judge, not to molest them, from the nations turning back to God:

20 But to send to them, to keep off from pollutions of images, and harlotry, and strangulation, and blood.

21 For Moses of ancient generations has them proclaiming him in every city, being read in the synagogues in every sabbath.

22 Then it seemed fitting to the sent and the elders, with the whole church, to send chosen men of them to Antioch with Paul and Barnabas; Judas surnamed Barsabas, and Silas, leading men among the brethren:

23 Having written by their hand thus; The sent and elders and brethren to the brethren in Antioch and Syria and Cilicia from the nations, health:

24 Since we heard that certain of us having come out have troubled you with words, destroying your souls, saying, To be circumcised, and keep the law: to whom we sent no word:

25 It seemed fitting to us, having been unanimous, to send to you chosen men with our dearly beloved Barnabas and Paul,

26 Men having delivered up their souls for the name of our Lord Jesus Christ.

27 Therefore have we sent Judas and Silas, and these by the word announcing these things.

28 For it seemed fitting to the Holy Spirit, and to us, for no more burden to be put upon you but the necessities of these;

29 To keep off from things sacrificed to idols, and from blood, and strangulation, and harlotry: from which keeping yourselves, ye shall do well. Fare ye well.

30 Truly therefore having been loosed, they came to Antioch; and having gathered the multitude together, they gave up the epistle:

31 And having read, they rejoiced for the encouraging

32 And Judas and Silas, they also being prophets, through much speech consoled the brethren, and supported.

33 And having made time, they were loosed with peace from the brethren to the sent.

34 And it seemed fitting to Silas to wait for him.

35 And Paul and Barnabas tarried in Antioch, teaching and announcing good news, with many others, the word of the Lord.

36 And after certain days said Paul to Barnabas, Now having turned back, let us review our brethren in every city in which we announced the word of the Lord, how they hold.

37 And Barnabas purposed to take with them John, called Mark.

38 But Paul deemed worthy, having withdrawn from them from Pamphylia, and not having come with them to the work, not to take him with them.

39 Therefore there was an incitement, so that they separated from one another: and Barnabas, having taken Mark, sailed to Cyprus;

40 And Paul, having chosen Silas, went forth, having been delivered to the grace of God by the brethren.

41 And he passed through Syria and Cilicia, supporting the churches.

ACTS OF THE APOSTLES CHAPTER 16

1 And he arrived at Derbe and Lystra: and, behold, a certain disciple was there, by name Timothy, son of a certain woman, a faithful Jewess; and of a Greek father:

2 Who was testified of by the brethren in Lystra and Iconium.

3 Him Paul wished to go forth with him; and having taken, he circumcised him, on account of the Jews being in those places: for all knew his father that he was a Greek.

4 And as they were going through the cities, they delivered them the orders to watch, having been determined by the sent and the elders in Jerusalem.

5 Therefore truly the churches were rendered firm in faith, and abounded in number daily.

6 And having passed through Phrygia and the Galatian country, hindered by the Holy Spirit from speaking the word in Asia,

7 Having come to Mysia, they tried to go to Bithynia: and the Spirit suffered them not.

8 And having passed by Mysia they came down to Troas.

9 And a vision was seen to Paul by night; A certain man, a Macedonian, was standing, beseeching him, and saying, Having passed to Macedonia, help us.

10 And when he saw the vision, we quickly sought to come out to Macedonia, concluding that the Lord called us to announce good news to them.

11 Therefore having been conveyed from Troas, we ran straight forward to Samothracia, and the following day to Neapolis;

12 And thence to Philippi, which is the first city of Macedonia, a colony. And we were in that city passing certain days.

13 And the day of the sabbaths we came out of the city by the river, where prayer was customary to be; and having sat down, we spake to the women come together.

14 And a certain woman, by name Lydia, a dealer in purple garments, of the city of Thyatira, worshipping God, heard: whose heart the Lord opened to attend to things spoken by Paul.

15 And when she was immersed, and her house, she besought, saying, If ye have judged me to be faithful to the Lord, having come into my house, remain. And she forced us.

16 And it was we going for prayer, a certain young girl having the spirit of Python met us, who furnished much gain to her lords, prophesying:

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17 She having followed Paul and us, cried, saying, These men are the servants of the most high God, who announce to us the way of salvation.

18 And this did she for many days. And Paul, having been exercised, and having turned back to the spirit, said, I command thee in the name of Jesus Christ to come out of her. And it came out the same hour.

19 And her lords having seen that the hope of their gain went out, taking Paul and Silas, they drew to the assembly to the rulers,

20 And having brought them to the generals, they said, These the men who cause disturbance to our city, being Jews,

21 And they announce customs, which it is not lawful for us to receive, nor do, being Romans.

22 And the crowd set together against them: and the generals having rent their garments, commanded to scourge with rods.

23 And many blows having been put upon them, they cast into prison, having commanded the jailor to keep them safely:

24 Who, having received such an order, cast them into the inner prison, and placed their feet firmly in wood.

25 And at midnight Paul and Silas praying, praised God: and the imprisoned heard them.

26 And suddenly was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the bonds of all were let loose.

27 And the jailor being awakened, and having seen the doors of the prison opened, having drawn a sword, was about to kill himself, supposing the imprisoned to have fled.

28 And Paul called with a great voice, saying, Thou shouldest do no injury to thyself; for we are all here.

29 And having asked for a light, he rushed in, and being trembling, fell before Paul and Silas,

30 And bringing them out, he said, Lords, what must I do that I might be saved

31 And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake to him the word of the Lord, and to all in his house.

33 And having taken them in that hour of the night, he washed out the blows; and was immersed, he and all his, immediately.

34 And having brought them up to his house, he set a table before, and rejoiced with the entire household, having believed God.

35 And it being day, the generals sent the bearers of the rod, saying, Loose these men.

36 And the jailor announced these words to Paul, That the generals have sent that ye be loosed: now therefore having come out, go in peace.

37 But Paul said to them, Having stripped us publicly not condemned, being Roman men, they cast into prison and now do they cast us out secretly? not so; but having come themselves, let them bring us out.

38 And the bearer of the rod announced these words to the generals: and they were afraid, having heard that they are Romans.

39 And having come they besought them, and having brought out, they entreated to come out of the city.

40 And having come out of prison, they came to Lydia; and having seen the brethren, they encouraged them, and they came forth.

ACTS OF THE APOSTLES CHAPTER 17

1 And having passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And according to custom to Paul, he went in to them, and upon three sabbaths discussed with them from the writings,

3 Opening and setting before, that it was necessary for Christ to suffer, and rise from, the dead; and that this is Christ Jesus, whom I announce to you.

4 And certain of them were persuaded, and were assigned by lot to Paul and Silas; and of worshipping Greeks a great multitude, and not a few of the first women.

5 And the unbelieving Jews, having been jealous, and having taken certain evil men of the vulgar, and excited to tumult, they disturbed the city by loud noise, and having stood against the house of Jason, they sought to bring them to the populace.

6 And not having found them, they drew Jason and certain brethren to the rulers of the city, crying, That those having subverted the habitable globe, these also are present here;

7 Which Jason has received: and these all do opposite to Caesar's enactments, saying, There is another king, Jesus.

8 And they troubled the crowd and rulers of the city, having heard these.

9 And having taken sufficient of Jason, and the rest, they loosed them.

10 And the brethren quickly sent out both Paul and Silas by night to Berea: who arriving went away to the synagogue of the Jews.

11 And they were of more noble birth than those in Thessalonica, who received the word with all willingness, and examined the writings daily, if these things might hold thus.

12 Therefore truly many of them believed; and of the distinguished Grecian women, and of men, not few.

13 And when the Jews from Thessalonica heard that also in Berea the word of God was announced by Paul, they came there also, agitating the crowd.

14 And quickly the brethren sent away Paul to go as by the sea: and both Silas and Timothy remained there.

15 And they conveying Paul brought him even to Athens: and having taken a command to Silas and Timothy that now they might come to him most speedily, they departed.

16 And Paul waiting for them among the Athenians, his spirit was excited in him, seeing the city being addicted to idol worship.

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17 Therefore truly he discussed in the synagogue with Jews, and those worshipping, and in the assembly in every day with those being present.

18 And certain of the Epicurean and Stoic philosophers deliberated with him. And certain said, What may this idle, talkative man wish to say? and others, He seems to be a declarer of strange demons: because he announced to them good news, and the rising up.

19 And having taken him, they brought upon Mars' hill, saying, Can we know what this new teaching is, spoken by thee?

20 For thou bringest certain strange things to our ears: we wish therefore to know what these things may be.

21 (And all the Athenians and strangers being present, passed time in nothing else but to say or hear some thing new.)

22 And Paul having stood in the midst of Mars' hill, said, Men, Athenians, I see that in all things ye have a superstitious fear of divinity.

23 For having passed by, and beholding your venerations, I found also an altar upon which was inscribed, TO THE UNKNOWN GOD. Whom not knowing therefore ye reverence, him I announce to you.

24 God having made the world and all things in it, he being Lord of heaven and earth, dwells not in temples made by hands;

25 Nor is served by men's hands, standing in need of anything, he giving to all life, and breath, and all things.

26 And he made of one blood every nation of men to dwell upon all the face of the earth, having limited the times before arranged, and the bounds of their habitation;

27 To seek the Lord, if perchance indeed they have felt for him, and found, although not being far from each one of us:

28 For in him we live, and move, and are; as certain of the composers among you have said, For we also are his race.

29 Being therefore the posterity of God, we ought not to think gold, or silver, or stone, an engraving of art, or meditation of man, the divinity to be like.

30 Therefore truly, God having overlooked the times of ignorance, now announces to all men everywhere to repent:

31 Wherefore he set a day, in which he is about to judge the habitable globe in justice by the man whom he appointed; having offered faith to all, having raised him from the dead.

32 And having heard of the rising up of the dead, they treated with mockery; and said, We will hear thee again concerning this.

33 And so Paul went forth from the midst of them.

34 And certain men having joined him, believed: among whom also Dionysius the Areopagite, and a woman by name Damaris, and others with them.

ACTS OF THE APOSTLES CHAPTER 18

1 And after these Paul having departed from Athens, came to Corinth;

2 And having found a certain Jew by name Aquila, a Pontian by birth, having recently come from Italy, and Priscilla his wife; (for Claudius had ordered all Jews to be separated from Rome:) came to them.

3 And because being of the same trade, he remained with them, and wrought: for they were by trade tentmakers.

4 And he discussed in the synagogue on every sabbath, and persuaded Jews and Greeks.

5 And when both Silas and Timothy came down from Macedonia, Paul was oppressed in spirit, testifying to the Jews Jesus Christ.

6 And they opposing, and blaspheming, having shaken off the garments violently, he said to them, Your blood upon your head; I clean: from now will I go to the nations.

7 And having gone away thence, he came to the house of a certain Justus by name, worshipping God, whose house was adjoining the synagogue.

8 And Crispus, ruler of the synagogue, believed the Lord with his whole house; and many of the Corinthians hearing believed, and were baptised.

9 And the Lord said through a vision by night to Paul, Fear not, but speak, and thou shouldest not be silent:

10 For I am with thee, and none shall attack thee to injure thee: for much people are to me in this city.

11 And he sat a year and six months, teaching the word of God among them.

12 And Gallio being proconsul of Achaia, the Jews arose unanimously against Paul, and brought him to the judgment seat,

13 Saying, This one persuades men to worship God against the law.

14 And Paul being about to open the mouth, Gallio said to the Jews, If therefore it were truly any injustice or wicked, criminal action, O Jews, against the word, I should have borne with you:

15 But if it is a question of the word, and names, and law, according to you, see ye yourselves; for I will not be judge of these.

16 And he drave them away from the judgment seat.

17 And all the Greeks having taken Sosthenes, ruler of the synagogue, beat before the judgment seat. And,Gallio cared for none of these.

18 And Paul yet having remained sufficient days, having taken leave of the brethren, sailed out to Syria, and with him Priscilla and Aquila; having shorn the head in Cenchrea: for he had a vow.

19 And Paul arrived at Ephesus, and left those of his: and he having come into the synagogue, discussed with the Jews.

20 And they asking to remain with them for more time, he acquiesced not;

21 But he took leave of them, saying, I must at any rate do the coming festival in Jerusalem: and I will again return to you, God willing. And he was conveyed from Ephesus.

22 And having come down to Cesarea having gone up and greeted the church, he went down to Antioch.

23 And having made a certain time, he came out, passing in order the Galatian country and Phrygia, supporting all the disciples.

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24 And a certain Jew, Apollos by name, an Alexandrian by birth, an eloquent man, arrived at Ephesus, being able in the writings.

25 He was instructed in the way of the Lord; and boiling up in the spirit, he spake and taught attentively the things of the Lord, knowing only the immersion of John.

26 And he began to speak freely in the synagogue: and . Priscilla and Aquila having heard him, took him, and set forth to him the way of God more accurately.

27 And he wishing to pass through to Achaia, the brethren having encouraged, wrote to the disciples to receive him: who having arrived, profited much them having believed through grace:

28 For he mightily refuted the Jews publicly, shewing by the writings Jesus to be Christ.

ACTS OF THE APOSTLES CHAPTER 19

(Everywhere in the empire, Paul encounters fierce Jewish resistance [26-41] because his teaching that depicts Jesus as [Son of] God is strictly forbidden by the first three of the Ten Commandments. And back in Jerusalem is James the Just incandescent with rage because Paul does not only approaches Gentiles but tries to convert Jews as well, which is against the agreement he has made with James.)

1 And it was in Apollos' being in Corinth, Paul having passed through the higher parts, caine to Ephesus: and having found certain disciples,

2 He said to them, Having believed, have ye received the Holy Spirit? And they said to him, But neither heard we if there be a Holy Spirit.

3 And he said to them, Into what then were ye immersed? And they. said, Into John's immersion.

4 And Paul said, John truly immersed the immersion of repentance, saying to the people, that they should believe on him coming after him, that is, in Christ Jesus.

5 And they having heard, were immersed in the name of the Lord Jesus.

6 And Paul having laid hands upon them, the Holy Spirit came upon them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And having come into the synagogue, he spake freely, discoursing for three months, and persuading the things concerning the kingdom of God.

9 And when certain were hardened, and believed not, speaking evil of the way before the multitude, having departed from them, he separated the disciples, discoursing in the day in the school of a certain Tyrannus.

10 And this was for two years: so that all dwelling in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God did special powers by Paul's hands:

12 So that also upon the sick were brought from his body napkins or aprons, and diseases were removed from them, and evil spirits came out of them.

13 And certain of the wandering Jews, exorcists, undertook to call over them having evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul proclaims.

14 And there were certain sons of Sceva, a Jew, chief priest, seven doing this.

15 And the evil spirit having answered, said, Jesus I know, and Paul I know; but who are ye?

16 And the man leaping upon them in whom the evil spirit was, and having overpowered them, he was strong against them, so that naked and wounded they fled out of the house.

17 And this was known to all the Jews and Greeks also dwelling in Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18 And many of them having believed came, acknowledging and proclaiming their deeds.

19 And sufficient of them having done unnecessary things, having brought books together, burned before all: and computed their prices, and found fifty thousand of silver.

20 Thus with might the word of the Lord increased, and was strong.

21 And when these were completed, Paul proposed in spirit, having passed through Macedonia and Achaia to go to Jerusalem, saying, That after have been there, I must also see Rome.

22 And having sent into Macedonia two of them serving him, Timothy, and Erastus, he stopped a season in Asia.

23 And in that time was there no little trouble about the way.

24 For a certain Demetrius by name, a silversmith, making the silver temples of Diana, furnished no little work to artificers;

25 Whom having collected together and the workmen of such things, he said, Men, ye know that out of this work is our good food.

26 And ye see and hear that not only Ephesus, but almost all Asia, this Paul having persuaded, changed a sufficient crowd, saying, that they are not gods made by hands:

27 And not only this part is in danger to us to come to reproach; but also the temple of the great goddess Diana to be reckoned for nothing, and her greatness also about to be destroyed, whom the whole of Asia and the habitable globe worship.

28 And having heard, and been filled with wrath, they cried, saying, Great the Diana of the Ephesians.

29 And the whole city was filled With confusion, and they rushed unanimously into the theatre, having taken away together Gains and Aristarchus, Macedonians, Paul's companions of the journey.

30 And Paul wishing to come in to the people, the disciples suffered him not.

31 And certain also of the chief of Asia, being friends to him, having sent to him, besought not to give himself into the theatre.

32 Others truly cried some other things: for the church was confused; and the most knew not for what they had come together.

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33 And they forced Alexander out of the crowd, the Jews having put him forward. And Alexander having shaken the hand, wished to justify himself to the people.

34 And having known that he is a Jew, there was one voice from all crying for about two hours, Great the Diana of the Ephesians.

35 And the scribe having calmed the crowd, says, Men, Ephesians, for who is the man that knows not the city of the Ephesians, being templekeeper of the great goddess Diana, and sent by Jove?

36 Therefore these things not being refuted, it is necessary for you to be restrained, and to do nothing rash.

37 For ye brought these men not sacrilegious, nor blaspheming your goddess.

38 If truly therefore Demetrius, and the artificers with him, have a word against any, the court days are kept, and there are proconsuls; let them prosecute one another.

39 But if ye inquire anything concerning, other things, it shall be explained in a lawful assembly.

40 For we are also in danger to be called in question for this day, being no cause for which we shall be able to give back word of this confederation.

41 And having said these, he loosed the assembly.

ACTS OF THE APOSTLES CHAPTER 20

1 And after the uproar was ceased, Paul having called the disciples, and greeted, he came out to go into Macedonia.

2 And having passed through those parts, and having besought them by much speech, he came into Greece.

3 And having made three months; an insidious plot having been for him by the Jews, being about to sail to Syria, there was a purpose to return through Macedonia.

4 And there agreed with him as far as Asia Sopater a Berean; and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe, and Timothy; and Asians, Tychicus and Trophimus.

5 These having come before awaited us in Troas.

6 And we sailed forth after the days of unleavened from Philippi, and came to them in Troas up to five days; where we tarried seven days.

7 And in one of the sabbaths, the disciples having been assembled together to break bread, Paul conversed with them being about to go forth the morrow; and he continued the word until midnight.

8 And sufficient lights were in the upper room, where they were assembled.

9 And a certain young man by name Eutychus, sitting in the window, borne down by deep sleep, Paul conversing more and more, fell down below from the third story, and was taken up dead.

10 And Paul having gone down, fell upon him, and embracing, said, Be not disturbed, for his soul is in him.

11 And having gone up, and broken bread, and tasted, and conversed for a sufficient time, till the light, so he went forth.

12 And they brought the child living, and were not little comforted.

13 And we having gone before to the ship, sailed to Assos, there being about to take up Paul: for so had he ordered, being about himself to go on foot.

14 And when he joined us at Assos, having taken him up, we came to Mitylene.

15 And from thence having sailed away, the following day we arrived over against Chios; and the other day we approached to Samos, and having remained in Trogyllium, the following day we came to Miletus.

16 For Paul determined to sail to Ephesus, as it might not be to him to spend the time in Asia: for he hastened, if it were possible to him, to be in Jerusalem the day of Pentecost.

17 And having sent from Miletus to Ephesus, he called for the elders of the church.

18 And when they came to him, he said to them, Ye know, from the first day in which I embarked for Asia, how I was with you all the time

19 Serving the Lord with all humility, and many tears, and temptations, having happened to me by the insidious plots of the Jews:

20 how I concealed nothing of things profitable, not to announce to you, and teach you publicly, and in the houses,

21 Testifying to both Jews, and Greeks, repentance towards God, and the faith towards our Lord Jesus Christ.

22 And now, behold, I, bound in the spirit, am going to Jerusalem, not knowing the things going to happen to me in it;

23 But that the Holy Spirit testifies in the city, saying that bonds and pressures await me.

24 But the word of none do I make mine own, neither have I my soul highly prized to myself, in order to finish my course with joy, and the service which I received from the Lord Jesus, to testify the good news of the grace of God.

25 And now, behold, I know that all ye shall see my face no more, among whom I passed through, proclaiming the kingdom of God.

26 Wherefore I testify to you in this day, that I pure from the blood of all.

27 For I concealed not to announce to you all the counsel of God.

28 Attend therefore to yourselves, and to all the flock, in which the Holy Spirit set you inspectors, to feed the church of God, which he acquired by his own blood.

29 For I know this, that there shall come in after my departure grievous wolves to you, not sparing the flock.

30 And of yourselves shall men arise, speaking perverse things, to tear away disciples after them.

31 Wherefore watch ye, remembering that the space of three years night and day I ceased not reminding each one with tears.

32 And now I commit you, brethren, to God, and to the word of his grace, being able to build up, and give you inheritance among all the consecrated.

33 Silver or gold, or clothing, of none have I eagerly desired.

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34 And ye yourselves know, that to my necessities, and to those being with me, these hands served.

35 I shewed you all things, that so being wearied ye must support the weak, and remember the words of the Lord Jesus, that himself said, It is happy to give rather than receive.

36 And having said these, having placed his knees, he prayed with them all.

37 And much weeping was from all; and having fallen upon Paul's neck, they kissed him,

38 Grieving chiefly for the word which he spake, that they are about to see his face no more. And they sent him forward to the ship.

ACTS OF THE APOSTLES CHAPTER 21

(Paul in Ptolemais [near Tyre, Phoenicia] and Caesarea Maritima. The Roman capital of the Judaea was Caesarea Maritima on the coast near Jaffa, not Jerusalem. The horse racing track, called the Hippodrome, the aqueduct, and the great theater can still be seen today. Sepphoris was the Roman capital of Galilee, it can be found 3 miles northwest of Nazareth and 5 miles northeast of Bethlehem in Galilee; and it also has impressive ruins and a Roman theater.)

1 And it was, as we were conducted forth, torn asunder from them, having run straight forward, we came to Coos, and in continuation to Rhodes, and thence to Patara:

2 And having found a ship passing over to Phenicia, having embarked, we were conducted forth.

3 And having been shown Cyprus, and left it at the left hand, we sailed to Syria, and were conveyed to Tyre: for thither was the ship discharging the lading.

4 And having found disciples, we remained there seven days: who said to Paul through the Spirit, not to go up to Jerusalem.

5 And it was when we accomplished the days, having come out we went; all sending us forward, with wives and children, even to without the city: and having placed the knees upon the seashore, we prayed.

6 And having greeted one another, we embarked in the ship; and these returned to their own.

7 And we having finished the voyage from Tyre, arrived at Ptolemais, and having greeted the brethren, we remained one day with them.

8 And the morrow, they about Paul having come out, came to Cesarea: and having come to Philip's house, bearer of good news, being of the seven, we remained with him.

9 And to him were four daughters, virgins, prophesying.

10 And we remaining many days, a certain prophet came down from Judea, by name Agabus.

11 And having come to us, and lifted up Paul's girdle, and bound his hands and feet, he said, Thus says the Holy Spirit, The man whose is this girdle, shall the Jews so bind in Jerusalem, and they shall deliver him into the hands of the nations.

12 And when we heard these things, both we, and the nations, besought him not to go up to Jerusalem.

13 And Paul answered, What do ye weeping and breaking my heart? for I not only to be bound, but to die at Jerusalem, have prepared for the name of the Lord Jesus.

14 And he not being persuaded, we were silent, saying, The will of the Lord be done.

15 And after these days, having packed up, we went up to Jerusalem.

16 And there came also with us of disciples from Cesarea, bringing with whom we should be received as guests to a certain Mnason Of Cyprus, an ancient disciple.

17 And we having come to Jerusalem, the brethren received us gladly.

18 And the following day Paul went in with us to James; and all the elders were present.

19 And having greeted them, he recounted to each one what things God had done among the nations through his service.

20 And they having heard, honoured the Lord, and said to him, Thou seest, brother, how many ten thousands of Jews there are having believed: and all are zealous of the law:

21 And they were taught about thee, that thou teachest apostasy from Moses, all the Jews among the nations, saying, they are not to circumcise children, nor walk in the customs.

22 What is it therefore? the multitude must all come together: for they will hear that thou hast come.

23 Therefore do this which we say to thee: Four men are to us having a vow upon them;

24 Having taken these, be purified with them, and expend upon them, that they might shave the head: and all might know that what they are taught about thee is nothing; but thou proceedest in regular order, also thyself watching the law.

25 And of the nations having believed, we have written having judged them to keep nothing such, except to watch themselves from that sacrificed to idols, and blood, and strangulation, and harlotry.

26 Then Paul having taken the men, in the following day having been purified with them, went into the temple, announcing the completion of the days of purification, till an offering be brought for each one of them.

27 And when the seven days were about completed, the Jews from Asia, having seen him in the temple, embroiled all the crowd, and put hands upon them,

28 Crying out, Men, Israelites, help: This is the man, teaching all, everywhere, against the people, and the law, and this place: and yet also brought the Greeks into the temple, and has polluted this holy place.

29 (For they had seen before with him in the city Trophimus the Ephesian' whom they thought that Paul had brought into the temple.)

30 And the whole city was moved, and there was a concourse of the people: and having taken up Paul, they drew him out of the temple: and quickly the doors were shut.

31 And seeking to kill him, a rumor went up to the captain of a thousand of the band, that the whole of Jerusalem had been embroiled.

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32 Who having taken out of it the soldiers and centurions, he ran down to them: and they having seen the captain of a thousand and the soldiers, ceased striking Paul.

33 Then the captain of a thousand, having drawn near, took him, and commanded to be bound with two chains; and inquired who he might be, and what he had done.

34 And other cried what other in the crowd: and not being able to know certainly for the uproar, he commanded him to be brought into the camp.

35 And when he was upon the steps, it happened, he was borne by the soldiers for the violence of the crowd.

36 For the multitude of the people followed, crying, Take him away.

37 And being about to be brought into the camp, Paul says to the captain of a thousand, Is it lawful for me to speak anything to thee? and he said, Hast thou knowledge in Greek?

38 Art not thou then the Egyptian, who before these days having risen up, and having brought into the desert four thousand men of murderers?

39 And Paul said, I am truly a man a Jew, a Tarsean of Cilicia, a citizen of no undistinguished city: and I beseech of thee to give way for me to speak to the people.

40 And having given way, Paul standing upon the steps, shook with the hand to the people. And being much silence, he spake in the Hebrew dialect, saying,

ACTS OF THE APOSTLES CHAPTER 22

1 Men, brethren, and fathers, hear my defence to you.

2 (And having heard that he spake to them in Hebrew dialect, they held more silence: and he says,)

3 I am truly a Jew, a man born in Tarsus, of Cilicia, and brought up in this city at the feet of Gamaliel, instructed according to the exactness of the fathers' law, being zealous of God, as all ye are this day.

4 Who drove out this way even to death, binding and delivering to prison both men and women.

5 As also the chief priest testifies of me, and all the council of elders: and whose letters to the brethren having received, I went to Damascus, going to bring there the bound to Jerusalem, that they might be punished.

6 And it was to me going, and drawing near to Damascus about noon, suddenly much light from heaven flashed around me,

7 And I fell to the ground, and heard a voice, Saul, Saul, why drivest thou me out?

8 And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarite, whom thou drivest out.

9 And they being with me truly saw the light, and were terrified; but they heard not the voice of him speaking to me.

10 And I said, What shall I do, Lord? And the Lord said to me, Having risen, go to Damascus; and there shall be told thee of all which has been arranged for thee to do.

11 And when I saw not from the glory of that light, led by the hand of them being with me I came to Damascus.

12 And a certain Ananias, a religious man according to the law, testified of by all the Jews dwelling,

13 Having come to me, and stood, said to me, Brother Saul, look up. And the same hour I looked up to him.

14 And he said, The God of our fathers took thee in hand, to know his will, and to see the Just, and hear the voice from his mouth.

15 For thou shalt be a witness for him to all men of what thou hast seen and hast heard.

16 And now what art thou about to do having risen, be immersed and wash away thy sins, having called upon the name of the Lord.

17 And it was to me returning to Jerusalem, and praying in the temple, I was in a deep trance:

18 And saw him saying to me, Hasten, and come quickly out of Jerusalem: for they will not receive thy testimony of me.

19 And I said, Lord, these know that I was imprisoning and skinning in the synagogues them believing on thee:

20 And when the blood of Stephen thy witness was shed, I myself was standing by, and assenting to his murder, and watching the garments of them murdering him.

21 And he said to me, Go: for I will send thee far off to the nations.

22 And they heard him to this word, and lifted up their voices, saying, Take away such a one from the earth: for it is not suitable for him to live.

23 And they vociferating, and casting garments away, and throwing a cloud of dust into the air,

24 The captain of a thousand commanded him to be brought to the camp, having spoken to examine him by scourges; that he might know for what cause they exclaimed so against him.

25 And as he held him before with thongs, Paul said to the centurion standing by, Is it lawful to scourge a man a Roman, and uncondemned?

26 And the centurion having heard, having come near announced to the captain of a thousand, See what thou art about to do: for this man is a Roman.

27 And the captain of a thousand having come near, said to him, Tell me if thou art a Roman. And he said, Yes.

28 And the captain of a thousand answered, I obtained this citizenship for much capital. And Paul said, And I have been born.

29 Then quickly they about to examine him withdrew from him: and the captain of a thousand was afraid, knowing that he is a Roman, and because he had bound him.

30 And on the morrow, wishing to know the certainty that why he was accused by the Jews, he loosed him from bonds, and commanded the chief priests and the whole of their council to come, and having brought down Paul, he set him among them.

ACTS OF THE APOSTLES CHAPTER 23

1 And Paul, having looked intently to the council, said, Men, brethren, I have lived as a citizen in all good conscience to God till this day.

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2 And the chief priest Ananias commanded those standing by him to strike his month.

3 Then said Paul to him, God is about to strike thee, thou wall covered with dust: and sittest thou judging me according to law, and commanded me to be struck illegally?

4 And they standing by said, Revilest thou God's chief priest?

5 And Paul said, I knew not, brethren, that he is chief priest: for it has been written, Thou shalt not speak evil of the ruler of thy people.

6 And Paul having known that one part is of the Sadducees, and the other of the Pharisees, cried in the council, Men, brethren, I am a Pharisee, son of a Pharisee: for the hope and rising up of the dead am I judged.

7 And he having spoken this, there was a dissension of the Pharisees and Sadducees: and the multitude was divided.

8 For truly the Sadducees say there is no rising up, neither messenger, nor spirit: and the Pharisees acknowledge both.

9 And there was a great cry: and the scribes of the Pharisees' part, having risen, struggled with obstinacy, saying, We find nothing evil in this man: but if a spirit or messenger spake to him, we should not contend against God.

10 And there being much dissension, the captain of a thousand, having dreaded lest Paul be torn asunder by them, commanded the army, having gone down, to snatch him from the midst of them, and bring into the camp.

11 And the following night the Lord, having stood by him, said, Take courage, Paul: for as thou hast testified the things concerning me at Jerusalem, so must thou also testify at Rome.

12 And it being day, certain of the Jews having made a condition, anathematized themselves, saying, neither to eat or drink till they kill Paul.

13 And there were more than forty having made this conspiracy.

14 Who having come to the chief priests and elders, said, By an anathema, we anathematized ourselves, to taste of nothing till we kill Paul.

15 Now therefore do ye exhibit to the captain of a thousand, with the council, so that to-morrow he might bring him down to you, as about to examine more accurately the things concerning him: and we, before he draws near, are ready to kill him.

16 And Paul's sister's son having heard of the ambuscade, having approached, and come into the camp, announced to Paul.

17 And Paul having called one of the centurions, said, Bring this young man to the captain of a thousand; for he has something to announce to him.

18 Then truly having taken him, he brought to the captain of a thousand, and says, Paul, the bound, having called me, asked to bring this young man to thee, having something to say to thee.

19 The captain of a thousand, having taken his hand, and having withdrawn in private, inquired, What is it which thou hast to announce to me?

20 And he said, That the Jews agreed together to ask thee, so that to-morrow thou mightest bring down Paul to the council, as about to inquire something more accurately about him.

21 Therefore thou shouldest not be persuaded by them: for more than forty men of them lie in wait for him, who anathematized themselves, neither to eat or drink till they should kill him: and now are they prepared, expecting a promise from thee.

22 Truly then the captain of a thousand discharged the young man, having enjoined him, Tell none that thou hast shown these things to me.

23 And having called two certain of the centurions, he said, Prepare two hundred soldiers, so that they go to Cesarea, and seventy horsemen, and two hundred having held spears in the right hand, at the third hour of the night;

24 And to bring forward cattle to set Paul upon, that they might carry through safely to Felix the leader.

25 Having written a letter containing this type

26 Claudius Lysias to the most excellent leader Felix, health.

27 This man having been taken by the Jews, and being about to be killed by them: having stood with an army, I took him away, having learned that he is a Roman.

28 And wishing to know the cause for which they accused him, I brought him down to this council:

29 Whom I found accused of questions of their law, and having no accusation worthy of death or of bonds.

30 And the plot about to be by the Jews, having been made known to me against the man, for this I sent to thee, having also commanded the accusers to say things against him to thee. Farewell.

31 Then truly the soldiers according to that appointed them, having taken up Paul, brought by night to Antipatris.

32 And the morrow; having suffered the horsemen to go with him, they returned to the camp:

33 Who having come into Cesarea and given up the letter to the leader, they also placed Paul before him.

34 And the leader having read, and asked of what province he is, and having understood from Cilicia;

35 I will hearken to thee, he said, when also thine accusers should be present. And he commanded him to be watched in Herod's pretorium.

ACTS OF THE APOSTLES CHAPTER 24

1 And after five days the chief priest Ananias came down with the elders, and a certain orator, Tertullus, who exhibited to the leader against Paul.

2 And he having been called, Tertullus began to accuse, saying,

3 Attaining much peace by thee, and good actions being to this nation by thy foresight altogether and everywhere, we accept, most excellent Felix, with all thankfulness.

4 And that I hinder thee no more, I beseech thee to hear us concisely by thy clemency.

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5 For having found this man a scourge, and moving sedition to all Jews in the habitable globe, and standing in the first rank of the sect of Nazarites:

6 And who attempted to profane the temple: whom we also seized, and wished to judge according to our law.

7 And Lysias the captain of a thousand, having come with much force, carried away out of our hands,

8 Having commanded his accusers to come to thee: by which thou thyself shalt be able, having examined, to know of all these of which we accuse him.

9 And the Jews also agreed, saying, these things hold so.

10 And Paul answered, the leader having nodded to him to speak, Knowing from many years thee being judge to this nation, more cheerfully do I justify things concerning myself:

11 Thou being able to know that not more than twelve days are to me from which I went up, going to worship in Jerusalem.

12 And neither in the temple found they me discussing with any, or making a revolt of the crowd, neither in synagogues, nor in the city:

13 Nor can they bring me forward for things they now accuse me.

14 And this I confess to thee, that according to the way which they call a sect, so serve I the God of the fathers, believing all things written in the law and the prophets:

15 Having hope to God, which they themselves also admit, a rising from the dead about to be, both of just and unjust.

16 And in this I myself attend carefully, to have a conscience unhurt towards God and men always.

17 And after many years I was present, going to do alms to my nation, and offerings.

18 In which they found me purified in the temple, not with the crowd, nor with uproar, and certain Jews from Asia.

19 Who ought to be present to thee, and accuse, if they have anything against me.

20 Or let these themselves say, if they found any injustice in me, I having stood before the council,

21 Or of this one voice, which I cried standing with them, That of the rising up of the dead I am judged this day by you.

22 And having heard these, Felix deferred them, knowing more accurately the things of the way, having said, When Lysias captain of a thousand shall come down, I will examine narrowly things concerning you.

23 And having appointed a centurion to keep Paul, and to have a setting at liberty, and to hinder none of his own to serve or come to him.

24 And after certain days, Felix, having been present with Drusilla his wife, being a Jewess, sent for Paul and heard him of the faith in Christ.

25 And he discoursing of justice, and temperance, and judgment about to be, Felix being terrified, answered, Having now, go; having taken time, I will recall thee.

26 And at the same time also hoping that money should be given him by Paul, so that he might loose him: wherefore also sending for him more frequently, he conversed with him.

27 And two years completed, Felix took Porcius Festus, a successor: and wishing to render a favor to the Jews, Felix left Paul bound.

ACTS OF THE APOSTLES CHAPTER 25

1 Festus therefore having come to the province, after three days went up to Jerusalem from Cesarea.

2 And the chief priest and first of the Jews exhibited to him against Paul, and besought him,

3 Asking favor against him, that he might send for him to Jerusalem, making an ambuscade to kill him in the way.

4 Then truly answered Festus, Paul to be kept in Cesarea, and himself quickly about to go forth.

5 Therefore the able among you, he says, having gone down together, if there be anything in this man, let them accuse him.

6 And having tarried with them more than ten days, having gone down to Cesarea, on the morrow, having sat upon the judgment seat, he commanded Paul to be brought.

7 And he having come, the Jews having come down from Jerusalem stood round about, bringing many and heavy charges against Paul, which they could not prove.

8 He justifying himself, That neither against the law of the Jews, nor against the temple, nor against Caesar have I sinned any thing.

9 And Festus, wishing to render a favor to the Jews, having answered Paul, said, Wilt thou, having gone up to Jerusalem, there be judged by me of these things?

10 And Paul said, At Caesar's judgment seat am I standing where I must he judged: I injured the Jews nothing, as thou also knowest better.

11 For if truly I act with injustice, and have done anything worthy of death, I refuse not to die: but if there be nothing of which these accuse me, no one can yield me up to them. I appeal to Caesar.

12 Then Festus, having conversed with the council, answered, Thou hast appealed to Caesar, to Caesar shalt thou go.

13 And certain days having intervined, Agrippa the king and Bernice arrived at Cesarea, having saluted Festus.

14 And as they tarried there many days, Festus set up to the king the things of Paul, saying, There is a certain man left in bonds by Felix:

15 About whom, I being at Jerusalem, the chief priests and the elders of the Jews exhibited, asking judgment against him.

16 To whom I answered, That it is not the custom to Romans to yield up any man to destruction, before that the accused may have the accusers before the face, and take place for defence for the accusation.

17 Therefore, they having come here together, having made no delay, in order having sat upon the judgment seat, I commanded the man to be brought.

18 About whom the accusers, having stood up, brought no charge of what I supposed:

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19 But had certain questions of their own superstition against him, and of a certain Jesus, having died, whom Paul declared living.

20 And I doubting at the question concerting this, said, If he be willing to go to Jerusalem, and there be judged of these things.

21 And Paul having appealed for him to be kept for the determination of Augustus, I commanded him to be kept till I send him to Caesar.

22 And Agrippa said to Festus, I wished myself also to hear the man. And he said, Tomorrow thou shalt hear him.

23 Therefore the morrow, Agrippa having come, and Bernice, with much display, and having come into the hall, also with captains of thousands, and men of the city being in eminence, and Festus having commanded, Paul was brought.

24 And Festus said, King Agrippa, and all men being present with us, ye behold this, of whom all the multitude of Jews addressed me, both in Jerusalem and here, crying out he must no more live.

25 And I discovering nothing he has done worthy of death, and he also himself having appealed to Augustus, I judged to send him.

26 Of whom I have not anything certain to write to the lord. Wherefore I brought him to you, and especially to thee, king Agrippa, so that, examination having been, I should have some thing to write.

27 For it seems to me unreasonable sending one in bonds, and not to signify the charges against him.

ACTS OF THE APOSTLES CHAPTER 26

1 And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul defended himself, having stretched out the hand:

2 Concerning all of which I am accused by the Jews, king Agrippa, I deem myself happy, being about to defend myself to thee this day:

3 Especially thee being judge of all the customs among the Jews, and also of the questions: wherefore I beseech thee to hear me patiently.

4 Therefore truly my manner of life from youth, having been from the beginning in my nation in Jerusalem, all the Jews know:

5 Knowing me beforehand, from a former period, if they would testify, that according to the most strict sect of our religion, I lived a Pharisee.

6 And now in the hope of the solemn promise having been made to the fathers by God, I stand, being judged,

7 To which our twelve tribes, serving night and day, hope to arrive. For which hope I am accused, king Agrippa, by the Jews.

8 Why is it judged incredible by you, if God raise the dead?

9 I therefore truly thought to myself, I must do many things contrary to the name of Jesus, the Nazarite.

10 Which I also did in Jerusalem: and many of the holy ones I shut up in prison, having received authority from chief priests; and they taken up, I carried down a vote.

11 And in all the synagogues, many times punishing them, I compelled to blaspheme; and being exceedingly enraged against them, I drove out even also to cities without.

12 In which also going to Damascus with authority, and superintendence from the chief priests,

13 The middle of day, I saw in the way, O king, a light from heaven, above the brilliancy of the sun, having shone around me, and those going with me.

14 And we having all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew dialect, Saul, Saul, why drivest thou me out? hard for thee to kick against goads.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou drivest out.

16 But arise, and stand upon thy feet: for, for this was I sent to thee, to take thee in hand, a servant and witness both of what things thou sawest, and of what I shall be seen to thee;

17 Taking thee away from people, and nations, to whom I now send thee.

18 To open their eyes, to turn them back from darkness to light, and from the power of Satan to God, fur them to receive remission of sins, and inheritance with the consecrated by faith in me.

19 Wherefore, O king Agrippa, I was not disobedient to the heavenly vision:

20 But to them in Damascus first, and Jerusalem, and all the country of Judea, and to the nations, announcing to change the mind, and to turn back to God, doing works worthy of change of mind.

21 For these things, me the Jews, having seized in the temple, attempted to kill with their own hands.

22 Therefore having obtained assistance from God, till this day do I stand, testifying both to small and great, saying nothing but what both the prophets and Moses spake being about to be:

23 That Christ exposed to suffering, that first from the rising of the dead, he is about to announce light to the people, and nations.

24 And he defending himself by these, Festus said with a great voice, Thou art frenzied, Paul; many letters turn thee to madness.

25 And he says, I am not frenzied, most excellent Festus; but I speak the words of truth and soundness of mind.

26 For the king knows of these, to whom speaking freely I speak: for I am persuaded that none of these are unknown to him; for these were not done in a corner.

27 Believest thou the prophets, king Agrippa? I know that thou believest.

28 And Agrippa said to Paul, In a little thou persuadest me to be a Christian.

29 And Paul said, I would pray to God also in little, and in much, not only thee, but also all hearing me this day to become such, of what kind I also am, besides these bonds.

30 And he having said these, the king arose, and the leader, and Bernice, and they sitting with them:

31 And having withdrawn, they spake to one another, saying, This man does nothing worthy of death or of bonds.

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32 And Agrippa said to Festus, This man could have been loosed, if he had not appealed to Caesar.

ACTS OF THE APOSTLES CHAPTER 27

(Approximately between the years 62 and 66 AD: Paul's journey to Rome. Also on the journey was another Pharisee in the service of Rome: Titus Flavius Josephus, at that time still known as Joseph bar Mattityahu [Mathia], and in the beginning of his biography, chapter 3, he gave the following reason: Around the time when Felix was governor of Judaea, he had some priests who were friends of his [Paul and others] arrested for a trivial reason and sent them to Rome to answer to Nero. He stayed with them for about two years until he could solve Paul's problem with the help of Nero's wife, Poppea, whom he described as religious [Jewish]. During the time of the two-years journey, Josephus listened to Paul explaining and preaching his new religion. Paul's vision made sense to him when he saw copies of Paul's letters to the newly founded communities promoting a peacful Jesus-movement. After the Jewish War [66-73] and as a new family member of Emperor Vespasian, Josephus advocated for a reform of Judaism and Christianity. See: "The Life of Titus Flavius Josephus," chapter 3; in Appendix D.)

1 And when it was determined for us to sail to Italy, they delivered Paul and certain others bound to a centurion named Julius, of Augustus' band.

2 And having embarked in a ship of Adramyttium, being about to navigate places in Asia, we were conveyed; Aristarchus, a Macedonian of Thessalonica, being with us.

3 And another day we were brought down to Sidon. And Julius having treated Paul affectionately, gave him up, having gone to his friends to obtain care.

4 And conveyed from thence, we sailed to Cyprus, for the winds were contrary.

5 And having sailed over the sea by Cilicia and Pamphylia, we came down to Myra, of Lycia.

6 And there the centurion having found an Alexandrian ship sailing to Italy, placed us upon it.

7 And in many days sailing slowly, and with difficulty having come to Cnidus, the wind not permitting us, we sailed under Crete, to Salmone;

8 And, with difficulty sailing by it, we came to a certain place called The fair havens; to which the city Lasea was near.

9 And a suitable time having intervened, and sailing being already dangerous, for the fast had already passed by, Paul advised,

10 Saying to them, Men, I see that with violence and much damage, not only of the cargo and ship, but also of our lives, the voyage is about to be.

11 But the centurion was rather persuaded by the pilot and the shipmaster, than by the things spoken by Paul.

12 And the harbor being not suitable for passing the winter, the greater part took counsel to be conveyed from thence, if perhaps having arrived at Phenice, they may be able to pass the winter; a harbor of Crete, looking to the south west and to the country.

13 And the south wind having blown softly, having thought to have obtained the purpose, hoisting up near, they sailed by Crete.

14 And after not much a violent wind struck against it, called Enroclydon.

15 And the ship having been caught, and not able to resist the wind, yielding we were carried away.

16 And having run under a certain island called Clauda, with difficulty were we able to be commanding the boat:

17 Which having taken up, they used helps, undergirding the ship: and fearing lest they might fall through into the quicksand, having loosened the vessel, so were they borne away.

18 And we being exceedingly tempest tossed, the following day they made a casting of the cargo overboard;

19 And the third, working with our bands, we cast out the rigging of the ship.

20 And neither sun nor stars appearing for many days, and no small tempest impending, finally all hope for us to be saved was removed.

21 And there being much abstinence from food, then Paul having stood in the midst of them, said, Truly it was fitting, O men, having obeyed me, not to be conveyed from Crete, and gain this violence and damage.

22 And now I advise you to be cheerful: for there shall be no throwing away of soul from you, but of the ship.

23 For the messenger of God stood by me in this night, whose I am, and whom I serve,

24 Saying, Fear not, Paul; Thou must stand before Caesar: and, behold, God has bestowed on thee as a gift all these sailing with thee.

25 Wherefore, O men, be cheerful: for I believe God, that so it shall be as he has spoken to me.

26 But we must fall upon a certain island.

27 And when it was the fourteenth night, we being carried up and down in Adria, at midnight the sailors supposed some country brought near them;

28 And having sounded, they found twenty fathoms; and having removed a little, and again having sounded, they found fifteen fathoms.

29 And fearing lest perhaps we might fall through into rough places, having cast four anchors from the stern, prayed for day to come.

30 And the sailors seeking to flee out of the ship, and having loosened the boat to the sea, for a pretext as about to extend the anchors from the prow,

31 Paul said to the centurion and to the soldiers, Except these should remain in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and suffered it to fall off.

33 And till it was about to be day, Paul besought all to take food, saying, Awaiting this day the fourteenth day, ye continue fasting, having taken nothing.

34 Wherefore I beseech you to take food: for this is for your salvation: for not a hair of the head of one of you shall fall.

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35 And having said these, and having taken bread, he returned thanks to God before all: and having broken, he began to eat.

36 And all being cheerful, these also received food.

37 And we were, all the souls in the ship, two hundred and seventy-six.

38 And satisfied with food, they lightened the ship, casting out the wheat into the sea.

39 And when it was day, they knew not the land: and they observed a certain deep bay having a coast, into which they resolved, if able, to push the ship.

40 And having in removed the anchors, they let go into the sea, at the same time having let loose the bonds of the rudders, and having lifted up the mizen mast, they held with the blast to the coast.

41 And having fallen into a place between two seas, they caused the ship to strike; and truly the prow, fixed firmly, remained undisturbed, but the stern was loosed by force of the waves.

42 And the soldiers' counsel was that they kill the prisoners, lest any, having swum away, may escape.

43 But the centurion wishing to save Paul, hindered from the resolution; and he commanded those being able to swim, having cast off first, to come to land:

44 And the rest, truly some on boards, and some on certain things from the ship. And so it was, all were saved upon the land.

ACTS OF THE APOSTLES CHAPTER 28

1 And having been saved, then they knew that the island is called Melita.

2 And the foreigners bestowed upon us no ordinary kindness: for having lighted a pile of wood, they received us all on account of the impending rain, and for the cold.

3 And Paul having collected together a multitude of dried sticks, and placed upon the pile of wood, a viper, having come forth out of the heat, seized his hand.

4 And when the foreigners saw the wild beast hanging on his hand, they said to one another, This man is altogether a murderer, whom, saved from the sea, vengeance suffered not to live.

5 Who truly then, having shaken off the beast into the fire, suffered nothing evil.

6 And they expected him about to be inflamed, or to fall down dead suddenly: and they waiting for much, and seeing nothing extraordinary coming to him, changing their opinions, they said he was a god.

7 And with them about that place was landed property to the first of the island, by name Publius; who having received us, lodged us with friendship three days.

8 And it was the father of Publius lay, held fast with fever and dysentery: to whom Paul, having come in and prayed, laid hands upon him, and healed him.

9 Then this done, the rest having sicknesses in the island, came near, and were cured:

10 And they honoured us with many honours; and to us getting under weigh, they set things for need.

11 And after three months we were conveyed in a ship, having wintered in the island, of Alexandria, marked, Sons of Jove.

12 And brought down to Syracuse, we tarried yet three days longer.

13 Whence having come round, we arrived at Rhegium: and after one day the south wind having come up, we came the second day to Puteoli:

14 Where having found brethren, we were besought by them to tarry yet seven days longer: and so we came to Rome.

15 And thence the brethren, having heard of us, came out to our meeting as far as Appii forum, and The three taverns: whom Paul having seen, having returned thanks to God, took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the commander of the camp: but to Paul it was permitted to remain by himself with a soldier watching him.

17 And it was after three days Paul called together them being first of the Jews: and they having come together, he said to them, Men, brethren, I having done nothing against the people, or customs of the fathers, I was delivered in bonds from Jerusalem into the hands of the Romans.

18 Who, having examined me, wished to loose, for no cause of death was in me.

19 And the Jews saying against, I was forced to appeal to Caesar; as having nothing to accuse my nation.

20 For this cause therefore I besought to see you, and to speak: for, for the hope of Israel am I surrounded by this chain.

21 And they said to him, We neither received letters concerning thee from Judea, nor any of the brethren having been present announced or spoke any evil of thee.

22 And we desire to hear from thee what thou thinkest: for truly of this sect it is known to us that it is everywhere spoken against.

23 And having appointed him a day, many came to him to the lodging; to whom testifying, he set forth the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and the prophets, from morn to eve.

24 And some truly were persuaded by things spoken, and some disbelieved.

25 And being at variance with one another, they were let go, Paul having said one word, That well spake the Holy Spirit by Esaias the prophet to our fathers,

26 Saying, Go to this people, and say, By hearing ye shall hear, and not understand; and seeing ye shall see, and ye should not perceive:

27 For the heart of this people was thickened, and with ears heard they heavily, and their eyes they closed; lest they should see with the eyes, and with ears should hear, and with the heart they should understand, and turn back, and I should heal them.

28 Be it known to you therefore, that salvation of God was sent to the nations, and they shall hear.

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29 And he having said these things, the Jews departed, having much discussion in themselves.

30 And Paul remained two whole years in his own wages, and received all going to him,

31 Proclaiming the kingdom of God, and teaching things concerning the Lord Jesus Christ, with all freedom of speech, unimpeded.

(We do not know what became of Paul. He may have perished in the war. In 66 AD, the Sadducees began the First Jewish War against the Romans, which ended in 73 AD with the total annihilation of the Sadducees; their holy sites were razed, their books burned, and thousands of survivors executed on the cross. 1.1 million people died in this war. Titus Flavius Josephus became a member and chief propagandist of the Flavian dynasty, which launched the first attempt to establish Rabbinic [Pharisaic-Roman] Judaism and [Pauline] Christianity as religions of peace. During his tenure (circa 70-96) and with his help as chief propagandist of the Flavian dynasty, the first three Gospels (Matthew, Mark, Luke) and the Seven Authentic Epistles of Paul were disseminated; nothing could be published without the approval of Emperor Titus Flavius Vespasian; today, Rome would be described as a fascist dictatorship. The teachings of the Pharisees, Stoics, and Platonists formed the foundation of contemporary Judaism and Christianity.

In 1946, the Dead Sea Scrolls were discovered. Like a time capsule, the xenophobic texts [see Appendix D] of the Zealot Sadducees were preserved. Several Zealots had survived the wars and fled to the Arabian Desert, where generations later, radical Zealotry began anew: with Islam!).

THE EPISTLES OF PAUL

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

or Paul To The Citizens Of Rome, or just Romans
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Sha'ul ha Tarsi, or Saul of Tarsos in English, also known as Paul the Apostle, was born a Jew but he also held Roman citizenship which was not granted automatically by birth, it was rather granted upon merit. This means that Paul was in Roman service of some kind and he had obtained the permission to persecute the Jewish Christians around James the Just, the brother of Jesus, and Jesus' family and disciples. On his way to Damascus, Paul had "a vision" [idea] of "his Jesus" who had nothing to do with the real Jesus.

Upon this event he became the creator of Pauline Christianity or Roman Christianity which was the forerunner of most of the modern Catholic, Orthodox, and Protestant Christian denominations. For this particular reason, Paul's letters are much more important to read than the gospels. The gospels represent just a colourful literature for their greatest part while Paul's letters reflect history, and above all, they also depict to some extent Paul's mindset and attitude. This includes his anti-Semitism [anti-Jewishness] with which he infected the entire Roman Christian movement, leading directly into the Holocaust committed by Hitler's Nazis in places like Auschwitz and Treblinka.

Romans is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 57 AD. Prior to the time of writing Romans, therefore, Paul had already written Galatians, and 1 and 2 Corinthians, in addition to 1 Thessalonians (believed to be Paul's earliest extant epistle), and perhaps Philippians as well. The Epistles to the Romans has also contributed significantly to the history of Christian doctrine. Almost every influential Christian thinker has dealt with Romans.)

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by Saul of Tarsos (Paul the Apostle). This letter is the longest and doctrinally most significant of the letters published by Saul of Tarsos, and it was addressed to the Christian Church at Rome. The letter has been intensely studied since early Christian times and was the basis of Martin Luther's teaching on justification by faith alone. Saul's lengthy presentation is more a treatise than a letter and is an almost complete survey

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of his theology. There is no discussion of the Eucharist, the Resurrection, or eschatology. These ideas were added later. The Eucharist was taken from the Mithras Cult as well as a large part of the lithurgy; both groups worshipped in the same buildings, the Christians on the groundfloor, the Mithraists down below in the basements. the crypts.

Paul declares that God's righteousness has always been manifest in his dealings with men. Though the Apostle notes with pride the unique religious heritage of the Jewish people (the Covenant, the Law, the patriarchs, and Christ himself), he declares that righteousness no longer comes through observance of the Mosaic Law, not even for Jews, because God now manifests his righteousness through Christ, whose righteousness is the source of righteousness for all mankind. Paul, however, cautions his readers that righteousness is not a license to sin. The letter also contains several specific exhortations, such as to repay evil with good, to support and love one another, and to be obedient to civil rulers.

The inclusion of Gentiles (non-Jewish Foreigners) into early Christian Movement posed a problem for the Jewish identity of some of the early Christians, since the new converts did not follow all parts of the Jewish Law. Paul's geographic origin, his Greek-Roman cultural background and religious views are important. Paul was a Roman Jew. He also had a traditional Jewish bacckground. Both of these very different views shaped his identity, as it is normal for people who grow up with two cultural backgrounds. Not surprisingly, he tried to create his very own intellectual world. These views and his concern for his people is one part of the dialogue and runs throughout the letter.

Paul objected strongly to the insistence of traditional Jews on keeping all of the 613 Jewish commandments because as a Roman citizen he knew that his fellow-Roman citizen would never follow. Circumcision was a particular point here Romans were horrified about as they regarded it as genital mutilation, a kind of castration. Besides that it also was forbidden by law (the Lex Cornelia, the laws by Cornelius Sulla), most likely due to risk of infection.

While Simon Peter, according to most New Testamental texts, hated women, particularly when they had a position besides the role of being a mother, Saul of Tarsos loved women, their company, and he appreciated it when they took a strong position in Church. In this regard, he followed the example of Jesus and the situation of the early Church in general. It is obvious that he had several women disciples.

Phoebe was a first-century Christian woman mentioned by the Apostle Paul in his Epistle to the Romans, verses 16:1-2. A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Romans. Paul refers to her both as a deacon (Greek: diakonon) and as a helper or patron of many. This is the only place in the New Testament where a woman has a leading position in Church.

Romans chapter 16 names several women active in the Christian movement, including Junia ("prominent among the apostles"), Mary ("who has worked very hard among you"), and Julia. Women were frequently among the major supporters of the new Christian movement. In Romans 16:3–4, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them "risked their necks" to save Paul's life. Chloe was an important member of the church in Corinth [1 Cor. 1:11]. Phoebe was a "deacon" and a "benefactor" of Paul and others [Rom. 16:1–2]. Saul became a partner in ministry with the couple Priscilla and Aquila who are specifically named seven times in the New Testament.)

PAUL TO THE ROMANS CHAPTER 1

(Paul, the Apostle of the Gentiles [the non-Jews], Since most people in the ancient world lacked any education, Paul's teachings were extremely simple: Believe in God and Jesus, follow the second half of the Ten Commandments, pay your taxes, be kind to your neighbour, help the poor, and do not let yourself be shaken in this faith. Paul describes in his seven authentic letters [Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon] how and why the schism between Judaism and Christianity arose. As already mentioned in the Acts of the Apostles, the focus here was on his conflict with James, the brother of Jesus, who was mainly concerned about circumcision [as a symbol of the covenant between God and Moses' nation] and kosher food. In the Roman Empire, the circumcision of non-Jews was strictly forbidden [Lex Cornelia], and any dietary restrictions were extremely unpopular. Thus, outside the Holy Land, Paul, being Roman and Jew, became the founder of his own church, with the Jewish Jesus, but with Roman law. All churches today are still Pauline-Roman. The Jewish church of James disappeared; its members were persecuted and eliminated by Paul's Roman church; see: Ante-Nicene, Nicene and Post-Nicene Fathers [38 vols] by Philip Schaff, 1880-90, Internet Archive.)

1 Paul, servant of Jesus Christ, called sent, separated to the good news of God,

2 (Which he before promised by his prophets in the holy writings [Hebrew Bible, Apocrypha, Talmud],)

3 Concerning his Son born of the seed of David according to the flesh.

4 Determined the Son of God in power, according to the spirit of holiness, by the rising up of the dead of Jesus Christ our Lord:

5 By whom we received grace and sending forth, to the obedience of faith in all nations for his name:

6 In whom are ye also, the called of Jesus Christ:

7 To all being in Rome, beloved of God, called holy: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I return thanks to my God by Jesus Christ for you all, that your faith is announced in the whole world.

9 For my witness is God, whom I serve in my spirit in the good news of his Son, so that continually I make mention of you, always supplicating in my prayers;

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10 If in any way I shall be prospered on my way in the will of God to come to you.

11 For I long to see you, That I might impart to you some spiritual grace, in order for you to be firm;

12 And this is, to be comforted together in you by the faith in one another both of you and of me.

13 And I would not ye should be ignorant, brethren, that many times I proposed to come to you, (and I was hindered till this time,) that I might have some fruit also in you, and in the rest of the nations.

14 Both to Greeks, and foreigners; both to wise and unwise, I am debtor.

15 So that for my part being zealous, also to you that in Rome, to announce the good news.

16 For I am not ashamed of the good news of Christ: for it is the power of God to salvation to all believing; both to the Jew first, and the Greek.

17 For the justice of God in it is revealed from faith to faith: as has been written, And the just shall live by faith.

18 For the wrath of God is revealed from heaven upon all profanation and injustice of men, of those detaining the truth in injustice;

19 Wherefore that known of God is manifest in them; for God manifested to them.

20 For the invisible things of him from the creation of the world, being understood by things made, are inspected, truly both his eternal power and divinity; so that they are inexcusable:

21 Wherefore having known God, not as God did they honour or return thanks; but were rendered vain in their conversations, and their heart without understanding was darkened.

22 Declaring themselves to be wise, they were fools,

23 And they changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of flying things, and of creeping things, and of quadrupeds.

24 Wherefore God delivered them in the eager desire of their hearts to uncleanness, to dishonour their bodies in themselves:

25 Who changed the truth of God into a falsehood, and reverenced and served the creation above him creating, who is praised forever. Amen.

26 Therefore God delivered them to the suffering of ignominy: for also their females changed the natural use into that against generation:

27 Likewise also males, leaving the natural use of the female, were set on fire in their longing for one another; males with males working deformity, and the retribution which was needed receiving in themselves for their erring.

28 And as they chose not to have God in knowledge, God delivered them to an adulterated purpose, to do things not fitting;

29 Having been filled with all injustice, fornication, wickedness, covetousness, badness; full of envy, slaughter, strife, deceit, malignity,

30 Whisperers, slanderers, odious to God, abusers of power, proud, tumultuous, inventors of injuries, disobedient to parents,

31 Destitute of understanding, unsteady, devoid of natural affection, implacable, merciless:

32 Who knowing the justice of God, that they doing such things are worthy of death, not only do them, but also approve those doing.

PAUL TO THE ROMANS CHAPTER 2

(The Sinfulness of the (Zealotic) Jews. Although the Jews are well-informed about the Laws (Moses' Commandments) and proud of them [17-20], they cannot claim to be righteous, because they [the Sadducees, Zealots, and Sicarii] spread their hatred in blatant contradiction to The Law and dishonour the name of God through their sinful behaviour [i.e., the murders they commit against others for ideological reasons] [21-24].)

1 Therefore thou art inexcusable, O man, every one judging: for in what thou judgest another, thou condemnest thyself; for thou judging doest the same.

2 And we know that the judgment of God is according to truth upon them doing such things.

3 And thinkest thou this, O man, judging them doing such things, and doing the same, that thou shalt escape the judgment of God?

4 Or the abundance of his goodness and forbearance and long suffering dos thou despise; not knowing that the goodness of God brings thee to repentance?

5 And according to thy hardness and impenitent heart thou treasurest up to thyself anger in the day of anger and revelation of the just judgment of God;

6 Who will give back to each according to his works:

7 To them truly by perseverance of the good work they seek glory and honour and immortality, eternal life:

8 But to them of intrigue, and are truly disobedient to the truth, and yielding to injustice, anger and wrath,

9 Affliction and distress, upon every soul of man working evil, both of the Jew first, and of the Greek;

10 But glory, and honour, and peace, to every one working good, both to the Jew first, and to the Greek:

11 For there is no distinction of persons with God.

12 For as many as sinned without law shall also perish without law: and as many as sinned in the law shall be judged by the law;

13 (For not hearers of the law just with God, but the doers of the law shall be justified.

14 For when nations, not having the things of the law, by nature do the things of the law, these, not having the law, are law to themselves:

15 Which show the work of the law Written in their hearts, their consciousness testifying together, and between one another thoughts accusing or also excusing;)

16 In the day when God shall judge the concealed things of men according to my good news by Jesus Christ.

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17 Behold, thou art named a Jew, and restest upon the law, and boastest thyself in God,
18 And knowest the will, and triest things differing, being sounded out of the law;
19 And art persuaded thou thyself to be a guide of the blind, a light of them in darkness,
20 An instructor of the foolish, a teacher of the inexperienced, having the form of knowledge and of truth in the law.
21 Therefore teaching another, teachest thou not thyself proclaiming not to steal, stealest thou?
22 Speaking not to commit adultery, committest thou adultery? abhorring images, committest thou sacrilege?
23 Thou who boastest in the law, by transgression of the law dishonourest thou God?
24 For the name of God by you is blasphemed in the nations, as it has been written.
25 For truly circumcision profits, if thou do the law: and if thou be a transgressor of the law, thy circumcision has become uncircumcision.
26 Therefore if uncircumcision watch the justification of the law, shall not his uncircumcision be reckoned for circumcision?
27 And shall not uncircumcision by nature, completing the law, judge thee, which by letter and circumcision a transgressor of the law?
28 For he in appearance, is not a Jew; neither circumcision, in appearance in the flesh:
29 But he in concealment, a Jew; and circumcision of the heart, in spirit, not in letter; whose approbation not of man, but of God.

PAUL TO THE ROMANS CHAPTER 3

(Comparison between Jews and Gentiles. Paul attempts to compare Jews and non-Jews, for he is both, a Jew and a Roman: As bearers of all their divine laws and revelations, Jews should actually possess great advantages over all other peoples (1:2). Despite their outward advantages, Jews have no advantage over Gentiles in terms of inner righteousness. According to God's pronouncement, all people, Jews and Gentiles alike, are guilty before God for disregarding their own laws. Even the law cannot free anyone from this guilt [of hatred, murder, stealing, rape, and malicious lying propaganda]. On his way to Damascus, Paul had clearly decided that the doctrine of boundless zealous hatred, which would come to fruition in the most cruel way in the Jewish War of 66-73, must be countered by the doctrine of love and forgiveness as Jesus' message of peace; not only as a religious idea but also as a political one.)

1 What then the superiority of the Jew or what the advantage of circumcision?
2 Much according to every manner: for truly first were they trusted with the oracles of God.
3 For what if some disbelieved? their unbelief will not leave inactive the faith of God.
4 It may not be: and let God be true, and every man a liar; as has been written, That thou mightest be justified in thy words, and mightest conquer in thy being judged.
5 And if our injustice shall recommend the justice of God, what shall we say God not unjust bringing in anger? (I speak as man)
6 It may not be: for how shall God judge the world
7 For if the truth of God in my lying abounded to his glory; why yet am I judged as sinful?
8 And not, (as we are defamed, and some have declared us to say,) That we should do evil things, that good things might come: whose judgment is just.
9 What advantage therefore have we? Not in any way: for we before accused both Jews and Greeks, all to be under sin.
10 As has been written, That there is no just one, not one:
11 There is none understanding, there is none seeking God.
12 All have bent aside, together have they become unprofitable: there is none doing good, there is not even one.
13 Their throat an opened tomb; with their tongues have they used deceit; the poison of asps under their lips:
14 Whose mouth is full of cursing and harshness:
15 Their feet active to pour out blood:
16 Bruising and grievous toil in their ways:
17 And the way of peace they knew not:
18 The fear of God is not before their eyes.
19 And we know that whatever says the law, it speaks to them in the law: that every mouth be shut, and all the world be culpable to God.
20 Therefore from the works of the law shall no flesh be justified before him: for by the law the knowledge of sin.
21 But now without law the justice of God has been made apparent, being testified by the law and by the prophets;
22 And the justice of God by faith of Jesus Christ to all and upon all believing: for there is no distinction:
23 For all have sinned, and failed of the glory of God;
24 Being justified as a gift by his grace by the redemption which is in Christ Jesus:
25 Whom God had set before a propitiatory by faith in his blood, for a manifestation of his justice by passing over of sins before existing, in the sufferance of God;
26 For the manifestation of his justice now in time: for him to be just, and justifying him of the faith of Jesus.
27 Where then boasting? It was excluded. By what law? of works? No: but by the law of faith.
28 We reckon then man to be justified by faith without the works of the law.
29 Or only the God of the Jews? and not also of the nations? Yes, also of the nations:
30 Since one God, who will justify circumcision of faith, and uncircumcision by faith.
31 Therefore shall we leave the law inactive by faith It may not be: but we should establish the law.

PAUL TO THE ROMANS CHAPTER 4

1 What then shall we say Abraham our father to have found, according to the flesh?

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2 For if Abraham was justified by works, he has boasting; but not toward God.

3 For what says the writing? And Abraham believed God, and it was reckoned to him for justice.

4 And to him working, the reward is not reckoned according to favor, but according to debt.

5 And to him not working, and believing upon him justifying the impious, his faith is reckoned for justice.

6 As also David speaks the happiness of the man, to whom God reckons justice without works,

7 Happy they whose iniquities were remitted, and whose sins were covered.

8 A happy man to whom the Lord should not reckon sin.

9 This happiness then upon circumcision, or upon uncircumcision? for we say that faith was reckoned to Abraham for justice.

10 How then was it reckoned? to him being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the justice of the faith which in uncircumcision: for him to be father of all believing through uncircumcision; for justice also to be reckoned to them:

12 And father of circumcision to them not of circumcision only, but also to them, walking in order in the tracks of the uncircumcision, of the faith of our father Abraham.

13 For not by the law, the promise to Abraham, or to his seed, for him to be heir of the world, but by the justice of faith.

14 For if they of the law, heirs, faith was made void, and the promise left inactive:

15 For the law works wrath: for where is no law, no transgression.

16 Therefore of faith, that according to grace; the promise to be firm to all the seed; not to that of the law only, but also to that of the faith of Abraham; who is father of us all,

17 (As it has been written, That have set thee father of many nations,) over against him who believed God, making alive the dead, and calling things not being as being.

18 Who against hope believed upon hope, for him to become father of many nations, according to that said, So shall thy seed be.

19 And not having been weak in faith, he observed not his own body already having been dead, being about a hundred years, and the death of Sarah's womb:

20 And for the promise of God he was not separated by unbelief; but was strengthened in faith, having given glory to God;

21 And made perfectly certain that, what was promised, he is able to do.

22 And therefore it was reckoned to him for justice.

23 And it was not written for him alone, that it was reckoned to him;

24 But also for us, to whom it is about to be reckoned, to them believing upon him having raised up Jesus our Lord from the dead;

25 Who was delivered up for our faults, and raised up for our justification.

PAUL TO THE ROMANS CHAPTER 5

1 Justified therefore of faith we have peace with God by our Lord Jesus Christ:

2 By whom also we have had access by faith into this grace in which we have stood, and we boast upon hope of the glory of God.

3 And not only, but also we boast in affliction: knowing that affliction works perseverance;

4 And perseverance, proof; and proof, hope.

5 And hope shames not; for the love of God has been poured in our hearts by the Holy Spirit given us.

6 For yet Christ, we being weak, Recording to the time died for the impious.

7 For scarcely for the just will any one die: yet for the good perhaps some also would venture to die.

8 And God recommends his own love to us, that we yet being sinful, Christ died for us.

9 Much more then, justified now in his blood, we shall be saved by him from wrath.

10 For if, being enemies, we were reconciled to God by the death of his Son, much more, reconciled, we shall be saved in his life.

11 And not only, but also boasting in God through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Therefore, as by one man sin came into the world, and by sin death; and so death passed upon all men, in that all have sinned:

13 (For until the law sin was in the world: and sin is not charged, being no law.

14 But death reigned from Adam to Moses, and upon them not having sinned upon the likeness of Adam's transgression, who is the type of him about to be.

15 But not as the fall, so also the favor. For if for the fall of one many died, much more the grace of God, and the gift in grace, of one man, Jesus Christ, has abounded to many.

16 And not as by one having sinned, the gift: for truly the judgment of one to condemnation, but the favor of many falls to justification.

17 For if by the fall of one, death reigned by one; much more they receiving the abundance of grace and the gift of justice in life shall reign by one, Jesus Christ.)

18 Therefore as by the fall of one for all men to condemnation; so also by the justification of one for all men to justification of life.

19 For as by one man's disobedience many were constituted sinful, so also by the obedience of one shall many be constituted just.

20 And the law entered, that the fall might abound. And where sin abounded, grace superabounded:

21 That as sin reigned in death, so grace might reign by justice to life eternal, through Jesus Christ our Lord.

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PAUL TO THE ROMANS CHAPTER 6

(No Longer Slaves to Sin. The Law of Moses had no power of breaking or diminishing the sin, but zealotry and arrogance before God increased the amount of sin in the world. Paul believed that blind faith in Christ would diminish sin and grant peace; unfortunately, he was mistaken. The world is still characterised by greed, thus creating eternal conflicts.)

1 What then shall we say? Shall we continue in sin, that grace might abound

2 It may not be. We who died to sin, shall we yet live in it?

3 Or know ye not, that as many of us as were immersed in Christ Jesus, we were immersed into his death?

4 Therefore were we buried with him by immersion into death: that as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life.

5 For if grown together we have been in the likeness of his death, but also shall we be of the resurrection:

6 Knowing this, that our old man was crucified together, that the body of sin might be left inactive, for us no more to serve sin.

7 For he having died was justified from sin.

8 And if we died with Christ, we believe we shall also live with him:

9 Knowing that Christ, raised from the dead, dies no more; death has no more power over him.

10 For he who died, died to sin once: but he who lives, lives to God.

11 So also ye reckon yourselves truly to be dead to sin, and living to God in Christ Jesus our Lord.

12 Therefore let not sin reign in your mortal body, to listen to it in its passions.

13 Neither present ye your members weapons of injustice to sin: but present yourselves to God, as living from the dead, and your members weapons of justice to God.

14 For sin shall not rule over you: for ye are not under law, but under grace.

15 What then? shall we sin, because we are not under law, but under grace It may not be.

16 Know ye not, that to whom ye present yourselves servants for obedience, ye are servants to whom ye listen; either of sin to death, or of obedience to justice?

17 And grace to God, that ye were servants of sin, but ye listened from the heart to the type of teaching in which ye were delivered.

18 And freed from sin, ye were subdued to justice.

19 (I speak as man through the weakness of your flesh:) for as ye presented your members to uncleanness and iniquity; so now present ye your members servants to justice for consecration.

20 For when ye were servants to sin, ye were free to justice.

21 Therefore what fruit had ye then of what ye are now ashamed? for the end of these, death.

22 And now freed from sin, and subdued to God, ye have your fruit to consecration, and the end life eternal.

23 For the purchasing the provisions of sin, death; and the grace of God, life eternal in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 7

1 Know ye not brethren, (for I speak to them knowing law,) that law rules over man as much time as he lives?

2 For a married woman is bound by the law to a living husband; and if the husband die, she is left inactive from the law of the husband.

3 Wherefore, the husband living, she shall be called adulteress if she be to another man: but if the man die, she is free from the law; not to be an adulteress, being to another man.

4 Therefore, my brethren, ye also were dead to the law by the body of Christ; for you not to be to another, but to him raised from the dead, that we bring forth fruit to God.

5 For when we were in the flesh the passions of sins, those by the law, were energetic in our members to bring forth fruit to death.

6 And now we were left inactive from the law, having died in what we were held; so that we serve in newness of spirit, and not in the oldness of the letter.

7 What then shall we say? The law sin? It may not be. But I knew not sin except by the law: for I knew not lust, if the law said not, Thou shalt not eagerly desire.

8 And sin, having taken occasion by the command, wrought in me every lust. For without law sin dead.

9 And I was living without law once: and the command having come, sin came back to life, and I died.

10 And the command was found to me which for life, this for death.

11 For sin having taken occasion by the command, deceived me completely, and by it killed me.

12 Therefore truly the law holy, and the command holy, and just, and good.

13 Was then good death to me? It may not be. But sin, that it might appear sin, by the good working death in me; that sin might be sinful to excess by the command.

14 For we know that the law is spiritual: and I am fleshly, sold under sin.

15 For what I work I know not: for what I would not, this I do; but what I hate, this I do.

16 And if what I would not this I do, I consent to the law that it is good.

17 And now I no more wish it, but sin dwelling in me.

18 For I know that in me dwells no good, (that is, in my flesh:) for to will lies near me; but to work good I find not.

19 For not what good I would, do I; but the evil I would not, this I do.

20 And if what I would not, this I do, I no more work it, but sin dwelling in me.

21 I find therefore a law to me, wishing to do good, that evil lies near me.

22 For I rejoice in the law of God, according to the man within:

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23 And I see another law in my members, fighting against the law of my mind, and taking me captive to the law of sin being in my members.

24 I an oppressed man: who shall save me from the body of this death?

25 I return thanks to God by Jesus Christ our Lord. Therefore truly with the mind I serve the law of God; and with the flesh the law of sin.

PAUL TO THE ROMANS CHAPTER 8

(The new life free from lust, unlust, and greed. Spirit of Sonship. Since believers are freed from sin and condemnation through Jesus' death on the cross, they are obligated to allow themselves to be guided by the Spirit of God and thus prove themselves to be children of God, who follow the commandments of Moses [12-16] not with slavish fear, but with childlike love. Then, as children of God, they are also entitled to the divine inheritance, eternal blessedness, or the kingdom of wisdom.)

1 Therefore now no condemnation to them in Christ Jesus, walking not according to the flesh, but according to the Spirit.

2 For the law of the Spirit of life in Christ Jesus freed me from the law of sin and death.

3 For the impossibility of the law, in that it was weak by the flesh, God having sent his own Son in the likeness of the flesh of sin, and for sin, condemned sin in the flesh:

4 That the justification of the law be filled up in us, not walking according to the flesh, but according to the Spirit.

5 For they being according to the flesh mind things of the flesh; and they according to the Spirit the things of the Spirit.

6 For the thought of the flesh, death; and the thought of the Spirit, life and peace.

7 Wherefore the thought of the flesh enmity to God: for it is not subject to the law of God, for it cannot be.

8 And they being in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if indeed the Spirit of God dwell in you. And if any have not the Spirit of Christ, he is not his.

10 And if Christ in you, truly the body dead by sin; and the Spirit life by justice.

11 And if the Spirit of him having raised up Jesus from the dead dwell in you, he having raised up Christ from the dead will make alive also your mortal bodies by his Spirit dwelling in you.

12 Therefore, brethren, we are not debtors to the flesh, to live according to the flesh.

13 For if ye live according to the flesh, ye shall die: and if by the Spirit ye kill the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, these are the sons of God.

15 For ye have not received the Spirit of servitude again for fear; but have received the Spirit of adoption as a son, in which we cry, Abba, Father.

16 The Spirit itself testifies with our spirit, that we are children of God:

17 And if children, also heirs; truly heirs of God, and coheirs of Christ; if indeed we suffer together, that we may be also glorified together.

18 For I reckon that the sufferings of the time now not worthy of the glory about to be revealed in us.

19 For the anxious expectation of the creation awaits the revelation of the sons of God.

20 For the creation was subject to vanity, not voluntarily, but by him having subjected in hope,

21 That also the creation itself be freed from servitude of corruption to the freedom of the glory of the children of God.

22 For we know that all creation groans together and travails together until now.

23 And not only, but also they having the first fruits of the Spirit, and we ourselves groan in ourselves, waiting for the adoption as a son, the redemption of our body.

24 For by hope were we saved: but hope being seen is not hope: for what any one sees, why does he also hope?

25 And if what we see not, we hope for, by patience we wait.

26 And likewise also the Spirit takes hold together, and assists our weaknesses: for what we would pray for as we ought, we know not, but the Spirit itself intercedes for us with inexpressible groanings.

27 And he searching hearts knows what the thought of the Spirit, for according to God he supplicates for the holy ones.

28 And we know that to them loving God, all things work together for good, to them being called according to the setting up.

29 For whom he before knew, he also before determined of the form of the image of his Son, for him to be first born in many brethren.

30 And whom he before determined, these he also called: and whom he called, these he also justified: and whom he justified, these he also glorified.

31 What then shall we say to these? if God with us, who against us?

32 Who truly spared not his own Son, but delivered him up for us all, and how not with him will he freely give us all?

33 Who shall demand payment for the chosen of God? God justifying.

34 Who, he condemning Christ having died, and rather also raised again, who is at the right hand of God, and who intercedes for us.

35 Who shall separate us from the love of Christ? pressure, or perplexity, or expulsion, or famine, or nakedness, or peril, or sword?

36 As has been written, That for thy sake we are killed the whole day; we were reckoned as sheep for slaughter.

37 But in all these we obtain a complete victory by him having loved us.

38 For I am persuaded that neither death, nor life, nor angels, nor beginnings, nor powers, nor things having stood, nor things about to be,

39 Nor height, nor depth, nor any other creation, shall be able to separate us from the love of God in Christ Jesus our Lord.

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PAUL TO THE ROMANS CHAPTER 9

1 I Speak truth in Christ, I lie not, my consciousness bearing witness to me in the Holy Spirit,

2 That there is great grief to me and continued pain in my heart.

3 For I myself was praying to be anathema from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; whose the adoption as a son, and the glory, and covenants, and legislation, and divine worship, and solemn promises;

5 Whose the fathers, and from whom Christ according to the flesh, who being God over all, praised forever. Amen.

6 And not as that the word of God has fallen through. For not they all of Israel, they which of Israel:

7 Neither that the seed of Abraham, are all children: but, In Isaac shall the seed be called to thee.

8 That is, The children of the flesh, these not the children of God: but the children of the solemn promise are reckoned for seed.

9 For this the word of solemn promise, According to this time will I come, and there shall be a son to Sarah.

10 And not only; but also Rebecca, having coition of one, Isaac our father;

11 (For not yet born, neither having done any good or evil, that according to choice the purpose of God might remain, not of works, but of him calling;)

12 It was said to her, That the greater shall serve the less.

13 As has been written, Jacob have I loved, and Esau have I hated.

14 What then shall we say Is injustice with God? It may not be.

15 I will commiserate whomsoever I commiserate, and I will have compassion upon whomsoever I have compassion.

16 Surely then, not of him Willing, nor of him running, but of God commiserating.

17 For the writing says to Pharaoh, That for this same have I raised thee up, so that I might show in thee my power, and so that my name might be announced in all the earth.

18 Surely then, whom he will he commiserates, and whom he will he hardens.

19 Thou wilt then say to me, Why does he yet blame For who has withstood his will?

20 Surely, O man, who art thou replying against God? Shall the formation say to him having formed, Why hest thou made me so

21 Or has not the potter power over the clay, of the same mixture truly to make one vessel for honour, and one for dishonour

22 And if God, willing anger to be shown, and his power to be made known, endured in much long suffering the vessels of anger put in proper order for destruction:

23 And that he might make known the riches of his glory upon the vessels of mercy, which he before prepared for glory

24 Whom he also called us, not only from the Jews, but also of the nations?

25 As also he says in Hosea, I will call not my people my people; and the not loved, loved.

26 And it shall be, in the place where it was said to them, Ye not my people; there shall they be called the sons of the living God.

27 And Esaias cries for Israel, If the number of the sons of Israel as the sand of the sea, the remnant shall be saved:

28 For finishing and cutting short the word in justice: for the Lord will make the word cut short upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us seed, as Sodom had we been, and as Gomorrha had we been likened.

30 What then shall we say? That the nations, not following justice, overtook justice, and the justice of faith.

31 And Israel following the law of justice, reached not the law of justice.

32 Wherefore? Because not of faith, but as of the works of the law. For they stumbled at the stumblingstone;

33 As has been written, Behold I set in Zion a stone of stumbling and rock of offence: and every one believing on him shall not be ashamed.

PAUL TO THE ROMANS CHAPTER 10

1 Brethren, truly my heart's delight and prayer to God for Israel is for salvation.

2 For I testify for them that they have a zeal of God, but not according to knowledge.

3 For not knowing the justice of God, and seeking to establish their own justice, they have not been subjected to the justice of God.

4 For Christ the end of the law for justice to every one believing.

5 For Moses writes the justice of the law, That the man having done these things shall live in them.

6 And the justice of faith says thus, Thou shouldest not say in thy heart, Who shall go up to heaven? (that is, to bring Christ down:)

7 Or, Who shall go down to the abyss? (that is, to bring up Christ from the dead.)

8 But what does it say? The word is near thee, in thy mouth, and in thy heart: that is, the word of faith, which we proclaim;

9 For if thou confess in thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved.

10 For with the heart is believed for justice: and with the mouth is confessed for salvation.

11 For the writing says, Every one believing upon him shall not be ashamed.

12 For no distinction is of the Jew and also of the Greek: for the same Lord of all being rich to all calling upon him.

13 For every one whoever should call upon the name of the Lord shall be saved.

14 How then shall they call upon whom they believed not? and how shall they believe whom they heard not? and how shall they hear without him proclaiming?

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15 And how shall they proclaim, except they be sent? as has been written, How beautiful the feet of them announcing good news, peace, of them announcing good things!

16 But not all listened to the good news. For Esaias says, Lord, who believed our report?

17 Therefore faith, from the report, and report by the word of God.

18 But I say, Have they not heard? Surely, in all the earth went out their sound, and their words to the end of the habitable globe.

19 But I say, Did not Israel know? First Moses says, I will make you jealous of not a nation, and by a shortsighted nation will I anger you.

20 And Esaias is very confident, and says, I was found of them not seeking me; I was manifested to them not asking for me.

21 And to Israel he says, The whole day have I unfolded my hands to an unbelieving and contradicting people.

PAUL TO THE ROMANS CHAPTER 11

1 I say then, Has God rejected his people It may not be. For I also am an Israelite, of Abraham's seed, of the tribe of Benjamin.

2 God has not rejected his people whom he foreknew. Or know ye not in Elias, what says the writing? how he addresses God against Israel, saying,

3 Lord, thy prophets have they killed, and dug down thine altars; and I alone was left, and they seek my soul.

4 But what say to him the intimations of divine will I have left to myself seven thousand men, who bent not the knee to Baal.

5 So then also in the time now has been a remnant according to the election of grace.

6 And if to grace, it is no more of works: otherwise grace is no more grace. And if of works, it is no more grace: otherwise work is no more work.

7 What then What Israel seeks for, this be attained not; but the selection attained, and the rest were hardened.

8 (As has been written, God gave them the spirit of mortal pain, eyes not to see, and earn not to hear;) even to this day.

9 And David says, Let their table be for a snare, and for booty, and for a stumblingblock, and for a retribution to them:

10 Let their eyes be darkened not to see, and let them bend their back always.

11 I say then, Did they stumble that they might fall? It may not be: but by their fall salvation to the nations, to make them jealous.

12 And if their fall the riches of the world, and their disaster the riches of the nations; how much more their fulness?

13 (For I speak to you the nations, inasmuch as truly I am the sent of the nations, I highly value my service:

14 If in some way I might make jealous my flesh, and I might save some of them.)

15 For if their rejection the reconciliation of the world, what the reception, but life from the dead?

16 And if the first fruit holy, also the mixture: and if the root holy, also the young shoots.

17 And if certain of the young shoots were broken off, and thou, being a wild olive tree, wert grafted in them, and wert a partaker of the root and fatness of the olive tree;

18 Act not proudly to the young shoots. And if thou boastest, thou bearest not the root, but the root thee.

19 Thou wilt say then, That the young shoots were broken off, that I might be grafted in.

20 Well; for unbelief were they broken off, and thou standest by faith. Be not highminded, but do thou fear:

21 For if God spared not the young shoots according to nature, how will he either spare thee

22 Behold then the goodness and severity of God: truly upon the fallen, severity; and upon thee, goodness, if thou continue in goodness: otherwise shalt thou also be cut off.

23 And they also, if they continue not in unbelief, shall be grafted in:for God is able to graft them in again.

24 For if thou according to nature wert cut out of the wild olive tree, and against nature wert grafted into the cultivated olive tree: how much more these, according to nature, shall be grafted into their own olive tree

25 For I will not ye should not know, brethren, this mystery, lest ye be wise with yourselves; for hardness from part has been to Israel, till the filling up of the nations come in.

26 And so all Israel shall be saved: as has been written, The Deliverer shall come out of Sion, and turn away profanation from Jacob.

27 And this the covenant to them with me, when I take away their sins.

28 Truly concerning the good news, enemies for you: and concerning the selection, beloved for the fathers.

29 For the favors and calling of God not causing repentance.

30 For as also ye, when ye were disobedient to God, but now ye have been commiserated by the unbelief of these:

31 So they now also were disobedient, by your mercy that they also be commiserated.

32 For God shut them all up together in unbelief, that he might commiserate all.

33 O the depth of the riches and wisdom and knowledge of God! his judgments how unsearchable, and his ways not traced out!

34 For who knew the mind of the Lord? or who was his counsel?

35 Or who first gave to him, and it shall be given back to him?

36 For of him, and by him, and to him, all things: to him the glory forever Amen.

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PAUL TO THE ROMANS CHAPTER 12

1 I Beseech you therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.

2 And be ye not conformed to this life, but be transformed by the renovation of your mind, for you to prove what the good, and the pleasing, and the perfected will of God.

3 For I say, by the race given me, to every one being with you, not to entertain a high opinion of one's self above what is fitting to think: but to think to be discreet, as God has divided the measure of faith to each.

4 For as in one body we have many members, and all members have not the same action:

5 So we, the many, are one body in Christ, and the members for one another.

6 And having gifts different according to the grace given us, whether prophecy, according to the due proportion of faith;

7 Whether service, in service: whether he teaching, in instruction;

8 Whether he beseeching, in supplication: he imparting, in simplicity; he placed before, in earnestness; he compassionating, in cheerfulness.

9 Love unfeigned. Hating evil; fastened to good.

10 In brotherly love, being kindly affectioned to one another; in honour preceding one another.

11 In study not slothful; boiling in the spirit; serving the Lord;

12 Rejoicing in hope; holding out under pressure; persevering in prayer;

13 Participating in the necessities of the holy ones; pursuing hospitality.

14 Praise them driving you out: praise ye, and curse not.

15 To rejoice with the rejoicing, and weep with the weeping.

16 Thinking the same towards one another. Not thinking high things but being led by humble things. Be not wise with yourselves.

17 Giving hack evil for evil to none. Providing good things before all men.

18 If possible of you, living peaceably with all men.

19 Avenging not yourselves, beloved, but give ye place to anger: for it has been written, Vengeance to me; I will repay, says the Lord.

20 If therefore thine enemy hunger, feed him; if he thirst, give him drink: for doing this, thou shalt heap up-coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

PAUL TO THE ROMANS CHAPTER 13

(Obedience to the Roman Authority. "The Romans are more powerful than your will for independence!" - This is what Paul means here when he demands "obedience to the Roman authorities." The rumblings from Rome were already clearly audible. Paul's concern and fear in this letter are palpable; they are real. The Holy Land was torn and divided. Violence among political groups was commonplace. Civil war was already looming. And terrorist attacks against the Romans and their friends only made the Romans more determined to get revenge on the Zealots, Sadducees, and Sicarii murderers. And that is exactly what the Romans did in the Jewish War of 66-73; over a million people were died.)

1 Let every soul be placed under the protecting powers. For there is no power except from God: and the powers being, were ordered by God.

2 So he opposing the power, has resisted the arrangement of God: and they having resisted shall receive to themselves judgment.

3 For rulers are not the terror of good works, but of evil. And wilt thou not fear the power do good, and thou shalt have approbation of it:

4 For he is servant of God to thee for good. And if thou do evil, be afraid; for he bears not the sword without order: for he is servant of God, avenging for anger to him doing evil.

5 Wherefore necessity to be placed under, not only for anger, but also for consciousness.

6 For this also pay ye taxes: for they are workmen of God, persevering in this same.

7 Therefore restore debts to all; to whom tribute, tribute; to whom recompense, recompense; to whom fear, fear; to whom honour, honour.

8 Owe ye nothing to none, except to love one another: for he loving another has completed the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal Thou shalt not bear false testimony, Thou shalt not covet; and if any other command in this word it is summed up, in it, Thou shalt love thy neighbor as thyself.

10 Love works no evil to the neighbor: love therefore the completion of the law.

11 And this, knowing the time, that already the hour ye should be awakened out of sleep: for now our salvation nearer than when we believed.

12 The night has advanced, and the day has drawn near: therefore let us lay down the works of darkness, and put on the weapons of light.

13 As in the day, let us walk becomingly; not in revelries and drunkenness, not in coition and licentiousness, not in strife and envy.

14 But put ye on the Lord Jesus Christ, and make not consideration for the flesh, for the passions.

PAUL TO THE ROMANS CHAPTER 14

1 Him being weak in faith receive ye, not to judgments of conversations.

2 One truly believes to eat all things: and he being weak eats vegetables.

3 Let not him eating despise him not eating: and let not him not eating judge him eating: for God has received him.

4 Who art thou judging another's servant? to his own lord he stands or falls. And he shall be made to stand: for God is powerful to make him stand.

5 For one truly judges day above day: and one judges every day. Let each one be perfectly certain in his own mind.

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6 He minding the day, minds to the Lord; and he not minding the day, to the Lord he minds not. He eating, eats to the Lord, for he gives thanks to God; and he not eating, to the Lord he eats not, and he gives thanks to God.

7 For none of us lives to himself, and none dies to himself.

8 For whether we live, to the Lord we live: and whether we die, to the Lord we die: therefore whether we live, and whether we die, we are of the Lord.

9 For, for this Christ also died, and also arose, and returned again to life, that he might also reign over the dead and the living.

10 And why judgest thou thy brother? or why also despisest thou thy brother? for we shall all stand at the judgment seat of Christ.

11 For it has been written, I live, says the Lord, for to me shall every knee bend, and every tongue acknowledge to God.

12 So therefore shall each of us give word for himself to God.

13 Then let us no more judge one another: but rather judge ye this, not to put a stumble or offence to thy brother.

14 I know and am persuaded in the Lord Jesus, that nothing common by itself; except to any one reckoning to be common, to that one it is common.

15 And if by food thy brother is grieved, thou no more walkest by love. Not by thy food destroy him, for whom Christ died.

16 Therefore let not your good be defamed.

17 For the kingdom of God is not food and drink; but justice, and peace, and joy in the Holy Spirit.

18 For he in these serving Christ, pleasing to God, and acceptable to men.

19 So therefore, let us pursue the things of peace, and the things for the building up for one another.

20 Not for sake of food destroy thou the work of God. Truly all things clean; but evil to the man eating by offence.

21 Good not to eat flesh, nor drink wine, nor in what thy brother stumbles, or is offended, or is weak.

22 Thou has faith; have to thyself before God. Happy he judging not himself in what he proves.

23 And he being judged if he eat, has been condemned for not of faith; and everything not of faith is sin.

PAUL TO THE ROMANS CHAPTER 15

1 And we the able ought to bear the weaknesses of the unable and not please ourselves.

2 For let each of us please the neighbor for good to the building.

3 For Christ also pleased not himself, but as has been written, The reproaches of them reproaching thee fell upon me

4 For whatever before was written before are for our instruction was before written that by patience and consolation able of the writings we might have hope.

5 And may the God of patience and his consolation give you to mind the same in one another according to Christ Jesus:

6 That unanimously in one mouth ye should glorify the God and Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as also Christ received us to the glory of God.

8 And I say Jesus Christ has become the servant of circumcision for the truth of God, to confirm the promises of the fathers:

9 And the nations to glorify God for mercies; as has been written, For this will I acknowledge to thee in the nations; and I will play on, the harp to thy name.

10 And again he says, Rejoice, ye nations, with his people.

11 And again, Praise the Lord, all ye nations; and land him all ye people.

12 And again Esaias says, The root shall be of Jesse, and he having risen to rule over the nations; upon him shall the nations hope.

13 And may the God of hope fill you with all joy and peace in believing, for you to abound in hope, in the power of the Holy Spirit.

14 And I am persuaded my brethren, and I myself for you, that ye yourselves also are full of goodness, tilled with all knowledge, being able also to remind one another.

15 And I wrote to you more boldly, brethren, from part as reminding you, by the grace given me by God,

16 For me to be the, workman of Jesus Christ to the nations, offering in sacrifice the good news of God, that the bringing forward of the nations be acceptable, consecrated in the Holy Spirit.

17 I have therefore boasting in Christ Jesus the things toward God.

18 For I shall dare to speak nothing that Christ has not brought about by me, for the obedience of the nations, by word and by work,

19 By power of signs and wonders, by power of the Spirit of God, so that I from Jerusalem, and round about even to Illyricum, have completed the good news of Christ.

20 And so seeking the honour to announce the good news, not where Christ was named, lest I should build upon a strange foundation:

21 But as has been written, to whom it was not announced of him, they shall see: and they who have not heard shall understand.

22 Wherefore also I was hindered in many things from coming to you.

23 And now having no more place in these climes, and having an anxious desire to come to you from many years.

24 Whenever I go into Spain, I will come to you, for I hope passing through to see you: and by you to be sent forward there, if first from part I might be filled with you.

25 And now I go to Jerusalem serving the holy ones.

26 For Macedonia and Achaia were contented a certain mutual participation be made for the poor of the holy ones in Jerusalem.

27 For they were contented; and they are their debtors. For if the nations have participated in their spiritual things, they ought also to serve them in things pertaining to the flesh.

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28 Therefore having completed this, and sealed to them this fruit, I will come away by you to Spain.

29 And I know that, coming to you, I shall come in the completion of the praise of the good news of Christ.

30 And I beseech you, brethren, by our Lord Jesus Christ, and by love of the Spirit, to fight together with me in prayers for me to God;

31 That I might be saved from the unbelieving in Judea; and that my service for Jerusalem be acceptable to the holy ones;

32 That in joy I might come to you by the will of God, and rest with you.

33 And the God of peace with you all. Amen.

PAUL TO THE ROMANS CHAPTER 16

1 And I place with you Phebe our sister, being servant of the church in Cenchrea:

2 That ye receive her in the Lord, worthy of the holy ones, and encourage her in whatever thing she have need of you: for she also has been the rule of many, and of myself.

3 Embrace Priscilla and Aquila my helpers in Christ Jesus:

4 Who for my soul have laid down their own necks: to whom not only I give thanks, but also all the churches of the nations.

5 And the church in their house. Embrace my beloved Epenetus, who is the first fruits of Achaia to Christ.

6 Embrace Mary, who wearied for us.

7 Embrace Andronicus and Junia, my kinsmen, and my fellowprisoners, who are distinguished among the sent, who also have been in Christ before me.

8 Embrace ye Amplias my beloved in the Lord.

9 Embrace Urban, our helper in Christ, and Stachys my beloved.

10 Embrace Apelles acceptable in Christ. Embrace them of Aristobulus.

11 Embrace Herodion my kinsman. Embrace them of Narcissus, them being in the Lord.

12 Embrace Tryphen a and Tryphosa, wearied in the Lord. Embrace Persis the beloved, who was much wearied in the Lord.

13 Embrace Rufus chosen in the Lord, and his mother and mine.

14 Embrace Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them.

15 Embrace Philologus, and Julia, Nereus, and his sister, and Olympas, and all the holy ones with them.

16 Embrace one another with a holy kiss. The churches of Christ embrace you.

17 And I beseech you, brethren, to observe narrowly them having made divisions and scandals against the teaching which ye learned; and bend away from them.

18 For such serve not our Lord Jesus Christ, but their own belly; and by specious language and praise completely deceive the hearts of the innocent.

19 For your obedience has come to all. Therefore I rejoice for you: and I wish you truly to be wise to good, and pure to evil.

20 And the God of peace will rub together Satan under your feet swiftly. The grace of our Lord Jesus Christ with you.

21 Timotheus my helper, and Lucius, and Jason, and Sosipater, my kinsmen, embrace you.

22 I Tertius embrace you, having written the epistle in the Lord.

23 Gains my guest, and of the whole church, embraces you. Erastus steward of the city embraces you, and Quartus the brother.

24 The grace of our Lord Jesus Christ with you all. Amen.

25 And to him being able to support you according to my good news, and the proclamation of Jesus Christ, according to the revelation of the mystery kept silent from eternal times,

26 And now made manifest, also by the prophetic writings according to the command of the eternal God, for the obedience of faith made known to all nations:

27 To the only wise God, by Jesus Christ, to whom glory forever. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens of Corinth,
or 1 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(First Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to be authentic. The letter is usually dated c. 54/55 AD.

The First Epistle to the Corinthians, usually referred to as First Corinthians or 1 Corinthians is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Sosthenes, and is addressed to the Christian church in Corinth.[1 Cor.1:1–2] Scholars believe that Sosthenes was the amanuensis who wrote down the text of the letter at Paul's direction. It addresses various issues that had arisen in the Christian community at Corinth.

There is a consensus among historians and theologians that Paul is the author of the First Epistle to the Corinthians (c. 53–54 AD). The letter is quoted or mentioned by the earliest of sources, and is included in every ancient canon, including that of Marcion of Sinope. Some scholars point to the epistle's potentially embarrassing references to the existence of sexual immorality in the church as strengthening the case for the authenticity of the letter. [1 Cor 5:1ff] However, 14:34–35 is a passage that is widely believed to have been interpolated into the text by a later scribe as in some manuscripts, it is placed at the end of Chapter 14, instead of at its canonical location.

The epistle may be divided into seven parts:

***1.** Salutation (1:1–3)*

Paul addresses the issue regarding challenges to his apostleship and defends the issue by claiming that it was given to him through a revelation from Christ. The salutation (the first section of the letter) reinforces the legitimacy of Paul's apostolic claim.

***2.** Thanksgiving (1:4–9)*

A. The thanksgiving part of the letter is typical of Hellenistic letter writing. In a thanksgiving recitation the writer thanks God for health, a safe journey, deliverance from danger, or good fortune.

B. In this letter, the thanksgiving "introduces charismata and gnosis, topics to which Paul will return and that he will discuss at greater length later in the letter".

***3.** Division in Corinth (1:10–4:21)*

A. Facts of division

B. Causes of division

C. Cure for division

***4.** Immorality in Corinth (5:1–6:20)*

A. Discipline an immoral Brother

B. Resolving personal disputes

C. Sexual purity

***5.** Difficulties in Corinth (1–14:40)*

A. Marriage

B. Christian liberty

C. Worship

***6.** Doctrine of Resurrection (15:1–58)*

***7.** Closing (16:1–24), intentions and efforts to improve the community.)*

1 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paul, called, sent of Jesus Christ by the will of God, and Sosthenes the brother,

2 To the church of God being in Corinth, to the consecrated in Christ Jesus, to the Called holy ones, with all calling upon the name of our Lord Jesus Christ in every place, both theirs and ours:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I return thanks to my God always for you, for the grace of God given you in Christ Jesus;

5 That in every thing we were enriched in him, in all the word, and all knowledge;

6 As the testimony of Jesus Christ was made firm in you:

7 So that ye are not wanting in any grace; awaiting the revelation of our Lord Jesus Christ.

8 Who also shall make you firm even to the end, blameless in the day of our Lord Jesus Christ.

9 God faithful, by whom we were called to the communion of his Son Jesus Christ our Lord.

10 And I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same, and there be no divisions in you; and ye be set in order in the same mind and in the same knowledge.

11 For it was manifested to me concerning you, my brethren, by them of Chloe, that there are contentions with you.

12 And this I say, that each of you says, I truly am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Has Christ been divided? Paul was not crucified for you? or in Paul's name were ye immersed

14 I thank God that I immersed none of you, but Crispus and Gaius;

15 Lest any should say that in my name I have immersed.

16 And I immersed also the house of Stephanas: besides, I know not if I immersed any other.

17 For Christ sent me not to immerse, but to announce good news: not in wisdom of word, lest the cross of Christ be made void.

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18 For truly the word of the cross to them perishing is foolishness; but to us saved it is the power of God.
19 For it has been written, I will destroy the wisdom of the wise, and put away the understanding of the intelligent.
20 Where the wise? where the scribe? where the seekers together of this life has not God made foolish the wisdom of this world?
21 For since in the wisdom of God the world by wisdom knew not God, God was contented by the foolishness of proclaiming to save them believing.
22 And since the Jews ask a sign, and the Greeks seek wisdom:
23 And we proclaim Christ crucified, to the Jews truly a stumbling-block, and to the Greeks foolishness;
24 And to these the called, to both Jews and Greeks, Christ the power of God, and wisdom of God.
25 For the foolish thing of God is wiser than men; and the weak thing of God is stronger than men.
26 For ye see your calling, brethren, that not many wise according to the flesh, not many powerful, not, many well born:
27 But the foolish things of the world, has God chosen that he might shame the wise; and the weak things of the world has God chosen that he might shame things strong;
28 And the ignoble things of the world, and the despised things, has God chosen, and things not being, that the things being he might leave unemployed:
29 That no flesh might boast before him.
30 And ye are of him in Christ Jesus, who became to us wisdom from God, and also justice, and consecration, and holiness:
31 That, as it has been written, Let him boasting, boast in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 2

1 And I having come to you, brethren, came not with eminence of word or of wisdom, announcing to you the testimony of God.
2 For I judged not to know any thing among you, except Jesus Christ, and him crucified.
3 And I, in weakness, and in fear, and in much tremor, was with you.
4 And my word and my proclaiming not in persuasible words of man's wisdom, but in manifestation of the Spirit and of power
5 That your faith might not be in the wisdom of men, but in the power of God.
6 But we speak wisdom among the perfected: and the wisdom not of this life, nor of the rulers of this life, they being left unemployed:
7 But we speak the wisdom of God in a mystery, hidden, which God determined beforehand, before the times to our glory:
8 Which none of the rulers of this world knew: for if they had known, they would not have crucified the Lord of glory.
9 But as has been written. Which the eye saw not, and the ear heard not, and upon the heart of man it came not up, what things God has prepared for them loving him.
10 And God has revealed to us by his Spirit: for the Spirit searches all things, and the deep things of God.
11 For who of men knows the things of men except the spirit of man in him? so also the things of God no one knows, except the Spirit of God.
12 And we have not received the spirit of the world, but the spirit from God; that we might know things bestowed upon us as a gift by God.
13 Which also we speak, not in words taught of man's wisdom, but in them taught of the Holy Spirit; examining spiritual things by spiritual.
14 And the natural man receives not the things of the Spirit of God: for they are foolishness to him: and he cannot know, for they are spiritually examined.
15 And the spiritual truly examines all things, and he is examined by no one.
16 For who knew the mind of the Lord, who shall instruct him And we have the mind of Christ.

1 PAUL TO THE CORINTHIANS CHAPTER 3

1 And I, brethren, was not able to speak to you as spiritual, but as carnal, as babes in Christ.
2 I have given you milk to drink, and not food; for ye were not able, but neither now are ye yet able.
3 For yet are ye carnal: for wherefore envy in you, and strife, and divisions, are ye not carnal, and walk according to man?
4 For when a certain one should say, I truly am of Paul; and another, I of Apollos; are ye not carnal?
5 Who then is Paul, and who Apollos, but servants by whom ye believed, and to each as the Lord gave?
6 I have planted, Apollos watered; but God increased.
7 So that neither he planting is anything, neither he watering; but God increasing.
8 And he planting and he watering are one: and each shall receive his own reward according to his own labor.
9 For we are workers together with God: the agriculture of God, ye are the building of God.
10 According to the grace of God given to me, as a wise chief-architect, I have laid the foundation, and another builds upon. And let each see how he builds upon.
11 For none is able to lay another foundation above that laid, which is Jesus the Christ.
12 And if any one build upon this foundation gold, silver, precious stones, wood, grass, stalks;
13 The work of each shall be manifested: for the day shall manifest, for in fire it is revealed; and the work of each, what sort it is, the fire shall prove.
14 If the work of any shall remain which he built upon, he shall receive a reward.
15 If the work of any one shall be burned, he shall be caused damage: and he shall be saved; and so as by fire.

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16 Know ye not that ye are the temple of God, and the spirit of God dwells in you?
17 If any one destroy the temple of God, him will God destroy; for the temple of God is holy, which ye are.
18 Let none completely deceive himself. If any think to be wise in this life, let him be foolish, that he may he wise.
19 For the wisdom of this world is foolishness with God. For it has been written, He seizing the wise in their deceptions.
20 And again, The Lord knows the reasonings of the wise, that they are vain.
21 Therefore let none boast in men. For all things are yours;
22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or about to be; all are yours;
23 And ye of Christ; and Christ of God.

1 PAUL TO THE CORINTHIANS CHAPTER 4

1 So let a man reckon us, as servants of Christ, and stewards of the mysteries of God.
2 And besides it is sought in stewards, that any one be found faithful.
3 And to me it is the least that I be judged by you, or by man's day: but neither do I judge myself.
4 For I know nothing by myself; but in this I have not been justified: and he examining me is the Lord.
5 Therefore judge ye nothing before the time, until the Lord come, who also, will bring to light the hidden things of darkness, and make manifest the counsels of hearts: and then shall praise be to each from God.
6 And these things, brethren, I transformed to myself and to Apollos for you; that ye might learn in us not to think above what has been written, lest ye be puffed up one above one against the other.
7 For who distinguishes thee? and what hast thou which thou didst not receive? and if thou also didst receive, why dost thou boast, as not having received?
8 Already were ye satisfied, already were ye rich, without us ye reigned; and I would ye also reigned, that we also might reign together with you.
9 For I think that God has exhibited us the last sent, as exposed to death; for we were a theatre to the world, and to messengers, and to men.
10 We foolish for Christ, and ye wise in Christ; we weak, and ye strong; ye honourable, and we dishonoured
11 Until this present hour we also hunger, and thirst, and we are naked, and are cuffed, and are unsteady.
12 And we are wearied, working with our own hands: being reviled, we praise; being driven out, we hold up
13 Being defamed, we entreat: as the filth of the world were we become, the offscouring of all until now.
14 Not shaming you, write I these, but as my beloved children I admonish you.
15 For if ye have ten thousand preceptors in Christ, but not many fathers: for in Christ Jesus by the good news I begat you.
16 I beseech you therefore, be ye imitators of me.
17 Therefore sent I Timothens to you, who is my beloved child, and faithful in the Lord, who will remind you of all my ways in Christ, as I teach everywhere in all the churches.
18 And as my not coming to you, some were puffed up.
19 And I will come to you swiftly, if the Lord will, and I shall know not the word of those puffed up, but the power.
20 For the kingdom of God not in word, but in power.
21 What will ye? should I come to you with a rod, or in love, and in the spirit of meekness?

1 PAUL TO THE CORINTHIANS CHAPTER 5

1 In general is fornication heard among you, and such fornication which is not named in the nations, for any to have his father's wife.
2 And ye were puffed up, and have not rather mourned, that he having done this work might be taken away from the midst of you.
3 For I truly, as being at a distance in body, and being present in spirit, have already, as being present, judged him having so worked this.
4 In the name of our Lord Jesus Christ, ye, gathered together, and my spirit, with the power of our Lord Jesus Christ,
5 To deliver such a one to Satan for the ruin of the flesh, that the spirit might be saved in the day of the Lord Jesus.
6 Your boasting not good. Know ye not that a little leaven may leaven the whole mixture?
7 Therefore cleanse out the old leaven, that ye may be a new mixture, as ye are unleavened. For also our pascha was sacrificed for us, Christ:
8 Therefore let us keep the festival, not with old leaven, neither with the leaven of vice and wickedness; but with the unleavened of frankincense and truth.
9 I wrote to you in the epistle not to mix together with fornicators.
10 And not altogether with the fornicators of this world, or with the covetous, or the rapacious, or idolaters; for then must ye needs go out of the world.
11 And now I wrote to you not to mix together, if any called a brother is a fornicator, or covetous, or an idolater, or a railer, or intoxicated, or rapacious; not to eat with such.
12 For what to me also to judge them without? do ye yourselves judge them within
13 And them without God judges. And take ye away evil from yourselves.

1 PAUL TO THE CORINTHIANS CHAPTER 6

1 Dare any of you, having an affair with another, be judged by the unjust, and not by the holy ones?
2 Know ye not that the holy ones shall judge the world? and if the world be judged by you, are ye unworthy of the least judgments?
3 Know ye not that we shall judge messengers? also not only things pertaining to the cares of life?
4 Therefore truly, if ye have judgments pertaining to the cares of life, set them counted as nothing in the church.

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5 For confusion I speak to you. So is there not one wise with you, who will be able to judge between his brother?

6 But brother with brother is judged, and this by the unbelieving.

7 Therefore truly, already is there wholly a misfortune in you, that ye have judgments with yourselves. Wherefore had ye not rather be treated ill? wherefore had ye not rather be defrauded?

8 But ye treat ill, and defraud, and that the brethren.

9 Or know ye not that the unjust shall not inherit the kingdom of God Be ye not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites,

10 Nor thieves; nor covetous, nor intoxicated, nor railers, nor rapacious, shall inherit the kingdom of God.

11 And these were some of you: but ye were washed, but ye were consecrated, but ye were justified in the name of the Lord Jesus, and in the Spirit of our God.

12 All things are lawful to me, but all are not profitable: all are lawful to me, but I will not be exercised by power under any.

13 Foods for the belly, and the belly for foods: and God will also leave unemployed this and them. And the body not for fornication, but for the Lord; and the Lord for the body.

14 And God also raised up the Lord, and us will he also raise up by his power.

15 Know ye not that your bodies are the members of Christ? having taken the members of Christ, shall I make members of a harlot? It may not be.

16 Or know ye not that he joined to a harlot is one body? for they shall be, he says, they two into one flesh.

17 And he joined to the Lord is one spirit.

18 Flee fornication. Every sin which if a man do is without the body; but he committing fornication sins against his own body.

19 Or know ye not that your body is the temple of the Holy Spirit in you, which ye have from God, and ye are not your own?

20 For ye were bought for a price: then glorify God in your body, and in your spirit, which are of God.

1 PAUL TO THE CORINTHIANS CHAPTER 7

1 And of what ye wrote to me: good for a man not to touch a woman.

2 And, on account of fornication, let each have his own wife, and let each have her own husband.

3 Let the husband return to the wife due benevolence: and likewise also the wife to the husband.

4 The wife of her own body has not power, but the husband: and likewise also the husband of his own body has not power, but the wife.

5 Deprive ye not one another, except somewhat of an agreement for a time, that ye might have leisure for fasting and prayer; and again upon the same ye might come together, lest Satan tempt you for your want of self command.

6 And this I say according to indulgence, not according to order.

7 For I will all men to be as also myself. But each has his own favor of God, the one truly thus, and the other thus.

8 And I say to the unmarried and widows, It is good for them if they remain also as I.

9 And if they have not self command, let them marry: for it is better to marry than to be set on fire.

10 And to the married I announce, (not I, but the Lord,) The wife not to be separated from the husband:

11 And if also she be separated, let her remain unmarried, or be reconciled to the husband: and the husband not to send away the wife.

12 And to the rest speak I, not the Lord: If any brother have an unbelieving wife, and she assents to dwell with him, let him not send her away.

13 And the woman who has an unbelieving husband, and he assents to dwell with her, let her not send him away.

14 For the unbelieving husband was consecrated in the wife, and the unbelieving wife was consecrated in the husband: for then are our children unclean; and now are they holy.

15 And if the unbelieving is separated, let him be separated. A brother or a sister has not been reduced to slavery in such things as these: and God has called us in peace.

16 For what knowest thou, O wife, if thou shalt save the husband or what knowest thou, O hushand, if thou shalt save the wife?

17 Except as God divided to each, as the Lord has called each, so let him walk. And so I ordain in all the churches.

18 Whoever was called circumcised? let him not be drawn to himself. Whoever was called in uncircumeision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the (ten) commands of God.

20 Each in the calling which he was called, in this let him remain.

21 A servant wert thou called? let it not concern thee: for if thou art able to be free, rather make use of it.

22 For the servant called in the Lord, is the freedman of the Lord: likewise also the freedman called, is the servant of Christ.

23 Ye were bought for a price; be ye not servants of men.

24 Each, in what he was called, brethren, in this let him remain with God.

25 But for virgins I have not an order of the Lord: and I give an opinion as compassionated by the Lord to be faithful.

26 I think therefore this to be good for the present necessity, that it is good for a man to be thus.

27 Hast thou been bound to a wife? seek not a release. Hast thou been loosed from a wife seek thou not a wife.

28 And if also thou marry, thou hast not sinned; and if a virgin marry, she has not sinned. And such shall have pressure to the flesh: and I spare you.

29 And this I say, brethren, the time is restricted; as to the rest, that they also having wives should be as not having;

30 And they weeping, as not weeping; and they rejoicing, as not rejoicing; and they buying, as not possessing.

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31 And they using this world, as not using; for the form of this world passes away.

32 But I will you to be free from care. The unmarried cares for things of the Lord, how he shall please the Lord:

33 And he married cares for the things of the world, how he shall please the wife.

34 The wife and virgin have been divided. The unmarried cares for the things of the Lord, that she might be holy also in body and spirit: and she married cares for the things of the world, how she shall please her husband.

35 And this I say for the advantage of yourselves; not that I shall cast a net upon you, but for the becoming, and occupied assiduously for the Lord without being turned away.

36 And if any think to act unbecomingly towards his virgin, if she be past the vigor of youth, and so it ought to be, let him do what he will, he sins not; let them marry.

37 And he who has stood firmly fixed in heart; not having necessity, and has power concerning his own will, and has judged this in his heart to keep his virgin, does well.

38 So that he marrying does well; and he not marrying does better.

39 The woman was bound by law for as much time as her husband lives; and if her husband be set to sleep, she is free to be married to whom she will; only in the Lord.

40 And she is happier if she so remain, according to my opinion: and I also think to have the Spirit of God.

1 PAUL TO THE CORINTHIANS CHAPTER 8

1 And concerning sacrifice to idols, we know, (for we all have knowledge. Knowledge puffs up, and love builds the house.

2 And if any one thinks to know anything, as yet he has known nothing as he ought to know.

3 And if any one love God, the same is known of him.)

4 Concerning food therefore of sacrifices to idols, we know that an idol nothing in the world, and that none other God but one.

5 For also though they are called gods, whether in heaven, whether upon the earth, (for there are many gods, and many lords,)

6 But to us one God, the Father, of whom all things, and we for him; and one Lord Jesus Christ, by whom all things, and we by him.

7 But not in all, knowledge: and some with consciousness of the idol even till now eat as a sacrifice to idols: and their consciousness being weak is contaminated.

8 And food sets us not before God: for neither, if we eat, do we abound; neither if we eat not, do we want.

9 And see ye lest this your power be a stumble to the weak.

10 For if any one see thee having knowledge reclining in the idol's temple, shall not his consciousness, being weak, be built up to eat the sacrifices to idols;

11 And shall the weak brother be destroyed upon thy knowledge, for whom Christ died?

12 And so sinning against the brethren, and striking their weak consciousness, ye sin against Christ.

13 Wherefore, if food offend my brother, I will eat no flesh forever, lest I shall offend my brother.

1 PAUL TO THE CORINTHIANS CHAPTER 9

1 Am I not sent? am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord

2 If to others I am not sent, but surely I am to you: for the seal of my sending are ye in the Lord.

3 My justification to them examining me is this,

4 have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife; as also the rest of the sent, and the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have we not power not to work?

7 Who makes war at any time at his own charges who plants a vineyard, and eats not of its fruit or who feeds a flock, and eats not of the milk of the flock?

8 Not according to man do I speak these things: or does not the law also say these things?

9 For in the law of Moses has been written, Thou shalt not muzzle the mouth of the ox grinding. Is there not care to God for oxen?

10 Or does he say altogether on account of us? For it was written on account of us: that he ploughing ought to plough upon hope; and he grinding upon hope, to participate with his hope.

11 If we have sown to you spiritual things, is it great if we shall reap your carnal things?

12 If others participate with your power, not rather we? But we used not this power; but endure all things, lest we give some hindrance to the good news of Christ.

13 Do ye not know that they working consecrated things, eat of the temple? they working diligently at the altar, share together with the altar?

14 Thus also the Lord appointed to them announcing good news to live of the good news.

15 But I used none of these things: and I wrote not these things, that thus it might be with me: for good to me rather to die, than that any should render my boasting void.

16 For if I announce the good news, there is no boasting to me: for necessity is laid upon me; and woe is to me, if I announce not the good news!

17 For if of free will I do this, I have reward: and if unwillingly, I have been entrusted with a stewardship.

18 What reward therefore is to me? That announcing good news, I shall make the good news of Christ not expensive, not to make use of my power in the good news.

19 For being free from all, I have subjected myself to all, that I might gain the more.

20 And I was to the Jews as a Jew, that I might gain the Jews: to them under the law, as under the law, that I might gain them under the law;

21 To the lawless, as lawless, (not being lawless to God, but subject to the law to Christ,) that I might gain the lawless,

22 I became to the weak as weak, that I might gain the weak: I have been all things to all, that altogether I might save some.

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23 And this. I do on account of the good news, that I might become a partaker of it.

24 Do ye not know that they running in a race-course, all truly run, and one receives the prize of combat? Do ye so run, that ye might receive.

25 And every one contending for the prize, has self command in all things. These surely therefore that they might receive a corruptible crown; and we an incorruptible.

26 I therefore so run, as not uncertainly; so practise I pugilism, as not laying stripes upon air:

27 But I give my body a blow under the eyes, and reduce to bondage: lest having proclaimed to others, I myself be rejected.

1 PAUL TO THE CORINTHIANS CHAPTER 10

1 And I will not ye be ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea;

2 And were all immersed into Moses in the cloud, and in the sea;

3 And they all ate the same spiritual food

4 And all drank the same spiritual drink: for they drank of the spiritual Rock following; and the Rock was Christ.

5 But God was not contented with the most of them: for they were overthrown in the desert.

6 And these things were our types, that we be not eagerly desirous of evil things, as they also eagerly desired.

7 Neither be ye idolaters, as some of them; as has been written, The people sat down to eat and drink, and rose up to play.

8 Neither should we commit fornication, as some of them committed fornication, and there fell in one day twenty-three thousand.

9 Neither should we tempt Christ, as also some of them tempted, and were destroyed by serpents.

10 Neither do ye murmur, as also some of them murmured, and were destroyed by the destroyer.

11 And all those happened types to them; and it was written for our reminding, to whom the ends of the times have arrived.

12 Therefore let him seeming to stand see that he fall not.

13 No temptation except human has taken you and God faithful, who will not suffer you to be tempted above what ye are able; but with the temptation will he also make an escape, that ye may be able to bear.

14 Wherefore, my beloved, do ye flee from idolatry.

15 As to the wise speak I; judge ye what I say.

16 The cup of praise which we praise, is it not the mutual participation of the blood of Christ? The bread which we break, is it not the mutual participation of the body of Christ?

17 That, one bread, one body, we are many: for we all partake of one bread.

18 See ye Israel according to the flesh: are not they eating the sacrifices mutual participators of the altar?

19 What do I say therefore? that an idol is any thing? or that what is sacrificed to an idol is any thing?

20 But, that what things they sacrifice the nations sacrifice to demons, and not to God: and I will not ye be partakers of demons.

21 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and the table of demons.

22 Do we emulate the Lord? are we stronger than he?

23 All things are lawful to me, but all are not profitable: all things are lawful to me, but all build not the house.

24 Let none seek his own, but each another's.

25 Every thing being sold in the market, eat, ye, interrogating nothing through consciousness:

26 For of the Lord the earth, and its fulness.

27 And if any one of the unbelieving call you, and ye wish to go; every thing set before you, eat, interrogating nothing through consciousness.

28 And if any one say to you, This is sacrificed to an idol, eat not, for him making it known, and consciousness: for of the Lord the earth, and its fulness:

29 And consciousness, I say, not thine, but another's: for that why is my freedom judged by another's consciousness

30 And if I partake by grace, why am I defamed for what I give thanks?

31 Whether therefore ye eat, whether ye drink, or what ye do, do ye all things to the glory of God.

32 And be ye not molesters to the Jews, and the Greeks, and to the church of God:

33 As I also please in all things to all, not seeking my advantage, but that of many, that they might be saved.

1 PAUL TO THE CORINTHIANS CHAPTER 11

(The Lord's Supper [24-29]. The Eucharist at that time was primarily a rite of the Mithras cult; its followers (mostly army men) and Christians (mostly their women] often held services in the same building: the men in the crypt [cellar], the women upstairs. See photo documents in Appendix A.)

1 Be ye imitators of me, as I also of Christ.

2 And I approve you, brethren, that ye remember me in all things, and as I have delivered to you, do ye hold the traditions.

3 And I will you to know, that the head of every man is Christ; and the head of the woman the man; and the head of Christ God.

4 Every man praying or prophesying, having on the head, shames his head.

5 And every woman praying or prophesying with head uncovered shames her head: for it is one and the same to her having been shaved.

6 For if the woman is not covered, let her also be shorn: and if shameful to the woman to be shorn or shaven, let her be covered.

7 For truly the man ought not to have the head covered, being the image and glory of God: and the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

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9 For also the man was not created through the woman; but the woman through the man.

10 Therefore the woman ought to have power upon the head for the angels.

11 But neither the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman by the man, so also the man by the woman; and all things of God.

13 Judge in yourselves: is it suitable for a woman to pray to God uncovered?

14 Does not nature itself teach you, that, if a man truly have long hair, it is a dishonour to him?

15 And if a woman have long hair, it is a glory to her: for the hair has been given her for a cloak.

16 And if any one seem to be loving strife, we have no such custom, neither the churches of God.

17 And this announcing I approve not, that not for the better come ye together, but for the worse.

18 For truly first, ye coming together in the church, I hear divisions to be among you; and some part I believe.

19 For there must be also sects among you, that the tried might be made manifest among you.

20 Therefore ye coming together upon the same, it is not to eat the Lord's supper.

21 For each takes his own supper in eating: and one is truly hungry, and one is intoxicated.

22 For, have ye not houses for eating and drinking? or despise ye the church of God, and shame them not having? What should I say to you? shall I praise you in this? I praise not.

23 For I received from the Lord what I also delivered to you, That the Lord Jesus, in the night which he was delivered up, took bread:

24 And having given thanks, he brake, and said, Take ye, eat; this is my body, broken for you: this do ye for my remembrance.

25 Likewise the cup also, after supping, This cup is the new covenant in my blood: this do ye, as often as ye drink, for my remembrance.

26 For as often as ye eat this bread, and drink this cup, ye announce the Lord's death till he come.

27 Therefore whoever should eat this bread, and drink the cup of the Lord, unworthily, shall be liable to the penalty of the body and blood of the Lord.

28 And let a man try himself, and so eat of the bread, and drink of the cup.

29 For he eating and drinking unworthily, eats and drinks judgment to himself, not discerning the Lord's body.

30 For this many among you weak and sick, and enough are asleep.

31 For if we examined ourselves, we should not be judged.

32 And being judged, we are corrected of the Lord, lest we be condemned with the world.

33 Therefore, my brethren, coming together to eat, succeed one another.

34 And if any hunger, let him eat in the house; lest ye come together for judgment. And the rest when I come I will regulate.

1 PAUL TO THE CORINTHIANS CHAPTER 12

1 And concerning spiritual things, brethren, I wish you not to be ignorant.

2 Ye know that ye were the nations, to dumb idols, as ye were led, being carried away.

3 Wherefore I make known to you, that none speaking in the Spirit of God calls Jesus anathema: and none can say Lord Jesus, but in the Holy Spirit.

4 And there are distinctions of favors, and the same Spirit.

5 And there are distinctions of services, and the same Lord.

6 And there are distinctions of performances, and it is the same God performing all things in all.

7 And to each is given the manifestation of the Spirit for profit.

8 For truly to one is given by the Spirit the word of wisdom; and to another the word of knowledge by the same Spirit;

9 And to another faith in the same Spirit; and to another graces of healings in the same Spirit;

10 And to another performances of powers; and to another discriminations of spirits; and to another kinds of tongues; and to another interpretation of tongues:

11 And all these works one and the same Spirit, dividing to each his own things as be will.

12 For as the body is one, and has many members, and all the members of the one body, being many, is one body: so also is Christ.

13 For also in one Spirit were we all immersed into one body, whether Jews or Greeks, whether servants or free; and we have all been given to drink into one Spirit.

14 For also the body is not one member, but many.

15 If the foot say, Because I am not the hand, I am not of the body; by this is it not of the body

16 And if the ear say, Because I am not the eye, I am not of the body; by this is it not of the body

17 If the whole body an eye, where the hearing If the whole hearing, where the smelling?

18 And now has God set the members each one of them in the body, as he would.

19 And if all were one member, where the body

20 And now truly many members, and one body.

21 The eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.

22 But much rather the members of the body, seeming to be weak, are necessary:

23 And what we think to be less honourable of the body, upon these we put more abundant honour; and our unseemly parts have more abundant decorum.

24 And our becoming parts have no need: but God blended the body together, to the wanting having given more abundant honour:

25 That no division be in the body; but the members should care the same for one another.

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26 And whether one member suffer, all the members suffer together; or one member is honoured, all the members rejoice together.

2 And ye are the body of Christ, and members by parts.

28 And whom truly God set in the church, first the sent, second the prophets, third teachers, then powers, then graces of healings, helps, directions, kinds of tongues.

29 Not all sent: not all prophets: not all teachers: not all powers:

30 All have not the favors of healing: not all speaking with tongues: not all interpret accurately.

31 And be emulous of the better favors: and yet I shew you a way according to eminence.

1 PAUL TO THE CORINTHIANS CHAPTER 13

1 If I speak with the tongues of men and of angels, and have not love, I have been the brass of echoes, and the shouting cymbal.

2 And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith to remove mountains, and have not love, I am nothing.

3 And if I feed out all my goods, and if I deliver my body that I be burned, and have not love, I am profited nothing.

4 Love is slow to anger, possesses kindness; love envies not; love vaunts not itself, is not puffed up,

5 It demeans itself not unbecomingly, seeks not the things of itself, is not irritated, reckons no evil;

6 Rejoices not at injustice, and rejoices with the truth;

7 Covers all things, believes all, hopes all things, endures all.

8 Love never falters: but whether gifts of prophecies, they shall be left unemployed; whether tongues, they shall cease; whether knowledge, it shall be left unemployed.

9 For we know by parts, and we prophesy by parts.

10 And when the perfected come, then shall that by parts be left unemployed.

11 When I was a child, as a child I spake, as a child I thought, as a child I reckoned: and when I had become a man, I left unemployed the things of a child.

12 For now we see by a mirror in an enigma; then face to face: now I know by parts; and then shall I know as I was known.

13 And now remains faith, hope, love, these three; and the greater of these, love.

1 PAUL TO THE CORINTHIANS CHAPTER 14

1 Pursue love, and be emulous of spiritual things, and rather that ye might prophesy.

2 For he speaking in a tongue speaks not to men, but to God: (for none hears; and in the spirit he speaks mysteries.)

3 And he prophesying speaks to men for building the house, and entreaty, and encouragement.

4 And he speaking in a tongue builds himself; and he prophesying builds the church.

5 And I will ye all to speak with tongues, and rather that ye prophesy; for geater he prophesying, than he speaking with tongues, unless he interpret accurately, that the church receive building up.

6 And now, brethren, if I come to you speaking with tongues, what shall I profit you, except I speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?

7 As inanimate things giving a voice, whether pipe or harp, if it give not a distinction to sounds, how shall the piping or harping be known?

8 For also if the trumpet give an uncertain voice, who shall prepare himself for war?

9 So also ye, except by the tongue ye give an evident word, how shall the speaking be known? for ye shall be speaking into the air.

10 If perchance, such kind of voices be in the world, and none of them speechless.

11 If therefore I know not the power of the voice, I shall be to him speaking a foreigner, and he speaking a foreigner to me.

12 So also ye, since ye are zealous of spirits, for the building up of the church seek that ye may abound.

13 Wherefore he speaking in a tongue, let, him pray that he might interpret.

14 For if I pray in a tongue, my spirit prays, and my mind is unfruitful.

15 What therefore is it? I will pray with the spirit, and I will pray also with the mind: I will play on the harp in the spirit, and I will play also on the harp in the mind.

16 When if thou praise in the spirit, how shall he filling the place of the private individual say Amen at thy thanksgiving) since he knows not what thou sayest

17 For thou truly givest thanks well, but the other is not built up.

18 I thank my God, speaking in tongues more than you all:

19 But in the church, I will to speak five words by my mind, that I might also sound. in the ears of others, than ten thousand words in a tongue.

20 Brethren, be not children in reflection: but in wickedness act like children, and in reflection be ye perfected.

21 It has been written in the law, That in other tongues and in other lips will I speak to this people; and not so will they hear me, says the Lord.

22 So that tongues are for a sign, not to the believing, but to the unbelieving: and the gift of prophecy, not to the unbelieving, but to the believing.

23 If therefore the whole church come together upon the same, and all speak with tongues, and the private individual, or unbelieving, come in, will they not say that ye are enraged?

24 And If all prophesy, and any unbelieving, or ignorant private individual come in, he is refuted by all, he is examined by all:

25 And so the hidden things of his heart are made manifest; and so having fallen upon the face, he will worship God, proclaiming that God is truly with you.

26 Therefore, what is it brethren when ye come together, every one of you has a Psalms, has teaching, has a tongue, has

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a revelation, has an interpretatior. Let all things be for the building of the house.

27 Whether any speak in a tongue, by two, or the most by three, and in part; and let one interpret.

28 And if there be no interpreter, let him be silent in the church; and let him speak to himself, and to God.

29 And let the prophets speak two or three, and let others decide.

30 And if to another sitting by it be revealed, let the first be silent.

31 For ye are all able to prophesy one by one, that all might learn, and all might be encouraged.

32 And the spirits of the prophets are subjected to the prophets.

33 For God is not of unsteadiness, but of peace, as in all the churches of the holy ones.

34 Let your women be silent in the churches: for it has not been committed to them to speak; but to be subjected, as also says the law.

35 And if they will learn anything, let them ask their own husbands in the house; for it is shameful for women to speak in the church.

36 Or came out the word of God from you or did it arrive to you only?

37 If any think to be a prophet, or spiritual, let him observe what I write to you, that they are the commands of the Lord.

38 And if any is ignorant, let him be ignorant.

39 Therefore, brethren, be zealous to prophesy, and hinder not to speak in tongues.

40 Let all things be becomingly and according to order.

1 PAUL TO THE CORINTHIANS CHAPTER 15

(The Resurrection and Victory over Death [44-56]. In a time of extremely high mortality rates due to brutality, murder, war, disease, and ignorance of medicine, doctrines of salvation, rebirth [as it is called in India], or resurrection were naturally a very attractive belief concept. Paul deliberately integrated the idea of resurrection into his new religion and called it evangelion, the gospel, the good news.)

1 And I make known to you, brethren, the good news which I announced to you, which also ye received, and in which ye stood;

2 By which also ye are saved, to which word I announced to you if ye hold, unless ye believed to no purpose.

3 For I delivered to you among the first, what I also received, that Christ died for our sins, according to the writings;

4 And that he was buried, and that he was raised the third day, according to the writings.

5 And that he was seen by Cephas, then by the twelve:

6 Then was he seen by above five hundred brethren once for all; of whom the most remain till now, and some also are laid to rest.

7 Then was he seen by James; then by all the sent.

8 And last of all exactly as an abortive, was he also seen by me.

9 For I am the least of the sent, who am not fit to be called sent, for I drove out the church of God.

10 And by the grace of God I am what I am: and his grace which in me was not vain; but I was more abundantly wearied than they all: and not I, but the grace of God which with me.

11 Whether therefore I or they, so we proclaim, and so ye believed.

12 And if Christ is proclaimed that he arose from the dead, how say some among you that there is no rising up of the dead?

13 And if there is no rising up of the dead, neither has Christ risen:

14 And if Christ has not risen, then our proclaiming vain, and also your faith vain.

15 And we are also found false witnesses of God; for we testified for God that he raised up Christ: whom he raised not, if therefore the dead are not raised.

16 For if the dead are not raised, neither was Christ raised up:

17 And if Christ was not raised up, your faith is vain; yet are ye in your sins.

18 Then they also having died in Christ perished.

19 If in this life only we have been hoping in Christ, we are more to be compassionated than all men.

20 And now Was Christ raised from the dead, he was the first fruits of those having died.

21 For since by man death, also by man the rising up of the dead.

22 For as in Adam all die, so also in Christ shall all be made alive.

23 And each in his own order: the first fruit Christ; then they of Christ in his arrival.

24 Then the end, when he should deliver up the kingdom to God, and the Father; when he should leave unemployed every beginning and every authority and power.

25 For he must reign, till he put all enemies under his feet.

26 The last enemy, death, is left unemployed.

27 For he subjected all things under his feet. And when he said that all things have been subjected, it is manifest that without him having subjected all things to him.

28 And when all things be subjected to him, then also shall the Son himself be subjected to him having made all things subject to him, that God might be all things in all.

29 For what shall they do being immersed for the dead, if in fine the dead rise not? and why are they immersed for the dead?

30 And why are we in peril every hour?

31 In the day I die by: your boasting which I have in Christ Jesus our Lord.

32 If according to man I fought with wild beasts at Ephesus, what the profit to me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil intercourses corrupt good habits.

34 Recover your senses rightly, and in not; for some have a want of knowledge of God: I speak to your confusion.

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35 But some one will say, How are the dead raised up? and with what body do they come?

36 Froth, what thou sowest is not made alive, except it die:

37 And what thou sowest, thou sowest not the body going to be, but the naked kernel, if perhaps of wheat, or some of the rest:

38 And God gives it a body as he would, and to each of the seed its own body.

39 Not all flesh the same flesh: but one truly flesh of men, and another of cattle, and another of fishes, and another of flying things.

40 And celestial bodies, and terrestrial bodies: but truly one the glory of the celestial, and another that of the terrestrial.

41 One glory of the sun, and another glory of the moon, and another glory of the stars: for star differs from star in glory.

42 So also the rising up of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown an animated body; it is raised a spiritual body. There is an animated body, and there is a spiritual body.

45 So also has been written, The first man Adam was born into a living soul; and the last Adam into a spirit making alive.

46 But the first not spiritual, but animated; then the spiritual.

47 The first man of earth, made of earth: the second man the Lord from heaven.

48 As the made of earth, such also the made of earth: and as the celestial, such also the celestial.

49 And as we have borne the image of the made of earth, we shall also bear the image of the celestial.

50 And this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.

51 Behold, I speak to you a mystery; We truly shall not all be laid asleep, but we shall all be changed,

52 In an atom, in the twinkling of the eye, in the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corrupted must put on incorruption, and this mortal put on immortality.

54 And when this corrupted shall put on incorruption, and this mortal shall put on immortality, then shall be the word written, Death was swallowed down in victory.

55 Where thine, death, the sting? where thine, hades, the victory

56 And the sting of death sin; and the power of sin the law.

57 And grace to God, giving us the victory by our Lord Jesus Christ.

58 Wherefore, my beloved brethren, be stable, unmoved, abounding in the work of the Lord always, knowing that our fatigue is not in vain in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 16

1 And concerning the collection for the holy ones, as I appointed to the churches of Galatia, so also do ye.

2 According to one day of the sabbaths let each of you put by himself, treasuring up that which he is prospered in, that when I come there be no collections.

3 And when I be present, whom ye approve by letters, these will I send to carry your grace to Jerusalem.

4 And if it be suitable for me also to go, they shall go with me.

5 And I will come to you, when I pass through Macedonia: for I do pass through Macedonia.

6 And perhaps with you I shall abide, or also pass the winter, that ye might send me forward wherever I go.

7 For I will not see you now in coming forward; but I hope to remain some time with you, if the Lord permit.

8 And I will remain in Ephesus even till Pentecost.

9 For a door has stood open to me, great and effective, and many opposed.

10 And if Timotheus come, see ye that he be with you fearlessly: for he works the work of the Lord, as I also.

11 Therefore no one should despise him: and send ye him forward in peace, that he might come to me: for I expect him with the brethren.

12 And concerning Apollos, the brother, I besought him much that he would come to you with the brethren: and the will was not altogether that he should come now; and he will come when he should have leisure.

13 Watch ye, stand in the faith, be manly, be strengthened..

14 Let all things be in love.

15 And I beseech you brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and they arranged themselves for service to the holy ones,)

16 That also ye be subjected to such, and to every one cooperating, and to the wearied.

17 And I rejoice at the arrival of Stephanas and Fortunatus and : that they have filled up your necessity.

18 For they refreshed my spirit and yours: therefore observe ye such.

19 The churches of Asia greet you. Aquila and Priscilla, with the church at their house, greet you.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The greeting of Paul by my hand.

22 If any love not the Lord Jesus Christ, let him be Anathema Maranatha

23 The grace of the Lord Jesus Christ with you:

24 My love with you all in Christ Jesus. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens Of Corinth,
or 2 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Second Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to contain several authentic letters.)

The Second Epistle to the Corinthians, commonly referred to as Second Corinthians or in writing 2 Corinthians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to the Roman citizen Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the church in Corinth and Christians in the surrounding province of Achaea, in modern-day Greece. [2 Cor.1:1]

While there is little doubt among scholars that Paul is the author, there is discussion over whether the Epistle was originally one letter or composed from two or more of Paul's letters.

Although the New Testament contains only two letters to the Corinthian church, the evidence from the letters themselves is that he wrote at least four and the church replied at least once:

1. 1 Corinthians 5:9 ("I wrote unto you in an epistle not to company with fornicators", KJV) refers to an early letter, sometimes called the "warning letter" or the "previous letter."

2. 1 Corinthians

3. The Severe Letter: Paul refers to an earlier "letter of tears" in 2 Corinthians 2:3–4 and 8. 1 Corinthians does not match that description, so this "letter of tears" may have been written between 1 Corinthians and 2 Corinthians.

4. 2 Corinthians

The book is usually divided as follows:

• 1:1–11 – Greeting

• 1:12 – 16 – Paul defends his actions and apostleship, affirming his affection for the Corinthians.

• 8:1 – 9:15 – Instructions for the collection for the poor in the Jerusalem church.

• 10:1 – 13:10 – A polemic defense of his apostleship

• 13:11–13 – Closing greetings.)

2 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paul, sent of Jesus Christ by the will of God, and brother Timothy, to the church of God being in Corinth, with all holy ones being in the whole of Achaia:

2 Grace to you and peace from God our Father, and the Lord Jesus Christ.

3 Praised the God and Father of our Lord Jesus Christ, the Father of compassion, and God of all comfort:

4 Who comforting us upon all our pressure, that we may be able to comfort them in every pressure, by the comfort by which we ourselves are comforted by God.

5 For as the sufferings of Christ abound in us, so by Christ abounds also our comfort.

6 And whether we are pressed, for your comfort and salvation, being well wrought in endurance of the same sufferings which we also suffer: whether we are comforted, for your comfort and salvation.

7 And our hope firm for you, knowing, that as ye are participators of the sufferings, so also of the comfort.

8 For we wish you not to be ignorant, brethren, of our pressure having been to us in Asia, that we were exceedingly loaded, above strength, so that we were in utter perplexity even to live:

9 And we ourselves have had the sentence of death in ourselves, that we should not have trusted in ourselves, but in God raising the dead:

10 Who saved us from so great a death, and does save: in whom we have hoped also that he will yet save;

11 And ye serving together for us in prayer, that of many faces, the favor to us by many thanks be returned by us.

12 For our boasting is this, the testimony of our consciousness, that in simplicity and purity of God, not in fleshly wisdom, but in the grace of God, we turned back in the world, and more eminently to you.

13 For we write no others to you, but what ye either know or also observe; and I hope that also even to the end ye will observe;

14 As also ye observed us by part, that we are your boast, as also ye ours in the day of the Lord Jesus.

15 And in this confidence I wished to come to you before, that ye might have a second grace;

16 And by you to pass into Macedonia, and again from Macedonia, to come to you, and by you to be sent forward to Judea.

17 Therefore I resolved this, much less did I use levity: or what I resolve, do I resolve according to the flesh, that there be with me yea, yea, and nay, nay

18 And God faithful, for our word to you was not yea or nay.

19 For the Son of God, Jesus Christ, who proclaimed in you by us, by me, and Silvanus, and Timotheus, was not yea and nay, but was yea in him.

20 Forasmuch as the solemn promises of God in him yea, and in him Amen, for glory to God by us.

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21 And he making us firm with you in Christ, and having anointed us, is God;
22 Who also having sealed us, and given the pledge of the Spirit in our hearts.
23 And I call upon God a witness upon my soul, that, sparing you, I came no more to Corinth.
24 Not that we are masters of your faith, but we are aiders of your joy: for ye have stood in the faith.

2 PAUL TO THE CORINTHIANS CHAPTER 2

1 And I determined this to myself, not to come to you again in sadness.
2 For if I grieve you, and who is he making me glad, except he being grieved by me
3 And I wrote this same to you lest, coming, I should have sadness from whom I ought to rejoice, trusting to you all, that mine is the joy of you all.
4 For out of much pressure and anxiety of heart I wrote to you through many tears; not that ye should be 'grieved, but that ye might know the love I have more abundantly towards you.
5 And if any have grieved, he has not grieved me, but by part; that I might not overload you all.
6 Sufficient to such a one this enjoyment of the esteem of the many.
7 So that on the contrary ye should rather show kindness, and console, lest perhaps such be swallowed down with more abundant sadness.
8 Wherefore I beseech you to confirm love to him.
9 For, for this I also wrote, that I might know the proof of you, if ye are obedient for all things.
10 And to whom ye show any favor; I also: for also if I have shown any kindness, to whom I have shown kindness, through you in the face of Christ;
11 That we might not be taken advantage of by Satan: for we are not ignorant of his inventions.
12 And coming to Troas for the good news of Christ, and a door having been opened to me in the Lord,
13 I have had no relaxation to my spirit, in my not finding Titus my brother: but having taken leave of them, I went out to Macedonia.
14 Grace to God, always leading us to triumph in Christ, and making manifest the order of his knowledge by us in every place.
15 For we are to God a sweet odor of Christ, in the saved, and in the host:
16 Truly to those an odor of death into death; and to those an odor of life into life. And who sufficient for these things?
17 For we are not as the many adulterating the word of God: but as of purity, but as of God, before the face of God speak we in Christ.

2 PAUL TO THE CORINTHIANS CHAPTER 3

1 Begin we again to recommend ourselves or need we not, as some; recommendatory epistles to you, or recommendatory from you?
2 Ye are our epistle written in our hearts, known and acknowledged by all men:
3 Made manifest that ye are the epistle of Christ served by us, not written with ink, but with the Spirit of the living God; not in tables made of stone, but in fleshly tables of the heart.
4 And we have such confidence through Christ to God:
5 Not that we are sufficient of ourselves to reckon anything as of ourselves; but our sufficiency of God;
6 Who rendered as fitting servants of the new covenant; not of the letter, but of the Spirit: for the letter kills, and the Spirit makes alive.
7 And if the service of death, in letters imprinted in stones, was in glory, so that the sons of Israel could not look intently to the face of Moses for the glory of his face; being left unemployed
8 How shall not rather the service of the Spirit be in glory?
9 For if the service of condemnation glory, much more the service of justice abounds in glory.
10 For also that having been glorified has not been glorified in this part, for sake of the glory excelling.
11 For if that left unemployed by glory, much more that remaining in glory.
12 Therefore having such hope, we use much freedom of speech:
13 And not as Moses put a veil upon his face, that the sons of Israel should not look intently to the end of that left unemployed:
14 But their minds were hardened: for until this day the same veil upon the reading of the old covenant. remains not uncovered;for in Christ it is left unemployed.
15 But even to this day, when Moses is read, a veil lies upon their heart
16 And whenever it turn to the Lord, the veil is taken away.
17 And the Lord is the Spirit: and where the Spirit of the Lord, there freedom.
18 And we all, shown as in a mirror the glory of the Lord, with the face uncovered, are transformed into the same image from glory to glory, as from the Spirit of the Lord.

2 PAUL TO THE CORINTHIANS CHAPTER 4

1 For this, having this service, as we were compassionated, we lose not courage;
2 But have renounced the hidden things of shame, not walking in craft, neither adulterating the word of God; but by manifestation of the truth recommending ourselves to every consciousness of man before God.
3 And if also our good news is hid, in the lost is it hid:
4 In whom the God of this world blinded the minds of the unbelieving, so that the enlightening of the good news of the glory of Christ, who is the image of God, does not enlighten them.
5 For we proclaim not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus.

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6 For God, having spoken light to shine out of darkness, who shone in our hearts, to the enlightening of the knowledge of the glory of God in the face of Jesus Christ.

7 And we have this treasure in earthen vessels, that the eminence of power be of God, and not of us.

8 Being pressed in every thing, but not straightened; being at a loss, but not utterly perplexed;

9 Being driven out, but not forsaken; being cast down, but not destroyed;

10 Always bearing about in the body the death of the Lord Jesus, that also the life of Jesus be made manifest in our body.

11 For we, the living, are always delivered to death for Jesus, that also the life of Jesus be made manifest in our mortal flesh.

12 So that death is truly energetic in us, and life in you.

13 And having the same spirit of faith, according to that written, I believed, therefore I spake: and we believe, and therefore we speak;

14 Knowing that he having raised the Lord Jesus will also raise us by Jesus, and present us with you.

15 For all things for you, that grace, having abounded by the many, might abound in thanksgiving to the glory of God.

16 Wherefore we lose not courage; but if also our man without is destroyed, but he within is renewed day and day.

17 For the present moment the lightness of our pressure works to us an eternal weight of glory, as eminence upon eminence;

18 We looking not at things seen, but at things not seen: for things seen, temporary; and things not seen, eternal

2 PAUL TO THE CORINTHIANS CHAPTER 5

1 For we know that if our earthly house of the tent were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 For also in this we groan, longing to have our dwelling from heaven put on:

3 If also being even clothed we shall not be found naked.

4 For also being in the tent we groan, being loaded: since we wish not to be unclothed, but to be clothed, that the mortal should be swallowed up of life.

5 And he having brought us about to this same, God, he having also given us the pledge of the Spirit.

6 Therefore being always confident, and knowing that, being at home in the body, we are absent from the Lord:

7 (For we walk by faith, and not by external appearance:)

8 And we are confident, and are contented rather to be absent from the body, and to be at home in the Lord.

9 Wherefore also let us seek the honour, whether being at home, whether being absent, to be pleasing to him.

10 For we must all be made manifest before the judgment seat of Christ; that each might receive the things for the body, for what he did, good or bad.

11 Knowing therefore the fear of the Lord, we persuade men; and we are made manifest to God; and I hope also to have been made manifest to your consciences.

12 For not again do we recommend ourselves to you, but giving you occasion for boasting over us, that ye might have for them boasting in face, and not in heart.

13 For whether we be beside ourselves, to God: or be of sound mind, to you.

14 For the love of Christ holds us together; having judged this, that if one died for all, then all dead:

15 And he died for all, that the living no more live to themselves, but o him having died for them, and having risen.

16 So that we from now know none according to the flesh: and if also we have known Christ according to the:flesh, but now we know no more.

17 So that if any in Christ, a new creation: old things have passed away; behold, all have become new.

18 And all things of God, having reconciled us to himself by Jesus Christ, and given us the service of reconciliation;

19 For as God was in Christ reconciling the world to himself, not reckoning to them their faults; and having set in us the word of reconciliation.

20 For Christ therefore are we ambassadors, as of God beseeching by us: we pray for the sake of Christ, be ye reconciled to God.

21 For him not knowing sin, he made sin for us; that we might be the justice of God in him.

2 PAUL TO THE CORINTHIANS CHAPTER 6

1 And working together, we also beseech, lest also ye receive the grace of God in vain.

2 (For he says, In an acceptable time I listened to thee, and in the day of salvation have I run to succor thee: behold, now the acceptable time; behold; now the day of salvation.)

3 Giving no offence in any thing, that the service be not blamed:

4 But in every thing recommending ourselves as servants of God, in much patience, in pressures, in necessities, in extremities,

5 In blows, in imprisonments, in disorders, in fatigues, in watchings, in fastings;

6 In purity, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned.

7 In the word of truth, in the power of God, through the weapons of justice of the right hands and the left,

8 Through glory and ignominy, through slander and applause: as erring, and true;

9 As being ignorant, and knowing; as dying, and, behold, we live; as being disciplined, and not killed;

10 As being grieved, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things.

11 Our month stands open to you, O Corinthians, our heart has been enlarged.

12 Ye are not contracted in us, but ye are contracted in your bowels.

13 And for the same recompense, (I speak as to children,) be ye yourselves also enlarged.

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14 Be not unequally yoked together with the unbelieving: for what participation to justice and iniquity and what communion to light with darkness?

15 And what conformity to Christ with Belial? and what part to the believing with the unbelieving?

16 And what agreement to the temple of God with images? for ye are the temple of the living God; as God said, That I will dwell in them, and will go round about; and will be their God, and they shall be a people to me.

17 Therefore come out from the midst of them, and be separated, says the Lord, and touch not the unclean; and I will receive you.

18 And I will be to you for a Father, and ye shall be to me for sons and daughters, says the Lord Almighty.

2 PAUL TO THE CORINTHIANS CHAPTER 7

1 Therefore having these declarations, dearly let us cleanse ourselves from all defilements of flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we injured none, we corrupted none, we took advantage of none.

3 I speak not to condemnation: for I have said before, ye are in our hearts to die together, and live together.

4 Much freedom of speech to me toward you; to me much boasting over you: I am filled with consolation, I superabound in joy in all your pressure.

5 For also, we having come to Macedonia, our flesh had no relaxation, but pressed in everything; without conflicts, within fears.

6 But God, comforting the humble, comforted us in the arrival of Titus;

7 And not only in his arrival, but also in the comfort which he was comforted in you, announcing to us your anxious desire, your lamentations, your zeal for me; so that I rejoiced the more.

8 For if I also grieved you in the epistle, I regret not, and if I did regret: for I see that that epistle, if also for a time, grieved you.

9 Now I rejoice, not that ye were grieved, but that ye were grieved to repentance: for ye were grieved according to God, that ye be injured in nothing by us.

10 For grief according to God works repentance to salvation not to be repented of: but grief of the world works death.

11 For behold, this same that ye grieve according to God, what care it wrought in you, but defence, but indignation, but fear, but anxious desire, but zeal, but punishing! In every thing ye recommended yourselves to be holy in this affair.

12 Wherefore, if I also wrote to you, not for him having been unjust, for him having suffered injustice, but that your care for us might be made manifest to you before God.

13 Therefore have we been comforted in your comfort: and we rejoiced more abundantly for the joy of Titus, because his spirit has been refreshed from you all.

14 For if I have boasted anything to him of you, I was not ashamed; but as we spake all things to you in truth, so also was our boasting over Titus the truth.

15 And his bowels are more abundantly to you, remembering the obedience of you all, how with fear and tremor ye received him.

16 I rejoice that I place confidence in you in everything.

2 PAUL TO THE CORINTHIANS CHAPTER 8

(The Collection of Money for the Church in Jerusalem. Jerusalem was the centre of the Jewish-Christian church under the leadership of Jesus' brother James "the Just"). Paul hoped to appease James with the money. When he arrived and entered the temple, an unexpected disaster began to unfold that led to the first split in the Jesus movement [into a Jewish Christianity and a Roman Christianity]: Paul was recognised by angry Jews, and riots broke out. Although Paul was a Jew, he also held Roman citizenship; Roman citizens were forbidden to enter the temple under penalty of death [see Temple Warning Inscription, Anhang A]. Paul was taken into protective custody, interrogated by King Herod Agrippa II and Berenice, and then brought to Rome [by Yosef bar Mattityahu, Titus Flavius Josephus], known as Paul's Fourth Journey. See: The Life of Titus Flavius Josephus, chapter 3, Paul's Travel Maps, Appendix B.)

1 And we make known to you, brethren, the grace of God given in the churches of Macedonia;

2 That in much proof of pressure the abundance of their joy and their poverty according to depth abounded to the abundance of their simplicity.

3 For according to power, I testify, and above power chosen voluntarily;

4 Praying us with much entreaty that we receive the grace and participation of the service for saints.

5 And not as we hoped, but they gave themselves first to the Lord, and to us by the will of God.

6 So that we besought Titus, that as he began before, so also he would complete to us this grace also.

7 But as ye abound in everything, in faith, and in word, and in knowledge, and in all care, and in love from you to us, that also ye abound in this grace.

8 I speak not according to command, but by care of others, trying also the purity of your love.

9 For ye know the grace of our Lord Jesus Christ, that for you he was in a state of beggary, being rich; that ye in his poverty might be rich.

10 And in this I give an opinion: for this is profitable to you, which no only to do, but to will, ye began before from last year.

11 And now also complete ye the doing; that as a forwardness to will so also to complete, out of what is possessed.

12 For if a forwardness lie before, according as any has, it is acceptable, not as he has not.

13 For not that ease to others, and pressure to you:

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14 But of equality, now in this time your abundance for their want, that also their abundance be for your want: that there be equality:

15 As has been written, He to whom much, was not in excess; and he to whom little, was not diminished.

16 And grace to God, having given the same care for you in the heart of Titus.

17 For truly he received the entreaty; and being more earnest, he went forth voluntarily to you.

18 And we sent with him the brother whose approbation in the good news through all the churches;

19 And not only, but also the hand stretched out by the churches for our fellow-traveller with this grace, served by us to the glory of the same Lord, and to your forwardness:

20 Prepared for this, lest any blame us in this abundance served by us:

21 Providing good things beforehand, not only before the Lord, but also before men.

22 And we sent with them our brother, whom we proved in many things being earnest many times, and now much more earnest, with much confidence in you.

23 Whether for Titus, my companion and co-worker to you: or our brethren, the sent of the churches, the glory of Christ.

24 Therefore the manifestations of your love, and of your boasting for us, shew ye to them, and to the face of the churches.

2 PAUL TO THE CORINTHIANS CHAPTER 9

1 For truly, concerning the service to the holy ones, it is superfluous for me to write to you:

2 For I know your forwardness, which I boast of for you to the Macedonians, that Achaia was prepared from last year; and zeal from you excited the many more.

3 And I sent the brethren, lest our boasting for you be empty in this part; that, as I said, ye might be prepared:

4 Lest if in some way the Macedonians come with me, and find you unprepared, we should be ashamed, (that we should not say, ye) in this principle of boasting.

5 Therefore I thought necessary to beseech the brethren that they go before to you, and prepare beforehand your praise, having been proclaimed beforehand, this same to be prepared, so as praise, and not as covetousness.

6 And this, He sowing sparingly shall reap also sparingly; and he sowing in praises shall reap also in praises.

7 Each as he chooses in the heart; not of grief, or of necessity: for God loves a cheerful giver.

8 And God able for all grace to abound in you; having always all sufficiency in everything, ye abound in every good work:

9 (As has been written, He scattered; he gave to the poor: his justice remains forever.

10 And now he furnishing seed to him sowing, and bread for food, furnish and multiply your sowing-season, and increase the fruits of your justice;)

11 Enriched in everything in all simplicity, which works through us gratitude to God.

12 For the service of this office is not only filling up the wants of the saints, but also abounding through many thanks to God;

13 By the proof of this service honouring God for the subjection of your assent to the good news of Christ, and to the simplicity of mutual participation to them and to all;

14 And by their prayer for you, longing for you through the exceeding grace of God upon you.

15 And grace to God for his indescribable gift.

2 PAUL TO THE CORINTHIANS CHAPTER 10

1 And I Paul myself beseech you by the meekness and equity of Christ, who, in face truly low with you, but at a distance bold towards you:

2 And I pray, being present, not to be bold with the confidence which I reckon to encounter against certain, reckoning us as walking about according to the flesh.

3 For walking in the flesh, we war not after the flesh:

4 (For the weapons of our warfare not fleshly, but powerful to God to the taking down of fortified places;)

5 Taking down reckonings, and every elevation lifted up against the knowledge of God, and taking captive every thought to the obedience of Christ;

6 And having in readiness to avenge every imperfect instruction, when your obedience should be completed.

7 See ye things according to the face? If any has persuaded himself to be of Christ, let him reckon this again of himself, that, as he of Christ, so we also of Christ.

8 For if I also boast something more abundantly of our power, which the Lord gave us for the building up, and not for your taking down, I shall not be ashamed:

9 Lest I seem as terrifying you by epistles.

10 (For truly the epistles, he says, weighty and strong; but the presence of the body weak, and the word counted as nothing.)

11 Let such a one reckon this, that, such as we are in the word by the epistles, being away, such also, being present, in deed.

12 For we dare not appear or join ourselves to certain of them recommending themselves: but they measuring themselves by themselves, and joining themselves to themselves, do not understand.

13 And we boast not of things immeasurable, but according to the measure of the rule which the God of measure divided to us, to reach even also to you.

14 For not as reaching to you we stretch beyond ourselves: for also even to you we came before in the good news of Christ:

15 Not boasting in things immeasurable, in the toils of others; and having hope, your faith being increased, to be enlarged in you according to our rule for abundance,

16 To announce the good hews in things beyond you, not in another's rule to boast for things prepared.

17 But he boasting, let him boast in the Lord.

18 For not he recommending himself, this is acceptable, but whom the Lord recommends.

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2 PAUL TO THE CORINTHIANS CHAPTER 11

1 I would ye hold me up a little in my folly: and indeed bear with me.

2 For I am zealous of you with the zeal of God: for I fitted you to one husband, to present a pure virgin to Christ.

3 And I am afraid lest, as the serpent completely deceived Eve in his craft, so your thoughts be corrupted from the simplicity which in Christ.

4 For if he coming proclaim another Jesus, which I proclaimed not, or ye receive another spirit, which ye received not, or other good news, which ye received not, ye have held up well.

5 For I reckon myself to be nothing greatly inferior to the sent.

6 And, if also ignorant in the word, but not in knowledge; but in every thing, we having been made manifest in all for you.

7 Or did I a sin, humbling myself that ye might be exalted, because I announced to you the good news of God gratuitously?

8 I stripped other churches, having received pay, for your service.

9 And being present with you, and having wanted, I acted not with negligence to any: (for the brethren having come from Macedonia filled up still more my want:) and I kept myself in every thing not burdensome to you, and I will keep.

10 The truth of Christ is in me, for this boasting shall not be shut up in me in the regions of Achaia.

11 Wherefore? because I love you not? God knows.

12 And what I do, and I will do, that I shall not cut off the occasion of those wishing the occasion; that in what they boast, they be found as also we.

13 For such the falsely sent, crafty workers, being transformed into the sent of Christ.

14 And not wonderful; for Satan himself is transformed into a messenger of light.

15 No great thing therefore if also his servants are transformed as servants of justice; whose end shall be according to their works.

16 Again I say, lest any one should think me to be mad; and if not so indeed, as mad do ye receive me that I might also boast myself some little.

17 What I speak, I speak not according to the Lord, but as in madness, in this first principle of boasting.

18 Since many boast according to the flesh, I shall also boast.

19 For ye bear with the mad willingly, being wise.

20 For ye bear, if any reduce you to bondage, if any devour, if any receive, if any be lifted up, if any skin you on the face.

21 I speak according to dishonour, as that we were weak. And in what any dares, (I speak in rashness,) I dare also.

22 Are they Hebrews? I also. Are they Israelites? I also. Are they Abraham's seed? I also.

23 Are they Christ's servants? (I speak being light-headed) I above; in toils more abundant, in blows more excessively, in watchings more abundantly, in deaths often.

24 Of the Jews five times I received forty, except one.

25 Thrice was I scourged with rods, once was I stoned, thrice suffered I shipwreck, I have made a night and day in the deep;

26 In journeys often, in dangers of rivers, in dangers of robbers, in dangers of the family, in dangers from the nations, in dangers in the city, in dangers in solitude, in dangers in the sea, in dangers with false brethren;

27 In fatigue and toil, in watchfulnesses often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides things outside, my distraction daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I am not inflamed

30 If I must boast, I will boast things of my weakness.

31 God and Father of our Lord Jesus Christ knows, he being praised forever, that I lie not.

32 In Damascus king Aretas' governor watched the city of the Damascenes, wishing to seize me

33 And through a window in a basket was I let down by the wall, and I escaped from his hands.

2 PAUL TO THE CORINTHIANS CHAPTER 12

1 Indeed it is not profitable to me to boast. For I will come to visions and Revelation of the Lord.

2 I knew a man in Christ before fourteen years, (whether in the body, I know not; whether out of the body, I know not: God knows;) such a one having been carried off even to the third heaven.

3 And I knew such a man, (whether in the body, whether out of the body, I know not: God knows;)

4 That he was carried off into paradise, and heard words not to be told, which it was not permitted man to speak.

5 Of such a one will I boast: and of myself I will not boast, except in my weakness.

6 For if I be willing to boast, I shall not be mad; for the truth will I say: and I spare, lest any reckon for me above what he sees me, or what he hears of me.

7 And lest I be lifted up by the eminence of Revelation, a thorn in the flesh was given me, a messenger of Satan, that he might cuff me, lest I be lifted up.

8 For this thrice besought I the Lord, that it remove away from me.

9 And he said to me, My grace suffices thee: for my power is perfected in weakness. Therefore very willingly will I boast rather in my weaknesses, that Christ's power may lodge upon me.

10 Therefore am I contented in weaknesses, in reproaches, in necessities in expulsions, in extremities for Christ: for when I am weak, then am I strong.

11 I have been mad boasting; ye forced me: for I ought to have been recommended by you: for I was not greatly inferior to the sent, if also I am nothing.

12 Surely the signs of one sent was wrought in you in all patience, in signs, and wonders, and powers.

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13 For what is it which ye were inferior to the rest of the churches, except that I myself acted not with negligence to you? favor me for this injustice.

14 Behold, I have prepared to come to you the third time; and I will not act with negligence to you: for I seek not your things, but you: for children ought not to treasure up for parents, but parents for children.

15 And I very willingly will expend and be expended for your souls; if also loving you more abundantly, the less I should be loved.

16 And "let it be, I overloaded you not: but being dexterous, I took you by contrivance.

17 Not any of whom I have sent to you have I by him taken advantage of you.

18 I called for Titus, and sent with a brother. Has Titus taken advantage of you? walked we not in the same spirit? not in the same steps??

19 Again, think ye that we excuse ourselves to you? before God in Christ we speak: and all things, beloved, for your building up.

20 For I am afraid, lest somehow, having come, I find you not such; as I will, and I find you such as ye wish not: lest somehow, strifes, jealousies, wraths, intrigues, calumnies, whisperings, inflations, derangements:

21 Lest, coming again, my God should humble me with you, and I shall mourn for many of them having sinned before, and not having repented for uncleanness, and fornication, and licentiousness which they committed.

2 PAUL TO THE CORINTHIANS CHAPTER 13

1 This third I come to you. By mouth of two witnesses, and three, shall every word be established.

2 I have said before, and say beforehand, as being present the second; and being away now I write to them having sinned before, and to all the rest, that, if I should come again, I will not spare:

3 Since seek proof of Christ speaking in me, who to you is no weak, but has power in you.

4 For also if he was crucified from weakness, but he lives from the power of God. For also we are weak in him, but we live with him from the power of God to you.

5 Try yourselves, if ye are in the faith; prove yourselves. Or know ye not yourselves, that Jesus Christ is in you, unless ye are not tried?

6 And I hope that ye shall know that we are not untried.

7 And I pray to God that ye do nothing evil; not that we appear tried, but that ye do good, and we be as untried.

8 For we are not able anything against the truth, but for the truth.

9 For we rejoice when we be weak, and ye be able: and this also we pray, your restoration.

10 For this I write these things being absent, that being present I should not wound severely, according to the power which the Lord gave me for building up, and not for pulling down.

11 As to the rest, brethren, rejoice. Be adjusted, be comforted, think the same, live in peace; and the God of love and peace shall with you.

12 Greet ye one another in a holy kiss

13 All the holy ones greet you.

14 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit with you all. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

or Paul To The Citizens Of Galata, or just Galatians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Galatians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 54 AD. There is an old debate as to whether Paul's letter was directed to northern Galatia, where the ethnic Galatians lived, or to southern part of the Galatian province, where cities such as Iconium are located.

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is probably written by the Roman citizen Saul of Tarsos (Paul the Apostle) from southern Anatolia to a number of Early Christian communities in Galatia (central Anatolia).

Saul of Tarsos writes about the conflict he caused with James the undisputed leader of the Church and brother of Jesus. The controversy concerns the Gentile (Roman) and the Mosaic (Hebrew) Law as described in the 5 books of Moses. Saul knew that circumcision was against the Lex Cornelia (the Roman laws of Cornelius Sulla) argues that the gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision of males. But Saul tells us only a part of the story, he does not say that James has been furious seeing him as traitor and lier because he converted Jews to his version of Christianity. Saul has dared to turn James's brother Jesus into a caricature and a divine figurehead of Paul's newly created religion, smearing so the honour of Jesus' family by immoral (Roman) filth and violating the first three Commandments: "1. I am the Lord thy God, thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord your God in vain." In other words: In Judaism, it is absolutely probihited to elevate a human being (such as Jesus) to a godlike status. When Paul came to Jerusalem and Jews recognised him, his presence alone caused such a massive uprising that the Roman police force had to take him into protective custody.

We can learn in detail what has happened from the Clementine literature (also called Pseudo [false] -Clementine because the Church leaders did not like the contents of the texts), the Homilies and Recognition by name. These are records made by one Clement (whom the narrative identifies as both Pope Clement I, and Titus Flavius Vespasianus' nephew Titus Flavius Clemens) who tells us about the battles among James the brother of Jesus, Saul of Tarsos and the Apostle Simon Peter. There is also an accout of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history. The author is sometimes called Pseudo-Clement (as distinct from Clement of Alexandria)

The Epistle to the Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul because it is Saul's coming out. The central dispute in the letter concerns the question of how Gentiles and Jewss could convert to Paul's Christianity, which shows that this letter was written at an early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organisation within the Christian community at large. This puts it during the lifetime of Paul himself.)

PAUL TO THE GALATIANS CHAPTER 1

(During the era of the Roman Republic, like the filling of a sandwich, the Celts were squeezed out of the centre of Europe by the Germanic tribes coming from the north and the Romans coming from the south. In the west, they fled to Britain and in the east to Anatolia. The Turkish name Galata [Engish: Galatia; other Celtic names: Celtica, Gallica, Gallia, Gallega, Galicia, Gaul, etc.] still recalls them. Paul had visited Galatia on his second and third missionary journeys [Acts 16:6; 18:23] and established Christian communities there [Galatians 4:13-15]. These consisted primarily of Gentile Christians [Greeks; 4:8; 5:2; 6:13] and Jewish Christians [3:13f; 4:3]. As described in 2 Corinthians, Paul had a major conflict with James, the Bishop of Jerusalem and brother of Jesus, because Paul violated the laws of Moses. The letter must have been written soon after Paul's second missionary journey [4:13]; only then can we explain his surprise at the Galatians' rapid change of heart [1:6]. This suggests that the letter was written during the early part of his three-year stay in Ephesus, around the year 54 AD or a bit earlier.)

1 Paul, sent, (not from men, neither by man, but by Jesus Christ, and God the Father, having raised him from the dead;)

2 And with me all the brethren, to the churches of Galatia:

3 Grace to you and peace from God the Father, and our Lord Jesus Christ,

4 Having given himself for our sins, that he might take us away out of this present evil time, according to the will of God and our Father:

5 To whom the glory for the time of times. Amen.

6 I wonder that so quickly are ye transferred from him having called you by the grace of Christ to another good news:

7 Which is not another; except some are troubling you, and wishing to pervert the good news of Christ.

8 But also if we, or a messenger from heaven, announce good news to you, more than what: we have announced to you, let him be anathema.

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9 As we said before, also now say I again, If any announce to you good news above what ye received, let him be anathema.

10 For now do I persuade men, or God? or seek I to please men? for if I had yet pleased men, I should not have been the servant of Christ.

11 But I make known to you, brethren, the good news announced by me that it is not according to man.

12 For I neither received it from man, neither was I taught, but by the revelation of Jesus Christ.

13 For ye heard of my turning about when in Judaism, that in excess I drove out the church of God, and laid it waste:

14 And I advanced in Judaism above many like in my race, being more abundantly zealous of paternal traditions.

15 And when God was contented, having separated me from my mother's womb, and having called me, by his grace,

16 To reveal his Son in me, that I might announce him the good news in the nations; I consulted not with flesh and blood:

17 Neither went I up to Jerusalem to them sent before me; but I went away to Arabia, and again returned to Damascus.

18 Then after three years I came up to Jerusalem to examine Peter, and remained with him fifteen days.

19 And other of the sect I saw not, except James the Lord's brother.

20 And what I write to you, behold, before God, that I lie not.

21 Then came I to the regions of Syria and Cilicia;

22 And was unknown by face to the churches of Judea there in Christ.

23 And only they had heard, That he then driving us out, now announces the good news, the faith which he then felt the absence of.

24 And they glorified God in me.

PAUL TO THE GALATIANS CHAPTER 2

1 Then after fourteen years, again went I up to Jerusalem with Barnabas, having taken together Titus.

2 And I went up according to revelation, and placed before them the good news which I proclaim in the nations, but apart to them highly esteemed, lest I run in vain, or ran.

3 But neither Titus, with me, being a Greek, was forced to be circumcised:

4 And through false brethren introduced privately, who came in privately to spy out our liberty which we have in Christ Jesus, that they might reduce us to slavery:

5 To whom we yielded in subjection, not for an hour; that the truth of the good news might remain with you.

6 And from them seeming to be something, (whatever they were, it concerns me nothing: God receives not man's face:) for they seeming entrusted nothing to me:

7 But on the contrary, having seen that I have been entrusted with the good news of uncircumcision, as Peter of circumcision;

8 (For be having been energetic in Peter for the mission of circumcision, was energetic also in me for the nations:)

9 And having known the grace given to me, James, and Cephas, and John, seeming to be pillars, gave me and Barnabas the right hands of communion; that we for the nations, and they for the circumcision.

10 Only that we remember the poor; and this same was I forward to do.

11 And when Peter came to Antioch, I opposed him to the face, for he was to be rebuked.

12 For before certain came from James, he ate with the nations: and when they came, he drew down, and separated himself, being afraid of them of the circumcision.

13 And the rest of the Jews also dissembled with him; so that Barnabas also was carried away with their dissimulation.

14 But when I saw that they went not upon the strait road according to the truth of the good news, I said to Peter before all, If thou, being a Jew, livest according to the nations, and not according to the Jews, why forcest thou the nations to live as the Jews?

15 We by nature Jews, and not sinners from the nations,

16 Knowing that a man is not justified from the works of the law, but through faith of Jesus Christ, and we believed in Jesus Christ, that we might be justified from the faith of Christ, and not from the works of the law: therefore from the works of the law shall no flesh be justified.

17 And it; seeking to be justified in Christ, we were found also ourselves sinners, is Christ therefore the servant of sin? It may not be.

18 For if what I destroy, these I build again, I unite myself with the transgressor.

19 For I through the law died to the law, that. I might live to God.

20 I am crucified with Christ: and I live; yet not I, but Christ lives in we: and what I now live in the flesh I live in the faith of the Son of God, having loved me, and given himself for me.

21 I put not away the grace of God for if justice through the law, Christ died in vain.

PAUL TO THE GALATIANS CHAPTER 3

1 O Unwise Galatians, who has cast a spell upon you, not to obey the truth, to whom before the eyes Jesus Christ was written beforehand, crucified in you?

2 This only wish I to learn from you, Received ye the Spirit from the works of the law, or from the hearing of faith?.

3 Are ye so unwise? having begun in the Spirit, are ye now completed in the flesh?

4 Suffered ye so many things in vain? if yet also in vain.

5 He therefore furnishing you the Spirit, and working the powers in you, is it from the works of the law, or from the hearing of faith?

6 As Abraham believed God, and it was reckoned to him for justice.

7 Know ye therefore that they of faith, these are sons of Abraham.

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8 And the writing, foreseeing that of faith God justifies the nations, announced beforehand the good news to Abraham, That in thee shall all nations be praised.

9 So that they of faith are praised with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it has been written, Cursed every one who remains not in all written in the book of the law to do them.

11 And that none is justified in the law before God, is manifest: for, The just shall live of faith.

12 And the law is not of faith: but, The man having done them shall live in them.

13 Christ redeemed us from the curse of the law, having been a curse for us: for it has been written, Cursed every one hanging upon a tree:

14 That the praise of Abraham might be to the nations in Christ Jesus; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak according to man; Although a man's covenant, having been confirmed, none annuls, or orders an addition.

16 And to Abraham were the promises spoken, and to his seed. He says not, And to seeds, as to many; but as to one: And to thy seed, who is Christ.

17 And I say this, the covenant confirmed before by God in Christ, the law, having been after four hundred and thirty years, does not annul, to neglect the promise.

18 For if of the law the inheritance, no more of promise: and God has favored Abraham by promise.

19 What then the law? It was added on account of transgressions, (till the seed come to whom it was promised;) appointed by angels in the hand of a mediator.

20 And a mediator is not of one, and God is one.

21 The law then against the promises of God? It may not be: for if a law had been given able to make alive, truly justice would be by the law.

22 But the writing shut up all things under sin, that the promise from faith of Jesus Christ might be given to the believing.

23 And before faith came, we were guarded under the law, shut up to faith about to be revealed.

24 So that the law was our preceptor towards Christ, that we might be justified from faith.

25 And faith having come, we are no more under a preceptor.

26 For we are all sons of God through faith in Christ Jesus.

27 For as many of you as were immersed into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither servant nor free, there is neither male and female: for ye are all one in Christ Jesus.

29 And if ye of Christ, then are ye Abraham's seed, and heirs according to the promise.

PAUL TO THE GALATIANS CHAPTER 4

1 And I say, for as long time as the heir is a child, he differs nothing from a servant, being lord of all;

2 But is under guardians and stewards until the time appointed by the father.

3 So also we, when we were children, were subjugated under the world's elements:

4 And when the completion of the time was come, God sent his Son, born of woman, born under the law,

5 That he might redeem them under the law, that we might receive the adoption as sons.

6 And because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 So that thou art no more a servant, but a son: and if a son, also an heir of God through Christ.

8 But then truly, not having known God, ye were in a servile condition to them not being gods by nature.

9 And now, having known God, and rather known of God, how turn ye again to the weak and poor elements, to which again ye wish anew to be in a servile condition

10 Ye observe narrowly days, and months, and times, and years.

11 I am afraid of you, lest I have been wearied for you in vain.

12 Be ye as I, for I also as you, brethren, I pray you: ye injured me nothing.

13 And ye know that through weakness of the flesh I announced the good news to you before.

14 And my temptation in my flesh, ye counted not as nothing, nor spurned; but as an angel of God ye received me, as Christ Jesus.

15 What then was your happiness? for I testify to you, that, if possible, having plucked out your eyes, ye would have given to me.

16 Have I then been your enemy, speaking truth to you

17 They are zealous for you, not well; but they wish to exclude you, that ye might be zealous for them.

18 And good to be zealous always in good, and not only in my being present with you.

19 My children, for whom I am again in travail until Christ be formed in you,

20 And I would be present with you now, and change my voice; for I am perplexed about you.

21 Tell me, those wishing to be under the law, do ye not hear the law?

22 For it has been written, that Abraham had two sons, one by the bondmaid, and one by the free.

23 But he truly of the bondmaid was born according to the flesh; and he of the free through the promise.

24 Which things are spoken figuratively: for these are the two covenants; one truly from mount Sinai, begetting to bondage, which is Agar.

25 For Agar is mount Sinai in Arabia, and now stands in the same rank With Jerusalem, and is in a servile condition with her children.

26 But Jerusalem above is free, which is mother of us all.

27 For it has been written, Be cheered, O barren, bearing not; break out and cry, she travailing not: for many more the children of the desolate than she having a husband.

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28 And we, brethren, as Isaac, are children of promise.
29 But as then he born according to the flesh drove out him according to the Spirit, so also now.
30 But what says the writing? Cast out the bondmaid and her son; for the son of the bondmaid shall not inherit with the son of the free.
31 Therefore, brethren, we are not children of the bondmaid, but of the free.

PAUL TO THE GALATIANS CHAPTER 5

1 Therefore in the liberty which Christ has freed us, stand ye, and be not again held in the yoke of servitude.
2 Behold, I Paul say to you, that if ye be circumcised, Christ shall profit you nothing.
3 And again to any man circumcised, I testify, that he is debtor to do the whole law.
4 Ye were neglected from Christ, whoever are justified in the law; ye have fallen from grace.
5 For we in spirit by faith expect the hope of justice.
6 For in Christ Jesus neither circumcision has any power, nor uncircumcision; but faith being energetic through love.
7 Ye were running well; who hindered you not to obey the truth?
8 The confidence not from him calling you.
9 A little leaven leavens the whole mixture.
10 I have trusted to you in the Lord, that ye will have nothing different in mind; and he troubling you shall bear judgment, whoever he be.
11 And I, brethren, if I yet proclaim circumcision, why am I. yet driven out? therefore the offence of the cross is left unemployed.
12 I would also they shall be cut off who having risen up against you.
13 For ye were called to liberty brethren; only not liberty for an occasion to the flesh, but through love serve ye one another.
14 For all the law is completed in one word, in this; Thou shalt love thy neighbor as thyself.
15 And if ye bite and devour one another, see ye that ye be not laid waste by one another.
16 And I say, Walk in Spirit, and complete not the desire of the flesh.
17 For the flesh desires against the Spirit, and the Spirit against the flesh: and these are adverse to one another: that not the things ye would, these should ye do.
18 And if ye are led by the Spirit, ye are not under the law.
19 And the works of the flesh are manifest, which are; Adultery, fornication, uncleanness, licentiousness,
20 Idolatry, charm, enmities, strifes, jealousies, wraths, intriguings, seditions, sects
21 Envyings, slaughters, drunkenness, revelries, and the like: to these which I foretell you, as I have also said before, that they doing such shall not inherit the kingdom of God.
22 And the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith,
23 Meekness, temperance: against such is no law.
24 And they of Christ have crucified the flesh with the passions and desires.
25 If we live in the Spirit, let us also walk in the Spirit.
26 Let us not be vainglorious, provoking one another, envying one another.

PAUL TO THE GALATIANS CHAPTER 6

1 Brethren, if a man be taken in any fault, ye the spiritual, restore such a one in the spirit of meekness; observing thyself narrowly, lest thou also be tempted.
2 Bear one another's burdens, and so fill up the law of Christ:
3 For if any think to be something, being nothing, he deceives himself.
4 And let each try his own work, and then in himself alone will he have boasting, and not in another.
5 For each shall bear his own load.
6 Let him being taught the word participate with him teaching in all good things.
7 Be not deceived; God is not mocked: for whatever a man should sow, that also shall he reap.
8 For he sowing to his flesh of the flesh shall reap corruption; but he sowing to the Spirit, of the Spirit shall reap eternal life.
9 And doing good let us not despond: for in proper time we shall reap, not being enervated.
10 Wherefore then as we have time, let us work good to all, and chiefly to them of the household of faith.
11 See ye how large letters I wrote to you with mine own hand.
12 As many as: wish to have an agreeable demeanor in the flesh, they compel you to be circumcised; only lest they should be driven out for the cross of Christ.
13 For neither they being circumcised themselves observe the law; but they wish you to be circumcised, that they might boast in your flesh.
14 And it may not be to me to boast, except in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world.
15 For in Christ Jesus neither circumcision has any power, nor uncircumcision but a new creation.
16 And as many as walk by this model, place upon them, and mercy, and upon the Israel of God.
17 For the rest let none cause me fatigues: for I bear the marks of the Lord Jesus Christ in my body
18 The grace of our Lord Jesus Christ with your spirit, brethren. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

or Paul to the citizens of Ephesus, or just Ephesians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 80-100 A.D.

(The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death".

According to tradition, the Apostle Paul wrote the letter while he was in prison in Rome (around 62 AD). This would be about the same time as the Epistle to the Colossians (which in many points it resembles) and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between 80 and 100 AD.

The first verse in the letter identifies Paul as its author. While early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul, more recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology.

The Pauline authorship of Ephesians is doubtful. In style it differs even more than the Epistle to the Colossians from the earlier Epistles attributed to Paul: 1. Many terms in Ephesians are not found in genuine Paulines but are found in the later NT writings; 2. Almost all of Ephesians evinces verbal contacts with Colossians, indicating that the author of Ephesians wrote in imitation of Colossians; 3. The use of grammar is quite different: The plural is employed where Paul always avoids it in his 4 Main Epistles.

Ephesians contains:

• 1:1,2. The greeting, from Paul to the church of Ephesus.

• 1:3–2:10. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1:3–23 consists in the original Greek of just two lengthy and complex sentences (1:3–14, 15–23). It ends with a fervent prayer for the further spiritual enrichment of the Ephesians.

• 2:11–3:21. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them.

• 4:1–16. A chapter on unity in the midst of the diversity of gifts among believers.

• 4:17–6:9. Instructions about ordinary life and different relationships.

• 6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of God), the mission of Tychicus, and valedictory blessings.)

PAUL TO THE EPHESIANS CHAPTER 1

(In the early 50s AD, Paul lived in Ephesus for three years and formed a church community. Ephesus was founded by Greeks around 600 BC near Izmir in Asia Minor. The former port city is famous for its library, whose facade still stands, and its beautiful Greek theatre. Under Emperor Augustus, Ephesus became the capital of the Roman province of Asia. Around 57 AD, there was a massive revolt of Greeks and Jews against the teachings of the Apostle Paul; it is described in the Book of Acts, chapter 19.)

1 Paul, sent of Jesus Christ by the will of God, to the holy ones being in Ephesus, and to the faithful in Christ Jesus:

2 Grace to you, and peace, from God our Father, and the Lord Jesus Christ,

3 Praised be God and the Father of our Lord Jesus Christ, he having praised us in every spiritual praise in heavenly things in Christ:

4 As he chose us in him before the foundation of the world, for us to be holy and blameless before him in love:

5 Having determined us beforehand for adoption as a son by Jesus Christ to him, according to benevolence of his will,

6 To the praise of the glory of his grace, in which he rendered us acceptable in the beloved.

7 In whom we have redemption by his blood, the letting go of faults, according to the riches of his grace;

8 In which he abounded to us in all wisdom and intelligence;

9 Having made known to us the mystery of his will, according to his benevolence which he purposed in himself:

10 For the arrangement of the completion of the times, to unite in a whole all things in Christ, both the things in the heavens, and the things upon earth; in him:

11 In whom also we were cast by lot, determined beforehand according to the purpose of him performing all things according to the counsel of his will:

12 For us to be to the praise of his glory, who before hoped in Christ.

13 In whom ye also, having heard the word of truth, the good news of your salvation: in whom also having believed, ye were sealed by the holy Spirit of solemn promise,

14 Which is the pledge of our inheritance for the redemption of the acquisition, to the praise of his glory.

15 For this, I also, having heard the faith among you in the Lord Jesus, and love to all the holy,

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16 Cease not returning thanks for you, making remembrance of you in my prayers;
17 That the God of our Lord Jesus Christ, the Father of glory, might give you the spirit of wisdom and revelation in his knowledge:
18 The eyes of your understanding enlightened; for you to know what is the hope of his calling, and what the riches of the glory of his inheritance in the holy ones,
19 And what the surpassing greatness of his power to us believing, according to the action of the might of his strength,
20 Which he performed in Christ, having raised him from the dead, and he sat on his right hand in the heavenlies,
21 Above every beginning, and authority, and power, and property, and every name named, not only in this life, but in that about to be:
22 And placed all things under his, feet, and gave him head over all things to the church,
23 Which is his body, the completion of him completing all things in all.

PAUL TO THE EPHESIANS CHAPTER 2

1 And ye being dead in faults and in sins;
2 In which when ye walked according to the life of this world, according to the ruler of the power of the air, of the spirit now energetic in the sons of disobedience:
3 Among whom also we then all occupied ourselves in the eager desire? of our flesh, doing the wills of the flesh and the thoughts; and were by nature children of wrath, as also the rest.
4 But God, being rich in mercy, by his much love which he loved us,
5 And we being dead in faults, he made alive together with Christ, (by grace are ye saved;)
6 And raised together, and seated together in heavenlies in Christ Jesus:
7 That he might show in times coming the surpassing riches of his grace in kindness to us in Christ Jesus.
8 For by grace are ye saved through faith; and this not of you: the gift of God:
9 Not of works, lest any one should boast.
10 For we are his work, created in Christ Jesus to good works, which God prepared beforehand that we should walk in them.,
11 Wherefore remember, that ye then the nations in the flesh, being reckoned Uncircumcision by the Circumcision in the flesh reckoned made by hands;
12 That ye were in that time without Christy alienated from the citizenship of Israel, and foreigners from the covenants of solemn promise, having no hope, and without God in the world:
13 And now in Christ Jesus ye who then being far off have become near in the blood of Christ.
14 For he is our peace, having made both one, and having loosed the middle partition wall of the enclosure;
15 The enmity in his flesh, the law of commands in enactments, having left unemployed; that he might create in himself one new man, making peace;
16 And that he might reconcile anew both in one body to God by the cross, having slain the eninity in it:
17 And having come, he announced good news, peace to you afar off, and to those near.
18 For by him we both have access in one Spirit to the Father.
19 Wherefore then are ye no more foreigners and sojourners, but fellow-citizens of the holy, and the household of God;
20 Built upon the foundation of the sent, and of the prophets, Jesus Christ himself being the corner stone;
21 In whom all the building fitted together increases into a holy temple in the Lord:
22 In whom also ye are builded together for the dwelling of God in the Spirit.

PAUL TO THE EPHESIANS CHAPTER 3

1 For this, I Paul, the imprisoned of Christ Jesus for you the nations,
2 If ye have heard of the distribution of the grace of God given to me for you:
3 That by revelation he made Known to me the mystery; (as I before wrote briefly,
4 By which ye, reading, can perceive My understanding in the mystery of Christ,)
5 Which in other generations was not made known to the sons of men, as now has been revealed to his holy sent and to the prophets by the Spirit:
6 For the nations to be co-heirs, and united in one body, and, participators of his solemn promise in Christ by the good news:
7 Of which I Became a servant, according to the gift of the grace of God given to me according to the energy of his power
8 To me, the least of all the holy ones, was this grace given, to announce the good news in the nations, the untraceable riches of Christ.
9 And to enlighten all what the distribution of the mystery, concealed from times immemorial in God, having created all things by Jesus Christ:
10 That it might now be made known to beginnings and powers in the heavenlies by the church the manifold wisdom of God,
11 According to the purpose of times immemorial which he made in Christ Jesus our Lord:
12 In whom we have freedom of speech and access with confidence by his faith.
13 Wherefore I desire not to lose courage in my pressures for you, which is your glory.
14 For this I bend my knees to the Father of our Lord Jesus Christ,

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15 Of whom all the family in the heavens and upon earth is named,
16 That he might give to you, according to the riches of his glory, to be strengthened with power by his Spirit in the interior man;
17 For Christ to dwell by faith in your hearts; in love being rendered firm, and the foundation laid,
18 That ye might be fully able to comprehend with all the holy what the length, and breadth, and depth, and height;
19 To know also the love of Christ, surpassing knowledge, that ye might be filled in all the fulness of God.
20 And to him being able to do above all things more abundantly above what we ask or think, according to the power being energetic in us,
21 To him the glory in the church in Christ Jesus to all generations of the times of times. Amen.

PAUL TO THE EPHESIANS CHAPTER 4

1 Therefore I, the imprisoned in the Lord, beseech you to walk Worthy of the calling which ye were called,
2 With all lowliness and meekness, with longsuffering, bearing one another in love;
3 Striving earnestly to keep the unity of the Spirit in the bond of peace.
4 One body, and one Spirit, as also ye were called in one hope of your calling;
5 One Lord, one faith, one immersion,
6 One God and Father of all, who over all, and through all, and in you all.
7 And to each one of us was grace given according to the measure of the gift of Christ.
8 Wherefore he says, Having ascended into height, he made captivity captive, and gave gifts to men.
9 (And so having ascended, what is it except that he also descended first into the lower parts of the earth?
10 He having descended is the same having ascended above all the heavens, that he might fill up all things.)
11 And truly he gave the sent; and the prophets; and the bearers of good tidings; and the shepherds, and the teachers;
12 For the adjusting of the holy, for the work of the service, for the building up of the body of Christ:
13 Until we all arrive to the unity of the faith, and of the knowledge of the Son of God, to the perfect man, to the measure of age of the filling up of Christ.
14 That we be no more babes, tossed about, and carried around by every wind of doctrine, in the playing at dice of men, in craft, with the artifice of deceit;
15 And speaking the truth in love, let us grow up into him in all things, who is the head, Christ:
16 From whom all the body fitted together and joined together by every touch of the expenditure, according to the energy in measure of one of each part, makes the increase of the body to the building up of itself in love.
17 Therefore this I say, and testify in the Lord, that ye no more walk as also the rest of the nations, in the vanity of their mind,
18 Being darkened in understanding, alienated from the life of God by ignorance being in them, by the hardness of their heart;
19 Who no longer having had feeling delivered themselves to licentiousness, to the work of all uncleanness in overreaching.
20 And ye have not so learned Christ;
21 If ye heard him, and were taught in him, as is the truth in Jesus:
22 For you to put away according to the former mode of life the old man, corrupted according to the eager desires of deceit;
23 And to be renewed in the spirit of your mind;
24 And to put on the new man, created according to God in justice and sanctity of truth.
25 Wherefore falsehood ye having put away, speak the truth each with his neighbor: for ye are members one of another.
26 Be ye angry, and sin not: let not the sun go down upon your fit of anger:
27 Neither give place to the accuser.
28 He stealing let him steal no more: and rather let him be wearied from fatigue, working good with the hands, that he have to impart to him having need.
29 Let not any foul word go out of your mouth, but if any good to the building of necessity, that it might give grace to them hearing.
30 And grieve ye not the Holy Spirit of God in which ye were sealed to the day of redemption.
31 Let all harshness, and wrath, and anger, and clamor, and slander, be put away from you, with all badness:
32 And be ye kind one to another, having good bowels, favoring each other, as also God in Christ Jesus favored you.

PAUL TO THE EPHESIANS CHAPTER 5

(Be the Children of Light and avoid all evil [8-13]. "Children of Light" [Sadokites, Zadiks, "the righteous or just"] was once the name the Sadducees, Zealots, and Sicarii [knife-wielding terrorists] used for themselves and recorded it in the Dead Sea Scrolls. They were the perpetrators of the Jewish War against Rome from 66 to 73, which was also a civil war, and ended with about a million deaths. They called all non-Jews "Children of Darkness." In this letter, the name Children of Light is deliberately used to depict the new Roman Christians of the Apostle Paul positively and to show that those terrorists are now the Children of Darkness. See: The Dead Sea Scrolls, Appendix D; a complete translations can be found in The Grand Bible.)

1 Be ye therefore imitators of God, as dearly beloved children;
2 And walk ye in love, as also Christ loved us, and gave himself for us a gift and sacrifice to God for a smell of sweet odor.
3 And fornication, and all uncleanness, or overreaching, let it not be named with you, as becomes the holy;

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4 And obscenity, and silly discourse, or wit, which things concern not; but rather thankfulness.

5 For this ye are knowing, that every fornicator, or unclean, or covetous person, who is an idolater, has no inheritance in the kingdom of Christ and of God.

6 Let none lead you astray with vain words: for by these things comes the anger of God upon the sons of disobedience.

7 Be ye not therefore partakers with them.

8 For ye were then darkness, and now light in the Lord: walk ye as children of light:

9 (For the fruit of the Spirit in all goodness and justice and truth.;)

10 Trying what is pleasing to the Lord.

11 And participate not with the unfruitful works of darkness, and rather also confute.

12 For the things done secretly by them it is also shameful to speak.

13 And all things refuted, by light are made manifest: for everything made manifest is light.

14 Wherefore he says, Awake, who sleeping, and arise from the dead, and Christ will enlighten thee.

15 See therefore how ye walk accurately, not as unwise, but as wise,

16 Making purchase of time, for the days are evil.

17 For this be not foolish, but understanding what the will of the Lord.

18 And be not drunk with wine, in which is debauchery; but be filled with the Spirit;

19 Speaking to yourselves on harps, and songs, and spiritual odes, singing and playing on the harp in your heart to the Lord;

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father;

21 Yielding obedience to one another in the fear of God.

22 Women, yield ye obedience to your own husbands, as to the Lord.

23 For the husband is the head of the wife, as also Christ the head of the church: and he is the saviour of the body.

24 But as the church is subjected to Christ, so also wives to their own husbands in everything.

25 Husbands, love your own wives, as also Christ loved the church, and delivered himself up for it;

26 That he might consecrate it, having cleansed by the washing of water in the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it be holy and blameless.

28 So ought men to love their own wives as their own bodies. He loving his wife, loves himself.

29 For none at any time hates his own flesh; but brings it up and cherishes it, as also the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this a man shall leave his father and mother, and be joined to his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak to Christ and to the church.

33 But ye also altogether, let each so love his own wife as himself: and the wife that she fear her husband.

PAUL TO THE EPHESIANS CHAPTER 6

1 Children, listen to your parents in the Lord: for this is just.

2 Honour thy father and mother; (which is the first command with solemn promise;)

3 That it may be well to thee, and thou mayest be long time upon earth.

4 And, fathers, be not angry with your children: but bring them up in the instruction and reminding of the Lord.

5 Servants, listen to lords according to the flesh, with fear and tremor, in simplicity of your heart, as to Christ;

6 Not with eye-service, as menpleasers; but as servants of Christ, doing the will of God from the soul:

7 With affection serving the Lord, and not men.

8 Knowing that whatever good each might do, this he shall receive from the Lord, whether a servant or free.

9 And, lords, do ye the same things to them, letting go threatening: knowing that also your own Lord is in the heavens; and distinction of persons is not with him.

10 As to the rest, my brethren, be strengthened in the Lord, and in the strength of his power.

11 Put on the complete armor of God, for you to be able to stand against the artifices of the accuser.

12 For the wrestling is not to us against blood and flesh, but against beginnings, against powers, against the chiefs of the world of darkness of this life, against spiritual things of wickedness in heavenly things.

13 For this take up the complete armor of God, that ye might be able to withstand in the evil day, and having effected all things, to stand.

14 Stand therefore, having girded your loins around with truth, and put on the armor of justice;

15 And fastened under the feet in preparation of the good news of peace;

16 Over all, having taken the shield of faith, in which ye shall be able to quench all the inflamed darts of evil.

17 And take ye the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 By all prayer and supplication praying in all time in Spirit, and for this same watching vigilantly in all perseverance and supplication for the holy:

19 And for me, that the word might be given me, in the opening of my mouth in freedom of speech, to make known the mystery of the good news,

20 For which I am an ambassador in perplexity: that in it I might speak freely, as I ought to speak.

21 And that ye also might know the things concerning me, what I do, Tychicus will make all things known to you, the dearly beloved brother and faithful servant in the Lord:

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22 Whom I sent to you for this same, that ye might know the things concerning us, and he might comfort your hearts.
23 Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
24 Grace with all loving our Lord Jesus Christ in incorruptibleness. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

or Paul to the citizens of Philippi, or just Philippians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle to the Philippians, commonly referred to as Philippians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the Christian church in Philippi. While there is a general consensus that Philippians consists of authentically Pauline material, the majority of scholars believe that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi.

Philippians is generally accepted to be authentic Pauline correspondence. The letter is actually composed of three letter fragments, accidentally saved as it appears and crudely joined together at some later time by those who collected the letters of Paul in the name of the Pauline school (Phil. 4:10-20; 1:1-3:1; 3:2-4:9). The first two seem to have been written from Ephesus around the time of Paul's imprisonment there (ca. 54-55 AD), or five to eight years after Paul first established the congregation in Philippi. It is possible that this third letter fragment was not originally addressed to Philippi at all but inserted between the other two letter fragments because of the personal tone.

Outline

1. Preface (1:1–11)[10]
A. Salutation (1:1–2)
B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)
2. Paul's Present Circumstances (1:12–26)
A. Paul's Imprisonment (1:12–13)
B. The Brothers' Response (1:14–17)
C. Paul's Attitude (1:18–26)
3. Practical Instructions in Sanctification (1:27–2:30)
A. Living Boldly as Citizens of Heaven (1:27–1:30)
B. Living Humbly as Servants of Christ (2:1–11)
1. The Motivation to Live Humbly (2:1–4)
2. The Model of Living Humbly (2:5–11)
C. Living Obediently as Children of God (2:12–18)
1. The Energising of God (2:12–13)
2. The Effect on the Saints (2:14–18)
D. Examples of Humble Servants (2:19–30)
1. The Example of Timothy (2:19–24)
2. The Example of Epaphroditus (2:25–30)
4. Polemical Doctrinal Issues (3:1–4:1)

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A. The Judaizers Basis: The Flesh (3:1–6)
B. Paul's Goal: The Resurrection (3:7–11)
C. Perfection and Humility (3:12–16)
D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)
5. Postlude (4:2–23)
A. Exhortations (4:2–9): 1. Being United (4:2–3), 2. Rejoicing without Anxiety (4:4–7), 3. Thinking and Acting Purely (4:8–9)
B. A Note of Thanks (4:10–20): 1. Paul's Contentment (4:10–13), 2. The Philippians' Gift (4:14–18), 3. God's Provision (4:19–20)
C. Final Greetings (4:21–23)

Philippians was not written as one unified letter, but is rather a compilation of fragments from three separate letters from Paul to the church in Philippi.
Philippians contains the following letter fragments:
Letter A consists of Philippians 4:10-20. It is a short thank-you note from Paul to the Philippian church, regarding gifts they had sent him.[Phil 4:17]
Letter B consists of Philippians 1:1-3:1, and may also include 4:4-9 and 4:21-23.
Letter C consists of Philippians 3:2-4:1, and may also include 4:2-3. It is a testament to Paul's rejection of all worldly things for the sake of the gospel of Jesus.)

PAUL TO THE PHILIPPIANS CHAPTER 1

(Philippi, named after Philip, the father of Alexander the Great, was one of the most important cities in Macedonia. Paul founded the first European Christian community here on his second missionary journey [Acts 16:11-40]. After leaving the city, Philippi remained his favourite community.)

1 Paul and Timotheus, servants of Jesus Christ, to all the holy in Christ Jesus at Philippi, with the overseers and servants:

2 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

3 I return thanks to my God for all your remembrance,

4 Always in all my prayer for you all with joy making prayer,

5 For your mutual participation in the good news from the first day until now;

6 Confident of this same, that he having begun a good work in you will complete till the day of Jesus Christ:

7 As it is just for me to think this concerning you all, for my having you in the heart; both in my bonds, and in the justification and confirmation of the good news, ye all being partakers of grace with me.

8 For God is my witness, how I long for you all in the bowels of Jesus Christ.

9 And this I prey, that your love may abound yet more and more in knowledge and all intelligence;

10 For you to try things differing; that ye may be pure and not stumbling to the day of Christ;

11 Filled with the fruits of justice, by Jesus Christ, to the glory and praise of God.

12 And I wish you to know, brethren, that the things. concerning me have rather gone to the advancement of the good news;

13 So that my bonds in Christ were manifest in the whole pretorium, and to all the rest;

14 And many of the brethren in the Lord, having trusted to my bonds, more abundantly dared to speak the word fearlessly.

15 And some truly by envy and strife, and some also by kindness of disposition, proclaim Christ.

16 Some truly of hired labor announce Christ, not purely, thinking to bring pressure upon my bonds:

17 And some of love, knowing that I am placed for justification of the good news:

18 For what? but in any manner, whether in pretence, or truth, Christ is announced; and in this I rejoice, and certainly I will rejoice.

19 For I know that this shall be turned to me for salvation by your prayer, and the furnishing more of the Spirit of Jesus Christ,

20 According to my anxious expectation, and hope, that in nothing shall I be ashamed, but in all freedom of speech, as always, and now shall Christ be Magnified in my body, whether by life, whether by death.

21 For me to live is Christ, and to die gain.

22 And if to live in the flesh, this to me the fruit of work: and whether I shall be taken away I know not

23 For I am pressed together from two, having one eager desire to be loosed, and be with Christ (rather much better:)

24 And to tarry yet longer in the flesh is more necessary for you.

25 And confident in this, I know that I shall remain, and shall remain near together with you all for your advancement and joy of faith:

26 That your boasting may abound in Jesus Christ in me, for my coming again to you.

27 Only live as citizens worthy of the good news of Christ: that whether coming and seeing you, whether being absent, I shall bear the things concerning you, that ye stand in one spirit, one soul, fighting together in faith of the good news;

28 And terrified in nothing by them being hostile to you: which to them is truly an indication of destruction, and to you of salvation, and this from God.

29 For upon you was it conferred as a favor for Christ, not only to believe on him, but also to suffer for him;

30 Having the same struggle which ye saw in me, and now hear in me.

PAUL TO THE PHILIPPIANS CHAPTER 2

1 If therefore any consolation in Christ, if any encouragement of love, if any mutual participation of the Spirit, if any compassions and mercies,

2 Fill ye up my joy, that ye may have the same in mind, having the same love, unanimous, being one in mind.

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3 Nothing by hired labor, or vainglory; but in lowliness the leaders hold each other above themselves.

4 Look ye each not on the things of themselves, but also each the things of others.

5 For let this be in mind among you, which also in Christ Jesus;

6 Who, being in the form of God, thought not robbery to be equal to God

7 But emptied himself, taking the form of a servant, born in the likeness of men:

8 And found in fashion as man, he humbled himself, being obedient until death, and the death of the cross.

9 Wherefore God has also exceedingly exalted him, and favored him as a gift with a name above every name:

10 That in the name of Jesus every knee should bend, of the heavenlies, and of terrestrial things, and things under earth

11 And every tongue should avow that the Lord is Jesus Christ, to the glory of the Father.

12 Therefore, my beloved, as ye have always listened, not as in my presence only, but now much more in my absence, with fear and tremor effect your own salvation.

13 For God is working in you also to will and to work by benevolence.

14 Do ye all things without murmurings and discussions:

15 That ye be complete and pure, children of God, blameless in the midst of a crooked and perverted generation, among whom ye appear as luminaries in the world;

16 Holding on to the word of life; for boasting to me in the day of Christ, for I ran not in vain, nor was I wearied in vain.

17 But if also I am poured out upon the sacrifice and service of your faith, I rejoice, and rejoice together with you all.

18 And do ye also rejoice at the same, and rejoice together with me.

19 And I hope in the Lord Jesus to send Timothy quickly to you, that I also be courageous, having known the things concerning you.

20 For I have none having a like soul, who naturally will have care for the things concerning you.

21 For they all seek the things of themselves, and not the things of Christ Jesus.

22 And ye know his proof, that, as a child to a father, he served with me in the good news.

23 Him therefore I truly hope to send, whenever I shall see from it the things concerning me.

24 And I have trusted in the Lord that I myself also shall come quickly.

25 And I thought necessary Epaphroditus, my brother, and cooperator, and fellow soldier, and your sent, and workman of my necessity, be sent to you.

26 Since he was longing for you all, and harassed because ye heard that he was sick.

27 For also he was sick near to death: but God compassionated him; and not him only, but also me, lest I should have grief upon grief.

28 Therefore I sent him the more earnestly, that, seeing him, ye might again rejoice, and I be more free from sorrow.

29 Therefore receive him in the Lord with all joy; and hold such esteemed.

30 Because for the work of Christ he drew near to death, having exposed the soul to danger, that he might fill up your want of service to me.

PAUL TO THE PHILIPPIANS CHAPTER 3

1 As to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me is not slothful, and to you safe.

2 Look out for dogs, look out for evil workmen, look out for the incision.

3 For we are the circumcision, serving God in spirit, and boasting in Christ Jesus, and not trusting in the flesh.

4 Although I might also have confidence in the flesh. If any other think to have confidence in the flesh, I more:

5 Circumcision done the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;

6 For zeal, driving out the church; for justice in the law, not to be found fault with.

7 But what things were gain to me, these I have thought loss for Christ.

8 But surely, I also think all things to be loss for the superiority of the knowledge of Christ Jesus my Lord: for whom I have been made to lose all things, and I think to be offscourings, that I shall gain Christ,

9 And be found in him, not having my justice, that of the law, but that by faith of Christ, the justice from God by faith:

10 To know him, and the power of his rising up, and the mutual participation of his sufferings, being rendered conformable to his death;

11 If somehow I shall arrive at the rising up of the dead.

12 Not that I have alreaedy attained or have been already perfected: and I pursue, if I also may overtake, for which also I was overtaken by Christ Jesus.

13 Brethren, I reckon not myself to have been overtaken: but one, truly forgetting things behind, and stretching still farther to things before,

14 I pursue toward the scope for the prize of combat of the calling above of God in Christ Jesus.

15 Therefore, as many as are completed, let us have this in mind; and if in any thing ye think otherwise, God will also reveal this to you.

16 But, at what we before arrived, to walk by the same rule, to think the same.

17 Be ye imitators together of me, brethren, and observe narrowly those walking thus, as ye have us for a type.

18 (For many walk, of whom I said to you often, and now also say weeping, the enemies of the cross of Christ:

19 Whose end destruction, whose God the belly, and their glory in shame, having in mind earthly things.)

20 For our citizenship is in the heavens; from whence we also expect the Saviour, the Lord Jesus Christ:

21 Who will change the body of our humiliation, for it to be conformable to the body of his glory, according to the

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operation by which he is able to place all things under himself.

PAUL TO THE PHILIPPIANS CHAPTER 4

1 Therefore, my brethren, dearly beloved and longed for, my joy and crown, thus stand ye in the Lord, dearly beloved.

2 I beseech Euodias, and I beseech Syntyche, to think the same in the Lord.

3 And I also ask thee, worthy yoke-fellow, aid those women who fought in company with me in the good news, and with Clement, and the rest of my co-workers, whose names in the book of life.

4 Rejoice in the Lord always: again say I, Do ye rejoice.

5 Let your fitness be known to all men. The Lord is near.

6 Rave anxiety about nothing; but in every thing by prayer and supplication with gratitude let your desires be made known to God.

7 And the peace of God, surpassing all understanding, shall watch your hearts and your minds in Christ Jesus.

8 As to the rest, brethren, whatever things are true, whatever venerable, whatever just, whatever pure, whatever lovely, whatever prosperous; if any ability, and if any praise, reckon up these things.

9 And what things ye learned, and received, and heard, and saw in me, these do; and the God of peace shall be with you.

10 And I rejoiced in the Lord greatly, that once already ye recovered new vigor; for thinking of me, upon whom ye were thinking, and ye had not time.

11 Not that I speak concerning want; for I have learned, among whom I am, to be satisfied with my condition.

12 And I know how to be humble, and I know how to abound in every thing: and in all I am instructed also to be full and to hunger, and to abound and to be in want.

13 I am strong for all things in Christ strengthening me.

14 But ye did well, participating together in my pressure.

15 And ye also know, Philippians, that in the beginning of the good news, when I went out from Macedonia, no church participated with me in the word of donation and accepting, except ye alone.

16 For also in Thessalonica, and once, and twice, ye sent to my necessity.

17 Not that I covet a gift: but I covet fruit abounding to your word.

18 And I have all, and abound: I have been filled, having received from Epaphroditus the things from you, a smell of sweet odor, a sacrifice acceptable, pleasing to God.

19 And God will fill up all your need according to his riches in glory in Christ Jesus.

20 And to God and our Father the glory for the times of times. Amen.

21 Greet ye every one holy in Christ Jesus. The brethren with me greet you.

22 All the holy greet you, and chiefly they from Caesar's house.

23 The grace of our Lord Jesus Christ with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

or Paul to the citizens of Colossea,
or just Colossians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 50-80 A.D.

(Several scholars dispute the authenticity of Colossians. Created 50-80 AD. Probably about 60 percent of critical scholarship holds that Paul did not write the letter but one of his disciples. Of these arguments, the strongest ones are those that maintain that Colossians shows a more developed theology in its christology, ecclesiology, and eschatology.)

The Epistle of Paul to the Colossians, (or simply Colossians), is the twelfth book of the New Testament. It was written, according to the text, by Saul of Tarsos (Paul the Apostle) and Timothy to the Church in Colossae, a small Phrygian city near Laodicea and approximately 100 miles (160 km) from Ephesus in Asia Minor.

Scholars have increasingly questioned Paul's authorship and attributed the letter to an early follower instead. The authenticity of the letter, however, has been defended with equal strength. If Paul was the author, he probably used an amanuensis, or secretary, in writing the letter (Col 4:18), possibly Timothy.

The letter's authors claim to be Paul and Timothy, but authorship began to be authoritatively questioned during the 19th century.

However, as with several epistles attributed to Paul, critical scholarship disputes this claim. One ground is that the epistle's language doesn't seem to match Paul's, with 48 words appearing in Colossians that are found nowhere else in his writings and 33 of which occur nowhere else in the New Testament. A second ground is that the epistle features a strong use of liturgical-hymnic style which appears nowhere else in Paul's work to the same extent. A third is that the epistle's themes related to Christ, eschatology and the church seem to have no parallel in Paul's undisputed works.

Members of the congregation at Colossae may have been incorporating pagan elements into their practice, including worship of elemental spirits. The Epistle to the Colossians declares Christ's supremacy over the entire created universe and exhorts Christians to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. Those who believe that the impetus of the letter was a growing heresy in the church see both sections of the letter as opposing false teachers who have been spreading error in the congregation. Others see both sections of the letter as primarily encouragement and edification for a developing church.

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Outline

1. Introduction (1:1–14)
A. Greetings (1:1–2)
B. Thanksgiving (1:3–8)
C. Prayer (1:9–14)
2. The Supremacy of Christ (1:15–23)
3. Paul's Labor for the Church (1:24–2:7)
A. A Ministry for the Sake of the Church (1:24–2:7)
B. A Concern for the Spiritual Welfare of His Readers (2:1–7)
4. Freedom from Human Regulations through Life with Christ (2:8–23)
A. Warning to Guard against the False Teachers (2:8–15)
B. Pleas to Reject the False Teachers (2:16–19)
C. An Analysis of the Heresy (2:20–23)
5. Rules for Holy Living (3:1–4:6)
A. The Old Self and the New Self (3:1–17)
B. Rules for Christian Households (3:18–4:1)
C. Further Instructions (4:2–6)
6. Final Greetings (4:7–18).)

PAUL TO THE COLOSSIANS CHAPTER 1

(Colossae, or Kolossai, a city in the Asia Minor province of Greater Phrygia, 220 km east of Ephesus, had been converted to Christianity by Paul's disciple Epaphras at the time Paul was staying in Ephesus. The apostle himself had never been there (Col. 2:1); however, he also showed keen interest in his disciple's foundation.)

1 Paul, sent of Jesus Christ by the will of God, and Timothy the brother,

2 To the holy among the Colossians, and the faithful brethren in Christ: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

3 We return thanks to God. and the Father of our Lord Jesus Christ, praying always for you,

4 Having heard of your faith in Christ Jesus, and love to all the holy,

5 By the hope laid up for you in the heavens, which ye heard before in the word of the truth of the good news;

6 Being present to you as also in all the world; and is bearing fruit, as also in you, from the day which ye heard and knew the grace of God in truth:

7 As also ye learned from Epaphras our beloved fellowservant, who is a faithful servant of Christ for you;

8 He also having manifested to us your love in the Spirit.

9 For this also we, from the day which we heard, ceased not praying for you, and asking that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 For you to walk worthy of the Lord in all pleasing behavior, bearing fruit in every good work, and increasing in the knowledge of God;

11 In all power being able according to the strength of his glory, in all patience and longsuffering with joy.

12 Returning thanks to the Father, having rendered us fitting for the portion of the lot of the holy in light:

13 Who saved us from the power of darkness, and transferred into the kingdom of the Son of his love:

14 In whom we have redemption by his blood, the remission of sins:

15 Who is the image of the invisible God, the firstborn of all creation:

16 For by him were all things created, things in the heavens, and things upon earth, things visible and invisible, whether thrones, whether dominions, whether beginnings, whether authorities: all were created by him, and for him:

17 And he is before all, and all things have been established by him.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that he might be the first in all

19 For in him was he pleased that all fulness should dwell:

20 And by him to reconcile all things anew to himself; having made peace by the blood of his cross, by him, whether things upon earth, whether things in the heavens.

21 And you, once being alienated and enemies in mind by evil works, and now has he reconciled

22 In the body of his flesh by death, to present you holy, and blameless, and irreproachable before him:

23 If indeed ye remain in the faith, founded and firmly fixed, and not moved aside from the hope of the good news, which ye heard, being proclaimed in all creation under heaven; of which I Paul was a servant;

24 Now I rejoice in my sufferings for you, and fill again the necessities of the pressures of Christ in my flesh for his body, which is the church.

25 Of which I was a servant, according to the stewardship of God, given to me for you, to complete the word of God;

26 The mystery hid from times immemorial, and from generations, and now has been manifested to his holy ones:

27 To whom God would make known what the riches of the glory of this mystery in the nations; which is Christ in you, the hope of glory:

28 Whom we announce, reminding every man, and teaching every man in all wisdom; that we may present every man perfected in Christ jesus:

29 For which also I am wearied, struggling according to his operation, working in me in power.

PAUL TO THE COLOSSIANS CHAPTER 2

1 For I wish you to know how great contest I have for you, and them in Laodicea, and as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being joined together in love, and to all the riches of the complete certainty of the understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

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4 And this I say, lest any mislead you with persuasive arguments.

5 For if also I am away in the flesh but in the Spirit am I with you, rejoicing and seeing your order, and the firmness of your faith in Christ.

6 Therefore as ye received Christ Jesus the Lord, walk in him:

7 Being rooted and built up in him, and rendered firm in the faith, as ye were taught, abounding in it with gratitude.

8 See ye lest any be carrying you off by philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.

9 For in him dwells all the completion of divinity bodily.

10 And ye are completed in him, who is the head of all beginning and power:

11 In whom also were ye circumcised with the circumcision not made by hands, in the putting off the body of the sins of the flesh in the circumcision of Christ;

12 Buried together with him in immersion, in which also were ye risen together by the faith of the operation of God, having raised him from the dead.

13 And you, being dead in faults and uncircumcision of the flesh, he made alive together with him, having propitiated to you all faults;

14 Having wiped out the handwriting against us in enactments, which was opposed to us, and he has taken it from the midst, having nailed it to his cross

15 Having stripped off beginnings and powers, he made an example in freedom of speech, having led them in triumph in it.

16 Therefore let not any judge you in food, or in drink, or in turn of festival, or of the new moon, or of sabbaths:

17 Which are a shadow of things about to be; and the body of Christ.

18 Let none condemn you being willing in humility and religious worship of angels, going into what he has not seen, vainly puffed up by the mind of his flesh,

19 And not having power over the Head, from whom all the body, by all the senses of touch and connections furnished and joined together, increases with the increase of God.

20 If therefore ye died with Christ from the elements of the world, why, as living in the world, do ye dogmatize,

21 (Touch not; neither taste; neither shouldest thou handle;

22 Which are all for corruption in the using;) according to the commands and doctrines of men?

23 Which things truly are having the word of wisdom in worship according to one's will, and humility, and prodigality of the body; not in any honour to satisfying the flesh.

PAUL TO THE COLOSSIANS CHAPTER 3

1 If therefore ye be risen with Christ, seek things above, where Christ is sitting on the right hand of God.

2 Think of things above, and not upon those upon the earth.

3 For ye died, and your life has been hid with Christ in God.

4 When Christ shall be manifested, our life, then also ye with him shall be made manifest in glory.

5 Therefore kill your members that are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry:

6 For these comes the Wrath of God upon the sons of disobedience:

7 In which also ye then walked, when ye lived in them.

8 And now ye also put them all away; anger, wrath, badness, slander, shameful language out of your mouth.

9 Lie not to one another, having put off the old man with big deeds;

10 And having put on the new, being renewed in knowledge according to the image of him having created him:

11 Where no Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, servant, free: but Christ all things, and in all.

12 Put on therefore, as the chosen of God, holy and beloved, bowels of compassions, kindnesses, humility, meekness, longsuffering;

13 (Bearing one another, propitiating one another, if any have a complaint against any: as also Christ propitiated for you, so also ye.)

14 And over all these, love, which is the bond of completion.

15 And let the peace of God act as umpire in your hearts, to which also, ye were called in one body: and be grateful.

16 Let the word of Christ dwell in, you richly; teaching and reminding one another in all wisdom, playing with harps, and songs, and spiritual odes, with grace singing in your hearts to the Lord.

17 And all whatever you do in word and in work, all things in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Women, place yourselves under your own husbands, as was permitted in the Lord.

19 Men, love ye the wives, and be not embittered against them.

20 Children, listen to parents in all things: for this is pleasing to the Lord.

21 Fathers, irritate not your children, lest they be discouraged.

22 Servants, listen ye in all things to lords according to the flesh; not in eyeservice as pleasing men; but in simplicity of heart, fearing God:

23 And all, whatever ye do, work ye from the soul, as to the Lord, and not to men;

24 Knowing that from the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ.

25 And he acting with injustice shall be taken care of for what he did unjustly: and there is no distinction of persons.

PAUL TO THE COLOSSIANS CHAPTER 4

1 Lords, render ye to servants Justice and equality; knowing that ye also have a Lord in the heavens.

2 In prayer persevere, watching in it in gratitude

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3 Praying together also for us, that God would open to us a door of the word, to speak the mystery of Christ, by which also I was bound;
4 That I might manifest, as is fitting for me to speak.
5 In wisdom walk toward them without, purchasing the time.
6 Your word always in grace, Seasoned with salt, to know how it is fitting for you to answer one another.
7 All things concerning me shall Tychicus make known to you, a dearly beloved brother, and a faithful servant and fellowservant in the Lord:
8 Whom I sent to you for this same, that he might know the things concerning you, and comfort your hearts;
9 With Onesimus, the faithful and dearly beloved brother, who is of you. They shall make known to you all the thing here.
10 Aristarchus my fellowcaptive greets you, and Marcus, sister's son to Barnabas, (for whom ye received commands: if he come to you, receive him;)
11 And Jesus, called Justus, they being of the circumcision. These only fellow workers in the kingdom of God, which were a consolation to me.
12 Epaphras, who of you, greets you, a servant of Christ, always contending for you in prayers, that ye may stand perfected and completed in all the will of God.
13 For I bear testimony to him, that he has much zeal for you, and for them in Laodicea, and for them in Hierapolis.
14 Luke, the dearly beloved physician, greets you, and Demas.
15 Greet the brethren in Laodicea, and Nymphas, and the church in his house.
16 And when the epistle shall be read among you, make that also it be read to the church in Laodicea; and that ye also read that from Laodicea.
17 And say to Archippus, Look out for the service which thou hast received in the Lord, that thou fill it.
18 The greeting of Paul by my hand. Remember my bonds. Grace with you. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 1 Thessalonians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 AD. It is universally assented to be an authentic letter of Paul. Thessalonika was the capital of the province of Macedonia and a large seaport. The letter is thought to have been written by Paul from Corinth a few months after founding a congregation there.)

The First Epistle to the Thessalonians, commonly referred to as First Thessalonians or 1 Thessalonians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the "Apostle"), and is addressed to the church in Thessalonica, in modern-day Greece. It is likely the first of Paul's letters, probably written by the end of 52 AD (however, some scholars believe the Epistle to Galatians may have been written at an earlier date: 48 AD).

For the most part, the letter is personal in nature, with only the final two chapters spent addressing issues of doctrine, almost as an aside. Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ. Unlike all subsequent Pauline epistles, 1 Thessalonians does not focus on justification by faith or questions of Jewish–Gentile relations, themes that are covered in all other letters. Many scholars see this as an indication that this letter was written before the Epistle to the Galatians, where Paul's positions on these matters were formed and elucidated.

The majority of New Testament scholars hold 1 Thessalonians to be authentic. 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authorship is also affirmed by 2 Thessalonians.

1 Thessalonians 2:13–16 have often been regarded as a post-Pauline interpolation. The following arguments have been based on the content:

It is perceived to be theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age" (1 Cor 2:8) rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved" (Rom 11:26); According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself.

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There were no extensive historical persecutions of Christians by Jews in Palestine prior to the first Jewish war.

The use of the concept of imitation in 1 Thes. 2.14 is singular.

The aorist eftasen ("has overtaken") refers to the destruction of Jerusalem.

The syntax of 1 Thes. 2:13–16 deviates significantly from that of the surrounding context.

It is also sometimes suggested that 1 Thes. 5:1–11 is a post-Pauline insertion that has many features of Lukan language and theology that serves as an apologetic correction to Paul's imminent expectation of the Second Coming in 1 Thes. 4:13–18.)

1 PAUL TO THE THESSALONIANS CHAPTER 1

1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

2 We return thanks to God always for you all, making remembrance of you in our prayers continually;

3 Remembering your work of faith, and fatigue of love, and patience of hope of our Lord Jesus Christ, before God and our Father;

4 Knowing, brethren beloved, of God your selection.

5 For our good news was not to you in word only, but also in power, and in the Holy Spirit, and in much complete certainty; as we know what we were among you for your sake.

6 And ye were imitators of us, and of the Lord, having received the word in much pressure, with joy of the Holy Spirit:

7 So that ye were types to all believing in Macedonia and Achaia.

8 For from you sounded forth the word of the Lord not only in Macedonia and Achaia, but also in every place your faith towards God went out; so that we have no need to speak any thing.

9 For they themselves proclaim of us what entrance we have to you, and how ye turned to God from images to serve the living and true God;

10 And to wait for his Son from the heavens, whom be raised from the dead, Jesus, saving us from coming wrath.

1 PAUL TO THE THESSALONIANS CHAPTER 2

1 For ye yourselves know, brethren, our entrance to you, that it was not in vain:

2 But also having suffered before, and having been injured, as ye know, among the Philippians, we acted freely in our God to speak to you the good news of God with much contest.

3 For our entreaty nor from error, nor from uncleanness, nor in deceit:

4 But as we have been tried by God to be entrusted with the good news, so we speak; not as pleasing men, but God, trying our hearts:

5 For neither once in word were we flatterers, as ye know, neither in a pretext of covetousness; God the witness:

6 Neither seeking glory of men, nor of you, nor of others, being able to be in weight, as the sent of Christ.

7 But we were gentle in the midst of you, as a nurse should cherish her children:

8 So longing for you, we are contented to impart to you, not only the good news of God, but also our own souls, because ye are dearly beloved to us.

9 For ye remember, brethren, our fatigue and toil: for also working night and day, not to overload any of you, we proclaimed to you the good news of God.

10 Ye witnesses, and God, how holily and justly and unblamably we were to you the believing:

11 As ye know how each one of you, as a father his children, comforting and encouraging, and testifying,

12 For you to walk worthy of God, calling you into his kingdom and glory.

13 For this also we return thanks to God continually, that, having received the word of God from our report, ye received not the word of man, but as it is truly, the word of God, which is also energetic in you the believing.

14 For ye, brethren, were imitators of the churches of God being in Judea in Christ Jesus: for ye also suffered the same things by your own race, as they also by the Jews:

15 They also having slain the Lord Jesus, and their own prophets, and having driven you out; and not pleasing God, and opposite to all men;

16 Hindering us from speaking to the nations that they might be saved, to fill up their sins always: and the wrath of God has come before upon them even to the end.

17 And we, brethren, having been separated from you for a due measure of time, in face, not in heart, we were the more excessively zealous to see your face with much eager desire.

18 Wherefore we would have come to you, I Paul, truly also once and twice; and the adversary hindered us.

19 For what our hope, or joy, or crown of boasting? Are not also ye before our Lord Jesus Christ in his arrival?

20 For ye are our glory and joy.

1 PAUL TO THE THESSALONIANS CHAPTER 3

1 Wherefore no more concealing, we were content to be left among the Athenians alone:

2 And sent Timothy, our brother, and servant of God, and our coworker in the good news of Christ, in order to make you firm, and comfort you for your faith

3 For none to be shaken in these pressures: for ye yourselves know that for this we are placed.

4 For also, when we were with you, we told you before that we were about to be pressed; as also it was, and ye know.

5 For this I also, no more concealing, sent to know your faith, lest some way he tempting have tempted you, and our labor be in vain.

6 And now Timothy having come to us from you, and having announced to us the good news, your faith and love,

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and that ye have good remembrance. of us always, greatly desiring to see us, as we also you:

7 For this, brethren, were we comforted in you in all our pressure, and necessity by your faith:

8 For now we live, if ye stand in the Lord.

9 For what thankfulness can we return to God for you, for all the joy with which we rejoice for you before our God;

10 Night and day praying exceedingly to see your face, and to adjust things wanting of your faith?

11 And God himself and our Father, and our Lord Jesus Christ, direct our way to you:

12 And the Lord increase you and make you to abound in love to one another, and to all, as also we to you:

13 To make your hearts firm, complete in holiness before God, and our Father, in the arrival of our Lord Jesus Christ with all his holy ones.

1 PAUL TO THE THESSALONIANS CHAPTER 4

1 Therefore as to the rest, brethren we ask you, and beseech in the Lord Jesus, as ye received from us how ye must walk and please God, that ye may more abound.

2 For ye know what orders we gave you by the Lord Jesus.

3 For this is the will of God, your consecration, that ye should keep away from fornication:

4 For each of you to know how to possess his vessel in consecration and honour;

5 Not in the passion of eager desire, as also the nations not knowing God:

6 Not to pass over and have the advantage over his brother in business: because the Lord just for all these, as we told you before and testified.

7 But God has not called you to uncleanness, but in consecration.

8 For surely therefore he despising, despises not man, but God, he also giving his holy Spirit for us.

9 And for brotherly love ye have no need to write to you: for ye yourselves are taught of God to love one another.

10 For also ye do the same to all the brethren, them in the whole of Macedonia: and we beseech you, brethren, to more abound;

11 And that ye be ambitions to remain quiet, and attend to your own things, and work with your own hands, as we enjoined you;

12 That ye should walk becomingly to them without, and have need of nothing.

13 And I wish you not to be ignorant, brethren, of them having been asleep, that ye should not grieve, as also the rest, they hating no hope.

14 For if we believe that Jesus died and rose up, so also God by Jesus Christ will bring with him them having slept.

15 For this we say to you in the word of the Lord, that we the living being left at the arrival of the Lord shall not get beforehand with them having slept.

16 For the Lord himself in the word of command, in the voice of the archangel, shall descend from heaven: and the dead in Christ shall be raised first:

17 Then we the living being left shall be snatched up together with them in the clouds, to the meeting of the Lord in the air: and so we shall always be with the Lord.

18 Therefore comfort ye one another with these words.

1 PAUL TO THE THESSALONIANS CHAPTER 5

1 And of the times and seasons, brethren, ye have no need to write to you.

2 For ye yourselves know accurately that the day of the Lord, as a thief in the night, so comes.

3 For when they say, Peace and security; then sudden ruin is upon them, as anguish in her with child; and they may not escape.

4 And ye, brethren, are not in darkness, that the day as a thief overtake you.

5 Ye are all sons of light, and sons of day: we are not of night, nor of darkness.

6 Therefore let us not sleep, as also the rest; but let us watch and be sober.

7 For they sleeping sleep in the night; and they drunken are drunken in the night.

8 And we, being of the day, let us be sober, putting on the coat of mail of faith and love; and a helmet, the hope of salvation.

9 For God set us not for wrath, but for the acquisition of salvation by our Lord Jesus Christ,

10 He having died for us, that, whether we watch or sleep, we should live together with him.

11 Wherefore comfort one another, and build up one another, as also ye do.

12 And we ask you, brethren, to know those being fatigued among you, and set over you in the Lord, and reminding you;

13 And to think them above ordinary in love for their work. Live in peace in yourselves.

14 And we beseech you, brethren, remind the disorderly, encourage the timid, sustain the weak, and be slow to anger to all.

15 See that any return not evil to any: but always pursue good to one another, and to all.

16 Rejoice always.

17 Pray continually.

18 In every thing return thanks: for this the will of God in Christ Jesus toward you.

19 Quench not the Spirit.

20 Set not prophecies at nought.

21 Try all things; hold the good.

22 Keep away from all appearance of evil.

23 And the same God of peace consecrate you perfectly compete; and your whole spirit and soul and body be kept faultless to the arrival of our Lord Jesus Christ.

24 Faithful he calling you, who also will do.

25 Brethren, pray for us.

26 Greet all the brethren in a holy kiss.

27 I bind you by oath, for the epistle to be read to all the holy brethren.

28 The Grace of our Lord Jesus Christ with you. Amen..

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 2 Thessalonians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: c. 49–51 / 80–115 A.D.

(The Second Epistle to the Thessalonians, commonly referred to as Second Thessalonians or 2 Thessalonians is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. Modern biblical scholarship is divided on whether the epistle was written by Paul; many scholars reject its authenticity based on what they see as differences in style and theology between this and the First Epistle to the Thessalonians.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle. Those who see it as a later composition assign a date of around 80–115 AD.

The authenticity of this epistle is still in widespread dispute. If we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first.

The first part of the letter praises this church for keeping their faith even though others were against them. The letter has a whole chapter mainly about the Second Coming of Christ. Someone had told the Thessalonians that Christ had already returned. Paul says this is not true. (chapter 2, verses 1 to 12), He tells the Thessalonians that a great tribulation (time of trouble) must occur before Christ's return. Since this has not yet happened, Christ cannot have returned yet. He then gives thanks that his readers were chosen by God for salvation and saved by His grace through faith, and so would not be deceived by false teachings. (Chapter 2, verses 13 and14)

The letter then tells the Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly(evil) life and not according to the tradition which you received from us... do not associate (stay) with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother" (Chapter 3, verses 6,7, 14 and 15).)

2 PAUL TO THE THESSALONIANS CHAPTER 1

1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

3 We ought to return thanks to God always for you, brethren, as is fitting, for your faith increases exceedingly, and the love of each one of you all enlarges to one another;

4 So that we ourselves boast in you in all the churches of God for your patience and faith in all your expulsions and pressures which ye endure:

5 (A proof of the just judgment of God,) for you to be deemed worthy of the kingdom of God, for which ye also suffer:

6 Even though just with God to return pressure to them pressing you;

7 And to you being pressed a release with us, in the revelation of the Lord Jesus from heaven with the angels of his power,

8 In fire of flame giving vengeance to them not knowing God, and to them not listening to the good news of our Lord Jesus Christ:

9 Who shall undergo punishment, eternal ruin from the face of the Lord, and from the glory of his power;

10 When he should come to be honoured in his holy ones, and to be admired in all the believing, (that our testimony among you was believed) in that day.

11 For which also we pray always for you, that our God would deem you worthy of the calling, and fill all the benevolence of goodness, and work of faith in power:

12 So that the name of our Lord Jesus Christ be honoured in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

2 PAUL TO THE THESSALONIANS CHAPTER 2

1 And we ask you, brethren, concerning the arrival of our Lord Jesus Christ, and our assembling together to him,

2 For you not to be quickly shaken in mind, neither be disturbed, neither by spirit, nor by word, nor by epistle as by us, as that the day of Christ has drawn near.

3 Let none deceive you in any manner: for, except an apostasy come first, and the man of sin be revealed, the son of perdition;

4 Who being opposed and lifted up above all called God, or which is worshipped; so that he as God sits in the temple of God, showing himself that he is God.

5 Remember ye not, that, yet being with you, I spake these to you

6 And now ye know the withholding for him to be revealed in his time.

7 For the mystery of iniquity is already energetic: only he withholding, even till he be out of the midst.

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8 And then shall the Lawless one be revealed, whom the Lord will destroy with the spirit of his mouth, and leave unemployed in the splendor of his arrival:
9 Whose arrival is according to the energy of Satan in all power and signs and wonders of falsehood,
10 And in all deceit of iniquity in the lost; because they received not the love of the truth, for them to be saved.
11 And for this, God shall send them the energy of error, for them to believe in falsehood:
12 That all might be judged not believing the truth but contented in iniquity.
13 And we ought to return thanks to God always for you, brethren dearly beloved by the Lord, that God chose you from the beginning to salvation in consecration of the Spirit and belief of the truth:
14 To which he called you by our good news, to the acquisition of the glory of our Lord Jesus Christ.
15 Therefore, brethren, stand, and hold firmly the doctrines which ye were taught, whether by the word, or by our epistle.
16 And our Lord Jesus Christ himself, and God, also our Father, having loved us, and given us eternal consolation and good hope in grace,
17 Comfort your hearts, and support you in every good word and work.

2 PAUL TO THE THESSALONIANS CHAPTER 3

1 As to the rest, pray, brethren, for us, that the word of the Lord may run, and be honoured, as also with you:
2 And that we may be delivered from unfit and evil men: for not faith of all.
3 But the Lord is faithful, who supports you, and will watch from the evil.
4 And we have had confidence in the Lord for you, that what we announce to you, and ye do and will do.
5 And the Lord direct your hearts into the love of God, and into the patience of Christ.
6 And we proclaim to you, brethren, in the name of our Lord Jesus Christ, for you to shrink from every brother walking disorderly, and not according to the doctrine which he received of us.
7 For ye yourselves know that ye ought to imitate us: for we were not disorderly among you;
8 Neither ate we the bread of any as a gift; but in fatigue and toil working night and day also, not to overload any of you:
9 Not that we have not power, but that we give ourselves a type to you to imitate us.
10 For also when we were with you, this we proclaimed to you, that if any will not work, neither should he eat.
11 For we hear some walking disorderly among you, working nothing, but occupied unprofitably.
12 And to such we proclaim and beseech by our Lord Jesus Christ, that, with freedom from care working, they should eat their own bread.
13 And ye, brethren, lose not courage doing good.
14 And if any listen not to our word by the epistle, mark him, and mix not together with him, that he may change.
15 And deem not as an enemy, but remind as a brother.
16 And the Lord of peace himself give to you peace for all in every manner. The Lord with you all.
17 The greeting of Paul with my hand, which is the sign in every epistle: so I write.
18 The grace of our Lord Jesus Christ with you all. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or First Timothy, or just 1 Timothy
or: The First Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Apostle Paul, consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

The letter is perhaps from the late 1st century or first half of the 2nd century AD. The earliest text of 1 Timothy has been found on the Oxyrhynchus Papyrus 5259. It comes from a leaf of a codex which is dated to the 3rd century

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).)

The First Epistle of Paul to Timothy, usually referred to simply as First Timothy and often written 1 Timothy, is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Saul of Tarsos (Apostle Paul), consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

These counsels include instructions on the organisation of the Church and the responsibilities resting on certain groups of leaders therein as well as exhortations to faithfulness in maintaining the truth amid surrounding errors. In fact what we here before us is a blueprint for an early Book of Law.

Modern scholars generally place its composition some time in the late 1st century or first half of the 2nd century AD, with a wide margin of uncertainty. The text seems to be contending against nascent Gnosticism (1 Timothy 1:4, 1 Timothy 4:3), which would suggest a later date due to Gnosticism developing primarily in the latter 1st century. The term Gnosis ("knowledge") itself occurs in 1 Timothy 6:20. If the parallels between 1 Timothy and Polycarp's epistle are understood as a literary dependence by the latter on the former, as is generally accepted, this would constitute a terminus ante quem of 130–155 AD. However, Irenaeus (writing c. 180 AD) is the earliest author to clearly and unequivocally describe the Pastorals. The earliest known writing of 1 Timothy has been found on Oxyrhynchus Papyrus 5259, designated P133, in 2017. It comes from a leaf of a codex which is dated to the 3rd century.

The author of this epistle writes to Timothy concerning the organisation of the church and Timothy's own leadership within the body. Major themes include the use of The Law (1 Timothy 1:7–11), warnings against false doctrine such as Encratism, instructions for prayer (1 Timothy 2:1–8), roles of women in the church, qualifications for leaders of the church (1 Timothy 3:1–13), and the treatment of widows, elders, masters, youth, and church members in general (1 Timothy 5:1–5:20).

Outline

1. Salutation (1:1–2)
2. Negative Instructions: Stop the False Teachers (1:3–20)
A. Warning against False Teachers (1:3–11)
1. The Charge to Timothy Stated (1:3)
2. Their Wrong Use of the Law (1:4–7)
3. The Right Use of the Law (1:8–11)
B. Paul's Experience of Grace (1:12–17)
C. The Charge to Timothy Repeated (1:18–20)
3. Positive Instructions: Repair the Church (2:1–6:10)
A. Restoring the Conduct of the Church (2:1–3:16)
1. Instructions on Public Worship (2:1–15)
a. Concerning Prayer (2:1–7)
b. Concerning the Role of Men and Women (2:8–15)
1. Men: Pray in a Holy Manner (2:8)
2. Women: Quiet Conduct (2:9–15)
2. Instructions on Church Leadership (3:1–13)
a. Qualifications of Overseers (Elders) (3:1–7)
b. Qualifications of Deacons (3:8–13)
3. Summary (3:14–16)
a. Conduct of the Church (3:14–15)
b. Hymn to Christ (3:16)
B. Guarding the Truth in the Church (4:1–16)
1. In the Face of Apostasy (4:1–5)
2. Timothy's Personal Responsibilities (4:6–16)
3. Spiritual Exercises (4:7–9)
C. Dealing with Groups in the Church (5:1–6:10)
1. Men and Women, Young and Old (5:1–2)
2. Widows (5:3–16)
a. Older Widows (5:3–10)
b. Younger Widows (5:11–16)
3. Elders (5:17–25)
a. The Reward of Elders (5:17–18)
b. The Reputation of Elders (5:19–20)
1. The Reputation of Elders Protected (5:19)
2. The Sins of Elders Publicly Rebuked (5:20)
c. The Recognition of Prospective Elders (5:21–25)
4. Slaves (6:1–2)
5. False Teachers (6:3–10)
4. Personal Instructions: Pursue Godliness (6:11–21)
A. Fight the Good Fight (6:11–16)
B. A Final Word to the Wealthy (6:17–19)
C. Guard What has been Entrusted (6:20–21).)

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1 PAUL TO TIMOTHY CHAPTER 1

(The two letters to Timothy and the one to Titus describe the tasks and duties of "good shepherds" and are therefore collectively called Pastoral Epistles. According to the decision of a socalled Bible Commission in 1913, the Apostle Paul is to be considered the author of the Pastoral Epistles, and their composition should be sought during Paul's Roman imprisonment. This shows how useless commissions are, because they fail to understand that with their foolish decisions they are destroying the true historical context and suggesting that nothing was written after Paul and the Gospels that were written two decades later. In reality, there was never a gap. The Christian communities flourished and wrote new texts in the name of the ancient apostles and evangelists. Thus, we have the three Pastoral Epistles, the Gospel of John, the texts of Oxyrhynchus, Nag Hammadi, those of Marcion of Sinope, and others. See: The Grand Bible. Christians should prefer reality to empty doctrine if they want a future. Is it not better to know about the continuity of the first Christian communities and their creations?)

1 Paul, the sent of Jesus Christ according to the command of God our Saviour, and Lord Jesus Christ, our hope;

2 To Timothy, genuine child in the faith: Grace, mercy, peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to remain in Ephesus, going into Macedonia, that thou mightest proclaim to some not to teach another doctrine,

4 Neither hold to fictions and endless genealogies, which offer questions, rather than the arrangement of God in the faith:

5 (And the end of the proclamation is love out of a pure heart, and a good consciousness, and unfeigned faith:

6 Which some having missed turned away to vain discourse

7 Wishing to be teachers of the law; neither understanding what they say, nor of certain things they are assured.

8 And we know the law good, if any use it lawfully;

9 Knowing this, that the law is laid down not for the just one, but for the lawless and disorderly, for the profane and sinful, for the wicked and unholy, for the patricides and matricides, for manslayers,

10 For fornicators, unchaste, man-stealers, liars, the perjured, and if there be any other thing opposed to sound doctrine;

11 According to the good news of the glory of the blessed God, with which I was entrusted.

12 And I am grateful to Christ Jesus our Lord, having strengthened me, for he deemed me faithful, having set me in the service;

13 Being before slandering, expelling, and an abuser: but I was commiserated, because I did, not knowing, in unbelief.

14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

15 Faithful the word, and worthy of all acceptance, for Christ Jesus came into the world to save the sinful; of whom I am first.

16 But for this was I commiserated, that in me first Jesus Christ might show forth all longsuffering, for a model to them about to believe on him to eternal life.

17 And to the King of times, immortal, invisible, the only wise God, honour and glory for the times of times. Amen.)

18 This proclamation I set before thee, child Timothy, according to the gifts of prophecy led before upon thee, that thou in them mightest war the good warfare;

19 Having faith, and a good consciousness; which some having rejected concerning faith suffered shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered to Satan, that they should not be taught to blaspheme.

1 PAUL TO TIMOTHY CHAPTER 2

1 I Beseech therefore, first of all, supplications to be made, prayers, entreaties, thanks, for all men;

2 For kings, and all them being in eminence; that we may lead a gentle and quiet life, in all devotion and gravity.

3 For this good and acceptable before our Saviour God;

4 Who wills all men to be saved, and to come to the knowledge of the truth.

5 For one God, and one mediator of God and men, the man Christ Jesus;

6 Having given himself a ransom for all, a testimony in his own time.

7 For which I was placed a herald, and the sent, (I speak truth in Christ, I lie not;) a teacher of the nations in faith and truth.

8 I will therefore men shall pray in every place, lifting up holy hands, without anger and reasoning.

9 And likewise the women in well-arranged simplicity, with modesty and discretion, arrange themselves; not in tresses, or gold, or pearls, or expensive clothing;

10 But (what become women professing religious worship) with good works.

11 Let the woman, in freedom from care, learn in all subjection.

12 And I trust not the woman to teach, neither to exercise authority over the man, but to be in freedom from care.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman, having been deceived, was in the transgression.

15 And she shall be saved through the bringing forth children, if they remain in faith and love and consecration with discretion.

1 PAUL TO TIMOTHY CHAPTER 3

1 Faithful the word, If any strive for superintendence, he eagerly desires a good work.

2 Therefore an overseer must be irreprehensible, husband of one wife, sober, of sound mind, well arranged, hospitable, giving instruction;

3 Not intoxicated, not a quarrelsome person, not occupied in sordid gain; but equitable, without fighting, exempt from avarice;

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4 Presiding well over his own house, having the children in subjection with all gravity;
5 (And if any know not to preside over his own house, how shall he take care of the church of God?)
6 Not newly planted, lest rendered proud he fall into condemnation of the accuser.
7 And he must also have good testimony from them without;lest he fall into reproach and the snare of the accuser.
8 Deacons likewise grave, not speaking equivocally, not holding to much wine, not occupied in sordid gain;
9 Having the mystery of faith in pure consciousness.
10 And let these also first be tried; then let them perform the office of footman, being blameless.
11 Wives also grave, not accusers, sober, faithful in all things.
12 Let the deacons be husbands of one wife, presiding well over the children and their own houses.
13 For they having served well, acquire to themselves a good step, and much freedom of speech in the faith which in Christ Jesus.
14 These I write to thee, hoping to come to thee quickly:
15 And if I delay, that thou shouldest know how thou must be occupied in the house of God, which is the church of the living God, the pillar and base of the truth.
16 And manifestly great is the mystery of devotion: God was manifested in the flesh, was justified in the Spirit, was seen by angels, was proclaimed in the nations, was believed on in the world, was received up in glory.

1 PAUL TO TIMOTHY CHAPTER 4

1 And the Spirit says expressly, that in later times some shall be removed from the faith, holding to deceitful spirits, and doctrines of evil spirits;
2 In the hypocrisy of speaking falsely; burned with a hot iron in their own consciousness;
3 Hindering to marry, to keep from victuals which God created for participation, with thanks, for the faithful and them knowing the truth.
4 For every created thing of God good, and nothing thrown away, received with thanks:
5 For it is consecrated by the word of God and entreaty.
6 These having laid down to the brethren, thou shalt be a good servant of Jesus Christ, brought up in the words of faith and good doctrine, which thou bast closely followed.
7 And profane and old women's fictions reject, and exercise thyself in devotion.
8 For bodily exercise is profitable, to little: but devotion is profitable to all things, having promise of life now, and that about to be.
9 Faithful the word, and worthy of all acceptance.
10 For, for this also we are wearied and reproached, that we have hoped in the living God, who is the Saviour of all men, chiefly of the faithful.
11 Proclaim and teach these things.
12 Let none despise thy youth; but be thou a type of the faithful, in word, in intercourse, in love, in spirit, in faith, in purity.
13 Till I come, hold to reading loud, to entreaty, to doctrine.
14 Neglect not the power which in thee, which was given thee by the gift of prophecy, with the putting on of hands of the council of elders.
15 Bestow diligent care upon these things; be in them; that thy progress may be manifest in all things.
16 Take heed to thyself, and to the doctrine; remain in them: for doing this, and thou shalt save thyself, and them hearing thee.

1 PAUL TO TIMOTHY CHAPTER 5

1 An elder shouldest thou not reprove, but beseech as a father; the younger as brethren;
2 The elder women as mothers; the younger as sisters, in all purity.
3 Honour widows, truly widows.
4 And if any widow have children or descendants, let them learn first to be pious to their own house, and to return recompenses to their progenitors: for this is good and acceptable before God.
5 And she truly a widow, and forsaken, has hoped in God, and remains in supplications and prayers night and day.
6 And she living luxuriously is dead, living.
7 And these things proclaim, that they might be irreprehensible.
8 And if any for his own, and chiefly for his own household provide not, he has denied the faith, and is worse than the unbelieving.
9 Let not a widow be chosen less than sixty years, having been wife of one man,
10 Testified of in good works; if she have brought up children, if she lodged strangers, if she washed the feet of the holy, if she relieved the pressed, if she followed every good work.
11 And the younger widows reject: for when they conduct themselves arrogantly against Christ, they wish to marry:
12 Having judgment, for they put away the first faith.
13 And at the same time also they learn to be idle, going round about the houses; and not only idle, but also indulging in idle talk, and occupied with unnecessary things, speaking things not becoming.
14 I wish therefore the younger to marry, to bear children, to rule the house, to give no occasion to him opposing for reproach.
15 For already have some turned aside after Satan.
16 If any man or woman faithful have widows, let them relieve them, and let not the church be loaded; that it may relieve the truly widows.
17 Let the elders having presided well be deemed worthy of double honour, chiefly they being wearied in word and doctrine.

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18 For the writing says, Thou shalt not muzzle the ox grinding. And, The laborer worthy of his hire.

19 Against an elder receive not an accusation from without, except from two or three witnesses.

20 Them having sinned rebuke before all, that the rest also have fear.

21 I call to witness before God, and the Lord Jesus Christ, and the chosen angels, that thou watch these things without preference, doing nothing by bending.

22 Put hands swiftly upon none, nor participate in others' sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach and thy frequent weaknesses.

24 Some men's sins are manifest, going before to judgment; and also to some they follow in the train.

25 Likewise also the good works of some are manifest; and having these otherwise, it cannot be hid.

1 PAUL TO TIMOTHY CHAPTER 6

1 Let as many servants as are under the yoke deem their own masters worthy of all honour, that the name of God and the doctrines be not defamed.

2 And let them having faithful masters not despise, for they are brethren; but rather let them serve, because they are faithful and dearly beloved, they having mutually received of the beneficence. These things teach and beseech.

3 If any teach otherwise, and come not up to the sound words of our Lord Jesus Christ, and to the doctrine according to devotion;

4 He has been proud, knowing nothing, but sick about questions and disputes of words, of which is envy, strife, slanders, evil conjectures,

5 Unprofitable occupations of men corrupted in mind, and deprived of the truth, thinking gain to be devotion: be separated from such.

6 But devotion with contentment is great gain.

7 For we brought nothing into the world, it is manifest that neither are we able to carry anything out.

8 And having sustenance and covering, with these let us be contented.

9 And they wishing to be rich fall into temptation and a snare, and many eager desires, unwise and hurtful, which sink men into ruin and perdition.

10 For the root of all evils is the love of money: which some striving for, have been led astray from the faith, and pierced themselves through with many pains.

11 And thou, O man of God, flee these things; and follow justice, devotion, faith, love, patience, meekness.

12 Contend earnestly the good contest of faith, take hold upon eternal life, into which thou wert also called, and hast confessed the good confession before many witnesses.

13 I beseech thee before God, making all things alive, and Christ Jesus, he having witnessed to Pontius Pilate the good confession;

14 For thee to keep the command spotless, irreprehensible, until the appearance of our Lord Jesus Christ:

15 Which the blessed and only sovereign shall show in his own times, the King of those reigning, and Lord of those ruling;

16 Who only having immortality, inhabiting inaccessible light; which none of men saw, nor can see; to whom honour and might forever. Amen.

17 To the rich now in this life, proclaim not to be highminded, nor to be hoping upon the uncertainty of riches, but in the living God, offering us all things richly for profit;

18 To do good, to be rich in good works, to be liberal, qualified for participation;

19 Treasuring up to themselves a good foundation for the future, that they may lay hold upon eternal life.

20 O Timothy, watch that which holds firm, turning aside from profane, idle talk, and oppositions of knowledge, bearing a false name:

21 Which some proclaiming have missed their aim concerning the faith. Grace with thee. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or Second Timothy, or 2 Timothy
or: The Second Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(In the New Testament, the Second Epistle of Paul to Timothy, usually referred to simply as Second Timothy and often written 2 Timothy or II Timothy, is one of the three pastoral epistles traditionally attributed to Paul the Apostle. The three epistles are called "pastoral" because they relate to the conduct of church leaders, thought of as pastors (literally shepherds). It is traditionally considered to be the last epistle he wrote before his death. It is addressed to Timothy, a fellow missionary.

The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Although the Pastorals are written under Paul's name, they are different from his other epistles, and since the early 19th century, scholars have increasingly seen them as the work of an unknown student of Paul's doctrine. They are believed to have been written between 90 and 140. They do not address Paul's common themes, such as the believers' unity with Christ, and they reflect a church hierarchy that is more organized and defined than the church was in Paul's time. Some scholars refer to the assumedly pseudonymous author as "the Pastor". Some recent scholarship has concluded that Paul probably used an amanuensis, or secretary, in writing his letters which was a common practice in the first century.

In the letter, Paul tells Timothy not to have a "spirit of fear" and not to "be ashamed to talk openly about our Lord (Jesus)" (Chapter 1, verses 7 and 8). He also tells Timothy to come to visit him before winter, and to bring Mark with him (cf. Philippians Chapter 2, verse 22). He thought that "the time of his death was at hand" (Chapter 4 ,verse 6), and he tells his "son Timothy" to work hard and be strong in the face of false teachings, and to be faithful in all the duties of his office of pastor (Chapter 4, verses 1 to 5), knowing that he would someday stand before the Judge of the living and the dead (God).

Paul thinks he will soon be killed and talks about that. In Chapter 4, verses 6 to 8 he writes "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course(race), I have kept the faith: in the future there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

2 PAUL TO TIMOTHY CHAPTER 1

1 Paul, the sent of Jesus Christ by the will of God, according to the promise of life in Christ Jesus,

2 To Timothy, dearly beloved child: Grace, mercy, peace, from God the Father and christ Jesus our Lord.

3 I have grace to God, whom I serve from the forefathers in pure consciousness, as I have continual remembrance concerning thee in my prayers night and day;

4 Desiring earnestly to see thee, remembering thy tears, that I may be filled with joy;

5 Receiving the report of unfeigned faith in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 By which I remind thee of the cause to light up the favor of God, which is in thee by the putting on of my hands.

7 For God gave not to us the spirit of timidity; but of power, and love, and of soundness of mind.

8 Therefore shouldest thou not be ashamed of the testimony of our Lord, nor of me his imprisoned: but partake of afflictions with the good news according to the power of God;

9 Who having saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, given us in Christ Jesus before eternal times,

10 And now made manifest by the appearance of our Saviour Jesus Christ, having truly left death unemployed, and having brought life and immortality to light by the good news:

11 To which I was set a herald, and sent, teacher of the nations.

12 By which cause I also suffer these things: but I am not ashamed: for I know whom I have believed, and have been persuaded that he is able to watch my deposits to that day.

13 Hold the model of sound words, which thou didst hear of me, in the faith and love which in Christ Jesus.

14 Watch the good deposit by the Holy Spirit dwelling in us.

15 Thou knowest this, that all they dwelling in Asia turned away from me; of whom are Phygellus and Hermogenes.

16 May the Lord give mercy to the house of Onesiphorus; for many times he refreshed me, and was not ashamed of my perplexity:

17 But, being in Rome, he sought me very diligently, and found.

18 (May, the Lord give to him to find mercy of the Lord in that day:) and in how many things he served in Ephesus, thou knowest better.

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2 PAUL TO TIMOTHY CHAPTER 2

1 Thou therefore, my child, be strong in the grace which is in Christ Jesus.

2 And what thou hast heard from me by many witnesses, these things lay by for faithful men, who will be sufficient to teach others also.

3 Thou therefore suffer ill treatment, as a good soldier of Jesus Christ.

4 None making war is entangled with the affairs of life: that he may please him having enlisted him.

5 And also if any contend for a prize, he is not crowned, except he contend for a prize lawfully.

6 The farmer toiling must first participate in the fruits.

7 Observe what I say; for may the Lord give to thee understanding in all things.

8 Remember Jesus Christ raised from the dead, of the seed of David, according to my good news:

9 In which I suffer ill treatment, to bonds, as an evil doer; but the word of God has not been bound.

10 For this I endure all things for the chosen, that they also might attain the salvation which is in Christ Jesus with eternal glory.

11 Faithful the word: For if we died together, we shall also live together:

12 If we endure, we shall also reign together: if we deny, he will also deny us:

13 If we believe not, he remains faithful: he cannot deny himself.

14 Put these things in mind, calling to witness before the Lord not to wrangle for nothing useful, to the subversion of them hearing.

15 Be earnest to present thyself acceptable to God, a worker without shame, dividing rightly the word of truth.

16 And avoid profane, empty discourses: for they will proceed to more of profanation.

17 And this word as a gangrene, will have an eating ulcer: of whom is Hymeneus and Philetus;

18 Who concerning the truth missed their aim, saying the rising up has already been; and they subvert the faith of some.

19 Truly the firm foundation of God has stood, having this seal, The Lord knows them being his. And, Let every one naming the name of Christ remove from iniquity.

20 And in a great house there is not only gold and silver vessels, but also wood and earthen; and some truly for honour, and some for dishonour.

21 If therefore any cleanse himself from these, he shall be a vessel for honour, consecrated, and useful for the master, prepared for every good work.

22 And flee youthful, eager desires: and follow justice, faith, love, peace, with them calling upon the Lord from a pure heart.

23 And silly and ignorant questions refuse, knowing that they produce strifes.

24 And the servant of the Lord must not contend; but be gentle to all, giving instruction, enduring evil,

25 In meekness instructing them being in a contrary state; lest perhaps God may give them repentance to the acknowledgment of the truth;

26 That they may return to a state of sobriety from the snare of the devil, being taken alive by him at his will.

2 PAUL TO TIMOTHY CHAPTER 3

1 And this know, that in the last days difficult times shall interpose.

2 For men shall be self-lovers, lovers of money, boastful, proud, slandering, disobedient to parents, unthankful, wicked,

3 Devoid of natural affection, not observing treaties, accusers, ungoverned, wild, not loving the good,

4 Traitors, rash, haughty, devoted to pleasure more than loving God;

5 Having a form of devotion, and having denied its power: and these renounce.

6 For of these are they going into houses, and taking captive little women heaped up with sins, led away with various eager desires,

7 Always learning, and never able to come to the knowledge of the truth.

8 And as Jannes and Jambres withstood Moses, so also these have withstood the truth: men corrupted in mind, not tried concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest to all, as theirs also was.

10 And thou hast closely followed my doctrine, mode of life, purpose, faith, long suffering, love, patience,

11 Expulsions, sufferings, which were to me in Antioch, in Iconium, in Lystra; what expulsions I endured: and the Lord delivered me from all.

12 And all wishing to live devotedly in Christ Jesus shall be driven out.

13 And evil men and impostors shall proceed to worse, deceiving, and being deceived.

14 And remain thou in what things thou bast learned and hast been convinced of, knowing of whom thou hast learned;

15 And that from infancy thou hast known the holy letters, able to render thee wise to salvation by faith which in Christ Jesus.

16 All writing divinely inspired, and profitable for doctrine, for refutation, for correction, for instruction in justice:

17 That the man of God might be perfect, finished for every good work.

2 PAUL TO TIMOTHY CHAPTER 4

1 I call to witness before God there fore, and the Lord Jesus Christ, being about to judge the living and the dead according to his appearance and his kingdom;

2 Proclaim the word; keep fixed seasonably, and unseasonably; refute, censure, beseech, in all longsnffering and teaching.

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3 For the time will be when they will not hear sound doctrine; but according to their own eager desires they will heap up to themselves teachers, feeling itchings for a report;

4 And truly from the truth will they turn away the hearing, and be turned aside to fictions.

5 And thou be sober in all things, suffer ill treatment, do the work of the bearer of good news, render thy service perfectly certain.

6 For I am already poured out, and the time of my deliverance has been fixed.

7 I have contended earnestly the good contest, I have completed the course, I have kept the faith:

8 As to the rest, the crown of justice is laid up for me, which the Lord will assign to me in that day, the just judge: and not only to me, but also to all them having loved his appearance.

9 Be earnest to come to me quickly

10 For Demas has forsaken me, having loved the time now, and has gone to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Luke alone is with me. Having taken Mark, bring with thyself: for he is useful for the service.

12 And Tychicus I sent to Ephesus.

13 The cloak which I left in Troas with Carpus, coming, bring, and the books, chiefly the parchments.

14 Alexander the coppersmith showed me much evil: (may the Lord give back to him according to his works:)

15 Whom watch thou also; for he greatly withstood our words.

16 In my first defence none was present with me, but all forsook me; (may it not be reckoned to them.)

17 But the Lord stood with me, and strengthened me; that by me the promulgation might be rendered perfectly certain, and all the nations might hear: and I was delivered out of the lion's mouth.

18 And the Lord will deliver me from every evil work, and save for his heavenly kingdom: to whom the glory for the times of times. Amen.

19 Greet Prisca and Aquila, and the house of Onesiphorus.

20 Erastus remained in Corinth: and Trophimus I left in Miletum sick.

21 Be earnest to come before winter Eubulus greets thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ with thy Spirit. Grace with you. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS

or The Letter to Titus or Paul's Letter to Titus
or The Third Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three Pastoral Epistles (along with 1 Timothy and 2 Timothy) in the New Testament. Traditionally the letter is attributed to the apostle Paul but it is considered pseudepigraphic (of unknown authorship) by most scholars. It is addressed to the missionary Titus and describes the requirements and duties of elders and bishops. Titus is usually one of the three Pastoral epistles attributed to Paul. Titus shares many similarities with 1 Timothy, such as similar phrases and expressions and similar subject matter.

Titus was an early Christian missionary and church leader, a companion and disciple of the Apostle Paul, mentioned in several of the Pauline epistles. Titus is believed to be a Greek Gentile (non-Jew), probably from Antioch, who is said to have studied Greek philosophy and poetry in his early years. He was converted to Christianity by Paul whereupon he served as Paul's secretary and interpreter. Titus was specially entrusted with collecting funds for poor Christians of Judaea and then acted as a commissioner of Paul at Corinth, where he replaced Timothy. In the year 49, Titus accompanied Paul to the council held at Jerusalem, on the subject of the Mosaic rites. Although Paul had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in regard to Titus, so as not to seem in agreement with those who would require it for Gentile converts. It seems that early Christian missionaries tried to catch converts by example. Titus went to the Island of Crete and there he appointed presbyters (elders) in every city Paul summoned Titus from Crete to join him at Nicopolis in Epirus. Later, Titus traveled to Dalmatia. He returned to Crete and remained there into his old age. Later tradition made him bishop of Crete. The New Testament does not record his death.)

The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three pastoral epistles (along with 1 Timothy and 2 Timothy) in the New Testament, historically attributed to Paul the Apostle. It is addressed to Saint Titus and describes the requirements and duties of elders and bishops.

Not mentioned in the Acts of the Apostles, Saint Titus was noted in Galatians (cf. Gal. 2:1, 3) where Paul wrote of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with

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Paul, its founder. Titus was later left on the island of Crete to help organize the Church, and later met back with the Apostle Paul in Nicopolis. He soon went to Dalmatia (now Croatia). According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later removed to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St Mark's Basilica, Venice, Italy.

Titus (Greek: Titos; died: 96 or 107 AD) was an early Christian missionary and church leader, a companion and disciple of Saul of Tarsos (Paul the Apostle), mentioned in several of the Pauline epistles including the Epistle to Titus. All we know about early Christian persons and events are parts of "Church tradition", and this source is highly unreliable.

According to that tradition, Titus is believed to be a Gentile converted to Christianity by Paul and, according to tradition, he was consecrated as Bishop of the Island of Crete. There are no Roman records on Titus the Bishop or on Titus Favius Clemens the Pope Clement I (who was a companion of the Apostle Simon Peter at a time) and almost no records on Titus Flavius Clemens the consul either. All three persons have their date of death in common. Titus Flavius Clemens the consul died in 95 or 96, Titus Favius Clemens the Pope Clement I died some time between 95 and 99, and Titus the Bishop of Crete died either in 95 or in 107. That Titus the companion of Saul of Tarsos is described as "Greek" is at least doubtful as "Titus" is a Roman name closely related to the Flavian family. However, all Flavians (like all members of the Roman upper class) spoke fluent Greek due to their education at Greek schools.)

PAUL TO TITUS CHAPTER 1

(Titus, son of pagan [non-Jewish] parents, accompanied Paul and Barnabas on their journey to the Council of Jerusalem [c. 50 AD; Gal. 2:1-3]. After being appointed by Paul as the chief shepherd of Crete [Titus 1:5], Paul sent him to Dalmatia [Yugoslavia; 2 Tim. 10] and returned to Crete after his death. A journey by Paul to Crete [Titus 1:5] can only be imagined as part of his return journey from Rome, where he was "imprisoned" for two more years [Acts 18:23-28, 31]. Here, the accounts of Paul in Acts break off. According to tradition, he was acquitted after two years, then undertook a journey to Spain (Rom. 15:24-28) and another journey to the East, then returned to Rome, and at the beginning of the Jewish War [66-73], perhaps in Crete, suffered death as a Roman citizen by the sword.)

1 Paul, servant of God, and sent of Jesus Christ, according to the faith of the chosen of God, and the acknowledgment of the truth according to devotion;

2 In hope of eternal life, (which God, not false, promised before eternal times;

3 And manifested his word in his own times, in the proclamation, which I was entrusted with according to the command of the Saviour our God;)

4 To Titus, genuine child according to the common faith: Grace, mercy, peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this I left thee in Crete, that thou shouldest rectify things left behind, and set elders in the city, as I directed thee:

6 If any be irreproachable, the husband of one wife, having faithful children, not in accusation of licentiousness, or disorderly.

7 For a bishop must be irreproachable, as steward of God; not self-sufficient, not prone to anger, not intemperate, not a striker, not occupied in sordid gain.

8 But hospitable, a lover of good, of sound mind, just, holy, holding firm;

9 Holding firmly the faithful word according to instruction, that he may be able also to beseech in sound doctrine, and to refute those opposing.

10 For many also are disorderly, vain talkers and infatuates, especially they of the circumcision:

11 Who must be restrained, who subvert whole houses, teaching what they ought not, for the sake of sordid gain.

12 A certain of them said, their own prophet, The Cretians always liars, evil beasts, lazy bellies.

13 This testimony is true. For this cause reprove them severely, that they may be sound in the faith;

14 Not holding to Jewish fictions, and commands of men, having turned away from the truth.

15 All things truly pure to the pure: and to the defiled and unbelieving nothing pure; but also their mind and consciousness are defiled.

16 They confess to know God; and in works they deny, being abominable, and disobedient, and to every good work not tried.

PAUL TO TITUS CHAPTER 2

1 And do thou speak what becomes sound doctrine:

2 The aged men to be sober, grave, of sound mind, sound in the faith, in love, in patience.

3 The aged women likewise, becoming holy in a serene state of mind, not accusers, not slaves to much wine, teachers of good;

4 That they render the young women discreet, to be lovers of the husband, lovers of the children,

5 Of sound mind chaste, remaining at home, good subordinates to their own husbands, that the word of God be not defamed.

6 The younger men likewise beseech to be of sound mind.

7 Concerning all things hold thyself a type of good works: in doctrine, integrity, gravity, incorruptibility,

8 The word sound, not to be condemned; that he from the opposite may be changed, having nothing bad to say of you.

9 Servants to be subordinate to their own masters, to be pleasing in all things; not contradicting;

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10 Not purloining, but showing all good faith; that they may adorn the doctrine of the Saviour our God in all things.
11 For the grace of God who saves, was manifested to all men,
12 Teaching us that, denying ungodliness and eager worldly desires, we should live discreetly, and justly, and religiously, in the time now;
13 Expecting the blessed hope, and apppearance of the glory of the great God and our Saviour Jesus Christ;
14 Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a distinguished people. zealous of good works.
15 These things speak, and beseech, and reprove with all order. Let none despise thee.

PAUL TO TITUS CHAPTER 3
1 Remind them to be subordinate to beginnings and powers, to yield obedience to authority, to be prepared for every good work,
2 To slander none, to be without fighting, equitable, showing all meekness to all men.
3 For once we also were unwise disobedient, deceived, being slaves to eager desires and various pleasures, living in vexation and envy, hated, and hating one another.
4 And when the kindness and philanthropy of our Saviour God was made evident,
5 Not of works in justice which we did; but according to his mercy he saved us, by the washing of regeneration, and the renovation of the Holy Spirit;
6 Which he poured out upon us richly by Jesus Christ our Saviour;
7 That justified by his grace, we might be heirs according to the hope of eternal life.
8 Faithful the word, and I wish for thee to be assured of these things, that they having believed God might turn their thoughts to excel in good works. These things are good and profitable to men.
9 And foolish questions, and genealogies, and strifes, and conflicts pertaining to the law, avoid; for they are unprofitable and vain.
10 A man, a heretic after one and the second admonition, reject;
11 Knowing such to be turned back, and he sins, being self-condemned.
12 When I shall send Artemas to thee, or Tychicus, be earnest to come to me at Nicopolis: for there have I chosen to pass the winter.
13 Send forward zealously Zenas pertaining to the law, and Apollos, that nothing fail them.
14 And let ours also learn to excel in good works for necessary uses, that they be not unfruitful.
15 All they with me greet thee. Greet them loving us in the faith. Grace with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE AND TIMOTHY TO PHILEMON

or Paul to Philemon, or just Philemon
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Saul of Tarsos (Paul the Apostle) with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother."(Philemon 1:1; 1:7; 1:20) Onesimus, a slave that had departed from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved."(Philemon 1:9–17) Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text.

Paul wrote this letter on behalf of Onesimus, who may have been a runaway slave who had wronged his owner Philemon. We do not know what Onesimus had done, but perhaps he ran away after stealing money. Paul says in verse 18 that if Onesimus owes anything, Philemon should charge it to Paul's account. It is thought that Philemon lived in Colossae; in the letter to the Colossians, Onesimus (the slave who fled from Philemon) and Archippus (whom Paul greets in the letter to Philemon) are said to be members of the church there. Paul says that Onesimus has been very helpful to him while he was in prison in Rome. He would like for Philemon to free him and send him back to Rome. Paul says that Philemon should receive him not as a slave but as a brother. Paul did not seem to think that Onesimus should be punished, even though Roman law allowed the owner of a runaway slave to punish or even kill them.

Philemon is generally accepted to be an authentic letter of Paul. Creation: 50-60 AD. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The grounds for acceptance are simple; the letter is a short, mundane one, and presents no difficulties for Pauline authorship in style or thought.) Paul does not identify himself as an apostle with authority, but as "a prisoner for Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." The letter is addressed to Philemon, Apphia and Archippus, and the church in Philemon's house. It is generally assumed

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that he lived in Colossae; in the letter to the Colossians, Onesimus, the slave who fled from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved." and Archippus (whom Paul greets in the letter to Philemon) are described as members of the church there. Philemon may have converted to Christianity through Paul's ministry, possibly in Ephesus. Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colossae. Apphia in the salutation is probably Philemon's wife. Some have speculated that Archippus, described by Paul as a "fellow soldier", is the son of Philemon and Apphia.)

PAUL TO PHILEMON CHAPTER 1

(This is the shortest and most personal letter [written c. 60 AD] of Paul's authentic texts. The apostle Paul acts on behalf of a runaway slave whose master, Philemon, was once converted to Christianity by Paul. Now, by God's providence, the apostle had met the slave Onesimus in Rome and converted him to Christianity as well. With this accompanying letter, he sent him back to his master.)

1 Paul, imprisoned of Jesus Christ, 'Timothy the brother, to Philemon, dearly beloved, and cooperating,

2 And to the dearly beloved Apphia, and to Archippus our fellow-soldier, and the church in thy house:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I thank my God, always making remembrance of thee in my prayers,

5 Hearing of thy love and faith, which thou bast to the Lord Jesus, and to all the holy;

6 So that the mutual participation of thy faith might be effective in acknowledgment of every good in you to Christ Jesus.

7 For we have much grace and consolation upon thy love, for the bowels of the holy are refreshed by thee, brother.

8 Wherefore, having much freedom of speech in Christ to enjoin thee what concerns thee,

9 By love I beseech rather, being such as Paul an aged man, and now also the imprisoned of Jesus Christ.

10 I beseech thee for my child whom I begat in my bonds, Onesimus.

11 Once unprofitable to thee, but now more profitable to thee and to me:

12 Whom I sent back: and thou him, that is, my bowels, receive again:

13 Whom I was wishing to retain to myself, that for thee he might serve me in the bonds of the good news:

14 But without thy judgment I would do nothing; that good might not be as according to necessity, but according to free will.

15 For perhaps therefore he was separated for a time, that thou mightest receive him forever;

16 No more as a servant, but above a servant, a dearly beloved brother, especially to me, and how much rather to thee, also in the flesh, and in the Lord?

17 If therefore thou hold me a participator, receive him in addition as me.

18 And if he injured thee any, or is indebted, charge this to me.

19 I Paul wrote with my hand, I will pay back: that I say not to thee, for thou owest thyself to me also in addition.

20 Yea, brother, may I be profited by thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote to thee, knowing that thou wilt do above what I say to thee.

22 And at the same time also prepare for me a reception as a guest: for I hope that by your prayers I shall be given as a favor to you.

23 Epaphras greets thee, my fellow-captive in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my co-workers.

25 The grace of our Lord Jesus Christ with your spirit. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

or just To the Hebrews, or just Hebrews
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 70-100 A.D.

(The Epistle to the Hebrews, or Letter to the Hebrews, or in the Greek manuscripts, simply To the Hebrews is one of the books of the New Testament. The text does not mention the name of its author, but was traditionally attributed to Saul of Tarsos (Paul the Apostle). However, doubt on Pauline authorship in the Roman Church is reported by Eusebius. Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

To whom was Hebrews originally addressed? The writer is obviously a Greek, and it might be quite possible that he wrote to Jewish Christians who lived in Jerusalem.. Since Clement of Rome (who probably was Titus Flavius Clemens, the consul and nephew of Flavius Vespasianus) knows and quotes the text within what could only have been a few years of its writing, that community may well have been in Rome. This view is supported by the greetings from 'those who have come from Italy' in Heb 13:24."

The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism. Scholars have suggested that the Epistle to the Hebrews is part of an internal New Testament debate between the extreme Judaisers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.).

The Greek text is written in a very fine and advanced style which was noted by Clement of Alexandria (another Titus Flavius Clemens), and Eusebius of Caesarea (Flavius Constantinus' right-hand man in the Church) wrote that every competent judge must recognise a great difference between this epistle and those of Paul (Eusebius, 6; 25).

The Greek text is more polished and eloquent than any other book of the New Testament, and "the very carefully composed and studied Greek of Hebrews is not Paul's spontaneous, volatile contextual Greek". The book has earned the reputation of being a masterpiece. Its sophisticated style reminds us of the Gospel of Luke and could therefore point to Lucius Mestrius Plutarchus the historian and Chief priest of Delphi.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".)

PAUL TO THE HEBREWS CHAPTER 1

(The Majesty of the New Covenant (Testament). The Epistle to the Hebrews, like the first Epistle of the Apostle John, lacks the usual introductory formula that names the writer and addressee. However, in the oldest manuscripts and translations, it bears the heading: "To the Hebrews." These are understood to refer to the Jewish Christians in Jerusalem. James the Just [the Righteous], brother of Jesus and the head of the Jewish Christians in the Holy Land, was murdered in 62 AD, probably perpetrated by the Temple clergy. This occurred at a time when the wildest Jewish fanaticism [triggered by the radical fundamentalist Sadducees, Zealots, and their jihadi troops, the Sicarii or "Knife-Stabbers"] led to open war against Rome and its allies, the Pharisees, and thus ultimately to the total destruction of Jerusalem. The text was written after the Jewish War. One can still sense today how its author triumphed over the extinct Judaism of the Zealots, the temple sanctuary, and its hated priesthood.)

1 God, formerly multifariously and abundantly having spoken to the fathers in the prophets,

2 At these last days spake to us in the Son, whom he set heir of all things, by whom also he made the times;

3 Who being the brightness of glory, and the figure of his foundation, and bearing all things by the word of his power, having made by himself the purification of our sins, he sat down on the right hand of the Majesty among the highest ones;

4 Being so much better than the angels, inasmuch as he has inherited a more distinguished name than they.

5 For to which of the angels once said he, Thou art my Son, I have this day begotten thee? And again, I will be to him for Father, and he shall be to me for Son?

6 And when again he should bring in the firstborn to the habitable globe, he says, And let all the angels of God worship him.

7 And truly to the angels of God he says, Who making his angels spirits, and his workmen flames of fire.

8 And to the Son, Thy throne, O God, for the time of time: a rod of uprightness the rod of thy kingdom.

9 Thou hast loved justice, and hated iniquity; for this God anointed thee, thy God, with the oil of lively joy above thy partakers.

10 And, Thou, at the beginning, Lord, didst lay the foundation of the earth; and the heavens are the work of thy hands:

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11 These shall be destroyed; but thou remainest; and they all as a garment shall grow old;
12 And as a cloak shalt thou turn them round, and they shall be changed: but thou art the same, and thy years shall not fail.
13 And to which of the angels has he once said, Sit on my right hand, till I make thine enemies the footstool of thy feet?
14 Are they not all spirits qualified for service, sent forth for service for them about to inherit salvation?

PAUL TO THE HEBREWS CHAPTER 2

1 For this ought we to hold above measure to the things heard, lest we slip away.
2 For if the word spoken by angels was firm, and every transgression and bad instruction received the just payment of reward;
3 How shall we escape, having neglected such great salvation; which at the beginning taken to be spoken by the Lord, by them having heard was made firm to us;
4 God confirming the testimony, together with signs and wonders, and various powers, and partitions of the Holy Spirit, according to his will
5 For not to the angels has he subjected the habitable globe about to be, of which we speak.
6 And somewhere a certain one testified, saying, What is man, that thou rememberest him? or the son of man, that thou reviewest him?
7 Thou didst render him some little while less than angels; thou crownedst him with glory and honour, and didst place him over the work of thine hands:
8 All things didst thou place under his feet. For in placing all things under him, thou didst leave nothing not subjected to him. And now we see not yet all things placed under him.
9 But we see Jesus, made some little while less than angels by the suffering of death, crowned with glory and honour; so that by the grace of God he should taste of death for all.
10 For it became him, for whom all things, and by whom all things, in bringing many sons to glory, to perfect the chief of their salvation by sufferings.
11 For be consecrating and they being consecrated all of one: for which cause he is not ashamed to call them brethren,
12 Saying, I will announce thy name to my brethren, in the midst of the church will I praise thee.
13 And again, I will be confident in him. And again, Behold I and the young children which God gave me.
14 Since therefore the young children participated in flesh and blood, he also likewise participated with them; that by death he might leave unemployed him having the strength of death, that is, the devil;
15 And deliver them, as many as by fear of death were always to live bound by slavery.
16 For certainly he lays not hold of angels; but of the seed of Abraham he lays hold.
17 Wherefore in all things it was necessary to be made like to the brethren, that he might be a merciful and faithful chief priest in things towards God, in order to propitiate for the sin of the people.
18 For in that he himself has suffered, having been tempted, he is able to help the tempted.

PAUL TO THE HEBREWS CHAPTER 3

1 Wherefore, holy brethren, partakers of the heavenly calling, observe the sent and Chief Priest of our assent, Christ Jesus;
2 Faithful to him having made him, as also Moses in his whole house.
3 For this was deemed worthy of more glory than Moses, inasmuch as he has greater honour of the house having built it.
4 For every house is built by somebody; and he having built all things, God.
5 And truly Moses faithful in his whole house, as a servant, for a testimony of those things to be spoken;
6 And Christ as a son over his house: whose house are we, if we should hold freedom of speech and the boast of hope firm to the end.
7 Wherefore (as the Holy Spirit says, If to day ye hear his voice,
8 Harden not your hearts, as in the exasperation, in the day of trial in the desert:
9 Where your fathers tried me, proved me, and saw my works forty years.
10 Wherefore I was offended with that generation and I said, They always wander in heart; and they knew not my ways.
11 As I aware in my wrath, If they shall come into my rest.)
12 See, brethren, lest there shall be in any of you an evil heart of unbelief, in removing away from the living God.
13 But beseech one another according to each day, as far as the day is called; lest any of you be hardened by deceit of sin.
14 For we have been partakers of Christ, if we hold the beginning of our foundation firm to the end;
15 In that it is said, To day if ye will hear his voice, ye should not harden your hearts, as in the exasperation.
16 For some, having heard, did exasperate: but not all they having come out of Egypt by Moses.
17 And with whom was he offended forty years? was it not with them having sinned, whose members fell in the desert?
18 And to whom sware he that they could not come into his rest, if not to them having been disobedient?
19 And we see they could not come in through unbelief.

PAUL TO THE HEBREWS CHAPTER 4

1 Let us therefore fear, lest a solemn promise being left to come into his rest, any of you should seem to have failed.
2 For we also were announced of the good news, as well as they: but the word of the report profited them not, not being mixed with faith to them having heard.
3 For we having believed come into the rest, as he said, As I sware in my wrath, if they shall come into my rest: although the works having been from the foundation of the world.

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4 For he said somewhere of the seventh thus, And God ceased in the seventh day from all his works.

5 And in this again, If they shall enter into my rest.

6 Since therefore it remains for some to come into it, and they before announced of the good news came not in through unbelief:

7 Again he limits a certain day, saying in David, To day, after such time; as it is said, To day if ye would hear his voice, harden not your hearts.

8 For if Jesus had caused them to rest, he would not have spoken of another day after these things.

9 Therefore a celebration of a sabbath remains to the people of God.

10 For he having come into his rest, he also has ceased from his works, as God from his own.

11 Therefore we should be earnest to come into that rest, lest any should fall in the same pattern of unbelief.

12 For the word of God living, and effective, and more piercing than any two-mouthed sword, and penetrating even to the division both of soul and spirit, both the joints and marrows, and a critic of the reflections and thoughts of the heart.

13 And there is no creation invisible before him: and all things naked and exposed, neck and face to view, to the eyes of him with whom to us is the word.

14 Having therefore a great chief priest, passed to the heavens, Jesus the Son of God, we should hold firmly the assent.

15 For we have not a chief priest unable to suffer with our weaknesses; but tried in all things as a resemblance, without sin.

16 We should therefore go with freedom of speech to the throne of grace, that we receive mercy, and find grace for timely assistance.

PAUL TO THE HEBREWS CHAPTER 5

1 For every chief priest taken from men is appointed for men for things to God, that he bring both gifts and sacrifices for sins:

2 Being able to moderate the passions to the ignorant, and deceived; since he also is surrounded with weakness.

3 And for this he ought, as for the people, so also for himself, to bring in for sins.

4 And not any takes this honour to himself; but the called of God, as also Aaron.

5 So also Christ honoured not himself, to become chief priest; but he having spoken to him, Thou art my Son, to day have I begotten thee.

6 And also in another he says, Thou a priest forever according to the order of Melchisedec.

7 Who in the days of his flesh, both prayers and supplications to him able to save him from death, with strong crying and tears, having offered, and listened to by means of circumspection;

8 Although being a Son, he learned obedience from what he suffered;

9 And being perfected, he became to all them lending a willing ear to him the origin of eternal salvation

10 Addressed by God the chief priest according to the order of Melchisedec.

11 Of whom great is the word to us, and difficult of interpretation to speak, since ye have been sluggish in the hearing.

12 For also ye ought to be teachers for the time, again ye have need for some one to teach you the elements of the beginning of the sayings of God; and have become those having need of milk, and not of firm food.

13 For every one partaking of milk is inexperienced in the word of justice: for he is a child.

14 And firm food is of the perfected, of them by habit having the senses exercised for the separation of good and evil.

PAUL TO THE HEBREWS CHAPTER 6

1 Therefore having left the word of the beginning of Christ, we should go on to perfection; not again laying down the foundation of repentance from dead works, and of faith toward God,

2 Of the teaching of immersions, and placing upon of hands, and of the rising up of the dead, and of eternal judgment.

3 And this will we do, if God even permit.

4 For impossible for them once enlightened, and having tasted of the heavenly gift, and having partaken of the Holy Spirit,

5 And tasted of the good word of God, and powers of the life about to be,

6 And having fallen, again to renew to repentance; crucifying to themselves the Son of God, and exposing to ignominy.

7 For the earth drinking the rain coming often upon it, and bringing forth the vegetable fitting well to them by whom it is cultivated, receives commendation from God:

8 And producing thorns and briers is rejected, after having been tried, and near cursing; whose end for destruction.

9 And we have been persuaded of you, dearly beloved, of better things, and connected with salvation, if we also thus speak.

10 For God is not unjust to forget your work and fatigue of love, which ye showed to his name, having served to the holy ones, and serving.

11 And we desire each of you to show the same earnestness to the complete certainty of hope to the end:

12 That ye be not sluggish, but imitators of them inheriting the promises by faith and longsnffering.

13 For God promising to Abraham, since he had none greater to swear by, sware by himself,

14 Saying, Truly will I praise thee, and multiplying will I multiply thee.

15 And so, having endured long, he gained the promise.

16 For truly men swear by the greater: and the oath for confirmation to them the end of all controversy.

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17 In which God, willing more abundantly to show to the heirs of the promise the firmness of his counsel, he intervened by an oath:
18 That by two unalterable deeds, in which it is impossible for God to deceive we might have a strong consolation, taking refuge in holding firmly the hope set before:
19 Which we have as an anchor of the soul, unshaken and firm, and entering into that further within the veil.;
20 Where the forerunner, Jesus, went in for us, according to the order of Melchisedec, being a high priest forever.

PAUL TO THE HEBREWS CHAPTER 7

1 For this Melchisedec, king of Salem, priest of the most high God, having met Abraham returning from the cutting off of the kings, and praised him;
2 To whom also Abraham divided a tenth from all; (first truly interpreted King of justice, and then also King of Salem, which is, King of peace;
3 Without father, without mother, of unknown origin, neither having beginning of days, nor end of life; and likened to the Son of God;) remains a priest perpetually.
4 And behold how great this one, to whom also Abraham the patriarch gave the tenth of the first fruits.
5 And they truly of the sons of Levi, receiving the office of priest, have a command to take a tenth part from the people according to the law, that is, from their brethren, although having come out of the loins of Abraham:
6 And he not having his descent traced from them received a tenth from Abraham, and praised him having the promises.
7 And without all controversy the less is praised of the better.
8 And here truly dying men receive tenths; but there he, bearing witness that he lives.
9 And as the word says, through Abraham, also Levi, receiving tenths, has paid a tenth.
10 For yet was he in his father's loins, when Melchisedec met him.
11 If truly therefore completion were by the Levitical priesthood, (for the people received legislation by it,) what further need according to the order of Melchisedec for another priest to be raised, and not according to the order of Aaron?
12 For the priesthood being transferred, of necessity also is a transposition of law.
13 For he of whom these things are said partook of another tribe, of which none held to the altar.
14 For it is manifest that our Lord has sprung out of Judah; to which tribe Moses spake nothing of the priesthood.
15 And it is yet more abundantly manifest: that according to the resemblance of Melchisedec has another priest risen,
16 Who according to the law of a fleshly command was not born, but according to the power of an indestructible life.
17 For he testifies, Thou a priest forever, according to the order of Melchisedec.
18 For there is truly an annulling of the command going before by its weakness and unprofitableness.
19 (For the law completed nothing,) but the bringing in of a better hope; by which we draw near to God.
20 And as much as not without sacrifice sanctioned by solemn oath:
21 (For they truly without sacrifice sanctioned by solemn oath became priests; but he with the sacrifice sanctioned by solemn oath by him, saying to him, The Lord sware, and will not repent, Thou priest forever, according to the order of Melchisedec:)
22 According to this, Jesus has become security of a better covenant.
23 And they truly are become many priests, by reason of death being hindered from remaining:
24 And he, because he remains forever, has an inviolable priesthood.
25 Wherefore he is able to save entirely those coming to God by him, always living to supplicate for them.
26 For such a chief priest became us, holy, innocent, undefiled, separated from sinners, and being higher than the heavens;
27 Who has no necessity according to the day, as the chief priests, before to bring up sacrifices for their own sins, then for those of the people; for this he did once, having brought up himself.
28 For the law establishes men chief priests having weakness; but the word of the sacrifice sanctioned by solemn oath, after the law, the Son, having been perfected forever.

PAUL TO THE HEBREWS CHAPTER 8

1 And the summary to the things spoken: We have such a chief priest, who sat on the throne of the Majesty in the heavens;
2 A workman of holy things, and of the true tent, which the Lord pitched, and not man.
3 For every chief priest is appointed to bring in gifts and sacrifices also: wherefore it is necessary also for this to have something which he might bring.
4 For if truly he were upon earth, he would not be a priest, there being priests bringing in gifts according to the law;
5 Who serve the pattern and shadow of heavenly things, as Moses was given an intimation of the divine will, being about to complete the tent: for, See, says he, thou make all things according to the type shewed thee in the mount.
6 And now he has attained a more distinguished office, in how much also he is mediator of a better covenant, which was legislated upon better promises.
7 For if that first was faultless, then place was not to be sought for the second.
8 For rebuking them, he says, Behold, the days come, says the Lord, and I will complete for the house of Israel and for the house of Judah a new covenant:
9 Not according to the covenant which I made to their fathers in the day of my taking their hand to bring them out of the land of Egypt; for they remained not in my covenant, and I heeded them not, says the Lord.

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10 For this the covenant which I will set to the house of Israel after those days, says the Lord; giving my laws into their mind, and upon their hearts will I write them: and I will be to them for God, and they shall be to me for a people:

11 And they should not teach each his neighbor, and each his brother, saying, Know the Lord: for all shall know me, from their little even to their great ones.

12 For I will be merciful to their iniquities, and their sins and their injustices will I remember no more.

13 In saying new, he has made the first old. And that made old and becoming weak is near destruction.

PAUL TO THE HEBREWS CHAPTER 9

1 And truly therefore the first had precepts of divine service for him, and a worldly holy place.

2 For the first tent was prepared; (in which was the chandelier, and table, and the setting up of the loaves;) which is called holy.

3 And after the second veil, the tent called Holy of Holies;

4 Having the golden censer, and ark of the covenant surrounded on all sides with gold, in which was the golden urn having the manna, and Aaron's rod having budded, and the tables of the covenant;

5 And above it the cherubs of glory overshadowing the propitiatory; of which it is not now to speak in turn.

6 And these thus prepared, truly to the first tent the priests always came in, to complete the divine services.

7 And into the second the chief priest alone once a year, not without blood, which he brings near for himself, and the errors of the people:

8 This the Holy Spirit designating, the way of the holies had not yet been made manifest, the first tent yet having a standing:

9 Which a parable for the time placed in, according to which both gifts and sacrifices are brought near, not being able for consciousness to perfect him serving;

10 Only in food and drinks, and different immersions, and precepts of the flesh, being placed till the time of amendment.

11 And Christ being present, a chief priest of good things about to be, by a greater and more perfect tent, not made with hands, that is; not of this creation;

12 Neither by the blood of he-goats and calves, and by his own blood he went in once for all to the holies, having found eternal deliverance.

13 For if the blood of bulls and he-goats, and the ashes of a heifer besprinkling the polluted, consecrates to the purity of the flesh:

14 How much more shall the blood of Christ, who by the eternal Spirit offered himself blameless to God, purify your consciousness from dead works to serve the living God?

15 And for this he is mediator of a new covenant, that death having been, for redemption of the transgressions for the first covenant, the called might receive the promise of eternal inheritance.

16 For where a will, the necessity for the death of him having willed to be brought forward.

17 For a will is firm by the dead: since it has no power when he having willed lives.

18 Wherefore neither was the first consecrated without blood.

19 For every command spoken according to law by Moses, to all the people, having taken the blood of calves and he-goats, with water, and scarlet wool, and hyssop, and also the book, and he sprinkled all the people,

20 Saying, This the blood of the covenant which God enjoined to you.

21 And also the tent, and all the vessels of the service, he poured all over likewise with blood.

22 And almost all things are purified according to the law with blood; and without blood-letting there is no remission.

23 Therefore truly a necessity for the patterns of things in the heavens to be purified with these; and the heavenly things themselves with better sacrifices than these.

24 For Christ came not into the holy places made with hands, the figures of the true; but into heaven itself, now to be shown clearly to the face of God for us:

25 Neither that he should offer himself many times, as the chief priest comes in to the holy places yearly with blood pertaining to others;

26 (Since he must have suffered many times from the foundation of the world:) but now once at the termination of the times for the annulling of sin by the sacrifice of himself has he been shown clearly.

27 And inasmuch as it is reserved to men once to die, and after this the judgment:

28 So Christ, once offered to have borne the sins of many, of the second time, without sin, shall be seen to them expecting him for salvation.

PAUL TO THE HEBREWS CHAPTER 10

1 For the law having a shadow of good things about to be, not the same image of the things, with these sacrifices which they bring in yearly in continuance never can render perfect them coming thereto.

2 For would they not have ceased to be brought in? because they serving have no more consciousness of sins, once purified.

3 But in these, a reminding of sins yearly.

4 For the blood of bulls and he-goats cannot take away sins.

5 Wherefore coming into the world, he says, Sacrifice and offering then wouldest not, but a body hast thou adjusted to me:

6 And with whole burnt offering for sin wast thou not contented.

7 Then said I, Behold, I am here (in the head of the book it was written of me,) O God, to do thy will.

8 Farther back, saying, That sacrifice and bringing in and whole burnt offerings and for sin thou wouldest not, neither wert contented with; which are brought in according to law;

9 Then he said, Behold, I am here to do, O God, thy will. He takes away the first, that he might set up the second.

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10 In which will we are consecrated by the bringing in of the body of Jesus Christ once.

11 And truly every priest has stood daily, serving and bringing in many times the same sacrifices, which can never take away sins:

12 But this, having brought in one sacrifice for sins forever, sat down on the right hand of God;

13 As to the rest, awaiting till his enemies be put a footstool of his feet.

14 For by one offering has he perfected forever the consecrated.

15 And also the Holy Spirit testifies to us: for after having said before,

16 This the covenant which I will establish with them after those days, says the Lord, giving my laws upon their heart, and upon their minds will I write them;

17 And their sins and their iniquities will I remember no more.

18 And where remission of these, no more bringing in for sin.

19 Having therefore, brethren, freedom of speech for the entering in of the holies by the blood of Jesus,

20 A way publicly declared and living, which he consecrated to us, through the veil, that is, his flesh;

21 And a great priest over the house of God;

22 Let us approach with a true heart in complete certainty of faith, having our hearts besprinkled from an evil consciousness, and having our bodies washed with pure water.

23 We should hold the assent of hope not bending; (for faithful he having promised;)

24 And we should observe one another for the incitement of love and good works:

25 Not forsaking the assembling of ourselves together, as the custom to some; but beseeching: and by so much the more, inasmuch as ye see the day drawing near.

26 For we sinning voluntarily after receiving the knowledge of the truth, there is left no more a sacrifice for sins,

27 But a certain terrible expectation of judgment and jealousy of fire, being about to devour the adversaries.

28 Any one having rejected Moses' law, without compassion dies by two or three witnesses:

29 Of how much worse punishment, think ye, shall he be deemed worthy. having trodden down the Son of God, and deemed the blood of the covenant common, in which he was consecrated, and having outraged the Spirit of grace?

30 For we know him having said, Vengeance to me, I will give back, says the Lord. And again, The Lord will judge his people.

31 Terrible to fall into the hands of the living God.

32 And recall to mind the former days, in which, having been enlightened, ye endured a great combat of sufferings;

33 This, truly, being exposed to public view both by reproaches and pressures; and this, having been partakers of those thus overturned.

34 For ye also suffered together with me in bonds, and received the pillage of your possessions with joy, knowing to have in yourselves a better and abiding substance in the heavens.

35 Throw not away therefore your freedom of speech, which has great payment of reward.

36 For ye have need of patience, that, having done the will of God, ye might receive the promise.

37 For yet a little while only, he coming will come, and will not tarry.

38 And the just one shall live by faith; but if he draw down, my soul is not contented in him.

39 And we are not of drawing down to perdition; but of faith to the acquisition of the soul.

PAUL TO THE HEBREWS CHAPTER 11

1 And faith is the foundation of things hoped for, the proof of things not seen.

2 For by this were the elders testified of.

3 By faith we perceive that the times were adjusted by the word of God, so that things seen have been born not of things brought to light.

4 By faith Abel brought near a greater sacrifice to God than Cain, by which he was testified of to be just, God testifying of his gifts; and by it he being dead yet speaks.

5 By faith Enoch was transferred not to see death; and was not found, because God had transferred him: for before his transferring he had been testified of, to have pleased God.

6 And without faith it is impossible to please: for he approaching to God must believe that he is, and is a remunerator to them seeking him out.

7 By faith Noah, having an intimation of the divine will of things not yet seen, being circumspect, prepared an ark for the salvation of his house; by which he condemned the world, and by faith became an heir of justice.

8 By faith Abraham, being called, listened, to go forth into the place which he was about to receive for an inheritance; and he came out, not knowing where he is coming.

9 By faith he dwelt in the land of promise, as a strange land, having dwelt in tents with Isaac and Jacob, co-heirs of the same promise:

10 For he awaited a city having foundations, whose artificer and maker is God.

11 By faith Sara also herself received power for the laying down of seed, and brought forth during the time of age, for she deemed him faithful having promised.

12 Wherefore also from one were they born, and these of him having been dead, as the stars of heaven for multitude, and as the sand near the lip of the sea innumerable.

13 According to faith died all these, not having received the promises, but having seen them from afar, and been persuaded, and having embraced, and assented that they are strangers and newly arrived from a foreign country upon earth.

14 For they saying such things show clearly that they seek a country.

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15 And truly if they remembered that from which they came out, they had time to have returned.

16 And now they feel an ardent desire for a better, that is, a heavenly: wherefore God is not ashamed of them to be called their God: for he prepared for them a city.

17 By faith Abraham had brought near Isaac, being tried: and he having received the promises brought near the only born,

18 To whom it was spoken, That in Isaac shall seed be called to thee:

19 Reckoning that God was also able to raise from the dead; whence he also received him in a parable.

20 By faith concerning things about to be, Isaac blessed Jacob and Esau.

21 By faith Jacob, dying, blessed each of Joseph's sons; and worshipped, upon the extremity of his rod.

22 By faith Joseph, dying, made mention of the departure of the sons of Israel: and charged concerning his bones.

23 By faith Moses, born, was hidden three months by his parents, because they saw a shrewd child; and they were not afraid of the edict of the king.

24 By faith Moses, having become great, refused to be reckoned the son of Pharaoh's daughter;

25 Having chosen rather to be treated ill with the people of God, than to have the enjoyment of sin for a time;

26 Having deemed the reproach of Christ greater riches than treasures in Egypt: for he looked to the payment of reward.

27 By faith he forsook Egypt, not having feared the king's wrath: for, as seeing the invisible, he was strong.

28 By faith he has kept the pascha, and the pouring out of blood, lest he destroying the first born should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians having tried were swallowed down.

30 By faith the walls of Jericho fell, having been surrounded for seven days.

31 By faith the harlot Rahab perished not with the unbelieving, having received the spies with peace.

32 And what more do I say? for the time will fail me recounting of Gedeon, Barak, and also Samson and Jephthae; David also, and Samuel, and the prophets:

33 Who by faith subdued kingdoms, wrought justice, attained the promises, shut up the mouths of lions,

34 Quenched the power of fire, escaped the mouth of the sword, were strengthened from weakness, were strong in war, turned away the armies of strangers.

35 Women received their dead from rising up: and others were beaten, not receiving redemption; that they might attain a better resurrection.

36 And others received trial of jestings and scourges, and further, of bonds and imprisonment:

37 They were stoned, they were cut by sawing, they were tried, they died by the slaughter of the sword: they wandered about in sheepskins and goatskins; being in want, pressed, treated ill;

38 (Of whom the world was not worthy:) wandering about in solitary places, and mountains, and caves, and holes of the earth.

39 And these all, having been testified of by faith, received not the promise:

40 God having foreseen something better for us, that without us they should not be completed.

PAUL TO THE HEBREWS CHAPTER 12

1 Wherefore we also having such a cloud of witnesses lying round about us, having laid down every weight, and sin easily captivating, by patience we should run the race set before us,

2 Looking in the distance to Jesus the author and completer of the faith; who for the joy laid before him endured the cross, having despised the shame, and sat down on the right hand of the throne of God.

3 For reckon over him having endured such contradiction of the sinful against himself, lest being harassed, ye labor in your souls.

4 Ye have not yet resisted until blood, fighting against sin.

5 And ye have totally forgotten the entreaty which is spoken to you as to sons, My son, neglect not the instruction of the Lord, nor be enervated being rebuked by him:

6 For whom the Lord loves he corrects, and he chastises every son which he receives.

7 If ye endure correction, God treats you as sons; for who is the son which the father corrects not?

8 And if ye are without correction, of which all are partakers, then are ye spurious, not sons.

9 Since we truly have fathers of our flesh instructors, and we were influenced: shall we not rather be in subjection to the Father of spirits, and we shall live?

10 For they truly for a few days, according as it seemed to them, corrected; but he for profit, in order to partake in his holiness.

11 And truly every correction for the present seems not to be for joy, but grief: and later it returns the peaceful fruit of justice to them being exercised by it.

12 Wherefore set upright the relaxed hands, and palsied knees;

13 And make straight wheel-ruts to your feet, lest the lame thing turned aside; and it should rather be healed.

14 Follow peace with all, and consecration, without which none shall see the Lord:

15 Observing narrowly lest any be failing of the grace of God: lest any root of bitterness springing forth aloft give trouble, and by this many be defiled;

16 Lest any fornicator, or profane, as Esau, who for one act of eating sold his primogeniture.

17 For ye know also afterwards, wishing to inherit the praise, he was disapproved of: for he found no place for a change of mind, although having sought it with tears.

18 For ye have not come to the mount being handled, and burned with fire, and to duskiness, and to darkness, and to a violent storm,

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19 And to the sound of the trumpet, and the voice of words; which they, having heard, implored that the word be not put before them:

20 (For they did not bear that being assigned, And if a beast should touch the mountain, it shall be stoned, or shall be pierced with a missile weapon:

21 And so dreadful was that being made to appear, Moses said, I am terrified and trembling:)

22 But ye have come to mount Sion, and to the city of the living God, heavenly Jerusalem, and to myriads of angels,

23 To the assembly of people, and church of the firstborn, transcribed in the heavens, and to God the Judge of all, and. to the spirits of the just perfected,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, speaking better things than Abel.

25 See that ye refuse not him speaking. For if they escaped not, having refused him giving an intimation of the divine will on earth, much more we, who having turned back from him from the heavens:

26 Whose voice then shook the earth: and now he has proclaimed, saying, Yet once more I shake not the earth only, but also the heaven.

27 And the Yet once more, makes manifest the transferring the things shaken, as of things made, that the things not being shaken might remain.

28 Wherefore we receiving a kingdom unmoved; we should have grace by which we might serve God acceptably, with reverence and circumspection:

29 For also our God is a consuming fire.

PAUL TO THE HEBREWS CHAPTER 13

1 Let brotherly love remain.

2 Forget not hospitality: for by this some knew not having treated angels with friendship.

3 Remember them in bonds as bound together with them; them treated ill, as the same being in the body.

4 Marriage honoured in all, and the bed unpolluted: but fornicators and adulterers God will judge.

5 The disposition exempt from avarice; being contented with present circumstances: for he has said, I will not send thee back, nor forsake thee.

6 So that being confident, we say, The Lord aiding me, and I will not fear what man will do to me.

7 Remember them guiding you, who spake to you the word of God: of whom, observing narrowly the issue of the mode of life, imitate the faith:

8 Jesus Christ, yesterday, and to day the same, and for ever.

9 With various and strange teachings be not carried about. For good the heart be rendered firm by grace; not by food, in which they having walked about were not profited.

10 We have an altar, of which they serving the tent have no power to eat.

11 for of whom the blood of the living ones is brought for sin into the holies by the chief priest, the bodies of these are burned without the camp.

12 Wherefore also Jesus, that he might consecrate the people by his own blood, suffered without the camp.

13 Therefore we should come to him without the camp, bearing his reproach.

14 For here have we no abiding city, but we seek that about to be.

15 By him therefore we should always bring up the sacrifice of praise to God, that is, the fruit of the lips assenting to his name.

16 And the doing good and mutual participation forget not; for with such sacrifices God is well pleased.

17 Believe them guiding you, and yield: (for they watch vigilantly for your souls, as going to return the word.) that with joy they might do this, and not lamenting: for this unprofitable for you.

18 Pray for us: for we have trusted that we have a good consciousness, in all things wishing to be well occupied.

19 And I beseech the more abundantly to do this, that I might the more speedily be restored to you.

20 And the God of peace, having brought up from the dead, the great Shepherd of the sheep, in the blood of the eternal covenant, our Lord Jesus Christ,

21 Put you in proper order in every good work for doing his will, doing in you the thing pleasing before him, by Jesus Christ; to whom glory for the time of times. Amen.

22 And I beseech you, brethren, hold up the word of entreaty: for I also sent to you in a few words.

23 Ye know the brother Timothy having been set at liberty; with whom, if he come more speedily, I shall see you.

24 Greet all them guiding you, and all the holy.

25 They from Italy greet you. Grace with you all. Amen.

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GENERAL EPISTLES
or Catholic Epistles or Universal Epistles

THE EPISTLE OF JAMES
The Letter of James, the Book of James, or simply James.
Author: James the Just, the brother of Jesus, 1st Bishop of the Christian Movement, Bishop of Jerusalem.
Estimated Range of Dating: 70-100 A.D.

(The Epistle of James, the Letter of James, or simply James, is a General epistle and one of the 21 epistles (didactic letters) in the New Testament. It is attributed to James the brother of Jesus and the main opponent of Paul the Apostle. [The name 'James' is an English name corruption of "Jacob", Greek: Iakobos, Latin: Iacobus, Hebrew Aramaic: Yakov.]. There are many other characters in the gospels called James. Scholars assume that these Jameses were created to lead the readers' attention away from the brother of Jesus as he remained a Jew all his life. Thus the Church gave him the degrading name James the Less. However, it was him who was the first Bishop of Jerusalem, and therefore the first Pope from the 30s to the late 60s of the 1st century AD.

The gospel writers could not just drop James as he was at that time a well-known leader in his own right; they just mentioned other Jameses as often as possibe, such as James, son of Alphaeus; James the Great; and James the Less. History experts call this propaganda style "writing out of history". The entire family of the real Jesus was written out of history because he was very different from the "heavenly Jesus", the god figure, created by Saul of Tarsus. The description of the real Jesus, his family, his disciples would have been an embarrassment to those who wanted to establish the "Christ the God".

The author identifies himself as "James, a servant [or slave] of God and of the Lord Jesus Christ" who is writing to "the twelve tribes scattered abroad". The epistle is traditionally attributed to James the brother of Jesus (James the Just), and the audience is generally considered to be Jewish Christians, who were dispersed outside Israel. James was the undisputed leader of this very first genuine Jesus movement which was at that time a purely Jewish movement whose members [including Jesus!] perceived themselves as part of the Jewish community. They followed the laws of Moses and had nothing to do with the movement that was later founded by the Roman citizen Saul of Tarsos [Paul the Apostle] and was to become the non-Jewish Christianity we know today; they were not following Moses law but Roman law because most of them were Roman citizens outside of Judaea or Galilee.

As first bishop of Jerusalem, James keeps in touch with Jews in the Holy Land but also with those who live abroad. About 5-10% of the entire population of the Roman Empire are estimated to be Jewish.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to humbly live by godly, rather than worldly wisdom and to pray in all situations.

For the most part, until the late 20th century, the epistle of James was relegated to benign disregard – though it was shunned by many early theologians and scholars due to its advocacy of Torah observance and good works. Famously, Luther at one time considered the epistle to be among the disputed books, and sidelined it to an appendix, although, elsewhere he called it the authoritative word of God.

The epistle aims to reach a wide Jewish audience. During the last decades, the epistle of James has attracted increasing scholarly interest due to a surge in the quest for the historical James, his role within the Jesus movement, his beliefs, and his relationships and views. This James revival is also associated with an increasing level of awareness of the Jewish grounding of both the epistle and the early Jesus movement.

There is little consensus as to the genre, structure, dating, and authorship of the book of James. There is the possibility that the letter was written by James before the Pauline epistles, and that the letter comprises material originally from James but edited by a later copyist.

The writer refers to himself only as "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1). According to the gospels, Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the brother of John, was killed by Herod Agrippa I (Acts 12:1–2). James, the son of Alphaeus is a more viable candidate for authorship, although he is not prominent in the scriptural record, and relatively little is known about him. Hippolytus, writing in the early third century, asserted in his work On the 12 Apostles: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple." The similarity of his alleged martyrdom to the stoning of James the Just has led some scholars, such as Robert Eisenman and James Tabor, to assume that these "two Jameses" were one and the same. This identification of James of Alphaeus with James the Just (as well as James the Less) has long been asserted. From the middle of the 3rd century, patristic authors cited the epistle as written by James, the brother of Jesus and a leader of the Jerusalem church.

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We know more about James than we know about Jesus. As they were brothers, James is the key to understanding what the real Jesus was like. James was very important figure in his own right: Paul the Apostle described him as "the brother of the Lord" in Galatians 1:19 and as one of the three "pillars of the Church" in 2:9. "There is no doubt that James became a much more important person in the early Christian movement than a casual reader of the New Testament is likely to imagine."

The James believers are acquainted with, emerges out of Galatians 1–2; 1 Corinthians 15–17 and Acts 12,15,21. We also have accounts about James in the works of Titus Flavius Josephus, Eusebius, Origen, the Gospel of Didimus Judas Thomas, the Apocalypses of James, the Gospel of the Hebrews and the Pseudo-Clementine literature [of Titus Flavius Clemens] - most of whom cast him as righteous [just] and as the undisputed leader of the Jewish community. His influence is central and palpable in Jerusalem and in Antioch [meaning Edessa]. Although we are dependent on sources dominated and edited by the Pauline Roman Church the role and influence of James can be felt still today.)

JAMES CHAPTER 1

(Heavenly Wisdom. The letters of the New Testament, which were not written by Paul but by other apostles, were called "Catholic letters" early on. This name stems from their intended purpose for a very general readership. The Catholic letters are circular letters, doctrinal texts, and treatises. The order in which the letters appear in today's New Testament was already common in ancient times. The order also reflects the historical importance of the authors: James [the eldest brother of Jesus and for over 25 years the first bishop of the early Jesus movement], 1 and 2 Peter, 1, 2, and 3 John, Jude [actually Didymus Judas Thomas, another brother of Jesus], and the two additional names each mean "twin," i.e. He was the twin brother of one of his brothers. Most passages in James are reminiscent of one of the best books in the Bible: The Wisdom of Jesus ben Sirach. This tiny book is the jewel of the New Testament.)

1 James, servant of God and the Lord Jesus Christ, to the twelve tribes in the dispersion, health.

2 Deem all joy, my brethren, when ye fall into various trials;

3 Knowing that the proof of your faith works patience.

4 And let patience have a perfect work, that ye be perfect and entire, being left behind in nothing.

5 If any of you is forsaken of wisdom, let him ask of God, giving to all plainly, blaming not; and it shall be given him.

6 And let him ask in faith, being at variance in nothing. For he being at variance is like the surge of the sea being moved by the wind and put in motion.

7 For let not that man think that he shall receive any thing of the Lord.

8 A man divided in opinion unsteady in all his ways.

9 And let the humble brother boast in his elevation:

10 And the rich, in his humiliation: for as the flower of the grass he shall pass by.

11 For the sun sprang up with heat, and dried up the grass, and its flower fell out, and the decorum of its face was destroyed: so also shall the rich be dried up in his goings.

12 Happy the man who endures temptation: for being tried, he shall receive the crown of life, which the Lord promised to them loving him.

13 Let none say being tempted, that I am tempted of God: for God is not tempted of evils, and he tempts none:

14 And each is tempted from his own lust, being drawn out, and decoyed.

15 So then lust conceiving, brings forth sin: and sin performed, produces death.

16 Be not led astray, my dearly beloved brethren.

17 Every good donation and every perfect gift is from above, coming down from the Father of lights, with whom not one change, or shadow of turning.

18 Having willed he brought forth by the word of truth, for us to be some first fruit of his creatures.

19 Wherefore, my dearly beloved brethren, let every man be quick to hear, slow to speak, slow to anger:

20 For man s anger works not the justice of God.

21 Wherefore having put away all sordid avarice, and excess of wickedness, in meekness receive the implanted word, able to save your souls.

22 And be doers of the word, and not hearers only, deceiving yourselves.

23 For if any is a hearer of the word, and not a doer, he is like a man observing the face of his creation in a mirror:

24 For he observed himself, and went away, and straightway forgot of what kind he was.

25 And he having stooped into the perfect law of liberty, and remained, he being not a forgetful hearer, but a doer of work, he shall be happy in his doing.

26 If any among you seem to be religious, bridling not his tongue, but deceiving his heart, the religion of this one vain.

27 Religion pure and unpolluted before God and the Father is this, To take a view of the orphans and widows in their pressure, to keep himself free from stain from the world.

JAMES CHAPTER 2

1 My brethren, have not the faith of our Lord Jesus Christ, of glory, with distinction of faces.

2 For if there come into your synagogue a man wearing gold rings on is fingers, in brilliant clothing, and there come in also a beggar in filthy clothing;

3 And ye look toward him bearing the brilliant clothing, and ye say to him, Sit thou well here; and to the beggar ye say, Stand thou there, or sit here under my footstool:

4 Were ye not separated among yourselves, and become judges of evil reflections?

5 Hear, my dearly beloved brethren, Has not God chosen the beggars of this world rich in faith, and heirs of the kingdom which he has promised to them loving him?

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6 And ye have despised the beggar. Do not the rich bring you into subjection, and draw you before tribunals?

7 And do they not defame the good name called upon you?

8 If yet ye complete the royal law according to the writing, Thou shalt love thy neighbor as thyself, ye do well:

9 And if ye make distinction of faces, ye work sin, being convicted under the law as transgressors.

10 For whoever shall keep the whole law, and stumble in one, has become bound of all.

11 For he having said, Thou shouldest not commit adultery, said also, Thou shouldest not kill: and if thou commit not adultery, and dost kill, thou hast become a transgressor of the law.

12 So speak ye, and so do, as about to be judged by the law of liberty.

13 For unpropitiated judgment to him not doing mercy; and mercy boasteth against judgment.

14 And what profit, my brethren, if any say he has faith, and should not have works? can faith save him?

15 And if a brother or sister be naked, and be failing of daily food,

16 And any of you say to them, Retire in peace, be ye warmed and be ye fed; and ye give them not things fitting the body; what profit?

17 So also faith, if it have not works, is dead by itself.

18 But certain will say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith from my works.

19 Thou believest that there is one God; thou doest well: and the evil spirits believe, and shudder.

20 And wilt thou know, O empty man, that faith without works is dead?

21 Was not Abraham our father justified by works, having brought up Isaac his son upon the altar

22 Thou seest that faith cooperated with his works, and from works was faith perfected.

23 And the writing was completed, saying, And Abraham believed God, and it was reckoned to him for justice: and he was called the Friend of God.

24 Therefore ye see that man is justified from works, and not from faith alone.

25 And likewise also was not Rehab the harlot justified by works, having received the messengers, and cast out by another way?

26 For as the body without the spirit is dead, so also faith without works is dead.

JAMES CHAPTER 3

1 Be ye not many teachers, my brethren, knowing that we shall receive the greater judgment.

2 For in many things we all stumble. If any stumble not in word, this a perfect man, able to govern by a bridle also the whole body.

3 Behold, we put bits in the horses' mouths, that they should yield to us; and we lead their whole body.

4 Behold also ships, being so great, and driven by hard winds, are led by the smallest rudder, wherever the desire of him steering should will.

5 So also the tongue is a small member, and vaunts itself. Behold, how great a wood a little fire inflames

6 (And the tongue a fire, a world of iniquity: so the tongue is placed in our members, defiling the whole body, and burning the wheel of creation; and burned by hell.

7 For every nature of beasts, and also of birds, of creeping things, and also of things in the sea, is tamed, and has been tamed by the nature of man:

8 And the tongue none of men can tame; an ungovernable evil, full of deadly poison.

9 With it we praise the God and Father; and with it we curse men, those made according to the similitude of God.

10 Out of the same month comes forth blessing and cursing. There is no need, my brethren, for these things so to be.

11 Much less from the same aperture does a fountain bubble out sweet and bitter?

12 The fig tree, my brethren, cannot make olives, or the vine, figs: so no fountain can make salt and sweet water.

13 Who wise and knowing among you? let him show out of a good mode of life his works in meekness of wisdom.

14 And if ye have bitter envy and intrigue in your heart, boast not, and lie not against the truth.

15 This is wisdom coming not down from above, but earthly, natural, resembling an evil spirit.

16 For where envy and intrigue, there confusion and every bad deed.

17 And the wisdom from above is truly first pure, then peaceful, decorous, docile, full of mercy and good fruits, not separated, and unfeigned.

18 And the fruit of justice is sown in peace by those making peace.

JAMES CHAPTER 4

1 Whence wars and fights among you? are they not hence, out of your sensual pleasures making war in your members

2 Ye eagerly desire, and have not: ye kill, and are zealous, and cannot succeed: ye fight and wage war, and ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask wickedly that ye might expend upon your sensual pleasures.

4 Adulterers and adulteresses, know ye not that the friendship of the world is the enmity of God? whoever therefore would wish to be the friend of the world is set the enemy of God.

5 Or think ye that the writing says vainly, That the spirit longs for envy, which dwelt in us?

6 And he gives greater grace. Wherefore he says, God resists the proud, but gives grace to the humble.

7 Be subjected therefore to God. Resist the accuser, and he will flee from you.

8 Draw near to God, and he will draw near to you. Cleanse the hands, ye sinful; and purify the hearts, ye double souled.

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9 Toil, and mourn, and weep: let your laughter be turned to mourning, and joy to dejection.

10 Be ye humbled before the Lord, and he will lift you up.

11 Speak not against one another, brethren. He speaking against a brother, and judging his brother, speaks against the law, and judges the law: and if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one legislator, able to save and to destroy: who art thou that judgest another

13 Come on now, ye saying, To day or to morrow let us go to this city, and do there one year, and let us trade, and derive profit:

14 (Which know not that of the morrow. For what your life? For it is a steam, appearing for a little, and then invisible.)

15 For you should say, If the Lord will, and we live, and should do this, or that.

16 And now ye boast in your arrogance: all such boasting is evil.

17 Therefore to him knowing to do good, and not doing, to him it is sin.

JAMES CHAPTER 5

1 Come on now, ye rich, weep, uttering loud cries of grief for the misfortunes coming upon you.

2 Your riches have become corrupted, and your garments have been moth eaten;

3 Your gold and silver is become rusty; and their rust shall be for a witness to you, and shall eat your flesh as fire. Ye have gathered up treasures in the last days.

4 Behold, the hire of laborers having reaped your farms, withheld by you, cries out, and the cries of the reapers have entered into the ears of the Lord of sabaoth.

5 Ye have led a luxurious life upon the earth, and have rioted in luxury; ye have nourished your hearts, as in the day of slaughter.

6 Ye have condemned, ye have killed the just one; and he resists you not.

7 Therefore be longsuffering, brethren, even to the arrival of the Lord. Behold, the farmer awaits the precious fruit of the earth, being longsuffering for it, even till he should receive the early and late rain.

8 Be longsuffering, ye also; make your hearts firm: for the arrival of the Lord has drawn near.

9 Groan not against one another, brethren, that ye be not condemned: behold, the judge stands before the door.

10 Take a pattern of affliction, my brethren, and of longsuffering, the prophets, who spake in the name of the Lord.

11 Behold, we esteem those enduring happy. Ye have heard of the patience of Job, and ye see the end of the Lord; that the Lord is very compassionate and merciful.

12 And before all things, my brethren, swear not, neither by heaven, nor by earth, nor any other oath: and let your yea be yea; and nay, nay; that ye fall not under. judgment.

13 Does any suffer among you? let him pray. Is any cheerful? let him play on the harp.

14 Is any sick among you let him call for the elders of the church; and let them pray over him, having anointed him with oil in the name of the Lord:

15 And the prayer of faith shall save him being sick, and the Lord will raise him up; and if he should have wrought sins, it shall be remitted to him.

16 Acknowledge your faults to one another, and pray for one another, that ye might be healed. The prayer of the just, being energetic, is very powerful.

17 Elias was a man having similar feelings with us, and in prayer he prayed for it not to rain: and it rained not upon the earth for three years and six months.

18 And again he prayed, and the heaven gave rain, and the earth shot forth her fruit.

19 Brethren, if any among you be led astray from the truth, and any should turn him back;

20 Let him know, that he having turned the sinful from the error of his way shall save a soul from death, and shall cover a multitude of sins.

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THE FIRST EPISTLE OF PETER

The First Letter of Peter, or First Peter, or 1 Peter.
Estimated Range of Dating: 80-110 A.D.

(The author presents himself as Peter the Apostle, however, many scholars conclude that this letter is pseudonymous and the author is unlikely to have been the apostle Peter. The cultured Greek language of the epistle makes it perhaps the most literary composition in the New Testament. The apostle Simon Peter probably knew some Greek, because the entire region had been under a strong Greek influence since the times of Alexander the Great, but 1 Peter does not look like the product of an unlettered Galilean fisherman [Acts 4:13].)

1 PETER CHAPTER 1

(The apostle Peter, known by his civil name Simon or Symeon [Acts 15:14; 2 Peter 1:1], was the son of a certain John and came from Bethsaida on the Sea of Galilee [John 1:42-44]. Through his brother Andrew, he became acquainted with Jesus, who called him Kepa. This is an Aramaic name [Greek transcription: Cephas], and means "stone, rock" in Greek; this also applies to Caiaphas or Caiaphas, the high priest, who probably belonged to the same clan. Although Peter is highly praised by all Christians, it is through his indecisive, inactive, and his misogynistic character, it is doubtful whether he ever truly held a leadership position. Since he spoke neither Latin nor Greek, the language of the entire Roman upper class, it is also unclear whether he ever visited Rome or achieved anything there. Simon Peter, as well as all of Jesus' disciples, apostles, and family members, remained Jews ["circumcised"] for the rest of their lives. After the Council of Jerusalem [around 50 AD], James, the brother of Jesus, remained unequivocally the first pan-Christian leader, as "Bishop of Jerusalem," while Paul, outside the Holy Land, acted as he pleased. The Jewish War of the Zealots against the Romans from 66 to 73 resulted in the death of almost all the protagonists of the New Testament. Titus Flavius Clemens, the great-grandson and great-nephew of Emperor Titus Flavius Vespasianus, became the first Roman pope under the name Clement I of Rome.)

1 Peter, sent of Jesus Christ, to the chosen strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 According to the foreknowledge of God the Father, in the consecration of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace, be multiplied.

3 Praised the God and Father of our Lord Jesus Christ, who according to his great mercy having begotten us again to a living hope, by the rising up of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and unfading, kept in the heavens for us,

5 Who by the power of God watching ourselves by faith to salvation ready to be revealed in the last time.

6 By which ye are transported with joy, now for a little, (if it is necessary,) having grieved in various temptations:

7 That the proof of your faith, much more precious than perishing gold, and being tried by fire, might be found to praise and honour and glory at the revelation of Jesus Christ:

8 Whom not having seen, ye love; in whom, now not seeing, but believing, ye are transported with joy unalterable, and highly valued:

9 Receiving the end of your faith, the salvation of souls.

10 For which salvation the prophets sought and inquired anxiously, they having prophesied of the grace to you:

11 Searching for whom or what time the Spirit of Christ which in them manifested, testifying beforehand the sufferings to Christ, and the glories after these.

12 To whom it was revealed, that not to themselves, but to us they were serving these things, which now have been again proclaimed to you by them having announced the good news in the Holy Spirit sent from heaven; into which angels eagerly desire to stoop and creep.

13 Wherefore having girded up the loins of your mind, living abstemiously, hope perfectly upon the grace brought to you in the revelation of Jesus Christ;

14 As children of obedience, not as formerly conforming yourselves to eager desire in your ignorance:

15 But according to the holy one calling you, also should ye yourselves be holy in all turning back;

16 For it has been written, Be ye holy; for I am holy.

17 And if ye call upon the Father, judging without distinction of persons according to the work of each, in fear be occupied in the time of your sojourning:

18 Knowing that not with corruptible things, silver and gold, were ye redeemed from your vain mode of life transmitted from your fathers

19 But with precious blood, as of a lamb blameless and spotless, of Christ:

20 Known truly before the foundation of the world, and made manifest in the last times for you,

21 Who by him believing in God, having raised him from the dead, and having given him glory; that your faith and hope should be in God.

22 Having purified your souls in the hearing of the truth by the Spirit to unfeigned brotherly love, out of pure hearts love ye one another cordially:

23 Begotten again, not of corrupted seed, but uncorrupted, by the word of God, living and remaining forever.

24 For all flesh as grass, and all the glory of man as the flower of grass. The grass dried up, and the flower fell out:

25 And the word of the Lord remains forever. And this is the word having announced good news to you.

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1 PETER CHAPTER 2

1 Therefore setting aside all wickedness, and all artifice, and dissimulation; and envies, and all calumnies,

2 As new born babes, long for the sincere milk pertaining to the word, that ye might be nourished with it:

3 If ye have tasted that the Lord is good.

4 To whom approaching, a living stone, truly disapproved of by men, and chosen by God, highly valued,

5 And ye yourselves are built, as living stones, a spiritual house, a holy priesthood, to bring up spiritual sacrifice; acceptable to God by Jesus Christ.

6 Wherefore also it holds in the writing, Behold, I place in Zion a corner stone, chosen, highly valued: and he believing on him shall not be ashamed.

7 Therefore honour to you believing: and to the unbelieving, the stone which the builders disapproved of has become the head of the corner,

8 And a stone of stumble, and rock of offence, they disbelieving the word stumble: to which also they were set.

9 And ye a chosen race, a royal priesthood, a holy nation, a people for acquisition; so that ye should proclaim the excellencies of him having called you out of darkness into his wonderful light:

10 Who once not a people, and now the people of God: they not commiserated, and now commiserated.

11 Dearly beloved, I beseech as sojourners and strangers, to keep off from fleshly passions, which war against the soul;

12 Having your turning back good in the nations: that, in what they speak against you as doing evil, from good works, they having beheld, might praise God in the day of inspection.

13 Be subjected to every creation proceeding from man on account of the Lord: whether to the king, as having superiority;

14 Or to chiefs, as sent by him for the punishing of them doing evil, and the praise of them doing good.

15 (For so is the will of God, those doing good to silence the want of knowledge of the foolish men:)

16 As free, and as not having liberty for a covering of wickedness, but as the servants of God.

17 Honour all. Love the brotherhood. Fear God. Honour the king.

18 Servants being subjected to masters in all fear; not only to the good and equitable, but also to the crooked.

19 For this is grace, if any by consciousness of God bear grief, suffering unjustly.

20 For what glory, if, sinning and being cuffed, ye endure? but if, doing good, and suffering, ye endure, this is grace with God.

21 For to this were ye called: for also Christ suffered for you, leaving behind to you an underwriting, that ye should follow upon his footsteps:

22 Who did no sin, nor was deceit found in his mouth:

23 Who, being reviled, reviled not back; suffering, he threatened not; and delivered to him judging justly;

24 Who himself bear up our sins in his body upon the wood, that we, removed from sins, should live to justice: by whose bloody mark ye were healed.

25 For ye were as sheep going astray; but now have turned about to the Shepherd and inspector of your souls.

1 PETER CHAPTER 3

1 Likewise, wives being subject to their own husbands; that also, if any believe not the word, by the turning back of wives might be gained without the word;

2 Having beheld in fear your pure turning back.

3 Whose outside let it not be of the interweaving of hairs, and of putting round of gold, or of putting on of garments, the arrangement;

4 But the hidden man of the heart, in the uncorruptedness of a mild and quiet spirit, which is before God of great price.

5 For so once also the holy women, hoping in God, arranged themselves, being subjected to their own husbands:

6 (As Sara listened to Abraham, calling him lord: whose children ye are,) doing good, and not fearing any terror.

7 Men, likewise, dwelling together according to knowledge, as showing honour to the weaker vessel, pertaining to woman, and as co-heirs of the grace of life; that your prayers be not cut off.

8 And finally, all unanimous, suffering together, loving the brethren, having good bowels, an affectionate disposition:

9 Not returning evil for evil, or railing for railing: and on the contrary prayer; knowing that to this were ye called, that ye might inherit praise.

10 For he wishing to love life, and to see good days, let him cause his tongue to cease from evil, and his lips from speaking deceit:

11 Let him bend away from evil, and do good; let him seek peace, and follow it.

12 For the eyes of the Lord upon the just, and his ears to their prayer: and the face of the Lord against them doing evil.

13 And who going to injure you, if ye be imitators of good?

14 But if ye also suffer for justice, happy are ye: be not afraid of their fear, neither be troubled;

15 And consecrate the Lord God in your hearts: and being ready always for a justification to every one asking you the word of the hope in you with meekness and fear:

16 Having a good consciousness; that, in what they speak evil against you, as doing evil, they threatening your good turning round in Christ should be ashamed.

17 Fur better, doing good, if the will of God will, to suffer, than doing evil.

18 For Christ also once suffered for sins, the just one for the unjust, that he might bring us near to God, truly put to death in the flesh, and made alive by the Spirit:

19 In which also having gone, he proclaimed to the spirits in prison;

20 They having been once unbelieving, when the longsuffering of God waited in Noah's days, the ark being prepared, in which few, that is, eight souls were saved by water.

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21 By which also the figure, immersion, now saves us (not by laying aside of the filth of the flesh, but the question of a good. consciousness toward God,) by the rising up of Jesus Christ:

22 Who is on the right hand of God, having gone into heaven; angels and authorities and powers subjected to him.

1 PETER CHAPTER 4

1 Therefore Christ having suffered for us in the flesh,, also arm ye yourselves with the same mind: (for he having suffered in the flesh has ceased from sin;)

2 That no more to the eager desires of men, but to the will of God, should he live the remaining time in the flesh.

3 For the time of life passed over sufficient for us to have wrought the will of the nations, having gone in licentiousness, eager desires, drunkenness, revellings, drinkings, and criminal idolatries:

4 In which they are astonished, you not running together in the same pouring out of lavish expense, blaspheming:

5 Who shall return the word to him holding in readiness to judge the living and the dead.

6 For also for this was the good news announced to the dead, that truly they might be judged according to men in the flesh, and live according to God in the spirit.

7 And the end of all has drawn near: be ye therefore of sound mind, and live abstemiously in prayers.

8 More than all having intent love among yourselves: for love shall cover a multitude of sins.

9 Being hospitable to one another without murmurings.

10 As each received favor, serving the same among yourselves, as good stewards of the manifold grace of God.

11 If any speak, as the oracles of God; if any serve, as of the strength which God furnishes: that in all God might be praised by Jesus Christ, in whom is the glory and strength for the time of times. Amen.

12 Dearly beloved, be not astonished at the refining of fire in you, being for trial to you, as a strange thing happening to you:

13 But, inasmuch as ye participate in the sufferings of Christ, rejoice; that also, in the revelation of his glory, ye might rejoice, transported with joy.

14 If ye be reproached in the name of Christ, ye happy; for the spirit of glory and of God rests upon you: by them truly he is defamed, and by you he is praised.

15 For let not any of you suffer as a murderer, or thief, or doing evil, or as an inspector, in what pertains to others.

16 And if as a Christian, let him not be ashamed; and let him praise God in this portion.

17 For the time for judgment to have begun from the house of God: and if first from us, what the end of them not believing the good tidings of God?

18 And if the just one with difficulty be saved, where shall the irreligious and sinful appear

19 Therefore let them also suffering according to the will of God commit their souls in doing good, as to a faithful Creator.

1 PETER CHAPTER 5

1 The elders among you I beseech, a fellow elder, and witness of the sufferings of Christ, and a participator of the glory which is about to be revealed:

2 Tend the flock of God which among you, inspecting, not by force, but voluntarily; neither occupied in sordid gain, but of a ready will;

3 Neither as ruling over the portions obtained by lot, but being types of the flock.

4 And the chief Shepherd having been manifested, ye shall be attired with an unfading crown of glory.

5 Likewise, ye younger, be subjected to the elders. And all being subject to one another, be wrapped up in humility: for God opposes the proud, and gives grace to the humble.

6 Therefore be humbled under the strong hand of God, that he might lift you up) in due measure:

7 Having cast all your care upon him; for to him is the care for you.

8 Be abstemious, watch; for your adversary the accuser, as a roaring lion, walks around, seeking whom he might swallow down:

9 Whom resist firm in the faith, knowing that the same of sufferings are completed by your brotherhood in the world.

10 And the God of all grace, having called us to his eternal glory in Christ Jesus, may he put you in proper order, having suffered a little time, may he support you, make firm, lay the foundation.

11 To him the glory and the strength for the time of times. Amen.

12 By Silvanus, to you the faithful brother, as I reckon, I wrote briefly, beseeching, and bearing testimony this to be the true grace of God in which ye stand.

13 The chosen together in Babylon, greet you; also Marcus my son.

14 Greet one another in a kiss of love. Peace to all you which in Christ Jesus. Amen.

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THE SECOND EPISTLE OF PETER

The Second Letter of Peter,
also Second Peter, or just 2 Peter
Estimated Range of Dating: 100-160 A.D.

(According to the Epistle itself, it was composed by the Apostle Peter, an eyewitness to Jesus' ministry. Most scholars have concluded Peter is not the author, considering the epistle pseudepigraphical. Reasons for this include its linguistic differences from 1 Peter, its apparent use of Jude, possible allusions to 2nd-century gnosticism, and encouragement in the waiting of a delayed re-appearance of Jesus. The questions of authorship and date are closely related. For Petrine authorship to be authentic, it must have been written prior to Peter's death in c. 65–67 AD. The letter refers to the Pauline epistles and so must post-date at least some of them, regardless of authorship, thus a date before 60 is improbable. Further, it goes as far to name the Pauline epistles as "scripture"—the only time a New Testament work refers to another New Testament work in this way—implying that it postdates them by some time. Scholars consider the epistle to be written between c. 100–150 AD., after the death of Peter, and that is why it is pseudepigraphical.)

2 PETER CHAPTER 1

(This letter is intended for a Gentile Christian readership [Greeks and Romans] (1:1; 2:1; 20f.). The occasion for this was the emergence of false teachers who abused Christian freedom as a pretext for a life of depravity and described the apostles' teachings about the Second Coming of Christ as lies and deception [2 Peter 3:3f.]. Thus, the apostle warns believers against the activities of the false teachers and points to the seriousness of Christ's Second Coming.)

1 Simon Peter, servant and sent of Jesus Christ, to them having received by inheritance equally honoured faith with us in the justice of our God and Saviour Jesus Christ:

2 May grace and peace be multiplied to you in the knowledge of God, and of Jesus our Lord,

3 As his divine power having bestowed upon us all things which for life and devotion, by the knowledge of him having called us by glory and fitness:

4 (By which the greatest and precious promises are bestowed upon us: that by these ye might be having escaped from the corruption in the world through eager desires.)

5 And also this same, having brought in at the side all earnestness, furnish in addition in your faith fitness; and In fitness knowledge;

6 And in knowledge self-control; and in self-control patience; and in patience devotion;

7 And in devotion brotherly love; and in brotherly love, love.

8 For these being to you, and abounding, they establish you not without effort, neither unfruitful in the knowledge of our Lord Jesus Christ.

9 For in whom these are not present, he is blind, being affected with shortness of sight, having taken forgetfulness of the cleansing formerly of his sins.

10 Wherefore rather, brethren, be earnest to have your calling and selection made firm: for doing these, ye should not once stumble:

11 For so shall an entrance be furnished richly to you in addition into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not neglect to remind you always of these things, though having known, and being supported in the present truth.

13 And I deem just, in as far as I am in this tent, to arouse you by putting in mind;

14 Knowing that the laying aside of my tent is swift; as also our Lord Jesus Christ manifested to me.

15 And I shall also be earnest for you always to have, after my exit, this putting in mind to be done.

16 For not having followed ingeniously contrived fictions, we made known to you the power and presence of our Lord Jesus Christ, but having been spectators of his majesty.

17 For having received from God the Father honour and glory, and such a voice brought to him from the magnificent glory, This is my dearly beloved Son, in whom I was contented.

18 And this voice brought from heaven we heard, being with him in the holy mountain.

19 And we have the prophetic word more firm; which holding to, ye do well, as to a light shining in a dusty place, even till the day shine through, and the morning star spring up in your hearts:

20 Knowing this first, that every prophecy of the writing is not of private solution.

21 For prophecy was not once brought by the will of man: but holy men of God spake, being moved by the Holy Spirit.

2 PETER CHAPTER 2

1 And also were there false prophets among the people, as also among you shall be false teachers, who shall privately bring in doctrines of perdition, and denying the master having purchased them, having brought upon themselves swift destruction.

2 (And many shall follow their licentiousness; by whom the way of truth shall be defamed.)

3 And by covetousness with feigned words shall trade in you: to whom judgment since a long while is not inactive, and their perdition sleeps not.

4 For if God spared not the angels having sinned, but delivered up, hurled into Tartarus, to cords of darkness, having been kept for judgment;

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5 And spared not the old world, but Noah the eighth, a herald of justice, he watched, having brought an inundation upon the world of the irreligious;

6 And the cities of Sodom and Gomorrha having reduced to ashes, condemned with a catastrophe, a pattern set to them about to act irreligiously;

7 And just Lot, being harassed by the licentiousness of the lawless for the turning back, he delivered:

8 (For the just one in seeing and hearing, dwelling among them, from day to day tried the just soul with lawless works;)

9 The Lord knows to deliver the religious out of temptation, and to keep the unjust restrained for the day of judgment;

10 And chiefly them going after the flesh in eager desire of defilement, and despising dominion. Self-sufficient, rash men, they tremble not, defaming glories.

11 Where angels, being greater in strength and power, bring not defaming judgment against them to the Lord.

12 But these, as natural irrational living creatures, having been for catching and destroying, defaming in what things they are ignorant of; and shall be destroyed in their corruption;

13 Receiving the reward of injustice, deeming luxurious indulgence pleasure in the day. Spots and blemishes, rioting in their deceits, feasting together with you

14 Having eyes full of an adulteress, not ceasing from sin; decoying unstable souls: having a heart exercised with covetousness; children of a curse:

15 Having forsaken the straight way, they were led astray, having followed in the way of Balaam son of Bosor, who loved the reward of injustice;

16 And he had reprehension for his own iniquity: the dumb ass speaking in man's voice impeded the insanity of the prophet.

17 These are fountains wanting water, clouds impelled by a hurricane; for whom the obscurity of darkness has been kept forever.

18 For speaking excessive things of vanity, they decoy with the eager desires of the flesh, for licentiousness, them having truly escaped from those turned back in error.

19 Promising them liberty, they being servants of corruption: for by whom any is conquered, by him has he been made to serve.

20 For if having escaped the pollutions of the world by the knowledge of our Lord and Savior Jesus Christ, and again entangling with these, they be conquered, the last things have been to them worse than the first.

21 For it was better for them not to have known the way of justice, than, having known, to turn back from the holy command delivererd to them.

22 And that of the true proverb has happened to them, The dog having turned back to his own vomit; and the sow having been washed to the rolling of the mire.

2 PETER CHAPTER 3

1 Now this, dearly beloved, the second epistle I write to you; in which I awaken your pure mind by putting in remembrance:

2 To remember the words spoken before by the holy prophets, and the command of us the sent of the Lord and Saviour:

3 Knowing this first, that in the last of the days shall mockers come for deceiving, going according to their own eager desires,

4 And saying, Where is the solemn promise of his presence? for from the time the fathers were set to sleep, so continue all things from the beginning of creation.

5 For being willing this is unknown to them, that the heavens were a long while ago, and the earth having stood out of water and by water, by the word of God:

6 By which then the world, overflowed with water, perished:

7 And now the heavens and the earth, by the same word are stored up, being kept for fire to the day of judgment and of the perdition of irreligious men.

8 And let not this one thing be unknown to you, dearly beloved, that one day with the Lord as a thousand years, and a thousand years as one day.

9 The Lord puts not off the solemn promise, as some deem slowness; but is lonsuffering to us, not willing any to perish, but all should have room for repentance.

10 And the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a loud noise, and the elements, suffering from excessive heat, shall be dissolved, and the earth and the works in it shall be burned down.

11 Therefore all these being dissolved, of what race ought ye to be in holy turning round and devotion,

12 Expecting and seeking earnestly the presence of the day of God, during which the heavens being on fire shall be dissolved, and the elements going to be burned are melted away?

13 But we expect new heavens and a new earth, according to promise, in which dwells justice.

14 Wherefore, dearly beloved, expecting these, be earnest, spotless and blameless, to be found by him in peace.

15 And the longsuffering of our Lord deem ye salvation; as also our dearly beloved brother Paul, according to the wisdom given him, wrote to you;

16 As also in all the epistles, speaking in them of these things; in which are some things difficult to understand, which the unlearned and unstable pervert, as also the rest of the writings, to their own perdition.

17 You therefore, dearly beloved, knowing beforehand, watch, lest, led away by the error of the lawless, ye fall from your own stability.

18 And grow ye in the grace and knowledge of our Lord and Saviour Jesus Christ. To him the glory now and to the day of eternity. Amen.

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THE FIRST EPISTLE OF JOHN

The First Letter of John, or First John, or just 1 John,
Estimated Range of Dating: 90-120 A.D.

(This epistle was probably written in Ephesus and is attributed to either John the Evangelist (John, son of Zebedee) or to John the Presbyter. The relationship of 1 John to the fourth gospel has been the subject of much scholarly debate. They have a certain similarity in style, tone, and thought that seems to indicate they and the gospel seem to have been written by the very same author. But a closer examination reveals a poverty of style in the first letter compared to the gospel - the author quite frequently repeats a few favourite constructions, and his vocabulary is more limited than that of the gospel - and some real differences in thought. Some indications suggest that the gospel has been redacted from an original text with no future parousia hope or concern for the sacraments, and that such a hope and concern were introduced into the gospel by the author of the first letter. If this is the case (and it is all very tentative), the main text of the gospel is by one author and the first letter by another.
There are at least two grammatical arguments for the view that the epistle and the gospel were written by different authors. The first is that the epistle often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the demonstrative at the end of the sentence, a stylistic technique which is not used in the gospel. The second is that the author of the epistle uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel.)

1 JOHN CHAPTER 1

(The author of the following two letters calls himself only "the presbyter," the elder. This letter is addressed to "the chosen lady and her children." However, this does not refer to a Christian widow, but rather to a Christian community in Asia Minor. The apostle wishes to exhort them to adhere to the teachings of Jesus Christ and to ward off any contact with false teachers.)

1 What was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our own hands felt, concerning the word of life;

2 (And the life was manifested, and we have seen, and we testify, and announce to you the eternal life, which was with the Father, and was manifested to us;)

3 What we have seen and heard we announce to you, that ye also might have communion with the Father, and with his Son Jesus Christ.

4 And these we write to you, that your joy might be filled up.

5 And this is the message which we have heard from him, and we announce to you, that God is light, and no darkness is in him.

6 If we say that we have communion with him, and walk in darkness, we are deceived, and do not the truth:

7 But if we walk in the light, as he is in the light, we have communion with one another, and the blood of Jesus Christ cleanses us from every sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we acknowledge our sins, he is faithful and just that he let go sins to us, and cleanse us from all injustice.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 JOHN CHAPTER 2

1 My little children, I write these to you, that ye sin not. And if any sin, we have an intercessor with the Father, Jesus Christ the just:

2 And he is the propitiation for our sins: and not for ours only, but also for the whole world.

3 And in this we know that we have known him, if we should keep his commands.

4 He saying, I have known him, and not keeping his commands, is a liar, and in him is not the truth.

5 Whoever should keep his word, truly in him has the word of God been completed: in this we know that we are in him.

6 He saying he remains in him ought, as he walked about, so also he to walk about.

7 Brethren, I write no new command to you, but an old command which ye had from the beginning. The old command is the word which ye heard from the beginning.

8 Again, I write a new command to you, which is true in him and in you: for the darkness is passed away, and the true light already shines.

9 He saying he is in the light, and hating his brother, is in the darkness even until now.

10 He loving his brother remains in light, and there is no stumbling-block in him.

11 And he hating his brother is in darkness, and walks about in darkness, and knows not where he goes forward, for darkness has blinded his eyes.

12 I write to you, little children, for your sins are let go for his name.

13 I write to you, fathers, for ye have known him from the beginning. I write to you, young men, for ye have conquered the evil. I write to you, young children, for ye have known the Father.

14 I wrote to you, fathers, for ye have known him from the beginning. I wrote to you, young men, for ye are strong, and the word of God remains in you, and ye have conquered the evil.

15 Love not the world, nor the things in the world. If any love the world, the love of the Father is not in him.

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16 For every thing which in the world, the eager desire of the flesh, and the eager desire of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passes away, and its eager desires: but he doing the will of God remains for ever.

18 Young children, it is the last hour: and as ye have heard that antichrist comes, and now many antichrists have come; whence we know that it is the last hour.

19 They went out from us, but they were not of us; for if they had been of us, they had remained with us, but, that they might be manifested, that they are not all of us.

20 And ye have an anointing from the Holy One, and know all things.

21 I have not written to you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar if not he denying that Jesus is the Christ? He is antichrist, denying the Father and the Son.

23 Every one denying the Son, neither has the Father: he acknowledging the Son, has also the Father.

24 What therefore ye have heard from the beginning, let remain in you. If it remain in you what ye heard from the beginning, ye also shall remain in the Son, and in the Father.

25 And this is the promise which he promised us, eternal life.

26 These I wrote to you concerning them deceiving you.

27 And the anointing which ye received from him remains in you, and ye have no need that any teach you: but as the same anointing teaches you of all things, and is true, and is no lie, and as it taught you, ye shall remain in him.

28 And now, little children, remain in him; that, when he be manifested, we might have freedom of speech, that we be not shamed from him in his presence.

29 If ye know that he is just, ye know that every one doing justice has been born of him.

1 JOHN CHAPTER 3

1 See ye, what kind of love the Father has given us, that we should be called the children of God: for this the world knows us not, for it knew him not.

2 Dearly beloved, now are we the children of God, and it has not yet been manifested what we shall be: and we know that, if he be manifested, we shall be like him; for we shall see him as he is.

3 And every one having this hope in him purifies himself, as he himself is pure.

4 Every one doing sin also does lawlessness; for sin is lawlessness.

5 And ye know that he was manifested that he might let go our sins; and in him is no sin.

6 Every one remaining in him sins not: every one sinning has not seen him, nor known him.

7 Little children, let none deceive you: he doing justice is just, as he is just.

8 He doing sin is of the accuser; for the accuser sins from the beginning. For this was the Son of God manifested, that he might loose the works of the accuser.

9 Every one born of God does not sin; for his seed remains in him: and he cannot sin, for he has been born of God.

10 In this the children of God are manifest, and the children of the accuser: every one not doing justice is not of God, and he not loving his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain was of the evil one, and slew his brother. And for what slew he him? Because his works were evil, and those of his brother just.

13 Be not amazed, my brethren, if the world hate you.

14 We know that we have passed from death to life, for we love the brethren. He not loving the brother remains in death.

15 Every one hating his brother is a manslayer: and ye know that no man-slayer has eternal life remaining in him.

16 In this have we known love, for he set his soul for us: and we ought to set the souls for the brethren.

17 And whoever has the life of the world, and sees his brother having need, and should shut up his bowels from him, how remains the love of God in him?

18 My little children, we should not love in word, neither in tongue; but in work and truth.

19 And in this we know that we are of the truth, and we will yield our hearts before him.

20 For if our heart condemn us, for God is greater than our heart, and knows all things.

21 Dearly beloved, if our heart condemn us not, we have freedom of speech towards God.

22 And whatever we ask, we receive of him, for we keep his commands, and do things pleasing before him.

23 And this is his command, That we believe on the name of his Son Jesus Christ, and love one another, as he gave us command.

24 And he keeping his commands remains in him, and he in him. And in this we know that he remains in us, by the Spirit he gave us.

1 JOHN CHAPTER 4

1 Dearly beloved, believe not every spirit, but try the spirits if they are of God: for many false prophets have come out into the world.

2 In this ye know the spirit of God: Every spirit which acknowledges Jesus Christ having come in the flesh is of God:

3 And every spirit which acknowledges not Jesus Christ having come in the flesh is not of God: and this is that of antichrist which ye have heard comes; and now is already in the world.

4 Ye are of God, little children, and have conquered them: for greater is he in you, than he in the world.

5 They are of the world: for this they speak of the world, and the world hears them.

6 We are of God: he knowing God hears us; he is not of God who hears us not. By this we know the spirit of truth, and the spirit of error.

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7 Dearly beloved, we should love one another: for love is of God; and every one loving has been born of God, and knows God.

8 He not loving knows not God; for God is love.

9 In this was the love of God manifested in us, that God has sent his only born Son into the world, that we might live by him.

10 In this is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.

11 Dearly beloved, if God so loved us, we ought also to love one another.

12 None has ever seen God. If we love one another, God remains in us, and his love is completed in us.

13 In this we know that we remain in him, and he in us, for he has given us of his Spirit.

14 And we have seen and testify that the Father has sent his. Son a Saviour of the world.

15 Whoever acknowledges that Jesus is the Son of God, God remains in him, and he in God.

16 And we have known and have believed the love which God has in us. God is love; and he remaining in love remains in God, and God in him.

17 In this has love been completed with us, that we might have freedom of speech in the day of judgment: for as he is, so are we in this world.

18 Fear is not in love; but perfected love casts out fear: for fear has restraint. And he fearing has not been perfected in love.

19 We should love him, for he first loved us.

20 If any say, I love God, and hate his brother, he is a liar: for he not loving his brother whom he has seen, God whom he has not seen, how can he love?

21 And this command have we from him, That he loving God love his brother also.

1 JOHN CHAPTER 5

1 Everyone believing that Jesus is the Christ has been born of God: and every one loving him having begotten, loves him also begotten of him.

2 In this we know that we love the children of God, when we love God, and keep his commands.

3 For this is the love of God, that we keep his commands: and his commands are not heavy.

4 For everything begotten of God conquers the world: and this is the victory having conquered the world, our faith.

5 Who is he conquering the world, if not he believing that Jesus is the Son of God?

6 This is he having come by water and blood, Jesus the Christ; not by water alone, but by water and blood. And the Spirit is testifying, for the Spirit is truth.

7 For three are testifying (in heaven, the Father, the Word, and the Holy Spirit: and these three are one.

8 And three are testifying in the earth,) the spirit, and the water, and the blood: and the three are for one.

9 If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which he has testified concerning his Son.

10 He believing in the Son of God has the testimony in himself: he not believing God has made him a liar; for he has not believed the testimony which God has testified of his Son.

11 And this is the testimony, that God has given us eternal life, and this life is in his Son.

12 He having the Son has life; and he not having the Son of God has not life.

13 These I wrote to you believing in the name of the Son of God; ye might know that ye have etrnal life, and that ye might believe in the name of the Son of God.

14 And this is the freedom of speech which we have toward him, that, if we ask anything according to his will, he hears us:

15 And if we know that he hear us, whatever we ask, we know that we have the petitions which we have asked of him.

16 If any see his brother sinning a sin not to death, he shall ask, and sinning will give him life to them sinning not to death. There is a sin to death: I say not of that, that he should ask.

17 All injustice is sin: and there is a sin not to death.

18 We know that every one born of God sins not; but he born of God keeps himself, and evil touches him not.

19 We know that we are of God, and the whole world lies in evil.

20 And we know that the Son of God has come, and has given us understanding, and we know him true, and we are in him true, in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, watch yourselves from idols. Amen.

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THE SECOND EPISTLE OF JOHN

The Second Letter of John, or Second John or just 2 John
Estimated Range of Dating: 90-120 A.D.

(The Second Epistle of John, often is attributed either to John the Evangelist (John, son of Zebedee) or to John the Presbyter. No other New Testament letter has so completely the form of a Greek private letter as II and III John. Both are real letters. II and III John were written by the same author. They use the same language, they agree in their length and in their form of address, introduction, and conclusion. The text is addressed to "the elect lady and her children" (some interpretations translate this phrase as "elder lady and her children"), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.
The "lady" has traditionally been seen as a metaphor for the church, the church being the body of believers as a whole and as local congregations. The "children" would be members of that local congregation. The term "the elect" was a fairly common term for those who believe in the gospel and follow Christ.
There is also the possibility that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:26–27). The children would thus refer to the brothers of Jesus: James, Joses, Simon and Jude (Judas), and the sister to Mary's sister mentioned in John 19:25.)

2 JOHN CHAPTER 1

1 The elder to the chosen mistress in truth; (and not I only, but also all and to her children, whom I love they having known the truth;)

2 For the truth remaining in us, and shall be with us forever.

3 There shall be with you grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth, and love.

4 I was greatly rejoiced that I found of thy children walking about in the truth, as we received a command from the Father.

5 And now I entreat thee, mistress, not as writing a new command, but what we had from the beginning, that we should love one another.

6 And this is love, that we walk about according to his commands. This is the command, That as ye heard from the beginning, ye should walk in it.

7 For many cheats come into the world, they not acknowledging Jesus Christ coming in the flesh. This is the cheat and antichrist.

8 Look to yourselves, lest we should destroy what things we have wrought, but we should receive a full reward.

9 Every one passing by, and not remaining in the teaching of Christ, has not God. He remaining in the teaching of Christ, the same also has the Father and the Son.

10 If there come any to you, and bring not this teaching, receive ye him not into the household, and to rejoice tell him not:

11 For he telling him to rejoice, partakes of his evil works.

12 Having many things to write to you, I was not willing by paper and ink: but I hope to come to you, and to speak mouth to month, that our joy might be filled up.

13 The children of thy chosen sister greet thee. Amen.

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THE THIRD EPISTLE OF JOHN

The Third Letter of John, or Third John, or just 3 John
Estimated Range of Dating: 90-120 A.D.

(The Third Epistle of John is a private letter composed to a man named Gaius (probably a Christian traveling companion of Paul, along with Aristarchus (Acts 19:29) or a man from Corinth.), recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter.)

3 JOHN CHAPTER 1

(This letter is addressed to a highly deserving Gaius, of whom nothing else is known. The apostle turns to this confidant because the domineering Bishop Diotrephes had not disclosed his earlier letter to the congregation. He encourages him to continue his loving practice of hospitality, especially toward missionaries passing through.)

1 The elder to the dearly beloved Gains, whom I love in truth.

2 Dearly beloved, I pray above all things that thou succeed and be in good health, as thy soul succeeds.

3 For I was greatly rejoiced, the brethren coming and testifying to thy truth, as thou walkest about in the truth.

4 I have no joy greater than these that I hear my children walking in truth.

5 Dearly beloved, thou doest faithfully whatever thou dost work for the brethren, and for strangers;

6 Who testified to thy love before the church: thou shalt do well, having sent them forward worthily of God.

7 For, for his name went they forth, receiving nothing from the nations.

8 Therefore ought we to receive such, that we might be workers together in the truth.

9 I wrote to the church: but Diotrephes, seeking the superiority over them, receives us not.

10 Therefore, if I should come, I will put him in mind of his works which he does, talking silly against us with evil words: and not being satisfied in these, neither does he himself receive the brethren, and hinders those being willing, and casts out of the church.

11 Dearly beloved, imitate not evil, but good. He doing good is of God: and he doing evil has not seen God.

12 It has been testified to Demetrius by all, and by the truth itself: and we also testify; and know that our testimony is true.

13 I have many things to write, but I will not by ink and pen write to thee:

14 And I hope presently to see thee, and we will speak mouth to mouth. Peace to thee. The friends greet thee. Greet the friends by name.

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THE EPISTLE OF JUDE

The Epistle of Jude, or just Jude
Author: Judas the brother of Jesus
(Didymos Judas Thomas, Judas the "Twin")
Estimated Range of Dating: 90-120 A.D.

(The epistle begins with: "Jude, a servant of Jesus Christ and brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. For instance Clement of Alexandria (Titus Flavius Clemens, c. 150–215 AD) wrote in his work "Comments on the Epistle of Jude" that Jude, the Epistle of Jude's author, was a son of Joseph and a brother of Jesus.

The Epistle of Jude (or "Judas") is traditionally attributed to Jude, the brother of Jesus and James the Just. The letter of Jude was one of the disputed books of the Canon. The links between the Epistle and 2 Peter, its use of the Apocryphal Books, and its brevity raised concern. It is one of the shortest books in the Bible: only 25 verses long. Scholars are quite certain that the letter was written when Jude was long dead. Therefore their verdict is: Author unknown.

Jude, also known as Judas Thaddaeus (Greek: Thaddaios, Addaios; Aramaic: Addai) was one of the Twelve Apostles of Jesus according to the New Testament. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, the apostle who betrayed Jesus prior to his crucifixion. Catholic writer Michal Hunt suggests that Judas Thaddaeus became known as Jude after early translators of the New Testament from Greek into English sought to distinguish him from Judas Iscariot and subsequently abbreviated his forename. Most versions of the New Testament in languages other than English and French refer to Judas and Jude by the same name.

Robert Eisenman has pointed out contemporary talmudic references to Zealots as kanna'im "but not really as a group — rather as avenging priests in the Temple". Eisenman's broader conclusions, that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Gentiles, are more controversial.

Pauline Christians tried to write Jesus' family out of history as they were in the way to Pauls ambition to deify Jesus. According to tradition, Saint Jude suffered martyrdom about 65 AD in Beirut, in the Roman province of Syria, together with the apostle Simon the Zealot, with whom he is usually connected.

Simon the Zealot (Acts 1:13, Luke 6:15) or Simon the Cananite or Simon the Cananaean (Matthew 10:4, Mark 3:18) was one of the most obscure among the apostles of Jesus. This Simon could have been such an overwriting to disguise Simon the younger brother of Jesus. When we talk about the joint death of Jude and Simon we can find it logical that the two brothers were killed to keep their mouths shut.The discovery of a complete copy of the Gospel of Thomas in Nag Hammadi, Egypt, reveals the identity of "Jude." as that gospel begins "These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down." The Greek word didymos means "twin" and the Aramaic word tuoma [thomas] means "twin" as well. Whose twin brother does the name Thomas refer to if not Jesus' brother Judas? See: The Gospel of Thomas, p.1581.)

JUDE CHAPTER 1

(In his letter, Jude [Didymus Judas Thomas] assumes that his readers have a great knowledge of the Old Testament and Jewish tradition. Therefore, it can be assumed that he addressed the letter to predominantly Jewish-Christian congregations, most likely within the sphere of influence of the apostle James the Just. He displays the same adherence to the law as Jesus and James. Heretics abused Christian freedom from Old Testament law and indulged in the greatest licentiousness and debauchery.)

1 Jude, servant of Jesus Christ, and brother of James, to the consecrated in God the Father, and the kept in Jesus Christ, the called:

2 Mercy to you, and peace, and love, be multiplied.

3 Dearly beloved, making all diligence to write to you of the common salvation, I had necessity to write to you, beseeching to fight for the faith once delivered to the holy ones.

4 For certain men entered in by stealth, long ago written of beforehand for judgment, irreligious, having changed the grace of our God into licentiousness, and denying the only Lord God, and our Lord Jesus Christ.

5 And I wish to remind you, ye having once known this, that the Lord, having saved the people out of the land of Egypt, the second time destroyed them not having believed.

6 Also the angels not having kept their beginning, but having left their own habitation, he has kept in perpetual chains under darkness for the judgment of the great day.

7 As Sodom and Gomorrha and the cities about them, debauched in like manner to these, and having gone away after other flesh, are set before a sample of eternal fire, enduring punishment.

8 And likewise indeed these dreaming truly defile the flesh, and despise dominion, and defame glories.

9 But Michael the archangel, when fighting with the accuser, discussed concerning the body of Moses, dared not

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to bring the judgment of defamation, but said, May the Lord censure thee.

10 And these truly what things they know not they defame: and what things naturally, as irrational animals, they know, in these they corrupt themselves.

11 Woe to them for they went in the way of Cain, and were poured out in the error of Balaam for a reward, and they were destroyed in the controversy of Core.

12 These are spots in your loves, feasting together fearlessly, taking care of themselves: clouds wanting water, carried about by winds; decayed trees, unfruitful, twice dead, uprooted;

13 Fierce waves of the sea, foaming out their own shames; wandering stars, to whom the obseurity of darkness has been kept forever.

14 And also of these prophesied Enoch, the seventh from Adam, saying, Behold, the Lord came with ten thousands of his holy ones,

15 To do judgment to all, and to convince all their irreligious of all their works of irreligion which they have impiously acted, and of all the hard things which the sinful irreligious spake against him.

16 These are murmurers, discontented, going according to their eager desires; and their mouth speaks exceeding bulky things, admiring faces on account of advantage.

17 And ye, dearly beloved, remember the words spoken before by the sent of our Lord Jesus Christ;

18 For they said to you that in the last time shall be deceivers, going according to the eager desires of their impieties.

19 These are they separating themselves, sensual, not having the Spirit.

20 And ye, dearly beloved, building up yourselves in your most holy faith, praying in the Holy Spirit,

21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ to eternal life,

22 And truly compassionate some, discriminating:

23 And some save in fear, snatching out of the fire; hating also the coat stained from the flesh.

24 And to him able to watch yourselves from falling, and to place blameless before his glory with transport of joy,

25 To the only wise God our Saviour, glory and majesty, and strength and power, also for now and for all times. Amen.

THE APOCALYPSE OF JOHN

or The Book Of Revelation, or Revelation to John
or Revelation of Jesus Christ, or just Revelation
Estimated Range of Dating: 90-95 A.D.

(The Book of Revelation (also called the Apocalypse of John, Revelation to John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation." The Book of Revelation is the only apocalyptic book in the New Testament canon. Thus, it occupies a central place in Christian eschatology.

The author names himself as "John" in the text, but his precise identity remains a point of academic debate. Second-century Christian writers such as Justin Martyr, Irenaeus, Melito (the bishop of Sardis), Clement of Alexandria, and the author of the Muratorian fragment identify John the Apostle as the "John" of Revelation. Modern scholarship generally takes a different view, with many considering that nothing can be known about the author except that he was a Christian prophet. Some modern scholars characterise Revelation's author as a putative figure whom they call "John of Patmos". The bulk of traditional sources date the book to the reign of the Roman emperor Titus Flavius Domitianus (81–96 AD), which evidence tends to confirm.

The book spans three literary genres: the epistolary, the apocalyptic, and the prophetic. It begins with John, on the island of Patmos in the Aegean Sea, addressing a letter to the "Seven Churches of Asia". He then describes a series of prophetic visions, including figures such as the Seven-Headed Dragon, the Serpent, and the Beast, which culminate in the Second Coming of Jesus.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations. Historicist interpretations see Revelation as containing a broad view of history, whilst preterist interpretations treat Revelation as mostly referring to the events of the Apostolic Age (1st century AD), or, at the latest, the fall of the Roman Empire. Futurists, meanwhile, believe that Revelation describes future events, with the seven churches growing into the body/believers throughout the age, and a reemergence or continuous rule of a Greek-Roman system with modern capabilities described by John in ways familiar to him, and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

The name Revelation comes from the first word of the book in Koine Greek: apokalypsis, which means "unveiling" or "revelation". The author names himself as "John", but

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modern scholars consider it unlikely that the author of Revelation also wrote the Gospel of John. He was a Jewish Christian prophet, probably belonging to a group of such prophets, and was accepted by the congregations to whom he addresses his letter. The beast with seven heads and the number 666 seem to allude directly to the emperor Nero (reigned 54–68 AD), but this does not require that Revelation was written in the 60s, as there was a widespread belief in later decades that Nero would return.)

REVELATION CHAPTER 1

(Content and Purpose of the Book of Revelation: Revelation [Greek: Apocalypse, full title: The Revelation of Jesus Christ through John] was initially intended for the churches in Asia Minor to encourage them to maintain their faith and remain steadfast in the face of tribulation and danger. No other book of the Bible has been subject to as many diverse interpretations as Revelation. This book appears to be a collection of individual passages written by a group of authors and then assembled. It is as if the authors were commissioned to imagine the most gruesome scenarios and let them flow from their pens onto parchment, demonstrating to believers what could happen if they abandoned religion and its doctrine; depicted in a kind of Hieronymus Bosch painting with monstrous, apocalyptic scenes of chaos and nightmare in written form.)

1 The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must be with speed; and he signified having sent by his angel to his servant John:

2 Who bare witness to the word of God, and to the testimony of Jesus Christ, as much as he saw.

3 Happy he reading, and they hearing the words of the prophecy, and keeping the things written in it, for the time is near.

4 John to the seven churches which in Asia: Grace to you, and peace, from him who being, and who was, and who coming; and from the seven Spirits which are before his throne

5 And from Jesus Christ, the faithful witness, the first born from the dead, and the chief of the kings of the earth. To him having loved us, and washed us from our sins in his blood,

6 And he made us kings and priests to God and his Father; to him the glory and strength for the times of times.

7 Behold, he comes with clouds; and every eye shall see him, and they who goaded him: and all the tribes of the earth shall lament on account of him. Yes, Amen.

8 I am the Alpha and the Omega, the beginning and the end, says the Lord, who being, and who was, and who coming, the Omnipotent Ruler.

9 I John, and your brother, and partaker in pressure, and in the kingdom and patience of Jesus Christ, I was in the island called Patmos, for the sake of the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit In the day pertaining to the Lord, and I heard behind me a great voice, as of a trumpet, saying,

11 I am the Alpha and the Omega, the first and the last: and, What thou seest, write in a book, and send to the seven churches which in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned back to see the voice which spake with me. And having turned back, I saw seven gold chandeliers;

13 And in the midst of the seven chandeliers one like to the Son of man, dressed in a garment descending to the feet, and girded at the breast with a golden girdle.

14 And his head and hairs white as white wool, as snow, and his eyes as a flame of fire;

15 And his feet as brass of Lebanon, as refined by fire in a furnace; and his voice as the voice of many waters.

16 And having in his right hand seven stars: and going out of his mouth a sharp two-mouthed sword: and his sight as the sun shines in his power.

17 And when I saw him, I fell at his feet as dead. And he put his right hand upon me, saying to me, Be not afraid;I am the the first and the last:

18 And he living, and I was dead; and, behold, I am living for the times of times, Amen; and have the keys of hades and of death.

19 Write the things thou hast seen, and which are, and which are about to be after these things;

20 The mystery of the seven stars which thou sawest upon my right hand, and the seven golden chandeliers. The seven stars are the messengers of the seven churches: and the seven chandeliers which thou sawest are the seven churches.

REVELATION CHAPTER 2

1 To the messenger of the Ephesian church write: Thus says he holding the seven stars in his right hand, he walking about in the midst of the seven golden chandeliers;

2 I know thy works, and thy fatigue, and thy patience, and that thou canst not bear the wicked: and thou bast tried them saying they are sent, and are not, and thou Last found them liars:

3 And thou hast borne, and thou hast patience, and for my name hast thou been wearied, and thou hast not been broken by toil.

4 But I have against thee, for thou hest let go thy first love.

5 Therefore remember whence thou hest fallen, and repent, and do the first works; and if not, I come to thee quickly, and I will move the chandelier out of its place, except thou repent.

6 But this hast thou, that thou dost hate the works of the Nicolaitanes, which I also hate.

7 He having ears, let him hear what the Spirit says to the churches; To him conquering I will give to eat of the tree of life, which is in the midst of the pleasure garden of God.

8 And to the messenger of the church of the Smyrnians write; Thus says the first and the last, who was dead and he lived;

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9 I know thy works, and pressure, and poverty, (but thou art rich) and the blasphemy of them saying themselves to be Jews, and are not, but the synagogue of the adversary.

10 Neither be afraid of what things thou art about to suffer: behold, the accuser is about to cast of you into prison, that ye might be tried; and ye shall have pressure ten days: be thou faithful until death, and I will give thee the crown of life.

11 He having ears, let him hear what the Spirit says to the churches; He conquering should not be injured by the second death.

12 And to the messenger to the calling out in Pergamos write: Thus says he having the sharp two-mouthed sword;

13 I know thy works, and where thou dwellest, where the throne of Satan: and thou holdest my name, and hast not denied my faith, and in the days in which Antipas my faithful witness, who was slain with you, where Satan dwells.

14 But I have a few things against thee, for thou hast there them holding the teaching of Balsam, who taught Balac to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit fornication.

15 So also hast thou them holding the teaching of the Nicolaitanes, which I hate.

16 Repent; and if not, I come to thee swiftly, and will wage war with them with the sword of my mouth.

17 He having ears, let him hear what the Spirit says to the churches; To him conquering will I give to eat from the hidden manna, and I will give him a white small stone, and upon the small stone a new name written, which none knew except he receiving.

18 And to the messenger of the church among the Thyatirians write; Thus says the Son of God, having his eyes as a flame of fire, and his feet like the brass of Lebanon;

19 I know thy works, and love, and service, and faith, and thy patience, and thy works; and the last more than the first.

20 But I have a few things against thee, for thou sufferest the woman Jezebel, calling herself a prophetess, to teach and to lead my servants astray to commit fornication, and to eat things offered to idols.

21 And I gave her time that she might repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them committing adultery with her into great pressure, except they repent of their works.

23 And her children will I kill in death; and all the churches shall know that I am he searching the reins and hearts: and I will give to you each according to our works.

24 And say to you, and to the rest among the Thyatirians, as many as have not this teaching, and who know not the burden of Satan, as they say; I will cast no other burden upon you.

25 But what ye have, hold ye until I come.

26 And he conquering, and keeping my works till the end, I will give him power over the nations:

27 And he will rule them with an iron rod; as vessels of earthen ware shall they be rubbed together: as I also have received of my Father.

28 And I will give him the morning star.

29 He having ears, let him hear what the Spirit says to the churches.

REVELATION CHAPTER 3

1 And to the messenger of the church in Sardis write: Thus says he having the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead:

2 Be watching, and make firm the remaining things, which are about to die: For I have not found thy works perfected before God.

3 Remember therefore how thou hast received, and heard, and do thou, and repent. If therefore thou watch not, I will come upon thee as a thief, and thou shalt not know what hour I shall come upon thee.

4 Thou hast a few names also in Sardis which stained not their garments; and they shall walk about with me in white things: for they are worthy.

5 He conquering, the same shall be surrounded in white garments; and I will not wipe out his name from the book of life, but I will acknowledge his name before my Father, and before his messengers.

6 He having ears, let him hear what the Spirit says to the churches.

7 And to the messenger of the church in Philadelphia write; Thus says the holy, the true, he having the key of David, he opening, and no one shuts; and he shuts, and no one opens;

8 I know thy works: behold, I have given before thee an open door, and none can shut it, for thou hast a little power, and hast kept my word, and hast not denied my name.

9 Behold, I give of the synagogue of Satan, of them saying themselves to be Jews, and are not, but they lie; behold, I will make them that they come and worship before thy feet, and they should know that I have loved thee.

10 For thou didst keep the word of my patience, and I will keep thee from the hour of temptation, about to come upon the whole habitable globe, to try them dwelling upon the earth.

11 Behold, I come swiftly: hold what thou hast, that none take thy crown.

12 He conquering, I will make him a pillar in the temple of my God, and without shall he no more come forth: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from heaven from my God: and my new name.

13 He having ears, let him hear what the Spirit says to the churches.

14 And to the angel of the church of the Laodiceans write; Thus says the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor boiling: I would thou shouldest be cold or boiling.

16 For so thou art tepid, and neither cold nor boiling, I am about to vomit thee out of my month.

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17 For thou sayest, That I am rich, and have abounded, and have need of nothing; and thou knowest not that thou art wretched, and pitiable, and poor, and blind, and naked;

18 I counsel thee to buy gold of me refined by fire, that thou mightest be rich; and white garments, that thou mightest be surrounded, and that the shame of thy nakedness might not be made manifest; and anoint thine eyes with eyesalve that thou mightest see.

19 I, if as many as I love, I rebuke and correct: be emulous therefore, and repent.

20 Behold, I stand before the door, and knock: and if any hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 He conquering, will I give to him to sit with me on my throne, as I also conquered, and sat down with my Father on his throne.

22 He having ears, let him hear what the Spirit says to the churches.

REVELATION CHAPTER 4

1 After these things I saw, and, behold, a door opened in heaven: and the first voice which I heard as of a trumpet speaking with me; saying, Come up here, and I will show thee what things must be after these.

2 And instantly I was in the spirit: and, behold, a throne was set in heaven, and one sitting upon the throne.

3 And he sitting was like the vision to a jasper stone and a sardine; and a rainbow round about the throne, like the vision to an emerald.

4 And round about the throne twenty-four thrones; and sitting upon the thrones I saw twenty-four elders, surrounded with white garments; and they had golden crowns upon their heads.

5 And from the throne go forth lightnings, and thunders, and voices: and seven torches of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne a sea of glass like crystal: and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.

7 And the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as a man, and the fourth living creature like a spreading eagle.

8 And the four living creatures, one by itself, had six wings together round about; and within full of eyes; and they have no rest day and night, saying, Holy, holy, holy, Lord God, the Omnipotent Ruler, who was, and who being, and who coming.

9 And when the living creatures shall give glory and honour and thanks to him sitting on the throne, and to him living forever and ever,

10 The twenty-four elders will fall before him sitting on the throne, and will worship him living forever and ever, and will cast their crowns before the throne, saying,

11 Worthy art thou, O Lord, to receive glory, and honour, and power; for thou didst create all things, and by thy will they are, and they were created.

REVELATION CHAPTER 5

1 And I saw upon the right hand of him sitting upon the throne, a book written within and behind, sealed with seven seals.

2 And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose its seals?

3 And none was able in heaven, nor upon earth, nor under the earth, to open the book, nor to look upon it.

4 And I wept much, that none was found worthy to open and to read the hook, neither to look upon it.

5 And one of the elders says to me, Weep not: behold, the Lion conquered, he being of the tribe of Judah, the Root of David, to open the book, and to loose its seven seals.

6 And I saw, and, behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as having been slain, having seven horns and seven eyes, which are the seven Spirits of God sent into all the earth.

7 And he came and took the book from the right hand of him sitting upon the throne.

8 And when he took the book, the four living creatures and the twentyfour elders fell before the Lamb, having each harps, and golden bowls full of incenses, which are the prayers of the holy.

9 And they sing a new song, saying, Worthy art thou to take the book, and to open its seals: for thou wert slain, and didst purchase us to God by thy blood from every tribe, and tongue, and people, and nation;

10 And madest us kings and priests to our God: and we shall reign upon the earth.

11 And I saw, and heard the voice of many angels round about the throne and the living creatures and the elders: and their number was myriads of myriads, and thousands of thousands;

12 Saying with a great voice, Worthy is the Lamb slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise.

13 And every creature which is in heaven, and in earth, and under the earth, and upon the sea, which are, and all things in them, heard I saying, To him sitting upon the throne, and to the Lamb, praise, and honour, and glory, and strength, for the times of times.

14 And the four living creatures said, Amen. And the twentyfour elders fell and worshipped him living for the times of times.

REVELATION CHAPTER 6

1 And I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying, as the voice of thunder, Come and see.

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2 And I saw and behold a white horse: and he sitting upon him having a bow; and a crown was given to him: and he went forth conquering, and that he might conquer.

3 And when he opened the second seal, I heard the second living creature saying, Come and see.

4 And another horse came forth fiery red: and it was given to him sitting upon him to take peace from the earth, and that they should slaughter one another: and a great sword was given to him.

5 And when he opened the third seal, I heard the third living creature saying, Come and see. And I saw, and behold a black horse, and he sitting upon him having a balance in his hand.

6 And I heard a voice in the midst of the four living creatures saying, A measure of wheat for a drachma, and three measures of barley for a drachma; and thou shouldest not injure the oil and the wine.

7 And when he opened the fourth seal, I heard a voice of the fourth living creature saying, Come and see.

8 And I saw, and behold a pale horse: and he sitting above him the name to him Death, and Hades follows with him. And power was given to them to kill upon the fourth of the earth, with sword, and by famine, and by death, and by wild beasts of the earth.

9 And when he opened the fifth seal, I saw under the altar the souls of the slain for the word of God, and for the testimony which they had:

10 And they cried with a great voice, saying, Till when, Lord, holy and true, dost thou not judge and avenge our blood of them dwelling upon earth

11 And to each were given white robes; and it was said to them, that they should rest for a little time, till also their fellowservants be filled up, about to be killed, as also they.

12 And I saw when he opened the sixth seal, and, behold, there was a great shaking; and the sun was black as sackcloth of hair, and the moon was as blood;

13 And the stars of heaven fell to the earth, as a fig tree casts her untimely figs, shaken by a great wind.

14 And the heaven was separated as a book turned round; and every mount and isle were moved from their places.

15 And the kings of the earth, and the great, and the rich, and the captains of thousands, and the powerful, and every servant, and every one free, hid themselves in caves and in rocks of the mountains;

16 And they say to the mountains and rocks, Fall upon us, and hide us from the face of him sitting upon the throne, and from the wrath of the Lamb:

17 For the great day of his wrath has come; and who can stand?

REVELATION CHAPTER 7

1 And after these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the wind blow not upon the earth, nor upon the sea, nor upon any tree.

2 And I saw another angel having come from the rising of the sun, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to injure the earth and the sea,

3 Saying, Injure not the earth, neither the sea, neither the trees, until we should seal the servants of God upon their foreheads.

4 And I heard the number of the sealed: an hundred and fortyfour thousand sealed of all the tribes of the sons of Israel.

5 Of the tribe of Judah twelve thousand sealed. Of the tribe of Reuben twelve thousand sealed. Of the tribe of Gad twelve thousand sealed.

6 Of the tribe of Aser twelve thousand sealed. Of the tribe of Nepthalim twelve thousand sealed. Of the tribe of Manasses twelve thousand sealed.

7 Of the tribe of Simeon twelve thousand sealed. Of the tribe of Levi twelve thousand sealed. Of the tribe of Issachar twelve thousand sealed.

8 Of the tribe of Zabulon twelve thousand sealed. Of the tribe of Joseph twelve thousand sealed. Of the tribe of Benjamin twelve thousand sealed.

9 After these things I saw, and, behold, a great multitude, which none could number it, of all nations, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, having put round white robes, and palm trees in their hands;

10 And crying with a great voice, saying, Salvation to our God sitting upon the throne, and to the Lamb.

11 And all the angels stood round about the throne, and the elders and the four living creatures, and they fell before the throne upon their faces, and worshipped God,

12 Saying, Amen: praise, and glory, and wisdom, and gratitude, and honour, and power, and strength, to our God for ever and ever. Amen.

13 And one of the elders answered, saying to me, These having put round white robes, who are they? and whence came they

14 And I said to him, Lord, thou knowest. And he said to me, These are they coming out of great pressure, and they washed their robes, and whitened their robes in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he sitting upon the throne will dwell among them.

16 They shall hunger no more, nor thirst any more; nor should the sun fall upon them, neither any heat.

17 For the Lamb in the midst of the throne shall feed them, and shall guide them to living fountains of water: and God shall wipe out every tear from their eyes.

REVELATION CHAPTER 8

1 And when he opened the seventh seal, there was silence in heaven about half an hour.

2 And I saw the seven angels who stood before God; and seven trumpets were given to them.

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3 And another angel came and was placed by the altar, having a golden censer; and many perfumes were given him, that he might give to the prayers of the holy upon the golden altar before the throne.

4 And the smoke of the perfumes went up, with the prayers of the holy, from the angel's hand before God.

5 And the angel took the censer, and filled it from the fire of the altar, and cast into the earth: and there were voices, and thunders, and lightnings, and an earthquake.

6 And the seven angels having the seven trumpets prepared themselves that they might sound the trumpets.

7 And the first angel sounded the trumpet, and there were hail and fire mingled with blood, and it was cast into the earth: and a third of the trees were burned down, and all green grass was burned down.

8 And the second angel sounded the trumpet, and as a great mountain burning with fire was cast into the sea: and the third of the sea was blood;

9 And the third of the creatures which in the sea, died, those having souls; and the third of the ships were destroyed.

10 And the third angel sounded the trumpet, and a great star fell from heaven, burning as a torch, and it fell upon a third of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third of the waters is into wormwood; and many of men died of the waters, for they were rendered bitter.

12 And the fourth angel sounded the trumpet, and the third of the sun was stricken, and a third of the moon, and a third of the stars; that a third of them might be darkened, and the day shone not, a third of it, and the night likewise.

13 And I saw, and heard one angel flying in the midst of heaven, saying with a great voice, Woe, woe, woe, to them dwelling upon earth from the rest of the voices of the trumpet of the three angels, about to sound the trumpet!

REVELATION CHAPTER 9

1 And the fifth angel sounded the trumpet, and I saw a star fallen from heaven to the earth: and there was given to him the key of the well of the bottomless pit.

2 And he opened the well of the bottomless pit; and a smoke went up out of the well, as the smoke of a great furnace; and the sun was darkened, and the air, from the smoke of the well.

3 And out of the smoke came forth locusts into the earth: and power was given them, as the scorpions of the earth have power.

4 And it was said to them that they should not injure the grass of the earth, neither any green, nor any tree; except the men only which have not the seal of God upon their foreheads.

5 And it was given them that they should not kill them, but that they should be tortured five months: and their torture as the torture of a scorpion, when he should strike a man.

6 And in those days shall men seek death, and not find it; and shall eagerly desire to die, and death shall flee from them.

7 And the likenesses of the locusts like horses prepared for war; and upon their heads as crowns like gold, and their faces as men's faces.

8 And they had hair as women's hair, and their teeth were as of lions.

9 And they had coats-of-mail, as coats-of-mail of iron; and the voice of their wings as the voice of chariots of many horses running to war.

10 And they have tails as scorpions, and goads were in their tails: and their power to injure men five months.

11 And they have a king over them, the angel of the abyss, the name to him in Hebrew Abaddon, and in Greek he has the name Apollyon.

12 One woe has passed; behold, there come two woes more after these.

13 And the sixth angel sounded the trumpet, and I heard one voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel who had the trumpet, Loose the four angels bound in the great river Euphrates.

15 And the four angels were loosed, prepared for an hour, and a day, and a month, and a year, that they might kill the third of men.

16 And the number of troops of cavalry, two hundred thousand thousand: and I heard their number.

17 And thus I saw the horses in the vision, and them sitting upon them, having fiery coats-of-mail, and of deep purple, and sulphurous: and the horses' heads as lions' heads; and out of their mouths went forth fire and smoke and sulphur.

18 By these three were the third of men killed, from fire, and from smoke, and from brimstone, coming forth out of their mouths.

19 For their powers are in their month, and in their tails: for their tails like serpents, having heads, and with them they injure.

20 And the rest of men who were not killed by these blows, neither repented of the works of their hands, that they should not worship evil spirits, and images of gold, and silver, and brass, and stone, and wood: which neither can see, neither hear, neither walk:

21 And they repented not of their slaughters, nor of their charms, nor of their fornications, nor of their thefts.

REVELATION CHAPTER 10

1 And I saw another strong angel coming down from heaven, surrounded with a cloud: and a rainbow upon the head, and his face as the sun, and his feet as pillars of fire:

2 And he had in his hand a small book opened: and he set his right foot upon the sea, and the left upon the earth,

3 And he cried with a great voice, as a lion roars: and when he cried, the seven thunders spake their voices.

4 And when the seven thunders spake their voices, I was about to write: and I heard a voice from heaven saying to me, Seal what the seven thunders spake, and thou mayest not write these.

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5 And the angel which I saw standing upon the sea and upon earth lifted up his hand to heaven,
6 And sware by him living for ever and ever, who created the heaven, and all in it, and earth, and all things in it, and the sea, and all in it, that time shall be no more:
7 But in the days of the voice of the seventh angel, when he should be about to sound the trumpet, and the mystery of God should be finished, as he announced the good news to his servants the prophets.
8 And the voice which I heard from heaven again speaking with me, and saying, Go, take the little book opened in the hand of the angel having stood upon the sea and upon the earth.
9 And I came forth to the angel, saying to him, Give me the little book. And he said to me, Take, and eat it up; and it shall render thy belly bitter, but in thy mouth shall it be sweet as honey.
10 And I took the small book from the angel's hand, and I was eating it; and in my mouth was as honey, sweet: and when I ate it, my belly was bitter.
11 And he says to me, Thou must again prophesy to peoples, and nations, and tongues, and many kings.

REVELATION CHAPTER 11

1 And a reed was given me like rod: and the messenger stood, saying, Arise, and measure the temple of God, and the altar, and them worshipping in it.
2 And the court-yard that without the temple throw out, and thou mayest not measure it: for it was given to the nations: and the holy city shall they tread under foot forty-two months.
3 And I will give to my two witnesses, and they shall prophesy one thousand two hundred and sixty days, surrounded with sackcloth.
4 These are the two olive trees, and the two chandeliers which having stood before the God of the earth.
5 And if any would injure them, fire goes forth out of their mouth, and devours their enemies: and if any would injure them, so must he be put to death.
6 These have power to shut up heaven, that the rain should not wet in the days of their prophecy: and they have power over the waters to turn them to blood, and to strike the earth with every blow, as often as they wish.
7 And when they should finish their testimony, the wild beast coming up out of the abyss shall wage war with them, and shall conquer them, and kill them.
8 And their slain bodies upon the spacious way of the great city, which is called spiritually Sodom and Egypt, where also our Lord was crucified.
9 And they from the people and tongues and nations shall see their slain bodies three days and a half, and they shall not suffer their slain bodies to be put into tombs.
10 And they dwelling upon the earth shall rejoice over them, and shall be gladdened, and shall send gifts to one another; for these two prophets tortured them dwelling upon the earth.
11 And after three days and a half the Spirit of life from God came upon them, and they stood upon their feet: and great fear fell upon those beholding them.
12 And they heard a great voice from heaven saying to them, Come up here. And they went up to heaven in the cloud; and their enemies beheld them.
13 And in that hour was a great earthquake, and a tenth of the city fell, and there were slain in the shaking seven thousand names of men: and the rest were terrified, and they gave glory to the God of heaven.
14 The second woe passed away; behold, the third woe comes swiftly.
15 And the seventh angel sounded the trumpet; and great voices were in heaven, saying, The kingdoms of the world were our Lord's, and his Christ's; and he shall reign for ever and ever.
16 And the twenty four elders, which before God sitting upon their thrones, fell upon their faces, and worshipped God,
17 Saying, We return thanks to thee, O Lord God, the Omnipotent Ruler, who being, and who was, and who coming; for thou hast taken thy great power, and reigned.
18 And the nations were angry, and thy wrath came, and the time of the dead, to be judged, and to give reward to thy servants the prophets, and to the holy, and to them fearing thy name, the small and great; and to destroy them destroying the earth.
19 And the temple of God was opened in heaven, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunders, and shakings, and great hail.

REVELATION CHAPTER 12

1 And a great sign was seen in heaven; a woman surrounded by the sun, and the moon under her feet, and upon her head a crown of twelve stars:
2 And having in the womb she cries, having the pains of childbirth, and making trial to bring forth.
3 And another sign was seen in heaven; and behold a great fiery red dragon, having seven heads and ten horns, and upon his heads seven diadems.
4 And his tail draws the third of the stars of heaven, and he cast them into the earth: and the dragon stood before the woman about to bring forth, that when she should bring forth he might devour her child.
5 And she brought forth a son, a male, who is about to rule all nations with an iron rod: and her child was snatched up to God, and his throne.
6 And the woman fled into the desert where she has a place prepared from God, that they might nourish her there a thousand two hundred and sixty days.
7 And war was in heaven; and Michael and his angels waged war against the dragon; and the dragon waged war and his angels,
8 And were not strong; nor was place more found for them in heaven.

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9 And the great dragon was cast out, the old serpent, called the Devil, and Satan, he deceiving the whole habitable globe: he was cast into the earth, and his angels were cast out with him.

10 And I heard a great voice saying in heaven, Now was salvation and power, and the kingdom of our God, and the authority of his Christ for the accuser of our brethren was cast down, he accusing them before our God, day and night.

11 And they conquered him by the blood of the Lamb, and by the word of their testimony; and they loved not their souls till death.

12 For this rejoice, ye heavens, and they dwelling in them. Woe to them inhabiting the earth and the sea! for the devil came down to you, having great wrath, knowing that he has little time.

13 And when the dragon saw that he was cast into the earth, he drove out the woman who brought forth the male.

14 And to the woman were given two wings of a great eagle, that she might fly to the desert, to her place, where she is nourished there a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast after the woman water out of his mouth as a river, that he might make her torn away by a river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed down the river which the dragon cast out of his mouth.

17 And the dragon was angry at the woman, and went out to make war with the rest of her seed, those keeping the commands of God, and having the testimony of Jesus Christ.

REVELATION CHAPTER 13

1 And I stood upon the sand of the sea, and I saw coming up from the sea a wild beast, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads the name of blasphemy.

2 And the wild beast which I saw was like a panther, and his feet as of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

3 And I saw one of his heads as slaughtered to death; and his deathblow was healed: and the whole earth wondered after the beast.

4 And they worshipped the dragon which gave power to the wild beast: and they worshipped the wild beast, saying, Who like the beast? who shall be able to war with him

5 And a mouth was given him speaking great things and blasphemies; and power was given him to make war forty-two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tent, and them dwelling in heaven.

7 And it was given him to make war with the holy, and to conquer them: and power was given him over every tribe, and tongue, and nation.

8 And all they dwelling upon earth shall worship him, whose names have not been written in the book of life of the slain Lamb from the foundation of the world.

9 If any have an ear, let him hear.

10 If any bring together to captivity he shall proceed into captivity: if any shall kill with sword, he shall be killed with the sword. Here is the patience and faith of the holy.

11 And I saw another wild beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And all the powers of the first beast he does before him, and he makes the earth and all dwelling in it that they should worship the first wild beast, whose death-blow was healed.

13 And he does great signs, that also he might make fire come down from heaven to the earth before men,

14 And he deceives them dwelling upon earth by the signs which were given him to do before the wild beast; saying to them dwelling upon earth, to make an image to the wild beast, who has the blow of the sword, and he lived.

15 And it was given him to give spirit to the image of the wild beast, that the image of the wild beast might speak, and might make as many as should not worship the image of the wild beast that they be killed.

16 And he makes all, small and great, and rich and poor, and free and servants, that he should give them a stamp upon their right hand, or upon their foreheads:

17 And that no one could buy or sell, except he having the stamp, or the name of the wild beast, or the number of his name.

18 Here is wisdom. Let him having intelligence calculate the number of the wild beast: for it is the number of a man; and his number Six hundred and sixty-six.

REVELATION CHAPTER 14

1 And I saw, and, behold, a Lamb standing upon mount Sion, and with him a hundred forty-four thousand, having the name of his Father written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and I heard the voice of harp-players playing on their harps:

3 And they sing as a new song before the throne, and before the four living creatures, and the elders: and none could learn the song, except the hundred forty-four thousand, purchased from the earth.

4 There are they who were not contaminated by women; for they are virgins. These are they following the Lamb wherever he should lead. These were purchased from men, first fruits to God and the Lamb.

5 And guile was not found in their mouth: for they are blameless before the throne of God.

6 And I saw another angel flying in the midst of heaven, having the lasting good news to announce to them dwelling upon the earth, and to every nation, and tribe, and tongue, and people,

7 Saying with a great voice, Fear God, and give glory to him; for the hour of his judgment has come: and worship ye

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him having made the heaven, and earth, and the sea, and the fountains of waters.

8 And another angel followed, saying, She fell, Babylon fell, the great city, for all nations has she given to drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a great voice, If any worship the wild beast and his image, and receive the stamp upon his forehead, or upon his hand,

10 And the same shall drink of the wine of the wrath of God, mingled pure in the cup of his anger; and he shall be tortured in fire and sulphur before the holy angels, and before the Lamb:

11 And the smoke of their torture goes up forever and ever: and they have no rest day and night, those worshipping the wild beast and his image, and if any receive the stamp of his name.

12 Here is the patience of the holy: here they keeping the commands of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying, Write, Happy the dead who dying in the Lord from henceforth: Yes, says the Spirit, that they might cease from their fatigues; and their works follow with them.

14 And I saw, and behold a white cloud, and upon the cloud he sitting like the Son of man, having upon his head a golden crown, and in his hand a sharp sickle.

15 And another angel went forth out of the temple, crying with a great voice to him sitting upon the cloud, Send thy sickle, and reap: for the hour has come to thee to reap; for the earth's harvest was dried up.

16 And he sitting upon the cloud cast his sickle upon the earth; and the earth was reaped.

17 And another angel came forth out of the temple which in heaven, the same also having a sharp sickle.

18 And another angel came forth from the altar, having power over fire; and he called with a great cry to him having the sharp sickle, saying, Send thy sharp sickle, and harvest the grapes of the vineyard of the earth; for her grapes were fully ripe.

19 And the angel cast his sickle into the earth, and harvested the earth's vineyard, and cast into the great winepress of the wrath of God.

20 And the winepress was trodden under foot without the city, and blood came out of the winepress, even to the horses' bridles, from sixteen hundred stadia.

REVELATION CHAPTER 15

1 And I saw another sign in heaven, great and wonderful, seven angels having the seven last blows; for in them was the wrath of God finished.

2 And I saw as a sea made of glass mingled with fire: and they conquering from the wild beast, and from his image, and from his stamp, and from the number of his name, standing upon the sea made of glass, having harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful thy works, O Lord God, Omnipotent Ruler; just and true thy ways, King of the holy.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou alone holy: for all nations shall come and worship before thee; for thy justices were made manifest.

5 And after these things I saw, and behold, the temple of the tent of testimony was opened in heaven:

6 And the seven angels came forth out of the temple, having the seven blows, clothed in linen, pure and shining, and being girded about the breasts with golden girdles.

7 And one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, living forever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and none could come into the temple, till the seven blows of the seven angels were finished.

REVELATION CHAPTER 16

1 And I heard a great voice out of the temple saving to the seven angels, Go forward, and pour out the vials of the wrath of God in the earth.

2 And the first went forth, and poured out his vial upon the earth; and a bad and evil sore was upon the men having the stamp of the wild beast, and them worshipping his image.

3 And the second angel poured out his vial into the sea; and it was blood as of a dead body: and every living soul died in the sea.

4 And the third angel poured out his vial into the rivers, and into the fountains of waters; and it was blood.

5 And I heard the angel of the waters saying, Just, O Lord, art thou, who being, and who was, and who wilt be, for thou didst judge these things.

6 For they poured out the blood of the holy, and of the prophets, and thou didst give them blood to drink i for they are worthy.

7 And I heard another from the altar saying, Yes, O Lord God, the Omnipotent Ruler, true and just thy judgments.

8 And the fourth angel poured out his vial upon the sun; and it was given him to parch up men with fire.

9 And men were parched up with great heat, and they blasphemed the name of God, having power over these blows: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the throne of the wild beast; and his kingdom was darkened; and they pressed their tongues for pain,

11 And they blasphemed the God of heaven for their pains and for their sores, and they repented not of their work.

12 And the sixth angel poured out his vial upon the great river Euphrates; and its water was dried up, that the way of the kings of the risings of the sun might be prepared.

13 And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14 For they are the spirits of demons, doing signs, to go out upon all the kings of the earth and of the whole habitable

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globe, to gather them together for the war of that great day of God, the Omnipotent Ruler.

15 (Behold, I come as a thief. Happy he watching, and keeping his garments, lest he walk naked, and they see his shame.)

16 And he gathered them together in a place called in Hebrew Armageddon.

17 And the seventh angel poured out his vial into the air; and a great voice went out from the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great shaking, such as was not since the time men were upon earth, such a great shaking.

19 And the great city was in three parts, and the cities of the nations fell: and great Babylon was remembered before God, to give her the cup of the wine of the wrath of his anger.

20 And every island fled, and the mountains were not found.

21 And great hail, as the weight of a talent, comes down from heaven upon men: and men blasphemed God for the blow of the hail; for its blow is exceedingly great

REVELATION CHAPTER 17

1 And one of the seven angels having the seven vials, came and spake with me, saying to me, Come; I will show thee the judgment of the great harlot sitting upon many waters:

2 With whom the kings of the earth were debauched, and they dwelling upon the earth were intoxicated from the wine of her harlotry.

3 And he brought me away in the spirit into the desert: and I saw a woman sitting upon a scarlet wild beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman surrounded with purple and scarlet, and covered with gold and precious stones and pearls, having a golden cup in her hand full of abominations and the impurity of her harlotry:

5 And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman intoxicated from the blood of the holy, and from the blood of the witnesses of Jesus: and 1 wondered, seeing her, with great wonder.

7 And the angel said to me, Why didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast lifting her up, having seven heads and ten horns.

8 The wild beast that thou sawest was, and is not; and is about to come up from the abyss, and go forward to perdition: and they dwelling upon the earth shall wonder, whose names have not been written upon the book of life from the foundation of the world, seeing the wild beast that was, and is not, although he is.

9 Here the mind having wisdom. The seven heads are seven mountains, where the woman sits upon them.

10 And there are seven kings: five fell, and one is; the other has not yet come; and when he should come, he must remain a little.

11 And the wild beast which was, and is not, and this is the eighth, and is of the seven, and goes forward into perdition.

12 And the ten horns which thou sawest are ten kings, which took not yet the kingdom; but take power as kings one hour with the beast.

13 These have one purpose, and their power and authority will they transmit to the wild beast.

14 These will wage war with the Lamb, and the Lamb will conquer them: for he is Lord of lords, and King of kings: and they with him called, and chosen, and faithful.

15 And he says to me, The waters which thou sawest, where the harlot sits, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the wild beast, these shall hate the harlot, and shall make her desolate and naked, and they shall eat her flesh, and shall burn her in fire.

17 For God gave to their hearts to do his purpose, and to do one purpose, and to give their kingdom to the wild beast, till the words of God be fulfilled.

18 And the woman which thou sawest is the great city, having kingdom over the kings of the earth.

REVELATION CHAPTER 18

1 And after these things I saw another angel coming down from heaven, having great power; and the earth was enlightened from his glory.

2 And he cried with a great, strong voice, saying, She fell, Babylon the great fell, and became the dwelling of devils, and the prison of every unclean spirit, and the prison of every unclean and detested bird.

3 For of the wrath of the wine of her fornication have all nations drunk, and the kings of the earth were debauched with her, and the wholesale merchants of the earth were rich from the power of her luxury.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues.

5 For her sins were followed even to heaven, and God remembered her injustices.

6 Give back to her as also she gave back to you, and double to her double things according to her works: in the cup in which she mixed, mix to her double.

7 As much as she glorified herself, and led an insolent life, give her so much torture and grief: for in her heart she says, I sit a queen, and am no widow, and I should see no grief.

8 Therefore in one day shall her blows come, death, and grief, and famine; and she shall be burned down in fire: for strong the Lord God judging her.

9 And weep for her, and lament over her, shall the kings of the earth having been debauched with her, and having led an insolent life, when they see the smoke of her burning,

10 Standing from far off for fear of her torture, saying, Woe, woe, the great city Babylon, the strong city! for in one hour thy judgment came.

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11 And the wholesale merchants of the earth shall weep and mourn over her; for their cargo will none purchase more:

12 The cargo of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all fir wood, and every ivory vessel, and every vessel of precious wood, and of iron, and brass, and marble,

13 And cinnamon, and perfumes, and ointment, and frankincense, and wine, and oil, and the finest wheat flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and of souls of men,

14 And the harvest fruit of the eager desire of thy soul departed from thee, and all fat and brilliant things departed from thee, and thou shouldest find them no more.

15 The wholesale merchants of these things, having been rich from her, shall stand from far off for fear of her torture, weeping and mourning,

16 And saying, Woe, woe, the great city, surrounded with fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls! for in one hour was so great riches laid waste.

17 And every pilot, and all the crowd upon ships, and the sailors, and as many as work the sea, stood from far off,

18 And cried, seeing the smoke of her burning, saying, What like the great city!

19 And they cast earth upon their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, in which all having ships in the sea were rich by her value! for in one hour was she rendered a desert.

20 Rejoice over her, O heaven, and the holy sent, and the prophets; for God judged your judgment of her.

21 And one strong angel lifted up a stone as a great millstone, and cast into the sea, saying, Thus with excitement shall Babylon, the great city, be cast down, and be found no more.

22 And the voice of harp players, and musicians, and flute players, and trumpeters, should be heard in thee no more; and every artist of every art be found no more in thee; and the voice of the millstone should be heard no more in thee;

23 And the light of the lamp no more should shine in thee; and the voice of the bridegroom, and the voice of the bride, should no more be heard in thee: for thy wholesale merchants were leaders of the earth: for with thy charms were all nations led astray.

24 And in her was found the blood of the prophets, and of the holy, and of all those slain upon the earth.

REVELATION CHAPTER 19

1 And after these things I heard the great voice of a vast multitude in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, to the Lord our God:

2 For true and just his judgments: for he judged the great harlot, who corrupted the earth with her harlotry, and he avenged the blood of his servants from her hand.

3 And the second time they said, Alleluia. And her smoke goes up for ever and ever.

4 And the twenty-four elders and the four living creatures fell and worshipped God sitting upon the throne, saying, Amen; Alleluia.

5 And a voice from the throne came out, saying, Praise our God, all his servants, and they fearing him, also small and great.

6 And I heard as the voice of the vast multitude, and as the voice of many waters, and as the voice of powerful thunders, saying, Alleluia: for the Lord God, the Omnipotent Ruler, reigned.

7 Let us rejoice, and be transported with joy, and let us give glory to him: for the marriage of the Lamb came, and his wife prepared herself.

8 And it was given her that she put on fine linen, pure and shining: for fine linen is the justification of the holy.

9 And he says to me, Write, Happy they called to the marriage supper of the Lamb. And he says to me, These are the true words of God.

10 And I fell before his feet to worship him. And he says to me, See, not: I am thy fellowservant, and of thy brethren having the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he sitting upon him called Faithful and True, and in justice he judges and makes war.

12 And his eyes as a flame of fire, and upon his head many diadems; having a name written, which no one knows, except himself.

13 And surrounded with a garment dipped in blood: and his name is called The Word of God.

14 And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth went forth a sharp sword, that with it he might strike the nations: and he shall rule them with an iron rod: and he treads the winepress of the wine of the wrath and anger of God, the Omnipotent Ruler.

16 And he has upon the garment and upon his thigh the name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw one angel standing in the sun; and he cried with a great voice, saying to all the birds flying in the midst of heaven, Come and gather yourselves to the supper of the great God;

18 That ye might eat the flesh of kings, and the flesh of captains of thousands, and the flesh of the strong, and the flesh of horses, and of them sitting upon them, and the flesh of all, free and servants, and of small and great.

19 And I saw the wild beast, and the kings of the earth, and their armies, gathered together to war with him sitting upon the horse, and with his army.

20 And the wild beast was seized, and with him the false prophet having done signs before him, with which he deceived them having received the stamp of the wild beast, and them worshipping his image. Living, were they two cast into the lake of fire burning with sulphur.

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21 And the rest were killed by the sword of him sitting upon the horse, coming out of his mouth: and all birds were satiated from their flesh.

REVELATION CHAPTER 20

1 And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand.

2 And he seized the dragon, the old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And he cast him into the abyss, and shut him up, and affixed a seal above him, that he should no more deceive the nations, until the thousand years be finished: and after these things he must be loosed a little time.

4 And I saw thrones, and they sat upon them, and judgment was given them: and the souls of them beheaded with an axe for the testimony of Jesus, and for the word of God, and who worshipped not the wild beast, nor his image, and took not the stamp upon their foreheads, and upon their hands; and they lived and reigned with Christ a thousand years.

5 And the rest of the dead returned not again to life even till the thousand years be finished. This the first rising up.

6 Happy and holy he having a part in the first rising up: over these has the second death no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

7 And when the thousand years should be finished, Satan shall be loosed from his prison,

8 And he shall go forth to deceive the nations that in the four corners of the earth, Gog and Magog, to gather them together for war: whose number as the sand of the sea.

9 And they went up upon the breadth of the earth, and they surrounded the camp of the holy, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil deceiving them was cast into the lake of fire and sulphur, where are the wild beast and false prophet, and they shall be tortured day and night for ever and ever.

11 And I saw a great white throne, and him sitting upon it, from the face of whom the earth and the heaven fled; and there was found no place for them.

12 And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is of life: and the dead were judged from the things written in the books, according to their works.

13 And the sea gave the dead in it; and death and hades gave the dead in them: and they were judged each one according to their works.

14 And death and hades were cast into the lake of fire. This is the second death.

15 And if any was not found written in the book of life, he was cast into the lake of fire.

REVELATION CHAPTER 21

1 And I saw a new heaven and a new earth: for the first heaven and first earth passed away; and the sea was no more.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice from heaven saying, Behold the tent of God with men, and he will dwell with them and they shall be his people, and God himself shall be with them, their God.

4 And God shall wipe out every tear from their eyes; and death be no more, neither grief, neither crying, nor trouble shall be more: for the first things departed.

5 And he sitting upon the throne said, Behold, I make all things new. And he says to me, Write: for these words are true and faithful.

6 And he said to me, It has been. I am the Alpha and the Omega, the beginning and the end. I will give to him thirsting of the fountain of the water of life gratuitously.

7 He conquering shall inherit all things; and I will be God to him, and he shall be son to me.

8 But to the cowardly, and unbelieving, and to the abominable, and murderers, and to fornicators, and charmers, and to idolaters, and to all the lying, their part in the lake burning with fire and sulphur: which is the second death,

9 And there came to me one of the seven angels having the seven vials full of the seven last plagues, and he spake with me, saying, Come, I will show thee the bride, the wife of the Lamb.

10 And he brought me away in the spirit upon a mountain great and high, and showed me the great city, the holy Jerusalem, coming down out of heaven from God,

11 Having the glory of God: and her luminary like a most precious stone, as jasper stone, shining like crystal;

12 And having a wall great and high, having twelve gates, and at the gates twelve angels, and the names inscribed, which are of the twelve tribes of the sons of Israel:

13 From the sunrising three gates; from the north three gates; from the south three gates; and from the sun-setting three gates.

14 And the wall of the city having twelve foundations, and in them the names of the twelve sent of the Lamb.

15 And he speaking with me had a golden reed that he might measure the city, and her gates, and her wall.

16 And the city lies quadrangular, and her length is so large, such also the breadth: and he measured the city with the reed, at twelve thousand stadia. Her length, breadth, and height are equal.

17 And he measured her wall, an hundred forty-four cubits, the measure of a man, which is the angel.

18 And the interior construction of her wall was a jasper: and the city pure gold, like pure crystal.

19 And the foundations of the wall of the city adorned with every precious stone. The first foundation a jasper; the second, a sapphire; the third, a chalcedony; the fourth an emerald:

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20 The fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolyte; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a hyacinth; the twelfth, an amethyst.

21 And the twelve gates twelve pearls; each one of the gates was of one pearl: and the broad way of the city pure gold, as transparent amber.

22 And a temple saw I not in her: for the Lord God, the Omnipotent Ruler, is the temple and the Lamb

23 And the city has no need of the sun, nor of the moon, that they shine in her: for the glory of God enlightened her, and her light the Lamb.

24 And the nations of the saved shall walk about in her light: and the kings of the earth shall bring their glory and honour into her.

25 And her gates should not be shut by day: for no night shall be there.

26 And they shall bring the glory and the honour of the nations into her.

27 And there came not into her anything common, and any doing abomination, and a lie: but they written in the book of life of the Lamb.

REVELATION CHAPTER 22

1 And he showed me the pure river of the water of life, shining as crystal, going out of the throne of God and of the Lamb.

2 In the midst of her broad way and of the river, hence and thence, the tree of life, making twelve fruits, in a month each one returning its fruit: and the leaves of the tree for the cure of the nations.

3 And there shall be no more curse: and the throne of God and of the Lamb shall be in her; and his servants shall serve him:

4 And they shall see his face; and his name upon their foreheads.

5 And night shall not be there; and they have no need of a lamp, and the light of the sun; for the Lord God shall enlighten them: and they shall reign for ever and ever.

6 And he said to me, These words faithful and true: and the Lord God of the holy prophets sent his angel to show to his servants what must be with speed.

7 Behold, I come quickly: happy he keeping the words of the prophecy of this book.

8 And I John seeing these things, and hearing. And when I heard and saw, I fell down to worship before the feet of the angel pointing out to me these things.

9 And he says to me, See, not: for I am thy fellowservant, and of thy brethren the prophets, and of them keeping the words of the prophecy of this book; worship God.

10 And he says to me, Thou mayest not seal the words of the prophecy of this book: for the time is near.

11 He being unjust, let him be unjust yet: and he being filthy, let him be filthy yet: and the just, let him do justice yet: and the holy, let him be holy yet.

12 And behold, I come swiftly; and my reward with me, to give back to each as shall be his work.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Happy they doing his commands, that their power shall be in the tree of life, and they might come in at the gates to the city.

15 And without, dogs, and charmers and fornicators, and murderers, and idolaters, and every one loving and doing a lie.

16 I Jesus sent mine angel to testify these things to you, to the churches. I am the root and stock of David, the shining and morning star.

17 And the Spirit and the bride say, Come. And let him hearing say, Come. And let him thirsting come. And let him wishing, take the water of life freely.

18 For I testify to every one hearing the words of the prophecy of this book, If any add to these things, God will add to him the blows written in this book:

19 And if any take away from the words of the book of this prophecy, God will take away his part from the book of life, and from the holy city, and from the things written in this book.

20 He testifying says, Yes, I come swiftly. Amen. Yes, come, Lord Jesus.

21 The grace of our Lord Jesus Christ with you all. Amen.

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SUPPLEMENT FROM THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

• Book of Jubilees / Lesser Genesis

THE BOOK OF JUBILEES

or The Book of Division
or Leptogenesis (Lesser or Little Genesis)
Source: Ethiopic text in Amharic language and Ge'ez script
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 250-150 B.C.

(The Book of Jubilees, sometimes called "Lesser Genesis" (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as Beta Israel (lit. "the House of Israel", meaning the Ethiopian Jews), where it is known as the Book of Division (Amharic: Mets'hafe Kufale). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches. It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Origen, Diodorus of Tarsus, George Syncellus, and others. The text was also utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.

Until the discovery of extensive fragments among the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were four complete Ge'ez texts dating to the 15th and 16th centuries, and several quotations by the Church fathers such as Epiphanius, Origen as well as Diodorus of Tarsus, and George Syncellus, among others. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions

Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large number of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. The dating of Jubilees has been problematic for biblical scholars. While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date. Jubilees could not have been written very long prior. Jubilees at 4:17-25 records that Enoch "saw in a vision what has happened and what will occur", and the book contains many points of information otherwise found earliest in the Enochian "Animal Apocalypse" (1 Enoch chapters 83-90), such as Enoch's wife being Edna. The Animal Apocalypse claims to predict the Maccabean Revolt (which occurred 167-160 BC) and is commonly dated to that time. The direction of dependence has been controversial, but the consensus since 2008 has been that the Animal Apocalypse came first and Jubilees after. As a result the work can be dated to 160–150 BC.

The Maccabean Revolt was a Jewish rebellion organised by groups that were in the Dead Sea Scrolls called "the sons of Light" now better known as the ancient Jewish "Messianic Movement", lasting from 167 to 160 BC. They were led by the Maccabees against the Greek Seleucid Empire and its influence on Jewish life. The recapture of Jerusalem in 164 BC from the armies Antiochus IV was a significant early victory for Judah Maccabee's fighters, who came to be known as the Maccabees. The subsequent cleansing of the temple and rededication of the Altar on the 25th of Kislev, was celebrated in following years as the Hanukkah festival.

After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed Greek altars in the villages, circumcised boys and forced Hellenized Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer"

The revolt itself involved many battles [In particular six main campaigns such as the Battle of Wadi Haramia, 167 BC; of Beth Horon, 166 BC; of Emmaus, 166 BC; of Beth Zur, 164 BC; of Beth Zechariah, 162 BC and the Battle of Adasa, 161 BC.], in which the Maccabean forces gained notoriety for their use of guerrilla tactics and their speed and mobility, in contrast to the slow and bulky Seleucid army. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that revoked Antiochus IV's ban on Jewish practices. The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Greek Seleucids.

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After the success of the Maccabean Revolt, kings of the Hasmonean dynasty continued their conquest to the surrounding areas of Judaea. Those who remained of the Jewish party favouring Greek influence, forced to submit to Mosaic Law, repeatedly called upon the Seleucid Empire for assistance. At the time, however, the Seleucid Empire was weakened by political infighting and other wars, including against Ptolemaic Egypt, reducing their ability to reconquer Judea. In one particular instance, however, Jonathan Apphus (son of Mattathias) was convinced by Tryphon to dismiss 40,000 of his men and meet him for a "conference", which turned to be a trap. Jonathan was captured and later executed, against a deal Tryphon had made with Jonathan's brother Simon for Jonathan's liberation, in exchange for one hundred talents and Jonathan's two sons as hostages. Simeon was later murdered by his son-in-law, Ptolemy son of Abubus. Afterwards, Simon's third son, John Hyrcanus, became ruler and High Priest of Israel. Essentially the dynasty became independent with the decline of Seleucids and would last until 37 BC, when Herod, making use of heavy Roman support, defeated the last Hasmonean ruler to become a Roman client king.

A conflict between the brothers Aristobulus II and Hyrcanus II over the succession to the Hasmonean throne began in Judaea in 69 BC. Aristobulus deposed Hyrcanus. Syria had once been the heart of the vast Seleucid Empire, after the death of Antiochus IV in 164 BC, it had become increasingly unstable. The Roman Republic was concerned about the political instability to the southeast of Rome's new provinces in Asia Minor, Syria and Judaea because they built the land-connexion of the northern Mediterranean with Egypt and the north of Africa which was about to become the "bread basket" of the rising Roman Empire. In Syria, the Seleucid state was disintegrating, in Judaea there was a civil war. The Senate in Rome assigned Gnaeus Pompeius Magnus [106–48 BC, in English better known as Pompey the Great] to solve the problem. In 63 BC, Pompey and his Legions left Antioch and marched south taking Syria, Phoenicia and Judaea. The last renegate rulers of the Hasmonean Dynasty were deposed by the Romans.

Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. Antipater I the Idumaean (113 / 114-43 BC) was the founder of the Herodian Dynasty and father of Herod the Great. According to Josephus, he was the son of Antipas and had formerly held that name. Idumaea is the Greek-Roman name of Edom, better known as Nabataean Kingdom with its capital Petra. The Idumaeans were Arabs. Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judaea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule.)

Text:

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[A "jubilee" is a Hebrew calendar unit containing seven years. Such a "jubilee-unit" of seven years is called "AM." which means "anno mundi", that is "in the year of the World". The year 0 of the Hebrew Calendar begins at the 6th of October in 3761 BC. The year 2017 AD. is equivalent to the year 5778 of the Hebrew Calendar.]

JUBILEES CHAPTER 1

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2 And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.

4 And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

5 And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgements and in all their actions, and they will recognise that I have been truly with them.

7 And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will

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prove unto them an offence and a tribulation and an affliction and a snare.

9 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there).

10 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

11 And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

12 And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

13 And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

14 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

15 And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

16 And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.

17 And I will not forsake them nor fail them; for I am the Lord their God.'

18 And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

20 But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.'

21 And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

22 And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

23 And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

24 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

25 And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

26 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

27 And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'

28 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

JUBILEES CHAPTER 2

1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the

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seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.

3 And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind.

8 These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10 And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.

11 These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

12 And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.

13 These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18 And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth.

19 And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.

20 And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24 And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for

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all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28 And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29 Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.

32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.

33 This law and testimony was given to the children of Israel as a law for ever unto their generations.

JUBILEES CHAPTER 3

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.'

5 And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6 And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the

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serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.'

19 And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21 And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame.

23 And God cursed the serpent, and was wroth with it for ever . . .

24 And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.'

25 And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

32 And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES CHAPTER 4

1 And in the third week in the second jubilee [64-70 A.M.] she gave birth to Cain, and in the fourth [71-77 A.M.] she gave birth to Abel, and in the fifth [78-84 A.M.] she gave birth to her daughter Âwân.

2 And in the first (year) of the third jubilee [99-105 A.M.], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6 And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azûrâ.

9 And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos.

12 He began to call on the name of the Lord on the earth.

13 And in the seventh jubilee in the third week [309-15 A.M.] Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14 And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the

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third year of this week, [395 A.M] and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgement and uprightness on the earth.

16 And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgement; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah.

21 And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world, and all the wickedness of the children of men.

24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount.

26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed.'

29 And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgement.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

JUBILEES CHAPTER 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

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2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found grace before the eyes of the Lord.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.

13 And the judgement of all is ordained and written on the heavenly tablets in righteousness -even (the judgement of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgement is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgements are ordained and written and engraved.

15 In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgement on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

17 [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.]

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

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JUBILEES CHAPTER 6

1 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

4 And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

5 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man.

9 And you, increase ye, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God for ever throughout all the generations of the earth in this month.

11 On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the Lord made with them for ever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14 And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20 And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.

22 For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

24 And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25 And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

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28 And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

38 For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES CHAPTER 7

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320 A.M.] and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine therefrom and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Lord his God.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

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18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25 And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28 For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a good work to your souls by covering that which has been shed on the face of the earth.

31 And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, harken: work judgement and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35 And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives (it).

37 And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

JUBILEES CHAPTER 8

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

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4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided (it) secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other.

20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea

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of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES CHAPTER 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands.

10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgement, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

JUBILEES CHAPTER 10

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,

And let not wicked spirits rule over them

Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'

7 And the Lord our God bade us to bind all.

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8 And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgement, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgement.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgement.'

23 And the Lord descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.'

33 But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

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JUBILEES CHAPTER 11

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.

4 And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

5 For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression.

6 And he grew up, and dwelt in Ur of the Chaldees (kingdom of Uruk / Erech), near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

7 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

8 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

9 And she bare him Terah in the seventh year of this week. [1806 A.M.]

10 And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.

11 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

12 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.

13 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother;

14 for he had died before his daughter had conceived a son.

15 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he separated himself from his father, that he might not worship idols with him.

16 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

17 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

18 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back.

19 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

20 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

21 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

22 And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

23 And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

JUBILEES CHAPTER 12

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his father, saying, 'Father!'

2 And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?

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3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4 Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.

5 Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them.

8 Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

18 If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

19 And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.'

25 And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. 28 And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.

29 And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee.

31 And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

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JUBILEES CHAPTER 13

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And the Lord said to him: 'To thee and to thy seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.'

9 And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.

10 And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

16 And it came to pass in the forty-first jubilee in the third year of the first week, [1963 A.M.] that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.'

17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20 For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . .

25 . . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26 And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave (it) unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine.'

29 And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

JUBILEES CHAPTER 14

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.'

2 And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my

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handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.'

3 And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.'

4 And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.'

6 And he believed in the Lord, and it was counted to him for righteousness.

7 And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.'

8 And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15And thou shalt go to thy fathers in peace, and be buried in a good old age.

16But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.'

17And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces.

18And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

20And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever.

21And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.'

23And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

JUBILEES CHAPTER 15

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect.

4 And I will make My covenant between Me and thee, and I will multiply thee exceedingly.'

5 And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8 And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 <And I will give to thee and to thy seed after thee> the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.'

11 And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

12 And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in

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the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13 He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said unto God: 'O that Ishmael might live before thee!'

19 And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.'

22 And He left off speaking with him, and God went up from Abraham.

23 And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, <and those born in the house>, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

28 And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.

30 For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

JUBILEES CHAPTER 16

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4 And (that) when we returned to her at a set time, she would have conceived a son.

5 And in this month the Lord executed his judgements on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners

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exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgement on the places where they have done according to the uncleanness of the Sodomites, like unto the judgement of Sodom.

7 But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgement upon them like the judgement of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

12 And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.

15 And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:

17 And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath.

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28 And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for ever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

JUBILEES CHAPTER 17

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he

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rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.'

15 And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16 And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

JUBILEES CHAPTER 18

1 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.'

2 And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God.

8 And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9 And I stood before him, and before the prince Mastêmâ, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord.'

10 And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me.'

12 And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

13 And Abraham called that place 'The Lord hath seen', so that it is said in the mount the Lord hath seen: that is Mount Sion.

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14 And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15 And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies,

16 And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath.

18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

JUBILEES CHAPTER 19

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God.

10 And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau,

13 and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14 And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Jacob, but Isaac loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17 And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and

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Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28 And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29 And may the Lord God be a father to thee and thou the first-born son, and to the people alway.

30 Go in peace, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

JUBILEES CHAPTER 20

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgement and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgement of the giants, and the judgement of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

9 Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES CHAPTER 21

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, <and I have despised those that served them, and I have given my heart and spirit> that I might observe to do the will of Him who created me.

4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgement on all those who transgress His commandments and despise His covenant.

5 And do thou, my son, observe His commandments and His ordinances and His judgements, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

9 And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto the Lord.

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10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.

12 And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16 And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.

17 And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgement; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee And] give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.

24 And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25 Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES CHAPTER 22

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.

8 The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day.

9 My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy

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seed that ye may become a people for His inheritance according to His will alway.

11 And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13 May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.

18 They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]

19 And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgement.

22 And as for all the worshippers of idols and the profane. There shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

23 Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.'

28 And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29 And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30 And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

JUBILEES CHAPTER 23

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Isaac fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

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7 And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days.

11 And all the generations which shall arise from this time until the day of the great judgement shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their knowledge shall vanish away].

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.'

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements.

20 And they shall stand <with bows and> swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is <not> satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And

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rejoice with joy for ever and ever, And shall see all their judgements and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgement, And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

JUBILEES CHAPTER 24

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?

5 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him.

6 And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.

7 And Jacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee.

10 For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land.

11 And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the land.'

21 And he went up from thence to the Well of the Oath in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And the Lord appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28 And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgement

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from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgement; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace.

32 And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgement, so that he may be rooted out of the earth.

JUBILEES CHAPTER 25

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.'

4 And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men.May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway - And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her

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affection rejoice in thee and bless thee.' And she ceased from blessing.

JUBILEES CHAPTER 26

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.'

3 But Rebecca heard Isaac speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that

6 I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed.'

7 And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.'

10 And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved.

11 And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

13 And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.'

14 And Isaac said to his son: 'How hast thou found so quickly, my son?

15 'And Jacob said: 'Because <the Lord> thy God caused me to find.'

16 And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.'

17 And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'

18 and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Isaac, his father, said unto him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a <full> field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24 Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.'

27 And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.'

28 And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.'

29 And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.'

30 And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.'

31 And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants,And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee,

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my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: '

33 And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34 And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

JUBILEES CHAPTER 27

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son,

2 and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee.

3 Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.'

4 And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.'

5 But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.'

8 And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan;

10 arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11 And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy sojournings and all the land which God gave to Abraham: go, my son, in peace.'

12 And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13 And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15 The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

19 And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid <it at his head> under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.

23 And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed.

24 And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26 And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

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27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

JUBILEES CHAPTER 28

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.

7 And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

13 And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. [2127 A.M.]

15 And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?'

17 And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife).

18 And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,[2132 A.M.] and she gave him to a nurse.

23 And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.'

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26 And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29 And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES CHAPTER 29

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.'

4 And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob.

7 And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

11 And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

JUBILEES CHAPTER 30

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgement on all the men of Shechem, and slew all the men whom they found in it, and left not a single one

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remaining in it: they slew all in torments because they had dishonoured their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgement is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

6 And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgement upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.

7 And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8 And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.

10 And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12 For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel.

14 And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgement and plague and curse will come upon him: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary.

17 For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgement and vengeance on all those who arose against Israel.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

JUBILEES CHAPTER 31

1 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought

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me into this land in peace, and put ye away the strange gods that arc among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4 And Isaac said: 'Let my son Jacob come, and let me see him before I die.'

5 And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.'

8 And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9 And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.'

10 And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13 And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14 And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgements in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord shall be given in their mouths To bless all the seed of the beloved.

16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'

18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake].

19 In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy.

23 And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26 And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27 And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee.

28 And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

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29 Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31 And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

JUBILEES CHAPTER 32

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.

2 And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him.

10 And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.

17 And the Lord appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.'

18 And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.'

20 And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.

23 For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.

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24 Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.'

25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.] 34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES CHAPTER 33

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

7 And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame'; and all the holy ones of the Lord said 'So be it; so be it.'

13 And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.

14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgement and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.

17 And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts.

19 And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.

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20 And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.

22 And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.

23 And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

JUBILEES CHAPTER 34

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished.

16 And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there.

17 And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

JUBILEES CHAPTER 35

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and

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commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!

5 Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.'

7 And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.'

9 And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him.

10 And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.'

13 And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.]

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17 And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.'

19 And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.'

20 And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22 And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

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JUBILEES CHAPTER 36

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3 And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11 I say and testify to you, my sons, according to the judgement which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16 May the Most High God bless the man that worketh righteousness, him and his seed for ever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother

22 and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

JUBILEES CHAPTER 37

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?'

3 And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my

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father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.'

5 And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9 We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said unto their father: Go forth with them and lead them, else we shall slay thee.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.

14 And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.

16 But Jacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.'

18 And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20 Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee.

23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 then he spake to his own and to his servants that they should attack him and all his companions.

JUBILEES CHAPTER 38

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.'

2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

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6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.

11 And they sent to their father (to inquire) whether they should make peace with them or slay them.

12 And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.

13 And they continued to pay tribute to Jacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21 And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead.

22 And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

23 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the kings who reigned in the land of Edom.

JUBILEES CHAPTER 39

1 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob.

2 And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5 And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7 And Joseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the Lord perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.

15 And the chief of the prison guards appointed Joseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

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17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them.

18 But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

JUBILEES CHAPTER 40

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.'

8 And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

11 And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

JUBILEES CHAPTER 41

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

3 And this Er, the first-born of Judah, was wicked, and the Lord slew him.

4 And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6 And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.] in the fifth year of this week.

8 And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.] And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in.

11 And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her, and she conceived by him.

13 And Judah went unto his sheep, and she went to her father's house.

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14 And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.'

15 And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." '

16 And he said: 'Let her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.'

17 And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Judah acknowledged, and said: 'Tamar is more righteous than I am.

20 And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her.

21 And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.

23 And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27 And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgement of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

JUBILEES CHAPTER 42

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 <Now the famine was very sore in the land of Canaan>, and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and <the ten sons of Jacob> arrived <in Egypt> among those that went (there).

5 And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward.

6 And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come.

11 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

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15 But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.'

19 And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The Lord be gracious to thee, my son!'

22 And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES CHAPTER 43

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgement.'

3 And he ran after them and said unto them according to these words.

4 And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the first time, we thy servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord.'

6 And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.'

7And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

9 And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.

10 'And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.'

11 And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.'

14 And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18 Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

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19 And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my glory, and all the riches and glory that the Lord hath given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

JUBILEES CHAPTER 44

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes.

6 Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father.

12 Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four.

15 Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

16 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur.

20 And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, <and Eri>, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, <and Ishvi>, and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24 And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six.

29 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

31 And 'Iv, who was born after the years of famine, died in Egypt.

32 And all the souls of Rachel were twenty-six.

33 And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children.

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34 And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES CHAPTER 45

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M]. month, in the second year of the third week of the forty-fifth jubilee.

2 And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.

4 It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name.'

5 And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt.

7 And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11 And this was the first year of [2178 A.M.] the fourth week of the forty-fifth jubilee.

12 And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

13 And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

14 And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

JUBILEES CHAPTER 46

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Joseph.

2 And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3 And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

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12 And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we.

13 Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Egypt abominated the children of Israel

JUBILEES CHAPTER 47

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6 And she took thee out of the ark, and she had compassion on thee.

7 And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?'

8 And she said <unto her>: 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9 And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

10 And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was [2372 A.M.] of the children of Israel, and thou didst slay him and hide him in the sand.

11 And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?'

12 And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

JUBILEES CHAPTER 48

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell <in [2372 A.M.] the land of Midian>, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt <on the way when thou didst meet him at the lodging-place>.

3 Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians?

4 And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and <by the death> of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6 And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to thy words; ten great and terrible judgements came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8 And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

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11 And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17 And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Israel from Egypt empty handed.

JUBILEES CHAPTER 49

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels.

4 And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.

8 For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which the Lord commanded thee that thou shouldst observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

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15 And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18 And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19 And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord.

21 And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23 For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

JUBILEES CHAPTER 50

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2 And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

3 And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee- and all the judgements of its laws.

7 Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever.

10 For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11 This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths:

13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the

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Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

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Supplement From The Constantine Bible

- The Letter of Barnabas
- The Shephard of Hermas

THE EPISTLE OF BARNABAS

From: Apostolic Fathers
Translation; Alexander Roberts and James Donaldson, 1867
Estimated Range of Dating: 90-140 A.D.

(The Epistle of Barnabas [bar Nabas] is a Greek epistle probably written between 90 and 140 AD. It is preserved complete in the 4th-century Codex Sinaiticus, where it appears immediately after the New Testament and before the Shepherd of Hermas. For several centuries it was one of the "antilegomena" writings that some Christians looked on as sacred scripture, while others excluded them. Eusebius of Caesarea, right-hand-man of Constantine the Great [Emperor Flavius Constantinus I] , classified it as such. It is mentioned in a perhaps third-century list in the sixth-century Codex Claromontanus and in the later Stichometry of Nicephorus appended to the ninth-century Chronography of Nikephoros I of Constantinople. Some early Fathers of the Church ascribed it to the Barnabas who is mentioned in the Acts of the Apostles, but it is now generally attributed to an otherwise unknown early Christian teacher, perhaps of the same name. It is distinct from the Gospel of Barnabas.

The Epistle of Barnabas is possibly dated from about 90 to 140 AD. The Epistle was attributed to Barnabas, the companion of Paul the Apostle, by Titus Flavius Clemens, Clement of Alexandria (c. 150–215 AD) and Origen (c. 184–253 AD). Clement quotes it with phrases such as "the Apostle Barnabas says". Origen speaks of it as the General Epistle of Barnabas. Its inclusion in close proximity to the New Testament in the Codex Sinaiticus and the Codex Hierosolymitanus gives the Epistle of Barnabas a near-canonical authority. We can read more about Barnabas in the Book of Acts and in the Gospel of Barnabas.

The Book of Acts is one of the most exciting books in the New Testament when we understand what persons could be behind the mentioned names. Barnabas and his place Cyprus is of particular interest when it comes to stories of the two early Christianities.

Barnabas' story appears in the Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture. Clement of Alexandria [Titus Flavius Clemens of Alexandria] and some scholars have ascribed the Epistle of Barnabas to him, but his authorship is disputed.

The name Barnabas is the Greek form of the Aramaic name Bar Nehba, meaning "son of consolation". In the Syriac-Aramaic Bible, the phrase "son of consolation" is translated bara dbuya'a. Barnabas' Roman Greek-speaking Jewish parents called him "Joses". Ioses is a Greek form of Joseph, so his Aramaic name was Yosep bar Nehba. The Hebrew name form Nabi means "Prophet". The name Joses reminds us of Joses, one of the brothers of Jesus. Barnabas is usually identified as the cousin of John Mark [Marcus] the Evangelist on the basis of the term "anepsios" used in Paul's Epistle to the Colossians [chapter 4], which carries the connotation of "cousin."

Acts 4:36 suggests that Barnabas was a disciple of Saul of Tarsos which is most certainly a premature interpretation for the simple reason that both went to the same school together and with Herod the Tetrarch, Simeon [who could have been the brother or cousin of Jesus], Lucius of Cyrene [Luke], and Manaen [teacher of the Church of Antioch and the foster brother of Herod Antipas].

Church legends hold that Barnabas' brother was Aristobulus of Britannia, one of the "Seventy Disciples". It also says that Barnabas and was martyred at Salamis, Cyprus. When we look at all these explanations, we get the feeling that Barnabas was somehow related to the inner circle of people around Jesus' family and companions.

Matthew George Easton, in his Bible Dictionary [1897], describes Barnabas as follows: "Barnabas son of consolation, the surname of Joses, a Levite (Acts 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (13:1).*

[A Levite is a Jewish male descended patrilineally from the Tribe of Levi. The ancient Tribe of Levi descended from Levi, the third son of Jacob and Leah. In modern social terms we could describe the Levi as Jewish upper class or rank of nobility. The Tribe of Levi served particular religious duties for the Israelites and had political and educational responsibilities as well. In return, the landed tribes [tribes with land property] were expected to give tithe to support the Levites (Numbers 18:21-25), particularly the tithe [10% tax] known as the First tithe, ma'aser rishon. The Kohanim [cohen], a subset of the Levites, were the priests, who performed the work of holiness in the Temple.]*

*Luke speaks of him as a "good man" (11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Acts 4:36, 37), which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11, 12). When Saul of Tarsos [the future Paul the Apostle] returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (9:27). They had probably been companions as students in the school of Gamaliel**.*

*[** Gamaliel the Elder, also spelled Gamliel; [Hebrew: "Rabban Gamliel HaZaqen"], or Rabban Gamaliel I, was a leading authority in the Sanhedrin up to about 52 AD [followed by his son Simeon ben Gamliel up to the First Roman Jewish War]. In the Christian tradition, Gamaliel is recognised as a Pharisee doctor of Jewish Law. Acts of the Apostles, chapter 5, speaks of Gamaliel as a man held in great esteem by all Jews. Gamaliel encouraged his fellow*

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Pharisees to show leniency to the apostles of Jesus [Acts 5:34]. He was the Jewish law teacher of Saul of Tarsos [Acts 22:3].]

The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and laboured with him for a whole year (Acts 11:25, 26). [It clearly shows that Barnabas was superior to Saul.] The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen [Roman] world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14).

Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:2: Galatians 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the councilas the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark [often identified with Mark the Evangelist] with them again. The dispute ended by Saul and Barnabas taking separate routes [meaning here: separate routes of faith as Barnabas was not pleased that Saul ignored the real Jesus.]. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark, and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts."

It might well be that this dispute was about Elymas [bar Iesou, the son of Jesus] and Simon Magus because Barnabas was a follower of the real Jesus, not the fantasy character of Jesus that Saul had met in "a vision on the way to Damascus". We must be aware that the Acts give us the following account in the viewpoint of Pauline Christianity which did all efforts to degrade the people around the real Jesus and his followers.

Acts of the Apostles calls Elymas [bar-Jesus, the "son of Jesus"] a magus which is Persian for "wise man" or scholar. In most New Testament versions, the term Magus is translated as "sorcerer" a deliberate wrong interpretation indicating "Malefícium (sorcery), a form of evil magic and witchcraft". The name "Elymas" itself is derived from the Arabic alim "learned" or "wise". Elymas most certainly represented the first Christians around James the Just [the brother of Jesus] who were in the New Testament often called "Judaisers", meaning the Jewish Christians.

Elymas is represented [in Acts 13:6-12] as opposing Paul the Apostle [Saul of Tarsos], who is called at this point for the first time with his Roman name "and Saul who is also called Paul . . . the son of Cis, a man of the tribe of Benjamin", and Barnabas in the city of Paphos [today: Kouklia] on Cyprus, when Sergius Paulus [Lucius Sergius Paulus [or Paullus] the Proconsul of Cyprus under Emperor [Nero] Claudius, 54-68 AD] wishes to hear Saul of Tarsos and Barnabas speak about Jesus. During the audience with the proconsul, it became clear that Saul and Elymas had different viewpoints. Because of this opposition, Saul claims that God had decided to make Elymas temporarily blind.

In other words: Saul called Elymas "blind" beause he knew that Elymas' Judaist teachings of Jesus could not succeed due to the Jewish food- and circumcision laws which were abhorrent to all Romans in general. Therefore, Saul seem to have the better rhetoric arguments. It appeared that Saul of Tarsos out-argued Bar-Jesus (Elymas) in his attempt "to turn the proconsul away from the [Pauline] faith". Saul converted Sergius to his Pauline Christianity. Furthermore, it could be that Saul - due this event - changed his name to "Paul [Paulus] the Apostle".)

1 After the salutation, the writer declares that he would communicate to his brethren something of that which he had himself received.

All hail, ye sons and daughters, in the name of our Lord Jesus Christ, who loved us in peace.

Seeing that the divine fruits of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such effect received the engrafted spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord of love. Your greatly desired appearance has thus filled me with astonishment over you. I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised. Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits, I have hastened briefly to write unto you, in order that, along with your faith, ye might have perfect knowledge. The doctrines of the Lord, then, are three: the hope of life, the beginning and the completion of it. For the Lord hath made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith and elevation of spirit to draw near to Him with reverence. I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances ye may be rendered the more joyful.

2 The Jewish sacrifices are now abolished. Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and longsuffering and continence are

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things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me: for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and sabbaths I, cannot endure." He has therefore abolished these things that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. And again He says to them, "Did I command your fathers, when they went out from the land of Egypt, to offer unto me burnt-offerings and sacrifices? But this rather I commanded them. Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood." We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not going astray like them, should ask how we may approach Him. To us, then. He declares, "A sacrifice pleasing to God is a broken spirit; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it." We ought therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl us forth from our true life.

3 The fasts of the Jews are not true fasts, nor acceptable to God. He says then to them again concerning these things, "Why do ye fast to me as on this day, saith the Lord, that your voice should be heard with a cry? I have not chosen this fast, saith the Lord, that a man should humble his soul. Nor, though ye bend your neck like a ring, and put upon you sackcloth and ashes, will ye call it an acceptable fast." To us He saith, "Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not turn away from the members of thine own family. Then shall thy dawn break forth, and thy healing shall quickly spring up, and righteousness shall go forth before thee, and the glory of God shall encompass thee; and then thou shalt call, and God shall hear thee; whilst thou art yet speaking, He shall say, Behold, I am with thee; if thou take away from thee the chain binding others, and the stretching forth of the hands to swear falsely, and words of murmuring, and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled." To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved. For He revealed all these things to us beforehand, that we should not rush forward as rash acceptors of their laws.

4 Antichrist is at hand: let us therefore avoid Jewish errors. It therefore behoves us, who inquire much concerning events at hand, to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch says, "For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings." In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns." Ye ought therefore to understand. And this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours." But they thus finally lost it, after Moses had already received it. For the Scripture saith, "And Moses was fasting in the mount forty days and forty nights, and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;" but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses, go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed." And Moses understood the meaning of God, and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him. Now, being desirous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification. We take earnest heed in these last days; for the whole past time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. That the Black One may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already fully justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture saith, "Woe to them who are wise to themselves, and prudent in their own sight!" Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His

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ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, lest resting at our ease, as those who are the called of God, we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus at length abandoned. Let us beware lest we be found fulfilling that saying, as it is written, "Many are called, but few are chosen."

5 The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews destruction. For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and the Scripture saith thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured what and as He did, in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs. He preached the truth to him, and greatly loved him. But when He chose His own apostles who were to preach His gospel, He did so from among those who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me." And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."

6 The sufferings of Christ, and the new covenant, were announced by the prophets. When, therefore, He has fulfilled the commandment, what saith He? "Who is he that will contend with me? let him oppose me: or who is he that will enter into judgement with me? let him draw near to the servant of the Lord." "Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up." And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honourable." Next, what says He? "And he who shall trust in it shall live for ever." Is our hope, then, upon a stone? Far from it. But the language is used inasmuch as He laid his flesh as a foundation with power; for He says, "And He placed me as a firm rock." And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner." And again he says, "This is the great and wonderful day which the Lord hath made." I write the more simply unto you, that ye may understand. I am the offscouring of your love. What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb," and "upon my garment they cast lots." Since, therefore, He was about to be manifested and to suffer in the flesh. His suffering was foreshown. For the prophet speaks against Israel, "Woe to their soul, because they have counselled an evil counsel against themselves, saying. Let us bind the just one, because he is displeasing to us." And Moses also says to them, "Behold these things, saith the Lord God: Enter into the good land which the Lord sware to give to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey." What, then, says Knowledge? Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh—that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?" Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, it is His purpose that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, "Let us make man after our image, and after our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea." And the Lord said, on beholding the fair creature man, "Increase,

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and multiply, and replenish the earth." These things were spoken to the Son. Again, I will show thee how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, "Behold, I will make the last like the first." In reference to this, then, the prophet proclaimed, "Enter ye into the land flowing with milk and honey, and have dominion over it." Behold, therefore, we have been refashioned, as again He says in another prophet, "Behold, saith the Lord, I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them," because He was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord. For again saith the Lord, "And wherewith shall I appear before the Lord my God, and be glorified?" He says, "I will confess to thee in the church in the midst of my brethren; and I will praise thee in the midst of the assembly of the saints." We, then, are they whom He has led into the good land. What, then, mean the milk and honey? This, that as the infant is kept alive first by honey, and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. But He said above, "Let them increase, and rule over the fishes." Who then is able to govern the beasts, or the fishes, or the fowls of heaven? For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect so as to become heirs of the covenant of the Lord.

7 Fasting, and the goat sent away, were types of Christ. Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord of all things, and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. These things were done that He might show that it was necessary for Him to suffer for them. How, then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. You see "one upon the altar, and the other' accursed;" and why do you behold the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how like is He to Him! With a view to this, He required the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the church. They place the wool among thorns, that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold me, and lay hold of my kingdom, must through tribulation and suffering obtain me."

8 The red heifer a type of Christ. Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds His kingdom, so that through the cross those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, and because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord.

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9 The spiritual meaning of circumcision. He speaks moreover concerning our ears, how He hath circumcised both them and our heart. The Lord saith in the prophet, "In the hearing of the ear they obeyed me." And again He saith, "By hearing, those shall hear who are afar off; they shall know what I have done." And, "Be ye circumcised in your hearts, saith the Lord." And again He says, "Hear, O Israel, for these things saith the Lord thy God." And once more the Spirit of the Lord proclaims, "Who is he that wishes to live for ever? By hearing let him hear the voice of my servant." And again He saith, "Hear, O heaven, and give ear, O earth, for God hath spoken." These are in proof. And again He saith, "Hear the word of the Lord, ye rulers of this people." And again He saith, "Hear, ye children, the voice of one crying in the wilderness." Therefore He hath circumcised our ears, that we might hear His word and believe, for the circumcision in which they trusted is abolished. For He declared that circumcision was not of the flesh, but they transgressed because an evil angel deluded them. He saith to them, "These things saith the Lord your God"—(here I find a new commandment)—"Sow not among thorns, but circumcise yourselves to the Lord." And why speaks He thus: "Circumcise the stubbornness of your heart, and harden not your neck?" And again: "Behold, saith the Lord, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart," But thou wilt say, "Yea, verily the people are circumcised for a seal." But so also is every Syrian and Arab, and all the priests of idols: are these then also within the bond of His covenant? Yea, the Egyptians also practise circumcision. Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries of the three letters. For the Scripture saith, "And Abraham circumcised ten, and eight, and three hundred men of his household." What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I, and Eight by H. You have the initials of the name of Jesus. And because the cross was to express the grace of our redemption by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.

10 Spiritual significance of the precepts of Moses respecting different kinds of food. Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?" He embraced three doctrines in his mind in doing so. Moreover, the Lord saith to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God that they should not eat these things? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And in like manner the swine, when it has eaten, does not recognise its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he, "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests to all by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttle-fish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming on the surface like the rest, but make their abode in the mud which lies at the bottom. Moreover, "Thou shalt not," he says, "eat the hare." Wherefore? "Thou shalt not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, "Thou shalt not eat the hyena." He means, "Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of literal meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes referred to go in darkness to the depths of the sea; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine;" and hath not sat in the seat of the scorners," even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? The ruminant animal denotes him who, on receiving food, recognises Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spake Moses, having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgements of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this

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world, yet looks forward to the holy state to come. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.

11 Baptism and the cross prefigured in the Old Testament. Let us further inquire whether the Lord took any care to foreshadow the water of baptism and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins, but should procure another for themselves. The prophet therefore declares, "Be astonished, O heaven, and let the earth tremble at this, because this people hath committed two great evils: they have forsaken me, a living fountain, and have hewn out for themselves broken cisterns. Is my holy hill Zion a desolate rock? For ye shall be as the fledglings of a bird, which fly away when the nest is removed." And again saith the prophet, "I will go before thee and make level the mountains, and will break the brazen gates, and bruise in pieces the iron bars; and I will give thee the secret, hidden, invisible treasures, that they may know that I am the Lord God." And "He shall dwell in a lofty cave of the strong rock." Furthermore, what saith He in reference to the Son? "His water is sure; ye shall see the King in His glory, and your soul shall meditate on the fear of the Lord." And again He saith in another prophet, "The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season; and his leaf shall not fade, and all that he doeth shall prosper. Not so are the ungodly, not so, but even as chaff, which the wind sweeps away from the face of the earth. Therefore the ungodly shall not stand in judgement, nor sinners in the counsel of the just; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says He, they shall receive their reward in due time: then He declares, I will recompense them. But now He saith, "Their leaves shall not fade." This meaneth, that every word which proceedeth out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet saith, "And the land of Jacob shall be extolled above every land." This meaneth the vessel of His Spirit, which He shall glorify. Further, what says He? "And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever." This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit. "And whosoever shall eat of these shall live for ever." This meaneth: Whosoever, He declares, shall hear thee speaking, and believe, shall live for ever.

12 The cross of Christ frequently announced in the Old Testament. In like manner He points to the cross of Christ in another prophet, who saith, "And when shall these things be accomplished? And the Lord saith, When a tree shall be bent down, and again arise, and when blood shall flow out of wood." Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. And in another prophet He declares, "All day long I have stretched forth my hands to an unbelieving people, and one that gainsays my righteous way." And again Moses makes a type of Jesus, signifying that it was necessary for Him to suffer, and also that He would be the author of life to others, whom they believed to have destroyed on the cross when Israel was falling. For since transgression was committed by Eve through means of the serpent, the Lord brought it to pass that every kind of serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the straits of death. Moreover Moses, when he commanded, "Ye shall not have any graven or molten image for your God," did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spake unto them, saying, "When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored." And they did so. Thou hast in this also an indication of the glory of Jesus; for in Him and to Him are all things. What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son of Nave? This name then being given him when he sent him to spy out the land, he said, "Take a book into thy hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek." Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at my right hand, until I make Thine enemies Thy footstool." And again, thus saith Isaiah, "The Lord said to Christ, my Lord, whose right hand I have holden, that the nations should yield obedience before Him;

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and I will break in pieces the strength of kings." Behold how David calleth Him Lord and the Son of God.

13 Christians, and not Jews, the heirs of the covenant. But let us see if this people is the heir, or the former, and if the covenant belongs to us or to them. Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived. Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in thy womb, and two peoples in thy belly; and the one people shall surpass the other, and the elder shall serve the younger." You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me, that I may bless them." And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what says the Scripture? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer thy right hand to the head of Manasseh, for he is my first-born son." And Jacob said, "I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed." Ye see on whom he laid his hands, that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? "Because thou hast believed, it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in a state of uncircumcision."

14 The Lord hath given us the testament which Moses received and broke. Yes it is even so; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give to the people. He did give it; but "they were not worthy to receive it, on account of their sins. For the prophet declares, "And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people." And he received from the Lord two tables, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, "Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt." And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy. Learn now how we have received it. Moses, as a servant, received it; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him, might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us. For it is written how the Father, about to redeem us from darkness, commanded Him to prepare a holy people for Himself. The prophet therefore declares, "I, the Lord Thy God, have called Thee in righteousness, and will hold Thy hand, and will strengthen Thee; and I have given Thee for a covenant to the people, for a light to the nations, to open the eyes of the blind, and to bring forth from fetters them that are bound, and those that sit in darkness out of the prison-house." Ye perceive, then, whence we have been redeemed. And again, the prophet says, "Behold, I have appointed Thee as a light to the nations, that Thou mightest be for salvation even to the ends of the earth, saith the Lord God that redeemeth thee." And again, the prophet saith, "The Spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the humble: He hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to announce the acceptable year of the Lord, and the day of recompense; to comfort all that mourn."

15 The false and the true Sabbath. Further, also, it is written concerning the Sabbath in the Decalogue which the Lord spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart." And He says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation thus: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it." Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming again, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, "Your new moons and your Sabbaths I cannot endure." Ye perceive how He speaks: Your present Sabbaths are not acceptable to me, but that is which I have made, namely this, when, giving rest to all things, I shall make a

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beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.

16 The spiritual temple of God. Moreover, I will also tell you concerning the temple, how the wretched Jews, wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple. But learn how the Lord speaks, when abolishing it; "Who hath meted out heaven with a span, and the earth with his palm? Have not I?" "Thus saith the Lord, Heaven is my throne, and the earth my footstool: what kind of house will ye build to me, or what is the place of my rest?" Ye perceive that their hope is vain. Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again." It has so happened. For through their going to war, it was destroyed by their enemies; and now they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction." And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord." I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to the will of God. But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn as follows. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple. He then, who wishes to be saved, looks not to man, but to Him who dwelleth in him, and speaketh in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them. This is the spiritual temple built for the Lord.

17 Conclusion of the first part of the epistle. As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things at present demanding consideration, which bear upon your salvation. For if I should write to you about things future, ye would not understand, because such knowledge is hid in parables. These things then are so.

18 Second part of the epistle. The two ways. But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e. God) is Lord for ever and ever, but he (i.e. Satan) is prince of the time of iniquity.

19 The way of light. The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou shalt love Him that created thee; thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is unpleasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind. Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not allow overboldness to enter into thy soul. Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest. Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind as to whether a thing shall be or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour more than thine own soul. Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. Thou shalt not covet what is thy neighbour's, nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials which come upon thee. Thou shalt not be of double mind or of double tongue, for a double tongue is a snare of death. Thou shalt be subject to the Lord, and to other masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maid-servant or thy man-servant, who trust in the same God, lest thou shouldst not reverence that God who is above both; for He came to call men not according to their outward appearance, but according as the Spirit had prepared them. Thou shalt communicate in all things with thy neighbour; thou shalt not call things thine own; for if ye are partakers in common of things which are incorruptible, how much more should you be of those things which are corruptible! Thou shalt not be hasty with thy tongue, for the mouth is a snare

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of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgement, night and day. Thou shalt seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by thy hands thou shalt labour for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee," and thou shalt know who is the good Recompenser of the reward. Thou shalt preserve what thou hast received in charge, neither adding to it nor taking from it. To the last thou shalt hate the wicked one. Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.

20 The way of darkness. But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz. idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God. In this way, too, are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgement to the widow and orphan, those who watch not to the fear of God, but incline to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.

21 Conclusion. It is well, therefore, that he who has learned the judgements of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good-will, have among yourselves those to whom you may show kindness: do not forsake them. For the day is at hand on which all things shall perish with the evil one. The Lord is near, and His reward. Again, and yet again, I beseech you: be good lawgivers to one another; continue faithful counsellors of one another; take away from among you all hypocrisy. And may God, who ruleth over all the world, give to you wisdom, intelligence, understanding, knowledge of His judgements, with patience. And be ye taught of God, inquiring diligently what the Lord asks from you; and do it that ye may be safe in the day of judgement. And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result in some good. I beseech you, entreating this as a favour. While yet you are in this fair vessel, do not fail in any one of those things, but unceasingly seek after them, and fulfil every commandment; for these things are worthy. Wherefore I have been the more earnest to write to you, as my ability served, that I might cheer you. Farewell, ye children of love and peace. The Lord of glory and of all grace be with your spirit. Amen.

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THE SHEPHERD OF HERMAS

or The Shepherd
or The Pastor of Hermas
Translation: Stephen Emmel
Estimated Range of Dating: 90 - 160 A.D.

(The Shepherd of Hermas (Greek: Poimen tou Herma; Latin: Pastor Hermae), sometimes just called The Shepherd, is a Christian literary work of the late first half of the second century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It is found in the Codex Sinaiticus [c. 330–360 AD], and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.

The textual content of the book, and the author's apparent familiarity with the Book of Revelation and other Johannine texts are thought to set the date of composition in the 2nd century. However, the writers of the Johannine literature could have heavily borrowed from the Shepherd of Hermas. The reference to an unknown Clement is presumed by some scholars to be Clement of Rome [Titus Flavius Clemens of Rome]. If that is the case, it could suggest a date c. 90 for at least the historicised setting of the first two visions. The Shepherd of Hermas was first mentioned in the Muratorian fragment, a list earliest written c. 170 AD (although some scholars date it to the 3rd or 4th century AD). It identifies Hermas, the author of The Shepherd, as the brother of Pius I, bishop of Rome.

The book was probably written by an upper class citizen of the City of Rome, and as such he used the upper class language of the Roman Empire: Greek. Very shortly afterwards, it was translated into Vulgar Latin (the language of the common people in the western part of the Roman Empire), was made. Other translations followed in the 5th century AD when Latin was no longer used but "Roman", the common language and direct ancestor to that what we call today "Romance languages" [such as ancient Italian, Iberian, French etc.]. Of the Greek version, the last 10 to 15% is missing. The translations into Vulgar Latin and "Roman" are almost complete.

The Shepherd was also translated at least twice into the Coptic (Egyptian) language and fragments of both Sahidic and Akhmimic translations survive. Three translations into Ge'ez (Ethiopic) were also made, but none survives complete. The sole surviving Georgian translation may have been made from Arabic, but no Arabic translation has been preserved as the Muslims destroyed most libraries in the lands they conquered. There does not appear to have been a Syriac translation and no Syriac author shows any awareness of the Shepherd. It was always more popular in the Western Roman Empire and in Alexandria than in the east. There was a Middle Persian translation made for a Manichaean readership. It survives in a single fragmentary manuscript found in the Mogao Caves at Turfan in China.)

FIRST BOOK: VISIONS

FIRST VISION
Against Filthy And Proud Thoughts, And The Carelessness Of Hermas In Chastising His Sons.

1.1 SHEPHERD OF HERMAS CHAPTER 1

He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as handsome and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what doest thou here?" And she answered me, "I have been taken up here to accuse you of your sins before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But those who entertain wicked thoughts in their minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of

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themselves and their life. But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."

1.1 SHEPHERD OF HERMAS CHAPTER 2

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me? While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?

I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness.

1.1 SHEPHERD OF HERMAS CHAPTER 3

"But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes," so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints." Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God." And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were useful to us, and gentle. "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

1.1 SHEPHERD OF HERMAS CHAPTER 4

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me," Have you been pleased with my reading?" And I say to her, "Lady, 11 the last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man, Hermas."

SECOND VISION

Again, Of His Neglect In Chastising His Talkative Wife And His Lustful Sons, And Of His Character.

1.2 SHEPHERD OF HERMAS CHAPTER 1

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

1.2 SHEPHERD OF HERMAS CHAPTER 2

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed

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their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have, been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteous, ness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy.

1.2 SHEPHERD OF HERMAS CHAPTER 3

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death. And you, Henna, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practise righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

1.2 SHEPHERD OF HERMAS CHAPTER 4

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman? "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so. And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church.

THIRD VISION
Concerning The Building Of The Triumphant Church,
And The Various Classes Of Reprobate Men.

1.3 SHEPHERD OF HERMAS CHAPTER 1

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I, had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness, that you

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may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, 'permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

1.3 SHEPHERD OF HERMAS CHAPTER 2

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of santification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those. of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

1.3 SHEPHERD OF HERMAS CHAPTER 3

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see."

I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 4

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God, because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are more deserving than all others that this

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revelation should be made to you--for there are others before you, and better than you, to whom these visions should have been revealed--but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation.

1.3 SHEPHERD OF HERMAS CHAPTER 5

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practised His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower.

1.3 SHEPHERD OF HERMAS CHAPTER 6

"As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use." "Who are those that have rents?" "These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole." "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?" She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord." I answered and said to her, "When, then, will they be useful for the building, Lady?"When the riches that now seduce them have been circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones.

1.3 SHEPHERD OF HERMAS CHAPTER 7

"Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned? are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptised in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires." She finished her exposition of the tower. But I, shameless as I yet was, asked her, "Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?" "Repentance," said she, "is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts.

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But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

1.3 SHEPHERD OF HERMAS CHAPTER 8

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved? Another, who has her garments tucked up and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God." Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, "Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits.

But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all.

For after three days--this you will take care to remember--I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them."

1.3 SHEPHERD OF HERMAS CHAPTER 9

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgement that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison m your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 10

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be

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content with these revelations. Will you be able to see greater' revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately."

1.3 SHEPHERD OF HERMAS CHAPTER 11

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision.

1.3 SHEPHERD OF HERMAS CHAPTER 12

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart.

1.3 SHEPHERD OF HERMAS CHAPTER 13

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you? Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

FOURTH VISION
Concerning The Trial And Tribulation
That Are To Come Upon Men.

1.4 SHEPHERD OF HERMAS CHAPTER 1

Twenty days after the former vision I saw another vision, brethren --a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt--I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord? and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head-black, then fiery and bloody, then golden, and lastly white.

1.4 SHEPHERD OF HERMAS CHAPTER 2

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood.s And she had white hair. I knew from my former visions that this was

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the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered. and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges" on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

1.4 SHEPHERD OF HERMAS CHAPTER 3

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady, said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue stedfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

FIFTH VISION
Concerning The Commandments.

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And as he was speaking, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practise them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

SECOND BOOK: COMMANDMENTS

FIRST COMMANDMENT
On Faith In God.

FIRST Of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

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SECOND COMMANDMENT
On Avoiding Evil-Speaking,
And On Giving Alms In Simplicity.

He said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless."

THIRD COMMANDMENT
On Avoiding Falsehood, And On The Repentance
Of Hermas For His Dissimulation.

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." s And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

FOURTH COMMANDMENT
On Putting One's Wife Away For Adultery.

2 SHEPHERD OF HERMAS CHAPTER 1

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently. For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover,

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adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions." Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him. Otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

2 SHEPHERD OF HERMAS CHAPTER 2

I asked him again, and said, "Since the Lord has vouchsafed to dwell always with me, hear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do you not think," he said, "that it is great wisdom to repent? for repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

2 SHEPHERD OF HERMAS CHAPTER 3

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

2 SHEPHERD OF HERMAS CHAPTER 4

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

FIFTH COMMANDMENT
Of Sadness Of Heart, And Of Patience.

2 SHEPHERD OF HERMAS CHAPTER 1

"Be patient," said he, "and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to

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God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God." "I should like, sir," said I, "to know the power of anger, that I may guard myself against it." And he said, "If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."

SIXTH COMMANDMENT
How To Recognise The Two Spirits Attendant
On Each Man, And How To Distinguish
The Suggestions Of The One From Those Of The Other.

2 SHEPHERD OF HERMAS CHAPTER 1

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "in regard to faith. There are two angels with a man--one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I donor know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel

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ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity.

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

SEVENTH COMMANDMENT
On Fearing God, And Not Fearing The Devil.

"Fear," said he, "the Lord, and keep His commandments. For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God." "Why," said I, "sir, did you say in regard to those that keep His commandments, that they will live to God?" "Because," says he, "all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them."

EIGHTH COMMANDMENT
We Ought To Shun That Which Is Evil,
And Do That Which Is Good.

"I told you," said he, "that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?"

"There are," says he; "and many of them, too, from which the servant of God must restrain himself--theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?""Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself.

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite.

First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable--for in hospitality good-doing finds a field--never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain

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yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

NINTH COMMANDMENT
Prayer Must Be Made To God Without Ceasing
And With Unwavering Confidence.

He says to me, "Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, 'How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him?' Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature, Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above--from the Lord --and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things." Second Book: Commandments

TENTH COMMANDMENT
Of Grief, And Not Grieving
The Spirit Of God Which Is In Us.

2 SHEPHERD OF HERMAS CHAPTER 1

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man.

Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?"

"I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit--doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on

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cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed. with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."

ELEVENTH COMMANDMENT
The Spirit And Prophets To Be Tried By Their Works;
Also Of The Two Kinds Of Spirit.

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, "Do you see the persons sitting on the seat?" "I do, sir," said I. "These," says he, "are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned." "How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from, all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a comer, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not Crashed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crashed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible." "As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the

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power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

TWELFTH COMMANDMENT

On The Twofold Desire. The Commandments Of God Can Be Kept, And Believers Ought Not To Fear The Devil.

2 SHEPHERD OF HERMAS CHAPTER 1

He says to me, "Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death." "What then, sir," say I, "are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them." "Listen, then, to the works in which evil desire slays the servants of God."

2 SHEPHERD OF HERMAS CHAPTER 2

"Foremost of all is the desire after another's wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God. But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."

2 SHEPHERD OF HERMAS CHAPTER 3

"I should like to how," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practise righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God, and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

2 SHEPHERD OF HERMAS CHAPTER 4

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O feel, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in yoUr faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you."

2 SHEPHERD OF HERMAS CHAPTER 5

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask

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of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants.

2 SHEPHERD OF HERMAS CHAPTER 6

"But I, the angel of repentance, say to you Fear not the devil; for I was sent," says he, "to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practise righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and ye will live to God." I say to him, "Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments s which you have enjoined upon me, the Lord strengthening me." "You will keep them," says he, "if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God."

THIRD BOOK: SIMILITUDES

FIRST SIMILITUDE
As In This World We Have No Abiding City,
We Ought To Seek One To Come.

HE says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then," he continues, "you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? for the lord of this city will say, 'I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.' Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions which thou hast gathered to thyself? For the lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions? Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law; for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit s widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practise the expenditure of the heathen, for it is injurious to you who are the servants of God; but practise an expenditure of your own, in which ye can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved."

SECOND SIMILITUDE
As The Vine Is Supported By The Elm, So Is The Rich
Man Helper By The Prayer Of The Poor.

AS I was walking in the field, and observing an elm and vine, and determining in my own, mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other

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exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both, from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude, therefore, is for the servants of God--for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God--because the poor man is rich in intercession and confession, and his intercession has great power with God--then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine 1 and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.]"

THIRD SIMILITUDE

As In Winter Green Trees Cannot Be Distinguished From Withered, So In This World Neither Can The Just From The Unjust.

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, "Do you see those trees?" "I see, sir," I replied, "that all are alike, and withered." He answered me, and said, "These trees which you see are those who dwell in this world." "Why, then, sir," I said, "are they withered, as it were, and alike?" "Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."

FOURTH SIMILITUDE

As In Summer Living Trees Are Distinguished From Withered By Fruit And Living Leaves, So In The World To Come The Just Differ From The Unjust In Happiness.

He showed me again many trees, some budding, and others withered. And he said to me, "Do you see these trees?" "I see, sir," I replied, "some putting forth buds, and others withered." "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then," he continued, "can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be

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able to bear fruit for the life to come. And every one who will do these things shall bear fruit."

FIFTH SIMILITUDE
Of True Fasting And Its Reward: Also Of Purity Of Body.

3 SHEPHERD OF HERMAS CHAPTER 1

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, "Why have you come hither early in the morning?" "Because, sir," I answered, "I have a station." "What is a station?" he asked. "I am fasting, sir," I replied. "What is this fasting," he continued, "which you are observing?" "As I have been accustomed, sir," I reply, "so I fast." "You do not know," he says, "how to fast unto the Lord: this useless fasting which you observe to HIm is of no value." "Why, sir," I answered, "do you say this?" "I say to you," he continued, "that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen," he continued: "God does not desire such an empty fasting? For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.

3 SHEPHERD OF HERMAS CHAPTER 2

"Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, 'Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.' And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, 'I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.' He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, Having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling; together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son."

3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit

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humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive."

3 SHEPHERD OF HERMAS CHAPTER 4

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And he answered me, and said, "You are exceedingly persistent with your questions. You ought not," he continued, "to ask any questions at all; for if it is needful to explain anything, it will be made known to you." I said to him "Sir whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain." And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables? But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?" I said to him, "Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them."

3 SHEPHERD OF HERMAS CHAPTER 5

"I said to you a little ago," he answered, "that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one. Hear now," he said, "and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God's servants; and the dishes which He sent Him from His able are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master's absence from home is the time that remains until His appearing." I said to him, "Sir, all these are great, and marvellous, and glorious things. Could I, therefore," I continued, "understand them? No, nor could any other man, even if exceedingly wise. Moreover," I added, "explain to me what I am about to ask you." "Say what you wish," he replied. "Why, sir," I asked, "is the Son of God in the parable in the form of a slave?"

3 SHEPHERD OF HERMAS CHAPTER 6

"Hear," he answered: "the Son of God is not in the form of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking reli giously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost], for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward]. You have now the explanation of this parable also."

3 SHEPHERD OF HERMAS CHAPTER 7

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live." "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such

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man be saved who has defiled his flesh?" "Respecting former sins of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be On your guard now, and the all-powerful and compassionate God will heal former transgressions], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

SIXTH SIMILITUDE

Of The Two Classes Of Voluptuous Men, And Of Their Death, Falling Away, And The Duration Of Their Punishment.

3 SHEPHERD OF HERMAS CHAPTER 1

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

3 SHEPHERD OF HERMAS CHAPTER 2

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:" I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have tom themselves away from God for ever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of this ties and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

3 SHEPHERD OF HERMAS CHAPTER 3

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?"

"This," he replied, "is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments." "I would know, sir," I said, "Of what nature are these diverse tortures and punishments?" "Hear," he said, "the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disOrder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the

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faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil."

3 SHEPHERD OF HERMAS CHAPTER 4

I said to him, "Sir, explain this also to me." "What is it you ask?" he said. "Whether, sir," I continued, "they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured in the same manner." ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

3 SHEPHERD OF HERMAS CHAPTER 5

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last a his luxury and deceit, and knows that an their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

SEVENTH SIMILITUDE

They Who Repent Must Bring Forth Fruits Worthy Of Repentance.

After a few days I saw him in the same plain where I had also. seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?"

"Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction."

"Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear

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all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

EIGHTH SIMILITUDE

The Sins Of The Elect And Of The Penitent Are Of Many Kinds, But All Will Be Rewarded According To The Measure Of Their Repentance And Good Works.

3 SHEPHERD OF HERMAS CHAPTER 1

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large, pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, "How is the tree sound, after so many branches have been cut off?" And the Shepherd said to me, "Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,] and when you shall have seen everything, then it will be explained to you what it means." The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

3 SHEPHERD OF HERMAS CHAPTER 2

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches Which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing--white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with care. See that no one escape you,". he added; "and if any escape you, I will try them at the altar." Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour waters upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

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3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God, proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law You see, accordingly, many branches that have been rendered useless, and you will know them all--those who have not kept the law; and you will see the dwelling of each one." I said to him, "Sir, why did he dismiss some into the tower, and leave others to you?" "All," he answered, "who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority." "Who, then," I continued, "are they who were crowned, and who go to the tower?" "These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered."

3 SHEPHERD OF HERMAS CHAPTER 4

And after a few days we came to the place, and the Shepherd sat down in the angel's place, and I stood beside him. And he said to me, "Gird yourself with pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without crocks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

3 SHEPHERD OF HERMAS CHAPTER 5

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.] And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

3 SHEPHERD OF HERMAS CHAPTER 6

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you. a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and

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traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed? And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants Of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death.

3 SHEPHERD OF HERMAS CHAPTER 7

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death.

3 SHEPHERD OF HERMAS CHAPTER 8

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death.

3 SHEPHERD OF HERMAS CHAPTER 9

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen.] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near.

3 SHEPHERD OF HERMAS CHAPTER 10

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.

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Having accordingly heard of this repentance, they unhesitatingly repented, and practise all virtue and righteousness; and some of them even [suffered, being willingly put to death]. knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

3 SHEPHERD OF HERMAS CHAPTER 11

And after he had finished the explanations of all the branches, he said to me, "Go and tell them to every one, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved." I said to him, "Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent." He answered me, and said, "All who with their whole heart shall purify themselves from their wickedness before enumerated, and shah add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live." Having shown me these things, and spoken all these words, he said to me, "And the rest I will show you after a few days."

NINTH SIMILITUDE

The Great Mysteries In The Building Of The Militant And Triumphant Church,

3 SHEPHERD OF HERMAS CHAPTER 1

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the HOly Spirit that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sons of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

3 SHEPHERD OF HERMAS CHAPTER 2

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock Was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others--they were all, however, distinguished--and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me "Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain."

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3 SHEPHERD OF HERMAS CHAPTER 3

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned, a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

3 SHEPHERD OF HERMAS CHAPTER 4

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fired into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various, colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, "Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore," they said, "to no purpose."

3 SHEPHERD OF HERMAS CHAPTER 5

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished? "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes." After a few days] we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

3 SHEPHERD OF HERMAS CHAPTER 6

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them

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became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having Every many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to field slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

3 SHEPHERD OF HERMAS CHAPTER 7

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others."

"How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly? and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

3 SHEPHERD OF HERMAS CHAPTER 8

And beginning, we first examined the black stones: And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, arid some to have great crocks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

3 SHEPHERD OF HERMAS CHAPTER 9

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones? "How do I know, sir? "I replied. "Have you no intentions regarding them? "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? and if I wish to make them ractangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the

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larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carded away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carded away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

3 SHEPHERD OF HERMAS CHAPTER 10

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

3 SHEPHERD OF HERMAS CHAPTER 11

The virgins said to me, "The Shepherd does not come here today." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain? "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult? "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup? "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

3 SHEPHERD OF HERMAS CHAPTER 12

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and

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that those which did not come, were again thrown back to their own place? "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tail and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building? "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God."

3 SHEPHERD OF HERMAS CHAPTER 13

"And the tower," I asked, "what does it mean? "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

3 SHEPHERD OF HERMAS CHAPTER 14

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God? "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding? "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name."

3 SHEPHERD OF HERMAS CHAPTER 15

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the comers. The first is Faith, the second Continence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity,

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Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they?" "The first," he said, "the ten, viz, that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God." "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

3 SHEPHERD OF HERMAS CHAPTER 16

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits? "They were obliged," he answered, "to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God s he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God." "Why, sir," I asked, "did the forty stones also ascend with them out of the pit, having already received the seal?" "Because," he said, "these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also."

3 SHEPHERD OF HERMAS CHAPTER 17

"I understand, sir," I replied. "Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse."

"Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world. The Son of God, accordingly, was preached unto them by the apostles." "But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir." "Listen," he answered: "these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one." "First, sir," I said, "explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit." "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

3 SHEPHERD OF HERMAS CHAPTER 18

"How, sir," I said, "did they become worse, after having known God?" "He that does not know God," he answered, "and practises evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding,

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of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure." "All these things, sir," I said, "are great and glorious.

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations.

3 SHEPHERD OF HERMAS CHAPTER 19

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors.

3 SHEPHERD OF HERMAS CHAPTER 20

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.

But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death.

3 SHEPHERD OF HERMAS CHAPTER 21

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life.

3 SHEPHERD OF HERMAS CHAPTER 22

"And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.

3 SHEPHERD OF HERMAS CHAPTER 23

"And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is

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corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.

3 SHEPHERD OF HERMAS CHAPTER 24

"And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit.

3 SHEPHERD OF HERMAS CHAPTER 25

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels.

3 SHEPHERD OF HERMAS CHAPTER 26

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for It is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts. which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed.

3 SHEPHERD OF HERMAS CHAPTER 27

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God.

3 SHEPHERD OF HERMAS CHAPTER 28

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully--these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion--that a servant should deny his Lord--is evil. Have a care, therefore, ye who

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are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God.

3 SHEPHERD OF HERMAS CHAPTER 29

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him. Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

3 SHEPHERD OF HERMAS CHAPTER 30

"Hear," he answered, "about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken s away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

3 SHEPHERD OF HERMAS CHAPTER 31

"But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race. therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord.

I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honourable before God.

Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

3 SHEPHERD OF HERMAS CHAPTER 32

"Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all

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this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you.

3 SHEPHERD OF HERMAS CHAPTER 33

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you."

The Shepherd said to me," Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were levelled down, that they might not appear."

TENTH SIMILITUDE

Concerning Repentance And Alms-Giving.

3 SHEPHERD OF HERMAS CHAPTER 1

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his fight hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

3 SHEPHERD OF HERMAS CHAPTER 2

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on heating these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honour with the LOrd. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood.

But I enjoin you, that you obey his commands, and you will have a cure for your former sins.

3 SHEPHERD OF HERMAS CHAPTER 3

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house

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to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

3 SHEPHERD OF HERMAS CHAPTER 4

The angel then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God, and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practise good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.

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SUPPLEMENT FROM THE APOSTOLIC FATHERS

- 1 Clement
- 2 Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

or the First Epistle of Clement, or 1 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 70-140 A.D.

(Author: probably Pope Clement I. of Rome who died c. 95 AD. His real name was Titus Flavius Clemens and there is a possibility that he actually was a grand-nephew of emperor Flavius Vespasianus and the cousin of Emperor Flavius Domitianus and the husband of his cousin Flavia Domitilla, better known as Saint Domitilla, one of the first saints of the Christian Church. He was consul for some time and he wrote discourses involving the Apostle Peter, together with an account of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history.
The letter was composed at some time between AD 70 and AD 140, mostly likely c 96. It ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament. As the name suggests, a Second Epistle of Clement is known, but this is a later work by a different author. Neither 1 nor 2 Clement are part of the canonical New Testament, but they are part of the Apostolic Fathers collection. There are some New Testament allusions that could make one think it was written in Corinthian communities.)

PROLOGUE

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.

1 CLEMENT CHAPTER 1

1 On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

2 For who that hath tarried among you hath not approved your most virtuous and firm faith, hath not admired your sober and seemly piety in Christ, hath not proclaimed your splendid disposition of hospitality, hath not deemed blessed your perfect and unerring knowledge?

3 For ye did all things without respect of persons, and walked in the laws of God, submitting yourselves to them that have the rule over you, and giving the due honour to the presbyters that are among you. Young men ye enjoined to think such things as be sober and grave. Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands; and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.

1 CLEMENT CHAPTER 2

1 And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving, content with the provision that God had given you; and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.

2 Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.

3 And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

4 Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

5 Ye were simple and sincere without malice one toward another:

6 all sedition and all schism were abominable unto you. Ye grieved over the transgressions of your neighbour, judging his short-comings your own.

7 Ye repented not of any well-doing, being ready to every good work;

8 and being adorned with a very virtuous and holy habit of life, ye did all things in his fear. The commandments and ordinances of the Lord were written on the breadth of your heart.

1 CLEMENT CHAPTER 3

1 All honour and enlargement was given to you, and then was fulfilled that which is written: -- The beloved ate and drank, and was enlarged and grew fat and kicked.

2 From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity.

3 Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder.

4 Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dimsighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy, by which also death entered into the world.

1 CLEMENT CHAPTER 4

1 For it is thus written: And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God,

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and Abel brought also of the firstlings of the sheep and of their fat.

2 And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard.

3 And Cain was grieved greatly, and his countenance fell.

4 And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?

5 Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it.

6 And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.

7 Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

8 Through envy our father Jacob fled from the face of his brother Esau.

9 Envy caused Joseph to be persecuted unto death, and to enter into bondage.

10 Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

11 Through envy Aaron and Miriam pitched their tents without the camp.

12 Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

13 Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

1 CLEMENT CHAPTER 5

1 But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith.

2 Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death.

3 Let us place before our eyes the good Apostles.

4 Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

5 Through envy Paul, too, showed by example the prize that is given to patience:

6 seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith;

7 and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

1 CLEMENT CHAPTER 6

1 To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

2 Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults, attained to the sure course of the faith; and they who were weak in body received a noble reward.

3 Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

4 Envy and strife have overthrown mighty cities and rooted out great nations.

1 CLEMENT CHAPTER 7

1 These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us.

2 Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy calling.

3 Let us consider what is good and pleasing and acceptable before him who made us.

4 Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

5 Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him.

6 Noah preached repentance, and as many as hearkened unto him were saved.

7 Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation.

1 CLEMENT CHAPTER 8

1 The ministers of the grace of God spake by the Holy Spirit concerning repentance;

2 and the Lord of all himself spake concerning repentance with an oath. As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance; adding thereto an excellent saying:

3 Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.

4 And in another place he speaketh in this wise: Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgement; deliver him that is oppressed; give judgement for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.

5 Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

1 CLEMENT CHAPTER 9

1 Wherefore, let us submit ourselves to his excellent and glorious will, and, becoming suppliants of his mercy and

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goodness, let us fall before him and betake ourselves to his mercies, having laid aside the vain toil and the strife and the jealousy that leadeth unto death.

2 Let us look steadfastly at those that have ministered with perfectness to his excellent glory.

3 Let us take as example Enoch, who, having been found just by reason of obedience, was translated, and his death was not found.

4 Noah, having been found faithful, preached, by his ministry, regeneration unto the world, and by him God preserved the animals that entered with one consent into the ark.

1 CLEMENT CHAPTER 10

1 Abraham, who was called the friend, was found faithful, inasmuch as he became obedient to the words of God.

2 This man, by obedience, went out from his land and his kinsfolk, and the house of his father, that, by leaving a scanty land and weak kinsfolk and a small house, he might inherit the promises of God.

3 For he saith unto him, Go out from thy land and thy kinsfolk, and the house of thy father, unto the land that I shall show thee, and I will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And again, when he separated from Lot, God said unto him, Lift up thine eyes, and look from the place where thou now art unto the north and unto the south, and unto the east and unto the sea; for all the land which thou seest, to thee will I give it and to thy seed for ever,

5 and I will make thy seed as the dust of the earth: if any man can number the dust of the earth, thy seed also shall be numbered.

6 And again he saith, God brought forth Abraham, and said unto him: Look up to heaven and number the stars, if thou art able to number them, so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.

7 Through faith and hospitality a son was given unto him in old age, and through obedience he offered him a sacrifice unto God on one of the mountains that he showed him.

1 CLEMENT CHAPTER 11

1 By hospitality and goodness Lot was saved out of Sodom when the whole region round about was judged with fire and brimstone; the Lord making it manifest that he leaveth not them that hope upon him, but appointeth to punishment and torment them that turn in another way.

2 For his wife, who went out together with him, being of another mind, and not being in concord with him, was on that account placed as a sign, so that she became a pillar of salt even to this day; that it might be known to all that the double-minded, and they who doubt concerning the power of God, are for a judgement and a sign to all generations.

1 CLEMENT CHAPTER 12

1 Through faith and hospitality Rahab the harlot was saved;

2 for when spies were sent unto Jericho by Jesus, the son of Nun, the king of the land knew that they had come to spy out his country, and sent out men to apprehend them that they might be taken and put to death.

3 But the hospitable Rahab having received them, hid them in an upper story under the stalks of flax.

4 When, therefore, the men from the king came upon her, and said, There came unto thee men who are spies of this our land; bring them out, for the king so commandeth it; she answered, The two men whom ye are seeking entered in unto me, but they departed quickly and are on their way; but she showed not the men unto them.

5 And she said unto the men, Of a surety I know that the Lord your God has given over this city unto you; for the fear and trembling of you hath fallen upon them that inhabit it; when, therefore, it hath happened unto you to take it, save me and the house of my father.

6 And they say unto her, So shall it be, even as thou hast spoken unto us. When, therefore, thou hast perceived that we are coming, thou shalt gather together all thy household under thy roof, and they shall be saved; but as many as shall be found without the house shall be destroyed.

7 And they proceeded further to give her a sign, that she should hang from her house scarlet, making it manifest beforehand that through the blood of the Lord there shall be redemption to all who believe and hope upon God.

8 Behold, beloved, how there was not only faith, but prophecy in the woman.

1 CLEMENT CHAPTER 13

1 Let us therefore, brethren, be humble, laying aside all boasting and pride, and folly and wrath, and let us do that which is written; for the Holy Spirit saith, Let not the wise boast in his wisdom, nor the strong in his strength, nor the rich in his riches; but let him that boasteth make his boast in the Lord, even by seeking him and doing judgement and justice. Let us especially remember the words of our Lord Jesus Christ which he spake when teaching gentleness and long-suffering, for he spake thus:

2 Show mercy, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kindly affectioned, so shall kindness be showed unto you; with whatsover measure ye measure, with the same shall it be measured unto you.

3 With this commandment and with these exhortations let us strengthen ourselves, that we may walk obedient to his holy words with all humility. For the Holy Scripture saith,

4 Upon whom shall I have respect but upon him that is meek and quiet, and that trembleth at my words?

1 CLEMENT CHAPTER 14

1 It is therefore meet and right, men and brethren, that we should be obedient unto God rather than follow them that in pride and disorderliness are leaders of detestable sedition.

2 For we shall incur no slight harm, but rather a great danger, if we rashly give ourselves up to the wills of men who launch out into strife and sedition so as to estrange us from that which is good.

3 Let us, therefore, show kindness towards them according to the mercy and sweetness of him that made us.

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4 For it is written, The men of kindness shall inherit the land. The innocent shall be left upon it; but they that be lawless shall be destroyed out of it.

5 And again he saith, I saw the unrighteous man exalted on high and lifted up like the cedars of Lebanon. And I passed by, and behold he was not; I sought his place and found it not. Keep innocence, and regard righteousness; for there is a remnant that remaineth to the man of peace.

1 CLEMENT CHAPTER 15

1 Let us therefore cleave unto them who live in peace and godliness, not unto them who hypocritically profess to desire peace.

2 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

3 And again, With their mouth did they bless, but with their heart did they curse.

4 And again he saith, They loved him with their mouth, and with their tongue they lied against him. For their heart was not right with him, nor were they faithful in his covenant.

5 Let the crafty lips be put to silence, and may the Lord destroy all the deceitful lips, even the haughty tongue, they who said, Let us magnify our tongue, our lips are our own; who is master over us?

6 On account of the misery of the poor, and on account of the groaning of the needy, I will now arise, saith the Lord; I will set him in safety, I will deal confidently with him.

1 CLEMENT CHAPTER 16

1 For Christ belongeth unto them that are humble, not unto them that exalt themselves over his flock.

2 Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the arrogance of boasting and pride, though he was able to do so; but in humility, even as the Holy Spirit spake concerning him.

3 For he saith, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Like a child have we delivered our message before him; he is as a root in a thirsty land. There is no form nor glory in him, and we beheld him, and he had neither form nor comeliness, but his form was despised, lacking comeliness, beyond the form of the sons of men. He was a man stricken and in toil, knowing how to bear infirmity, for his face was turned away; it was dishonoured and held in no reputation.

4 He beareth our sins and suffereth pain on our account, and we esteemed him as one in toil, stricken and afflicted.

5 He was wounded for our sins, and for our transgressions did he suffer infirmity; the chastisement of our peace was upon him, and by his stripes we were healed.

6 All we, like sheep, have gone astray, every one hath erred in his own way,

7 and the Lord hath given him up for our sins; and he, through affliction, openeth not his mouth. He was led like a sheep to the slaughter, and as a lamb before its shearers is dumb, so openeth he not his mouth.

8 In his humiliation his judgement was taken away, and who shall declare his generation, for his life is taken from the earth;

9 for the iniquity of my people he hath come unto death.

10 And I will give the wicked in requital for his burial, and the rich for his death: for he did no sin, neither was guile found in his mouth: and the Lord willeth to purify him from stripes.

11 If ye make an offering for sin your soul shall prolong its days.

12 And the Lord willeth to take away from the travail of his soul, to show him light and to form him by knowledge, to justify the righteous man who serveth many well; and their sins he shall bear himself.

13 Wherefore he shall receive the inheritance of many, and shall divide the spoils of the strong, because his soul was delivered up unto death, and he was numbered among the transgressors,

14 and he bore the sins of many, and was given up for their sins.

15 And again he saith, I am a worm and no man -- a reproach of men and despised of the people;

16 all they who saw me mocked me, they spake with their lips, they shook the head; he hoped in God, let him deliver him, let him save him, because he desireth him.

17 See, beloved, what is the example that hath been given unto us; for if the Lord so humbled himself, what shall we do who have through his mercy come under the yoke of his grace?

1 CLEMENT CHAPTER 17

1 Let us be imitators of them also who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias and Elisaeus and Ezekiel the prophets, and beside them those who have obtained a good report.

2 Abraham obtained an exceeding good report, and was called the friend of God, and saith, looking steadfastly to the glory of God in humility, I am but earth and ashes.

3 And, moreover, concerning Job, it is thus written: Job was a just man and blameless, truthful, one that feared God, and abstained from all evil.

4 But he himself, accusing himself, saith, No one is pure from pollution, though his life be but for one day.

5 Moses was called faithful in all his house, and by his ministry God judged his people Israel by stripes and punishment. But he, though he was greatly glorified, spake not haughtily, but said, when the oracle was given him out of the bush, Who am I that thou sendest me? I am weak of voice and slow of tongue.

6 And again he saith, I am but as the smoke from a pot.

1 CLEMENT CHAPTER 18

1 But what shall we say of David, who obtained a good report; unto whom God said, I have found a man after my own heart, David, the son of Jesse, with my everlasting mercy have I anointed him.

2 But he himself saith unto God, Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassion do away with mine iniquity;

3 Wash me throughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy words, and overcome when thou art judged.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me.

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6 Behold, thou hast loved truth; thou hast shown me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness; the bones that have been humiliated shall rejoice.

9 Turn away thy face from my sins, and blot out all my misdeeds.

10 Create in me a new heart, O Lord, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me again the joy of thy salvation, and establish me with thy guiding Spirit.

13 I will teach sinners thy ways; the ungodly shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation;

15 My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall show forth thy praise.

16 For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.

17 The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.

1 CLEMENT CHAPTER 19

1 The humility of men so many in number and so great, and who have obtained so good a report, and their subjection through obedience, hath made not only us but the generations before us better, namely, those who in fear and truth have received his oracles.

2 Since, therefore, we have become the partakers in many great and glorious actions, let us finally return to that goal of peace that was given us from the beginning; let us look steadfastly to the Father and Creator of the whole world, and let us cleave to the glorious and excellent gifts and benefits of his peace.

3 Let us behold him in spirit, and look with the eyes of the soul to his long-suffering will. Let us consider how gentle he is toward all his creation.

1 CLEMENT CHAPTER 20

1 The heavens, being put in motion by his appointment, are subject to him in peace;

2 night and day accomplish the course ordered by him, in nothing hindering one another.

3 The sun and the moon and the dances of the stars according to his appointment, in harmony and without any violation of order, roll on the courses appointed to them.

4 The fruitful earth bringeth forth in due season, according to his will, abundant nourishment for men and beasts; nothing doubting, nor changing in anything from the things that are decreed by him.

5 The unsearchable things of the abyss, and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The hollow of the vast sea, gathered together by his hand into its reservoirs, transgresseth not the bounds placed around it; but even as he hath appointed to it, so it doeth;

7 for he said, Thus far shalt thou come, and thy waves shall be broken within thee.

8 The ocean, impassable to men, and the worlds that are beyond it, are governed by the same commandments of their Master.

9 The seasons of spring and summer, autumn and winter, in peace succeed one another.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever-flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the lives of men. Even the smallest of animals come together in peace and harmony.

11 All these things the great Maker and Master of all things hath appointed to be in peace and harmony, doing good unto all things, but more especially unto us, who have fled for refuge to his mercies, through our Lord Jesus Christ,

12 to whom be glory and majesty for ever and ever. Amen.

1 CLEMENT CHAPTER 21

1 Beware, beloved, lest his many blessings come to be a condemnation to all of us, unless, walking worthily of him, we do what is honourable and well pleasing before him with oneness of mind.

2 For he saith in a certain place, The Spirit of the Lord is a candle, searching out the secret places of the heart.

3 Let us see how near he is at hand, and how none of our thoughts and reasonings do escape him.

4 It is right, therefore, that we should not desert from his will.

5 Let us offend against men who are foolish, and senseless, and puffed up in the pride of their own speech, rather than against God.

6 Let us have respect to our Lord Jesus Christ, whose blood was given for us. Let us reverence them that are over us. Let us honour our elders. Let us instruct the young in the discipline of the fear of God. Let us direct our wives to that which is good;

7 let them show forth the lovely habit of chastity, and exhibit the pure disposition of meekness. Let them make manifest by their conversation the government of their tongues; let them show love, not according to partiality, but equally to all that fear the Lord in holiness.

8 Let your children be partakers of the discipline of Christ; let them learn how much humility availeth before God; what power a pure love hath with God; how his fear is honourable and great, preserving all who, with a pure mind, walk in holiness before him.

9 For he is a searcher out of thoughts and counsels, his breath is in us, and when he willeth he will take it away.

1 CLEMENT CHAPTER 22

1 All these things doth the faith which is in Christ assure. For he himself, through the Holy Spirit, thus calleth unto us: Come, ye children, hearken unto me, I will teach you the fear of the Lord.

2 What man is he that wisheth for life and would fain see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Turn away from evil and do good;

5 seek peace and pursue it.

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6 The eyes of the Lord are over the just, and his ears are open to their prayer. But the face of the Lord is against them that do evil, to destroy their memorial out of the land.

7 The righteous cried, and the Lord heard him, and delivered him out of all his troubles.

8 Many are the afflictions of the sinner, but they that hope in the Lord, mercy shall compass them round about.

1 CLEMENT CHAPTER 23

1 The Father whose mercies are over all things, who loveth to do good, hath bowels of compassion for them that fear him, and with gentleness and kindness bestoweth his favour upon them that come unto him with a pure mind.

2 Wherefore let us not be double-minded, nor let our hearts form vain imaginations concerning his excellent and glorious gifts.

3 Let not that scripture be applicable unto us which saith, Wretched are the double-minded, even they that doubt in their heart and say, We have heard these things in the time of our fathers; and lo, we have grown old, and none of them hath happened unto us.

4 O foolish ones! compare yourselves to a tree. Take, for example, the vine: first it sheddeth its leaves, then cometh the bud, then the leaf, then the flower, after that the unripe grape, then the ripe grape. See how in a little time the fruit of the tree attaineth to maturity.

5 Of a truth, quickly and suddenly shall his will be fulfilled; the scripture also bearing witness that he shall come quickly, and shall not tarry; and the Lord shall come suddenly into his temple, even the holy one, whom ye expect.

1 CLEMENT CHAPTER 24

1 Let us consider, beloved, how the Master showeth to us continually the resurrection that is about to be, of which he hath made our Lord Jesus Christ the first fruit, having raised him from the dead.

2 Let us look, beloved, at the resurrection that is ever taking place.

3 Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

4 Let us consider the fruits, in what way a grain of corn is sown.

5 The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Lord raiseth them up, and from one seed many grow up and bring forth fruits.

1 CLEMENT CHAPTER 25

1 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

2 There is a bird which is called the phoenix. This, being the only one of its kind, liveth for five hundred years. And when the time of its death draweth near, it maketh for itself a nest of frankincense and myrrh and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

3 But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

4 there, in day-time, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

5 The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 CLEMENT CHAPTER 26

1 Shall we then think it great and wonderful, if the Maker of all things shall make a resurrection of those who, in the confidence of a good faith, have piously seized him, when even by means of a bird he showeth the greatness of his promises?

2 For he saith in a certain place, And thou shalt raise me up, and I will give thanks unto thee; and again: I slumbered and slept; I arose up because thou art with me.

3 And again Job saith, Thou shalt raise up this my flesh, which hath suffered all these things.

1 CLEMENT CHAPTER 27

1 In this hope, therefore, let our souls be bound unto him who is faithful in his promises and just in his judgements.

2 He who hath commanded men not to lie, much more shall he not lie; for nothing is impossible with God, except to lie.

3 Let our faith, therefore, in him be kindled afresh within us, and let us consider that all things are near unto him.

4 By the word of his majesty did he constitute all things, and by a word he is able to destroy them.

5 Who shall say unto him, What hast thou done? or who shall resist the might of his strength? He will do all things when he willeth and as he willeth, and none of the things decreed by him shall pass away.

6 All things are before him, and nothing hath escaped his counsel:

7 seeing that the heavens declare the glory of God, and the firmament showeth the work of his hands: day unto day uttereth speech, and night unto night proclaimeth knowledge; and there is no speech nor language where their voices are not heard.

1 CLEMENT CHAPTER 28

1 Since, therefore, all things are seen and heard of him, let us fear him and abandon the filthy desires for evil deeds, that we may be sheltered by his mercy from the judgements to come.

2 For whither can any of us fly from his mighty hand, and what world shall receive any of them that desert from him?

3 For the scripture saith in a certain place, Whither shall I go, and where shall I conceal myself from thy face? If I ascend into heaven, thou art there; if I depart into the uttermost parts of the earth, there is thy right hand; if I shall make my bed in the abyss, there is thy Spirit.

4 Whither then shall we depart, and where shall we fly from him that embraceth all things?

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1 CLEMENT CHAPTER 29

1 Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect.

2 For it is thus written, When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob.

3 Israel was the measurement of his inheritance. And in another place he saith, Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies.

1 CLEMENT CHAPTER 30

1 Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride;

2 for God, he saith, resisteth the proud, but giveth grace unto the humble.

3 Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words.

4 For he saith, He who saith many things shall, in return, hear many things. Doth he that is eloquent think himself to be just?

5 -- doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

6 Let our praise be in God, and not for ourselves, for God hateth the self-praisers.

7 Let the testimony of right actions be given us from others, even as it was given to our fathers who were just.

8 Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

1 CLEMENT CHAPTER 31

1 Let us cleave, therefore, to his blessing, and let us see what are the ways of blessing. Let us consult the records of the things that happened from the beginning.

2 On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith?

3 Isaac, with confidence, knowing the future, willingly became a sacrifice.

4 Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel.

1 CLEMENT CHAPTER 32

1 If any one will consider these things with sincerity and one by one, he will recognise the magnificence of the gifts that were given by him.

2 For from Jacob came the priests and all the Levites that serve the altar of God. From him came our Lord Jesus Christ according to the flesh; from him came the kings and rulers and governors of the tribe of Judah; and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

3 All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will.

4 And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 33

1 What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work.

2 For the Maker and Lord of all things rejoiceth in his works.

3 By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power.

4 Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness.

5 For thus saith God: Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them.

6 When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.

7 Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

8 Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness.

1 CLEMENT CHAPTER 34

1 The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face.

2 It is therefore right that we should be zealous in well-doing, for from Him are all things;

3 for he telleth us beforehand, Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.

4 He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

5 Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will.

6 For the scripture saith, Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.

7 And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him,

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that we may become partakers of his great and glorious promises;

8 for he saith, Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

1 CLEMENT CHAPTER 35

1 Behold, beloved, how blessed and wonderful are the gifts of God

2 -- life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance.

3 What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are.

4 Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

5 And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness.

6 For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them.

7 For the scripture saith: But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth:

8 but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother.

9 This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee;

10 but I will convict thee, and set thyself before thee.

11 Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you.

12 The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.

1 CLEMENT CHAPTER 36

1 This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness.

2 Through him we look steadfastly to the heights of the heavens; through him we behold, as in a glass, the immaculate and lofty countenance of God the Father; through him the eyes of our heart were opened; through him our foolish and darkened understanding springeth up again to his marvellous light; through him the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

3 For it is thus written: Who maketh his angels spirits, his ministers a flame of fire.

4 But of his Son the Lord hath thus said: Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.

5 And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.

6 Who then are the enemies? Even the wicked, and they who resist the will of God.

1 CLEMENT CHAPTER 37

1 Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances.

2 Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them.

3 All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders.

4 The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

5 Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

1 CLEMENT CHAPTER 38

1 Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received.

2 Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

3 Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born.

4 Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 39

1 The senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination.

2 For what can a mortal do? or what strength hath he that is born of earth?

3 For it is written, There was no form before my eyes, only I heard a breath and a voice.

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4 For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels;

5 yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished:

6 he blew among them, and they died, because they had no wisdom.

7 Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way.

8 I have beheld the foolish casting forth roots, but straightway his habitation was eaten up.

9 Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.

1 CLEMENT CHAPTER 40

1 Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies.

2 These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

3 But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will.

4 They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

5 For to the High Priest were assigned special services, and to the priests a special place hath been appointed; and on the Levites special duties are imposed. But he that is a layman is bound by the ordinances of laymen.

1 CLEMENT CHAPTER 41

1 Let each of you, brethren, in his own order, give thanks unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

2 Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

3 They, therefore, who do anything contrary to that which is according to his will have for their punishment death.

4 Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

1 CLEMENT CHAPTER 42

1 The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God.

2 Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God.

3 They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, and having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

4 Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit.

5 And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: I will establish their bishops in righteousness, and their deacons in faith.

1 CLEMENT CHAPTER 43

1 And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

2 For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony.

3 And when he had closed the tabernacle, he sealed the keys, and likewise the rods,

4 and said unto them, Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.

5 And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

6 What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 44

1 Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a bishop;

2 and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

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3 Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all, these, we think, have been unjustly deposed from the ministry.

4 For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings.

5 Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them.

6 For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

1 CLEMENT CHAPTER 45

1 Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation.

2 Look diligently into the scriptures, which are the true sayings of the Holy Spirit.

3 Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men.

4 The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

5 They, therefore, when they suffered all these things, suffered them with a good report.

6 For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions?

7 Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

8 But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen.

1 CLEMENT CHAPTER 46

1 To such examples ought we also to cleave, brethren.

2 For it is written, Cleave unto them that are holy, for they that cleave unto them shall be made holy.

3 And again, in another place he saith, With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.

4 Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

5 Why are there strivings, and anger, and division, and war among you?

6 Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ?

7 Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus,

8 for he said, Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.

9 This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

1 CLEMENT CHAPTER 47

1 Take into your hands the epistle of the blessed Apostle Paul.

2 What did he first write unto you in the beginning of his gospel?

3 Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you;

4 but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

5 But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love.

6 Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters.

7 And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

1 CLEMENT CHAPTER 48

1 Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love.

2 For this is a gate of righteousness opened unto life, as it is written, Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord:

3 this is the gate of the Lord; the righteous shall enter thereby.

4 Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties.

5 If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds,

6 by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

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1 CLEMENT CHAPTER 49

1 Let him that hath the love which is in Christ keep the commandments of Christ.

2 Who can describe sufficiently the bond of the love of God?

3 Who is sufficient to speak as he ought of the excellence of its beauty?

4 The height to which love leads up is unspeakable.

5 Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God.

6 In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

1 CLEMENT CHAPTER 50

1 Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection.

2 Who is sufficient to be found in it, except those whom God shall have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

3 All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ.

4 For it is written, Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.

5 Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us.

6 For it is written, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.

7 This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 51

1 Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope.

2 For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

3 For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest,

4 for they went down alive into hell, and death swallowed them up.

5 Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

1 CLEMENT CHAPTER 52

1 The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him.

2 For the elect David saith, I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.

3 And again he saith, Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me.

4 For the sacrifice unto God is a broken spirit.

1 CLEMENT CHAPTER 53

1 Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance.

2 For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him, Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.

3 And the Lord said unto him, I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.

4 And Moses said, Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.

5 Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them.

1 CLEMENT CHAPTER 54

1 Who among you is noble? who is compassionate? who is filled with love?

2 Let him speak in this wise: If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.

3 He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof.

4 These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

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1 CLEMENT CHAPTER 55

1 But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein.

2 We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

3 Many women, waxing strong through the grace of God, have performed many manly deeds.

4 The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens.

5 She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman.

6 To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

1 CLEMENT CHAPTER 56

1 Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

2 Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God.

3 For thus speaketh the holy word: The Lord hath chastened me with chastisements, but he hath not given me over unto death.

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.

6 And again he saith: Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee;

7 he hath smitten, and his hands have healed thee;

8 six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee.

9 In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron.

10 From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach.

11 The unjust and the sinner shalt thou laugh to scorn;

12 and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee.

13 Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail.

14 Thou shalt know that thy seed is abundant, thy children like all the herb of the field.

15 Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.

16 Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

1 CLEMENT CHAPTER 57

1 Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts.

2 Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope.

3 For thus saith the most excellent Wisdom, Behold, I will send upon you the language of my Spirit; I will teach you my word.

4 Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you.

5 For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes.

6 Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness.

7 For because they wronged the innocent they shall be slain, and judgement shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.

1 CLEMENT CHAPTER 58

1 Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness.

2 Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

1 CLEMENT CHAPTER 59

1 But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger,

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2 but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication, that the Maker of all things may keep uninjured in all the world the number of those that have been numbered as his elect, through his beloved Son, Jesus Christ, through whom he hath called us from darkness unto light, and from ignorance to a knowledge of the glory of his name.

3 That we may hope in thy name, which is the first of all things, open the eyes of our heart to know thee, who art alone highest among the highest, holy among the holy, who puttest down the haughtiness of the proud, who scatterest the reasonings of the Gentiles, who exaltest the humble on high, and lowerest the lofty, who makest rich and makest poor, who killest and makest to live, the only benefactor of spirits, and God of all flesh, who lookest into the abysses, who beholdest the works of men, who art the helper of those in danger, the saviour of those who have lost hope, who art the maker and bishop of every soul, who makest the nations to multiply upon earth, and out of all hast chosen those that love thee through Jesus Christ thy beloved Son, through whom thou hast taught us, hast sanctified us, hast honoured us.

4 We ask thee, Lord, to be our helper and assister, save those of us who are in affliction, have compassion on the humble, raise the fallen, appear to those who are in need, heal the sinners, convert those of thy people who are wandering from the way, feed the hungry, ransom our prisoners, raise up the sick, encourage the feeble-hearted, let all the nations know that thou art God alone and Jesus Christ thy Son, and that we are thy people and the sheep of thy pasture.

1 CLEMENT CHAPTER 60

1 Thou hast made manifest the everlasting constitution of the world by the things that happen. Thou, Lord, who art faithful in all generations, hast founded the world; thou who art just in thy judgements, who art wonderful in strength and greatness; thou who art wise in creating and prudent in establishing the things that are made; thou that art good in the things that are seen and faithful among them that trust upon thee, merciful and compassionate, forgive us our transgressions and unrighteousnesses, our sins and our negligences.

2 Take not into account every sin of thy servants and handmaids, but purify us with the purification of thy truth, and make straight our steps in holiness and righteousness and singleness of heart, that we may so walk and do such things as are right and well pleasing before thee, and before our rulers.

3 Yea, Lord, cause thy face to appear to us in peace to our good, that we may be sheltered by thy mighty hand, and preserved from all sin by thy lofty arm, and deliver us from those that hate us unjustly.

4 Give unity and peace both to us and to all that dwell upon the earth, as thou gavest to our fathers when they called upon thee with faith and truth, so that we should become obedient to thy all-powerful and most excellent name, and to those who rule and govern us upon the earth.

1 CLEMENT CHAPTER 61

1 Thou, Lord, hast given the authority of the kingdom to them through thy almighty and unspeakable power, so that we, knowing the estimation and honour given to them by thee, might submit ourselves to them, in no way opposing thy will; to whom give, O Lord, health, peace, concord, stability, so that they may discharge the rule given unto them by thee without offence;

2 for thou, heavenly Lord, everlasting King, givest to the sons of men glory and honour and authority over the things that are upon the earth. Do thou, Lord, direct their counsel according to what is good and pleasing before thee, that, fulfilling with peace and meekness and piety the authority given unto them by thee, they may obtain mercy from thee.

3 Thou who alone art able to do these and greater good things among us, to thee do we give thanks through the high priest and protector of our souls, Jesus Christ, through whom to thee be the glory and majesty, now and to all generations, world without end. Amen.

1 CLEMENT CHAPTER 62

1 Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren.

2 For we have handled every argument concerning faith and repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were beforementioned, approved themselves with humility both with regard to God the Father and Creator and to all men.

3 And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

1 CLEMENT CHAPTER 63

1 It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth.

2 For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle.

3 But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us;

4 and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

1 CLEMENT CHAPTER 64

1 Finally, my God, who overlooketh all things, who is the Master of spirits and Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience, long-suffering, continence,

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purity, sobriety, to the well-pleasing of his name, through our high priest and protector, Jesus Christ, through whom be ascribed unto him glory and greatness, strength and honour, both now and world without end. Amen.

1 CLEMENT CHAPTER 65

1 See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

2 The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

or the Second Epistle of Clement, or 2 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 80-140 A.D.

(The Second Epistle of Clement (Greek: Klementos pros Korinthious, lit. 'from Clement to Corinthians'), often referred to as 2 Clement (pronounced "Second Clement"), is an early Christian writing. It is considered canon by the Coptic Orthodox Church. 2 Clement appears to be a transcript of a homily or sermon that was originally delivered orally at a Christian worship service. Like most early Christian texts, 2 Clement was written in Greek, the common language of the Roman upper class.

2 Clement was traditionally believed to have been an epistle to the Christian Church in Corinth written by Clement of Rome sometime in the late 1st century. Modern scholars believe that Second Clement is actually a sermon written around 80–140 AD by an anonymous author, one who was neither the author of 1 Clement nor Clement of Rome. Nonetheless, scholars still generally refer to the work by its traditional name "Second Clement".)

2 CLEMENT CHAPTER 1

1 Brethren, we ought so to think of our Lord Jesus Christ as of God, as of the judge of quick and dead, and we ought not to think meanly concerning our salvation;

2 for if we think meanly concerning him, we expect also that we shall receive mean things; and if we listen to it as though it were a small thing, we err, not knowing from whence we are called, nor by whom, nor unto what place, nor what great things Jesus Christ hath endured to suffer on our behalf.

3 What recompense, therefore, shall we give unto him, or what fruit worthy of that which he hath given unto us? How many things that help unto holiness hath he given unto us?

4 For he hath given us the light, he hath called us sons as though he were our father, he hath saved us when we were ready to perish.

5 What praise, therefore, shall we give unto him, or what recompense of reward for the things that we have received?

6 for we were maimed in our understanding, worshipping stocks and stones, and gold and silver and iron, the work of men, and our whole life was nothing but death. We, therefore, who were surrounded with darkness, and who had our sight filled with such gloom, have recovered our sight, having, according to his will, laid aside the cloud that was around us.

7 For he hath had compassion upon us, and, pitying us, hath saved us, having beheld in us much wandering and destruction, when we had no hope of salvation except that which is from him.

8 For he hath called us when as yet we were not, and hath willed us to be when we were nothing.

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2 CLEMENT CHAPTER 2

1 |Rejoice, thou barren that bearest not; break forth and shout, thou that travailest not, for the desolate hath many more children than she that hath an husband. In that he said, Rejoice, thou barren that bearest not, he hath spoken of us, for our church was barren before that children were given unto her.

2 But in that he said, Shout, thou that travailest not, he meaneth that we should offer our prayers to God with simplicity, that we faint not like women in travail.

3 But in that he said, The children of the desolate are many more than they of her that hath an husband, he meaneth that our people seemed to be deserted of God, and now, after that we have believed, we have become more in number than they which seemed to have God.

4 And another scripture saith, I came not to call the righteous but sinners.

5 He meaneth this, that it behoveth to save them that are perishing.

6 For this is great and wonderful, not to establish the things that are standing, but the things that are falling;

7 thus Christ willed to save the things that were perishing, and he saved many, having come and called us who were already perishing.

2 CLEMENT CHAPTER 3

1 |Since, therefore, he hath showed such compassion unto us; first, that he hath caused that we who live should not sacrifice unto gods that are dead, neither worship them, but know through him the Father of truth. What is this knowledge of him except the not denying him through whom we know him?

2 For he himself saith, Whosoever hath confessed me before men, him will I confess before my Father.

3 This, therefore, is our reward if we confess him through whom we have been saved.

4 But whereby shall we confess him? Even by doing what he commandeth, and not disobeying his commandments, and honouring him not only with our lips but with our whole heart and whole understanding.

5 For he saith in Esaias, This people honoureth me with their lips, but their heart is far from me.

2 CLEMENT CHAPTER 4

1 |Let us not, therefore, only call him Lord, for that will not save us.

2 For he saith, It is not every one that sayeth unto me, Lord, Lord! that shall be saved, but he that doeth righteousness.

3 Wherefore, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, and not speaking ill of each other, neither being envious, but by being continent, compassionate, kind. We ought also to sympathize one with another, and to abstain from covetousness; it is by these works that we acknowledge him, and not by the contrary;

4 and we ought not to fear men but rather God.

5 Wherefore, if we do these things, the Lord hath said, Though ye have been gathered together with me in my bosom and do not my commandments I will cast you from me, and I will say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity.

2 CLEMENT CHAPTER 5

1 |Wherefore, brethren, having left our sojourning in this world, let us do the will of him who called us, and let us not fear to depart from this world.

2 For the Lord saith, Ye shall be as lambs in the midst of wolves.

3 But Peter answered and saith unto him, What, then, if the wolves rend the sheep?

4 Jesus saith unto Peter, Let not the lambs after that they are dead fear the wolves; and do not ye fear them that kill you but can do nothing more unto you, but fear him who after ye are dead hath authority over body and soul, even to cast them into hell fire.

5 And ye know, brethren, that the sojourning of our flesh in this world is but short and for a little while, but the promise of Christ is great and wonderful, even the rest of the kingdom which is to come, and of eternal life.

6 What, therefore, shall we do that we may attain unto them, except to lead a holy and just conversation, and to deem the things of this world to be alien unto us, and not to desire them?

7 for while we desire to obtain these things we fall from the right way.

2 CLEMENT CHAPTER 6

1 |For the Lord saith, No servant can serve two masters. If, therefore, we wish to serve both God and Mammon, it is inexpedient for us;

2 for what advantage is it if a man gain the whole world, but lose his soul?

3 Now this life and the life to come are two enemies.

4 This life preacheth adultery, corruption, covetousness, and deceit; but the life that is to come renounceth these things.

5 We cannot, therefore, be friends to both; it behoveth us then to renounce the one and to use the other.

6 Let us consider, therefore, that it is better to hate the things that are here, as being small and short-lived and corruptible, but to love the things that are there, as being good and incorruptible.

7 If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments.

8 For the scripture saith in Ezekiel, If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.

9 If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

2 CLEMENT CHAPTER 7

1 |Wherefore, my brethren, let us strive, knowing that the contest is at hand. We know, too, that many put in for corruptible contests, but all are not crowned, but they only who have laboured much and fought a good fight.

2 Let us, therefore, contend that we may all be crowned.

3 Let us run in the straight course, in the incorruptible contest; and let us be many that put into it, and let us so contend that we

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may also be crowned. And if we cannot all be crowned, let us at least come near to the crown.

4 It behoveth us to know that he who contendeth in a corruptible contest, if he be found acting unfairly is flogged, and taken away, and cast out of the course.

5 What think ye? what shall he suffer that acteth unfairly in an incorruptible contest?

6 For of them who have not kept their seal he saith, Their worm shall die not, and their fire shall not be quenched, and they shall be for a spectacle to all flesh.

2 CLEMENT CHAPTER 8

1 |While, therefore, we are upon the earth, let us repent.

2 For we are as clay in the hands of the workman. In like manner as the potter, if while he be making a vessel, it turn amiss in his hands, or be crushed, can mould it again, but if he have once cast it into the fiery furnace can no longer amend it; so let us, so long as we are in this world repent with all our hearts of the wickedness that we have committed in the flesh, that we may be saved of the Lord while as yet we have time for repentance.

3 For after that we are departed out of this world, we are no longer able there to confess or repent.

4 Wherefore, brethren, if we have done the will of the Father, and preserved our flesh pure, and kept the commandments of the Lord, we shall receive eternal life.

5 For the Lord saith in the Gospel, If ye have not kept that which is little, who shall give you that which is great? for I say unto you, he that is faithful in that which is least is faithful also in much.

6 Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?

2 CLEMENT CHAPTER 9

1 |And let not any one of you say that this our flesh is not judged nor raised again.

2 Consider this: in what were ye saved, in what did ye recover your sight, if not in this flesh?

3 We ought, therefore, to guard our flesh as the temple of God;

4 for in the same manner as ye were called in the flesh, in the flesh also shall ye come.

5 There is one Christ, our Lord who saved us, who being at the first spirit, was made flesh, and thus called us. So also shall we in this flesh receive the reward.

6 Let us, therefore, love one another, that we may all come to the kingdom of God.

7 While we have opportunity to be healed, let us give ourselves up unto God who healeth, giving a recompense unto him.

8 And of what kind? repentance from a sincere heart.

9 For he foreknoweth all things, and knoweth the things that are in our hearts.

10 Let us, therefore, give him praise, not from the mouth alone, but also from the heart, that he may receive us as sons.

11 For of a truth the Lord hath said, My brethren are they who do the will of my Father.

2 CLEMENT CHAPTER 10

1 |Wherefore, my brethren, let us do the will of the Father who hath called us, that we may live; and let us the rather pursue virtue, and abandon vice which leadeth us into sins, and let us fly ungodliness lest evil seize us; for if we are zealous to do good peace shall pursue us.

2 For this cause it is not possible that a man should find peace.

3 For they introduce the fear of men, choosing rather the present enjoyment that is here than the future promise.

4 For they are ignorant how great a torment the enjoyment of this world bringeth, and what delight hath the future promise.

5 And if they themselves alone did these things it were endurable; but now they continue to instruct in evil innocent souls, not knowing that they will have a twofold condemnation -- both themselves and they that hearken to them.

2 CLEMENT CHAPTER 11

1 |Let us, therefore, serve God with a pure heart, and we shall be righteous; but if we serve him not, because we believe not the promise of God, we shall be wretched.

2 For the prophetic word saith, Wretched are the double-minded who doubt in their heart, and say, We have heard these things of old, even in the time of our fathers, but we have seen none of them, though we expect them from day to day.

3 Ye fools, compare yourselves unto a tree; take for an example the vine. In the first place it sheddeth its leaves, then there cometh a shoot, after that the unripe grape, then the mature cluster.

4 In like manner my people hath in time past had disorder and trouble, but afterward it shall receive the things that are good.

5 Wherefore, my brethren, let us not be double-minded, but let us abide in hope, that we may obtain our reward.

6 Faithful is he that hath promised that he will give unto each the recompense of his works.

7 If, therefore, we do righteousness before God, we shall enter into his kingdom, and receive the promises which ear hath not heard nor eye seen, neither have entered into the heart of man.

2 CLEMENT CHAPTER 12

1 |Let us, therefore, in love and righteousness expect every hour the kingdom of God, since we know not the day of the appearing of God.

2 For the Lord himself, when he was asked by a certain man when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.

3 Now two are one when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies.

4 And by that which is without being as that which is within, he meaneth this: He calleth the soul that which is within, and the body that which is without; in like manner, therefore, as thy body is visible, let thy soul be made manifest by good deeds.

5 And by the male with the female neither male nor female, he meaneth this: When a brother seeing a sister doth not in any way regard her as a female, nor doth she regard him as a male; 12:6 when ye do these things, he saith, the kingdom of my Father will come.

2 CLEMENT CHAPTER 13

1 |My brethren, let us therefore repent forthwith; let us be sober and followers of what is good, for we are burdened with much folly and wickedness. Let us wipe out from among us our

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former sins, and repent sincerely and be saved. And let us not be pleasers of men, nor let us wish to please one another alone, but let us also please them that are without by our righteous conduct, that the Divine name may not be blasphemed on our account.

2 For the Lord saith, My name is continually blasphemed among all the Gentiles; and again, Wherefore is my name blasphemed, whereby is it blasphemed? in that ye do not the things that I will.

3 |For the Gentiles, when they hear from our mouth the oracles of God, admire them as beautiful and weighty; but afterwards perceiving our deeds, that they are not worthy of the words that we say, they turn thereafter to blasphemy, saying that the matter is but fable and deceit.

4 For when they hear from us that God saith, There is no thanks for you if ye love them that love you, but there is thanks for you if ye love your enemies and them that hate you; when they hear these things, they wonder at the excess of the goodness. But when they see that we do not only not love those that hate us, but do not even love those that love us, they turn us to ridicule, and the Divine name is blasphemed.

2 CLEMENT CHAPTER 14

1 |Wherefore, my brethren, by doing the will of our Father, God, we shall be of the first, the spiritual Church, which was founded before the sun and moon were made; but if we do not the will of the Lord, we shall be of the scripture that saith, My house hath become a den of thieves. Let us therefore choose to be of the Church of life that we may be saved.

2 But I do not think that you are ignorant that the living Church is the body of Christ. For the scripture saith, God made man, male and female. Now, the male signifieth Christ, the female the Church. Ye know also that both the Bible and the Apostles say that the Church is not new, but was from the beginning; for it was of a spiritual kind, as was also our Jesus, but was made manifest in the last days that it might save us.

3 But the Church, though spiritual, was manifested in the flesh of Christ, showing to us that if any one keep it in his flesh, and corrupt it not, he will receive it in the Holy Spirit; for this flesh is the counterpart of the Spirit; no one, therefore, who corrupteth the copy will receive the original in exchange. He therefore meaneth this, my brethren: Keep pure the flesh, that ye may partake of the Spirit.

4 But if we say that the flesh is the Church, and the Spirit, Christ, he then who doeth injury to the flesh doeth injury to the Church. Such an one therefore shall not partake of the Spirit, which is Christ.

5 Such life and immortality is this flesh able to partake of by the union of the Holy Spirit with it. Nor can any say or declare what the Lord hath prepared for his elect.

2 CLEMENT CHAPTER 15

1 |Now, I do not think that I have given advice of little importance concerning temperance, which, if a man practice, he will not repent of it, but will save both himself and me who advise him. For it is no small service to convert a wandering and perishing soul to salvation.

2 For this recompense are we able to give in return to God who created us, if he who speaketh and heareth both speak and hear with faith and love.

3 Let us therefore remain with righteousness and holiness in the things in which we have believed, that we may with boldness ask of God, who saith, While thou art still speaking, I will say, Lo I am here.

4 For this saying is the token of a great promise. For the Lord saith of himself that he is more ready to give than him that asketh.

5 Since, therefore, we partake in so much goodness, let us not grudge ourselves the attaining of so many good things; for by so much as his words bring pleasure to those who do them, by so much do they bring condemnation to those who disobey them.

2 CLEMENT CHAPTER 16

1 |Wherefore, brethren, since we have received no small opportunity for repentance, let us, while we have time, turn unto the God who hath called us, while we still have one who will receive us.

2 For if we bid farewell to the luxuries of this world, and conquer our soul so that we do not fulfil evil lusts, we shall partake of the mercy of Jesus.

3 But know that the day of judgement is already coming as a burning furnace, and certain of the heavens shall be melted, and the whole earth shall be as lead melting on the fire; and then shall both the secret and open deeds of men be made manifest.

4 Good, therefore, is almsgiving, as showing repentance from sin; better is fasting than prayer, and almsgiving than both; for love covereth a multitude of sins, and prayer that goeth forth from a good conscience saveth from death. Happy is every one who is found full of these things, for almsgiving becometh a lightening of sin.

2 CLEMENT CHAPTER 17

1 |Let us therefore repent with our whole heart lest any of us perish by the way. For if we have received commandments and make this our business -- to tear men away from idols and instruct them -- how much more ought a soul not to perish that hath already come to a knowledge of God?

2 Let us therefore endeavour to elevate with regard to what is good them that are weak, to the end that we may all be saved; and let us convert one another and reprove one another.

3 And let us not seem to attend and believe now only, while we are being admonished by the presbyters, but also when we have departed to our homes, let us remember the commandments of the Lord; and let us not, on the other hand, be drawn aside by the lusts of the world, but let us endeavour, by coming more frequently, to make progress in the commandments of the Lord, to the end that we all being of one mind may be gathered together unto life.

4 For the Lord hath said, I come to gather together all the nations, tribes, and tongues. And this he saith of the day of his appearing, when he shall come and recompense each of us according to his works.

5 And the unbelieving shall behold his glory and strength, and shall be astonished when they see the kingdom of the world in the hands of Jesus, and shall say, Woe unto us, for thou wast and we knew it not, and did not believe, nor did we obey the

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presbyters who preached to us concerning our salvation. And their worm shall not die, nor their fire be quenched, and they shall be for a spectacle to all flesh.

6 He speaketh of that day of judgement when they shall see punished those among us who have lived ungodly and set at nought the commandments of Jesus Christ.

7 But the just, who have done well, and have abided the tests, and have hated the luxuries of the soul, when they behold those who have missed the way and have denied Jesus either by words or deeds, how they are punished with dreadful tortures in unquenchable fire, shall give glory to their God, saying, that there shall be a hope for him who hath served God with his whole heart.

2 CLEMENT CHAPTER 18

1 |Let us, therefore, be of those who give thanks, of those who have served God, and not of the ungodly who are judged.

2 For I myself, being in all respects a sinner, and not having yet escaped temptation, but being still in the midst of the snares of the devil, yet endeavour to follow after righteousness, that I may be able, at any rate, to be near it, fearing the judgement to come.

2 CLEMENT CHAPTER 19

1 |Wherefore, my brethren and sisters, after the reading of the words of the God of truth, I read also unto you an exhortation, to the end that ye should attend to what has been written, that ye may both save yourselves and him who preacheth among you; for I ask of you, as my reward, that ye should repent with your whole heart, gaining for yourselves salvation and life. For by so doing we shall offer an aim to all the young, who are willing to labour cheerfully for the worship and goodness of God.

2 And let not those of us who are unlearned be vexed or offended when one exhorteth us and turneth us from sin to righteousness. For we at times when doing what is wrong, know it not, from the doubt and unbelief that is in our hearts, and are blinded in our understanding by vain lusts.

3 Let us, therefore, practise righteousness, that we may be saved at the last. Blessed are they who obey these commands, for if for a short time they suffer in the world that now is, they shall gather hereafter the immortal fruit of the resurrection.

4 Let not, therefore, the pious man be vexed if he be afflicted in the times that now are, a blessed time awaiteth him. He shall live above again with the fathers, and shall rejoice without sorrow for ever.

2 CLEMENT CHAPTER 20

1 |And let not even that trouble your mind, that we see the unjust prosperous and the servants of God in misery.

2 Let us have faith, my brethren and sisters. We are making trial of the living God, and contending in the present life that we may be crowned in the life to come.

3 For none of the just receiveth a speedy reward, but waiteth for it.

4 For if God gave speedily the reward of the righteous, we should forthwith practise gain and not godliness; for we should seem to be righteous, not on account of what is pious, but on account of what is profitable. And on this account hath the Divine judgement overtaken a spirit that is not righteous, and hath burdened it with chains.

5 Now to the only God, the invisible, the father of truth, who hath sent unto us the Saviour and leader of immortality, through whom he hath made known unto us the truth and the heavenly life, to him be the glory, world without end. Amen.

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SUPPLEMENT ACCORDING TO THE MURATORIAN CANON

- The (Greek) Apocalypse of Peter
- The (Coptic) Apocalypse of Peter *(comparison sample)*

THE APOCALYPSE OF PETER

The Greek Apocalypse Of Peter
From "The Apocryphal New Testament"
Translation: M.R. James, 1924
Estimated Range of Dating: 2nd - 4th centuries A.D.

(There is no complete version of this book. Therefore it was necessary to build a reconstruction from several fragment and text elements: From Clement of Alexandria's so-called Prophetical Extracts: A fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh manuscript. (discovered in a tomb) now at Cairo. Other fragments are from the Symposium of Methodius of Olympus, a fragment from the Bodleian Library, text from an Ethiopic version contained in one of the numerous forms of the books of Clement, and the last chapter was found in the Sibylline Oracles. The scientific translation by M. R. James has lots of notes and paragraphs. They had to be left out in order to make reading easier and smooth. However, the text is the original translation.

Mind that there is another book in existence with the same name but different contents in Coptic. It was found in Nag Hammadi, Egypt, in 1945. It will follow this book.)

APOCALYPSE OF PETER CHAPTER 1

1 (From Clement of Alexandria's so-called Prophetical Extracts): The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here in this life.

Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2 The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time abortively that would have been of the better part (would have been saved if they had lived)--these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. (From the Symposium, 2.6, of Methodius of Olympus): Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

4. (From the Apocritica, 4.6-7 of Macarius Magnes): And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

6. (From an old Latin homily on the Ten Virgins): The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

APOCALYPSE OF PETER CHAPTER 2

(From The Akhmim Fragment,)

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition.

2 And they shall become sons of perdition.

3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray.

5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look.

7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never

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saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance.

8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose.

9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty.

10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly.

12 And I drew near to the Lord and said: Who are these?

13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see.

14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory?

15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit.

16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there.

19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place.

22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery. And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

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APOCALYPSE OF PETER CHAPTER 3

(From The Bodleian Leaf

[. . .] women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near [. . .]

[. . .] them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and [. . .]

APOCALYPSE OF PETER CHAPTER 4

(From The Ethiopic Text)

1 The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

2 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

5 And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

7 And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

8 And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

9 Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

10 And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

11 For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were

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done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

12 And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

13 Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

14 How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

15 And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

16 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

17 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

18 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

19 Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

APOCALYPSE OF PETER CHAPTER 5

(description of torments, the Akhmim fragment.)

1 Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

2 Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

3 And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

4 And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

5 And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have

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corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

6 Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

7 Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

8 And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

9 And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

10 And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

11 And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

12 And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

13 And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

APOCALYPSE OF PETER CHAPTER 6

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues):

1 And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

2 Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging (their bodies) up and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

3 Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

4 And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

5 And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

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6 Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

7 And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

8 Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

9 And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

10 Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

11 I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

APOCALYPSE OF PETER CHAPTER 7

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

1 And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard woven of fair flowers. As the rainbow in the water (in the time of rain) so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

2 As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

3 And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

4 Thereafter was the heaven shut, that had been open. And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in

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heaven in the book of life. There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

5 'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

6 ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

7 And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.'

APOCALYPSE OF PETER CHAPTER 8

(From The Sibylline Oracles, Many lines are borrowed from the older books, especially 3 and 8.) After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

1 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

2 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

3 No straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

4 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

5 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

6 Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

7 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat. And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

8 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

9 Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that

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they may receive a due reward and expiate all that they did in their mortal life.

10 then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

11 And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

12 But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

13 And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

14 'Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

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THE APOCALYPSE OF PETER

The Coptic Apocalypse of Peter
From: Nag Hammadi Library, Egypt
Translation: James Brashler and Roger A. Bullard
Estimated Range of Dating: 100-180 AD.

(The Coptic Apocalypse of Peter is a text found amongst the Nag Hammadi library, and part of the New Testament apocrypha. It was probably written around 100-200 AD. Since it represents Gnostic views, it is also known as the Gnostic Apocalypse of Peter.

The text takes gnostic interpretations of the crucifixion to the extreme, picturing Jesus as laughing and warning against people who cleave to the name of a dead man, thinking they shall become pure. Like some of the rarer Gnostic writings, this one also doubts the established Crucifixion story which places Jesus on the cross. Instead, according to this text, there was a substitute: "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.")

1 As the Saviour was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honour - as he was about to reprove you three times in this night."

2 And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

3 And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

4 But when I had done it, I did not see anything. I said "No one sees (this way)."

5 Again he told me, "Do it again."

6 And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Saviour. And I told him about those things which I saw.

7 And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

8 And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

9 When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

10 And I listened again, "As you sit, they are praising you".

11 And when I said these things, the Saviour said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

12 "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgement, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

13 "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

14 "For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

15 "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about

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immortality, having faith, and desiring to renounce these things."

16 "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

17 "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

18 "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

19 "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

20 "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

21 "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgement of the leaders. Those people are dry canals."

22 But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

23 The Saviour said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

24 "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

25 When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

26 The Saviour said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

27 But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

28 But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

29 And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Saviour. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

30 And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Saviour, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are

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divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

31 "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honour in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

32 When he (Jesus) had said these things, he (Peter) came to himself.

SUPPLEMENT FROM THE GNOSTIC LIBRARY

- The Gospel of Didymus Judas Thomas
- The Gospel of Mary Magdalene
- The Gospel of Philip (the brother of Mary Magdalene)
- The Gospel of Judas (Iscariot)
- The Apocryphon (Secret Book) of James (the Just)
- The Apocryphon (Secret Book) of John
- The Sentence of Sextus
- The Gospel of Truth

THE GOSPEL ACCORDING TO THOMAS

or The Gospel of Didymus Judas Thomas
or The Gospel of Thomas, or The Sayings of Jesus
From: Nag Hammadi Library, Egypt
Translation: W. R. Schoedel
Estimated Range of Dating: 50-140 A.D.

(The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The Papyrus Oxyrhynchus is a papyrus in three fragments of the logia (sayings) of Jesus written in Greek. The fragments are dated to the first half of the third century. In Nag Hammadi, Egypt, a complete Coptic copy was unearthed in 1945.

The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.) The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, is however, according to its old-fashioned writing style, the oldest gospel and was probably written c. 50 or 60 AD. It seems likely that it was written by the apostle Thomas himself. He was one of Jesus' original disciples and was very successful as apostle in Persia and India.

Who was Thomas? As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome.

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For the Roman Christians of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism, as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus [Apostle Paul] into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian church. Another figure, the apostle Peter, was known as a woman-hater.

In the Gospel of Thomas we read: Simon Peter said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This story is a little more detailed and understandable in the Lotus Sutra, and it can be given briefly: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]."

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, then Sepphoris, a Silk Road station and the great capital of Galilee, was only 5 km away. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Judas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

The entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Its Buddhist teaching becomes obvious each time we read about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when willful deprivation (Asceticism) is mentioned, or righteousness, purity law, purification, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it might be useful to remember that, after the Third Buddhist Council, held under the patronage of Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public on his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamāya (Ptolemy II Philadelphos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, better known today as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada) in the Greek-speaking world around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, Egypt.*

[The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas. Philo of Alexandria reported that he sought and got a therapy delivered by Buddhist monks residing in a Buddhist monastery in the Greek City of Alexandria, Egypt.]*

From a religious-ideological point of view, the following text could have been written by a Buddhist as well as by a

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Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 [Grand Bible, p.3073]

Short description of Siddharta Gautama Buddha's psycho analysis and therapy

Buddhism originally has evolved from Hinduism. It was not a religion in the first place but actually the first a kind of psycho analysis plus its psycho therapy in recorded history. It became a religion founded later by people who wished to express their gratitude towards the Buddha. Most of the following teachings are still part of modern psychology and its treatments. Their tremendous success is based on their astounding briefness that could be written down in the palm of a hand:

***The Four Noble Truths** (Psycho-Analysis)*

1. Accept facts: life is full of suffering.

2. Be aware: the reason for suffering is that you constantly want some things. Ignoring this fact leads you to evil actions and suffering.

3. Steer away: Free yourself from suffering by no longer wanting things.

4. Therapy: Stop wanting things, follow a set of rules, a psycho therapy if you will, called the Noble Eightfold Path.

***The Noble Eightfold Path**, the appropriate psycho therapy, consists of eight principles or qualities:*

1. Right View: Try to see things the way they really are. [recognise reality and the cycle of life]

2. Right Values: Try to turn your mind away from the world and towards the Dharma (towards wisdom and salvation, the teaching of righteousness, the 5 precepts).

3. Right Speech: Try to be truthful and kind when you talk.

4. Right Actions: Try to do good things. If you cannot do a good thing, then do not do a bad thing. [obey the Golden Rule]

5. Right Livelihood: Do not work at something that can hurt yourself or other people.

6. Right Effort: Try to increase your goodness and get rid of your evil (selfishness and egoism).

7. Right Mindfulness: Remember the Dharma and use it all times. (Darma, that is at least your acceptance of the basic laws of society, the 5 Precepts [2nd half of the 10 Commandments] which is, in short, the Abstention from: 1. killing, 2. theft, 3. sexual misconduct [adultery, etc.], 4. falsehood and speaking lies, 5. intoxication of your mind and soul by coveting, boozing, or do drugs.).

8. Right Meditation: Try to reach enlightenment, discipline, and happiness. In short, use meditation (learning, concentrating, and thinking, because it makes you wise and relaxed), gain discipline by organised activities because it keeps you together, use the gained discipline to do Yoga (physical exercise or sport, because the endorphines produced by your brain can make you happy without you wanting anything else).

Text:

These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down.

1 And he said: He who shall find the interpretation of the words shall not taste of death.

2 Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.

3 Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.

4 Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.

5 Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.

6 His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.

7 Jesus said: Blessed is the lion which the man shall eat, and the lion become man*; and cursed is the man whom the lion shall eat, and the lion become man. [the cycle of life.]

8 And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.

9 Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and sent no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixtyfold and some an hundred and twentyfold.

10 Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.

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11 Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die. In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two (a twin), what will you do? [the Greek word didymos, as well as the Aramaic word tuoma / thomas, mean "Zwilling".]

12 The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.

13 Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like (for I am thy twin). Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured (explored) out. And he took him, went aside, and spoke to him three words. Now when Thomas came to his companions, they asked him: What did Jesus say unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them me; and a fire will come out of the stones and burn you up.

14 Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.

15 Jesus said: When you see him who was not born of a woman, throw yourselves down upon your face and worship him. He is your Father. [as God cannot be created, God is the creation itself.]

16 Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war*. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries. [* This chapter reflects the view of the Jewish Messianic Movement whose desired messiah was supposed to bring military victory over Greeks, Romans, and those who have supported them.]

17 Jesus said: I will give you that which eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.

18 The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste of death (for he will be born again as a new form of life.).

19 Jesus said: Blessed is he who was before he came into being. If you become my disciples and hear my words (teachings), these stones shall minister unto you. For you have five trees in Paradise which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.

20 The disciples said to Jesus: Tell us what the kingdom of heaven* is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven. [the kingdom of heaven is the enlightenment of wisdom that, if nurtured, florishes like branches of a plant.]

21 Mary said to Jesus: Whom are thy disciples like? He said They are like little children dwelling in a field which is not theirs. When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field. Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins* with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find. May there be among you a man of understanding! When the fruit was ripe, he came quickly, his sickle in his hand, and reaped it. He that hath ears to hear, let him hear. [* Protect your assets / wisdom of life.]

22 Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [The text is not talking about sex per se but about education and the to it connected ability to achieve enlightenment. Women at this period of time had no education to speak of. The "kingdom of heaven" or wisdom of life refers always to the cycle of life, to righteousness or 5 precepts, and to the 4 Noble Truths and the Noble eightfold path that all together lead to that kingdom of enlightenment.].

23 Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.

24 His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.

25 Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.

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26 Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye. [We all are too ready to see the faults of the other instead of recognising our own failures.]

27 Jesus said: If you do not fast* [turn away] from the (bad influence of the) world, you will not find the kingdom (of enlightenment); if you keep not the Sabbath as Sabbath, you will not see the Father (you will not find God in the strength of His community). [*See: 2nd point of the Buddha's Noble Eightfold Path. Right Values: Try to turn your mind away from the world and towards the Dharma; meaning: towards wisdom and salvation = the teaching of righteousness = the 5 Precepts.].

28 Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine (of bad influence), then will they repent (regret).

29 Jesus said: If the flesh has come into being because of the spirit, it is a marvel; but if the spirit has come into being because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.

30 Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him. [No matter how many gods you believe in, you always will be a part of the one Creator.)

31 Jesus said: No prophet is acceptable in his village; a physician does not heal those who know him.

32 Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.

33 Jesus said: What thou shalt hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.

34 Jesus said: If a blind man lead a blind man, both fall into a pit.

35 Jesus said: It is not possible for anyone to go into the strong man's house and take it or him by force, unless he bind his hands; then he will plunder his house.

36 Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.

37 His disciples said: On what day wilt thou be revealed us, and on what day shall we see thee? Jesus said: When you unclothe yourselves and are not ashamed, and take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.

38 Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from whom to hear them. Days will come when you will seek after me, and you will not find me.

39 Jesus said: The Pharisees (the Roman Jews) and the scribes have receive the keys of knowledge (the teachings of Platonism, Stoicism, Buddhism); they have hidden them. They did not go in, and those who wanted to go in they did not allow (Interested people were not taught). But you be ye wise as serpents and innocent as doves.

40 Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.

41 Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.

42 Jesus said: Become passers-by.

43 His disciples said to him: Who art thou, that thou shouldst say these things to us? Jesus said to them From what I say unto you, you do not understand who I am, but you have become as the [messianic] Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.

44 Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.

45 Jesus said: They do not gather grapes from thorns, no pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man bring forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.

46 Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken ? But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.

47 Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.

48 Jesus said: If two make peace with one another in this or house, they shall say to the mountain: Be moved, and it shall be moved.

49 Jesus said: Blessed are the solitary and the elect, for you shall find the kingdom; for you came forth thence, and shall go there again.

50 Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it re- vealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.

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51 His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.

52 His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning lit. in thee. He said them: You have neglected him who is alive before you, and have spoken about the dead.

53 His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circum- cision in spirit has proved entirely profitable lit.: has found usefulness altogether.

54 Jesus said: Blessed are the poor, for yours is the kingdom of heaven.

55 Jesus said: He who shall not hate his father and his mother cannot be my disciple, and he who does not hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

56 Jesus said: He who has known the world has found corpse, and he who has found a corpse, the world is not worthy of him.

57 Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.

58 Jesus said: Blessed is the man who has suffered; he has found the life.

59 Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.

60 They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kill it and it become a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.

61 Jesus said: Two shall rest upon a bed; one shall die, the other live.

Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her I am he who is from that which is equal; to me was given of the things of my Father. Salome said I am thy disciple. Jesus said to her Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness

62 Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

63 Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.

64 Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from he dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he aid to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to his servant: Go out to the roads. Bring those whom thou shall find, that they may dine. The buyers and the merchants [shall] not [enter] the places of my Father.

65 He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he receive its fruit their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir the vineyard, they seized him and killed him. He that hath ears, let him hear.

66 Jesus said: Teach me concerning this stone which the builders rejected; it is the corner -stone.

67 Jesus said: He who knows the All but fails to know himself lacks everything.

68 Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.

69 Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill the belly him who desires.

70 Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.

71 Jesus said: I will des[troy this] house, and none shall able to build it [again].

72 [A man said] to him: Speak to my brethren, that they may divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I ?

73 Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.

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74 He said: Lord, there are many about the well, but no one in the well.

75 Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.

76 Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.

77 Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood: I am there. Raise up the stone, an ye shall find me there.

78 Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? [Behold, your] kings and your great men are they who are clothed in soft [raiment], and they [shall] not be able to know the truth.

79 A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is that womb which has not conceived, and those breasts which have not given suck.

80 Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.

81 Jesus said: He who has become rich, let him become king, and he who has power let him deny.

82 Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.

83 Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.

84 Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you -- they neither die nor are made manifest -- how much will you bear?

85 Jesus said: Adam came into being out of a great power and a great wealth, and yet he was not worthy of you. For if he tad been worthy, he would not have tasted of death.

86 Jesus said: [The foxes have] the[ir holes] and the birds have [theirs nest, but the Son of Man has no place to lay his head and rest.

87 Jesus said: Wretched is the body which depends upon a body, and wretched is the soul which depends on these two.

88 Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give the what is in your hands, and say to yourselves: On what day do they come and take what is theirs?

89 Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

90 Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.

91 They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.

92 Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.

93 Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung- heap; cast not the pearls to the swine lest they grind it [to bits].

94 Jesus [said]: He who seeks shall find, and he who knock to him it shall be opened.

95 [Jesus said]: If you have money, do not lend at interest, but give [it] to him from whom you will not receive them back.

96 Jesus [said]: The kingdom of the Father is like a woman who took a little leaven and [hid] it in meal; she made large loaves of it. He that hath ears, let him hear.

97 Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.

98 Jesus said: The kingdom of the Father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.

99 The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter into the kingdom of my Father.

100 They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.

101 Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father] and his mother like me cannot be my [disciple]; for my mother [. . .] but my true [mother] gave me life.

102 And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.

103 Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his [domain] and gird up his loins before they come in.

104 They said [to him]: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

105 Jesus said: He who shall know father and mother shall be called the son of a harlot.

106 Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.

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I07 Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the biggest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.

I08 Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.

109 Jesus said: The kingdom is like a man who had in his field a [hidden] treasure about which he did not know; and [after] he died he left it to his [son. The] son also did not know; he took possession of that field and sold it. The man who bough it came to plough, and [found] the treasure. He began to lend money at interest to whomsoever he chose.

110 Jesus said: He who has found the world and become rich, let him deny the world.

111 Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.

112 Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.

113 His disciples said to him: On what day will the kingdom come? (Jesus said): It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

114 Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.

The Gospel According to Didymus Judas Thomas.

End of Text.

THE GOSPEL ACCORDING TO MARY MAGDALENE

The Gospel of Mary of Magdala (also: Mariamne Mara)
From: Berlin Codex, Akhmim, Coptic, Egypt 1896
Translation: Andrew Bernhard
Estimated Range of Dating: 120-180 A.D.

(The Gospel of Mary is an apocryphal book discovered in 1896 in a 5th-century papyrus codex called the Berlin Codex, also known as the Akhmim Codex. It also contains the Apocryphon of John, the Sophia [knowledge] of Jesus Christ, and a summary of the Act of Peter. All four works contained in the manuscript are written in the Sahidic dialect of Coptic. Two other fragments of the Gospel of Mary have been discovered since, both written in Greek (Papyrus Oxyrhynchus L 3525 and Papyrus Rylands 463). P.Oxy. L 3525", were in fact found by Grenfell and Hunt some time between 1897 and 1906, but only published in 1983," by P. J. Parsons.

Although the work is popularly known as the Gospel of Mary, it is not technically classed as a gospel because the term 'gospel' is used as a label for any written text that is primarily focused on teachings or activities of Jesus during his adult life.

Scholars are not sure if Mary is the central character of the Gospel of Mary. However, on one osuary in the cemetary of Talpiot (Jerusalem) which is identified as tomb of "Jesus' son of Joseph," bears the name Mariamne Mara (Mary the Master /teacher) denoting her as leader of the early Jesus movement.

Arguments in favour of Mary Magdalene are based on her status as a known follower of Jesus, the tradition of being the first witness of his resurrection, and her appearance in other early Christian writings. Most scholars seem to be in favour of naming Mary Magdalene as the central figure in the Gospel of Mary because it was the traditions of Mary as a woman, as an exemplary disciple, a witness to the ministry of Jesus, a visionary of the glorified Jesus, and someone traditionally in contest with Peter, that made her the only figure who could play all the roles required to convey the messages and meanings of the Gospel of Mary.

The text reveals tensions within 2nd-century Christianity, reflected in the confrontation of Mary with Peter (Simon Kepa), which is a scene also found in The Gospel of Thomas, the Pistis Sophia, and the Coptic Gospel of the Egyptians. Peter and Andrew represent chauvinistic positions which deny the leadership of women and their authority to teach.)

[. . .]
MARY MAGALENE CHAPTER 4
(Pages 1 to 6 of the manuscript,
containing chapters 1 - 3, are lost.
The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

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22 The Saviour said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear, let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Saviour said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand, let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear, let him hear.

33 When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

MARY MAGALENE CHAPTER 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour.

5 Peter said to Mary, Sister we know that the Saviour loved you more than the rest of woman.

6 Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Saviour answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

MARY MAGALENE CHAPTER 8:

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognise me. I served you as a garment and you did not know me.

12 When it said this, it (the soul went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognised. But I have recognised that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

MARY MAGALENE CHAPTER 9

1 When Mary had said this, she fell silent, since it was to this point that the Saviour had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Saviour said this. For certainly these teachings are strange ideas.

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3 Peter answered and spoke concerning these same things.

4 He questioned them about the Saviour: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Saviour?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Saviour said.

10 And when they heard this they began to go forth to teach and to preach.

The Gos]pel according to Mary.

THE GOSPEL ACCORDING TO PHILIP

The Gospel of Philip (the brother of Mary Magdalene)
From: Nag Hammadi Library, Egypt
Translation: Wesley W. Isenberg
Estimated Range of Dating: 140-250 A.D.

(The Gospel of Philip is one of the Gnostic Gospels, a text of New Testament apocrypha, dated to around the 2nd century but lost in medieval times until it was rediscovered by accident, buried in a cave near Nag Hammadi, Egypt, in 1945.

The text is not related to the canonical gospels or to any text of the Roman Empire's "Pauline Church". The Gospel of Philip is a text that reveals some connexions with Early Christian writings. It is a series of sentences which are quotations and excerpts of lost writings, without any attempt at a narrative context. It is similar to the Gospel of Thomas.

The gospel's title appears at the end of the Coptic manuscript in a colophon; the only connexion with Philip. The Gospel of Philip was written probably between 150 and 250; the papyrus copy was made at around 350 AD. A single manuscript of the Gospel of Philip, in Coptic (CG II), was found in the Nag Hammadi library, a leather folder of documents that was stored in a jar and buried in the Egyptian desert at the end of the 4th century. The text was bound in the same codex that contained the better-known Gospel of Thomas.

Scholars debate whether the original language was Aramaic or Greek. Wesley W. Isenberg, the text's translator, places the date the 2nd half of the 3rd century" and places its probable origin in Syria due to its references to Syriac-Aramaic words and eastern baptismal practices as well as its ascetic outlook.

It is still a question whether the text is a single discourse or a collection of Valentinian sayings. Valentinus (also spelled Valentinius; c. 100–160 AD), was the most successful early Christian gnostic theologian at the time. Gnosticism (those who know [the truth]) most likely derived from a non-Pauline movement close to the Christian groups whose beliefs were developed by Jesus and his brother James the Just.

Major theme is the institution of marriage. As in the other gnostic texts, the Gospel of Thomas and Gospel of Mary, the Gospel of Philip defends the tradition that gives Mary Magdalene special insight into Jesus' teachings. The Ancient Coptic manuscript describes Jesus as Mary's "koinonos", a Greek word for "companion", which implies a sexual and therefore marital relationship. Jesus was a rabbi (priest) and it was normal for a rabbi to be married with children.

Remarkable is this gospel foremostly because it shows no sign of despise and hatred against women' stuff and sexuality as we find it in the teachings of Peter and Paul in the canonical texts of the New Testament. Their miserable

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depiction of women, marriage, sex, in favour for unnatural celebacy, has caused people to suffer for generations.

From the mix of aphorisms, parables, brief polemics, narrative dialogue, biblical exegesis (especially of Genesis), and dogmatic propositions, Wesley T. Isenberg, the translator of the text, has attributed seventeen sayings (logia) to Jesus, nine of which characterise citations and interpretations of those in the canonical gospels. The Gospel emphasises the sacramental nature of the embrace between man and woman in their bedroom, which is an archetype of spiritual unity, which entails the indissoluble nature of marriage.

In different places in the Gospel of Philip, Mary Magdalene is called Jesus's companion, partner or consort, using Coptic variants of the Greek word koinonos or the Egyptian word hotre. In this text koinonos is used. There is a very interesting passage, referring to Jesus kissing Mary Magdalene:

"And the companion of the [Lord is] Mary Magdalene. [He loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples jealously complained]. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The text is incomplete because of damage to the original manuscript. Several words are missing. Guesses as to what they were are shown in brackets. In the text, the disciples jealously complain that Jesus loved Mary more than he loved them. Jesus explains to them what she means to him. Most notably, there is a hole in the manuscript after the phrase "and used to kiss her [often] on her...." Some scholars speculate whether the word after "kiss her... on her" might be cheek, forehead, hand or feet, to simply show respect. However, Isenberg (1996, pp. 139) translates it as "on her mouth" because it is the only logical translation within the text's contexts that mainly relates to marriage and sex.

The Gospel of Philip ends with a reference to Genesis 9:7, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Yet in the Gospel of Philip, the verse is rendered into a highly philosophical masterpiece:

"If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].")

1 A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

3 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

4 Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

5 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

6 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

7 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and

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"light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

8 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

9 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

10 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

11 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

12 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

13 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

14 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

15 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

16 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

17 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

18 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

19 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

20 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels

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with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

21 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

22 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

23 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

24 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

25 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

26 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

26 Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

27 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

28 There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

29 He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

30 God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

31 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

32 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

33 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

34 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

35 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a

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Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

36 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

37 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

38 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches laboured.

39 The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

40 The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

41 As for the [Sophia, the goddess of] Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [Lord is] Mary Magdalene. [He] loved her more than all the disciples, and used to kiss her often on her [mouth]. The rest of the disciples [jealously complained]. They said to him "Why do you love her more than all of us?" The Saviour answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

42 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

43 The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

44 If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

45 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [is obvious], and the existence of [it owes it to] marriage. Think of the [sexual] relationship, for it possesses [the life's] power. Its image consists of a defilement (bad reputation).

46 The forms of evil spirit (however) include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

47 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you.

48 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

49 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

50 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

51 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of

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the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

52 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

53 The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

54 Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

55 Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

56 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

57 "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

58 [...] who has been begotten through him who [...] from God.

59 The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

60 A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

61 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptise in the two, in the light and the water. Now the light is the chrism.

62 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

63 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

64 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him (out of wedlock).

65 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

66 Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

67 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established

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everything in it through these. It is fitting for each of the disciples to enter into his rest.

68 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

69 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

70 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

71 In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

72 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

74 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

75 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

76 God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

77 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

78 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

79 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

80 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

81 A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

82 Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where

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there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

83 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

84 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

85 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

86 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

87 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

88 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

89 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

90 He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

91 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

92 Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

93 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves

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[...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

94 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

95 No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

96 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

97 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognised, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognise it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognised it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognised, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

98 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of

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truth. The holies of the holies were revealed, and the bridal chamber invited us in.

99 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].

The Gospel according to Philip.

THE GOSPEL ACCORDING TO JUDAS

The Gospel Of Judas Iscariot
(The Gospel Of Judas the Sicarius)
From: Codex Tchacos, El Minya, near Nag Hammadi, Egypt
Translation: R. Kasser, M. Meyer, G. Wurst; F. Gaudard
Estimated Range of Dating: 130-170 A.D.

(The Gospel of Judas is a non-canonical gospel which belongs to the Apocrypha. The contents consist of conversations between Jesus and Judas Iscariot. Given that it includes typical late 2nd century theology, it is thought to have been composed in the 2nd century by Gnostic Christians, rather than by the historic Judas himself. The only copy of it known to exist is a Coptic language text that has been carbon dated to 280 AD, plus or minus 60 years. It has been suggested that the text derives from an earlier manuscript in the Greek language. An English translation was first published in early 2006 by the National Geographic Society.

In contrast to the canonical gospels, which depicts Judas as a traitor who handed Jesus over to the authorities for crucifixion in exchange for money, the Gospel of Judas portrays Judas's actions as done in obedience to instructions given to him by Jesus himself. It asserts that the other disciples had not grasped Jesus' teachings fully. Jesus taught only to Judas Iscariot, the sole follower belonging to the "holy generation" [probably Jesus' family members] among the disciples.

The Codex Tchacos is important, because it contains the first known surviving copy of the Gospel of Judas, a text that was rejected as heresy by the early Christian church and was lost for 1700 years. The Gospel of Judas was mentioned and summarised by the Church Father Irenaeus of Lyons (c. 130–202 AD) in his work 'Against Heresies'. This would make the Gospel of Judas, with about 1850 years, older than the codex.

A leather-bound Coptic language papyrus document that surfaced during the 1970s, near Beni Masar, Egypt, was named the Codex Tchacos after the antiquities dealer Frieda Nussberger-Tchacos, who became concerned about the deteriorating condition of the manuscript for she could not buy the manuscript from another dealer due to lack of the staggering amount of money he wanted. It took many years until she was able to retrieve the gospel and give it to scientists. The manuscript was in a pitiful state by then. It had fallen apart into over a thousand pieces. The manuscript was radiocarbon dated, and described by the National Geographic as showing a likely date between 220-340 AD.

First translated in the early 2000s, the codex contains text that appears to be from the late 2nd century, and includes the self-titled "Gospel of Judas." (Evangelion Ioudas) which narrates the story of Jesus's death from the viewpoint of Judas. Numerous sections are missing as a result of poor handling and storage. Some passages are only scattered words; others contain many lines. According to Coptic scholar Rodolphe Kasser, the codex originally contained 31

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pages, with writing on both sides; by the time it came to the market in 1999, only 13 pages survived. Individual pages may have been removed and sold.

It has also been speculated, on the basis of textual analysis concerning features of dialect and Greek loan words, that the Coptic text contained in the codex may be a translation from an older Greek manuscript dating it between 130 and 170 AD. Cited in support is the reference to a "Gospel of Judas" by the early Christian writer Irenaeus of Lyons, who, in arguing against Gnosticism, described the text as "fictitious history". However, it is uncertain whether the text mentioned by Irenaeus is in fact the same text as the Coptic "Gospel of Judas" found in the Codex Tchacos.

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. According to the text, Judas is the only one of Jesus's disciples who accurately understands the words of his master. This document reveals that both men had an unusual close relationship with each other. That brings scholars to the ideas that the name Judas Iscariot represents a soubriquet. When we analyse his name, we can solve that problem in parts. The origin of "Judas" is the Aramaic form "Yudah" which is the short form of the Hebrew name Yehudah. Now, Yehudah (translated "God is thanked") means "Jew".

There are only two other Judases mentioned in Christian texts that may be significant: One was Jude [Judas the younger brother of Jesus], and "Didymos Judas Thomas", known as Thomas the Apostle. Now, here it is interesting what the latter person's name means. "Thomas" ist the Greek form of the original Aramaic word "ta'oma" which means "twin". so the full Aramaic name was Yehuda Ta'oma, "Judas the Twin". The issue even gets a more urgent note when we know that the Greek byname Didymos also means "twin". It is as if Didymos emphasises that the twin [or brother] is meant because twin, of course, also can mean "brother". In other words: When the New Testament talks about Jude (Judas, Yehuda) the brother of Jesus, it also talks about Didymus Judas Thomas, Thomas the Apostle.

Judas' byname "Iscariot" is usually thought to be a Greek rendering of the Hebrew phrase Is-Keriyot), meaning "the man from Kerioth", an interpretation which is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot". This might point to three different places: (1st) a town in the south of Judea (Joshua 15:25); (2nd) the ruins of el-Kureitein, an ancient fortress in northern Galilee, about 10 miles south of Hebron; and (3rd) a city of Moab, called Kirioth (Amos 2:2). This interpretation is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot".

However, the theory of having a place name is not very convincing. Any child in all Semitic languages always bears the name of the father; a son would be called Yehudah bar Simeon ("Judas son of Simon"), and a daughter Yehudit bat Simeon ("Judith daughter of Simon"). Why did Judas not bear his father's name? Suspicious scholars have therefore doubts.

What was a little more common was a byname that could represent an attribute such as in "Jesus the Nazorean" (the Keeper of the Law) or James the Just (the Righteous). Similarly, "Iscariot" could just come from the Aramaic name 'Skaryota', which is a corruption of the Latin word "sicarius", meaning "dagger man". And this word touches a very dangerous subject of the time because the "Sicarii", were a jihadist terrorist group of the Jewish Zealots.

This group was already identified by Cornelius Sulla as those people who also conducted the circumcisions (genital mutilation) which was forbidden by him in in 82 BC and written down in the Lex Cornelia (Sullae) de sicariis et veneficis (Cornelius Sulla's Laws concerning assassins and sorcerers). In the decades previous to the Roman-Jewish War (66-73 AD) those terrorists were assassinating hated people in crowds using sharp daggers hidden under their cloaks. Some scholars find this interpretation problematic because there be nothing in the gospels to associate Judas with the Sicarii. Wrong! In fact, there are many such indications that lead even directly into "Jesus' backyard".

One of the most obscure characters among the apostles of Jesus was Simon the Zealot (Acts 1:13, Luke 6:15) often named Simon o Kananites in Greek, Simon the Canaanite (Matthew 10:4, Mark 3:18) which is an obfuscation or wrong translation made in the 1st century AD by Christian writers. The term "zealot", the correct translation of the Hebrew 'kanai', frequently used in its plural form 'kana'im', means "one who is zealous on behalf of God." The English term derives from Greek 'zelotes' for "fanatic", via zelos ("zeal, jealousy"), from zelou (to rival, to be jealous).

What if this "Simon the Fanatic" is connected to Eleazar [Lazarus] ben Simon? He was a Zealot leader during the First Jewish-Roman War who fought against the armies of General Flavius Vespasian and his son General Titus Flavius. What if Simon bar Giora, another Zealot fanatic who (together with John of Giscala) was responsible for the reign of terror against his own people during the first Roman-Jewish War? Robert Eisenman has pointed out that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Romans. There are some more facts we could put under consideration:

Fact number 1: the Sicarii and the Zealots were one and the same people, the Zealots were the theorisers while the Sicarii were the acting practitioners.

Fact number 2: They were fundamentalists and nationalists who wanted to erect a theocratic dictatorship in the Holy Land.

Fact number 3: Their organisation, which we also could call the Messianic Movement, was founded in 6 AD, their leaders: Leaders: Judas of Gamala or Galilee, Menahem ben Judah, John of Giscala, Simon bar Giora, Eleazar ben Simon, Eleazar ben Yair.

Fact number 4: They all ended in the Roman-Jewish War, either slain or nailed on the cross.

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Fact number 5: With the end of the war, that organisation was dissolved in 73 AD, at least in the territories of the Roman Empire; the surviving Zealots and Sicarii fled to Arabia and returned to fight in the next Roman-Jewish Wars.

Fact number 6: There were at least 10 significant Roman-Jewish Wars. And in the last one, the Messianists were decisively beaten by Mohammed in about 624 AD. What survived was their fanatic fundamentalism and doctrine in Islam.)

JUDAS ISCARIOT CHAPTER 1;
Prologue

1 The secret account of the revelation that Jesus spake in conversation with Judas Iscariot during a week three days before he celebrated Passover.

JUDAS ISCARIOT CHAPTER 2;
The Earthly Ministry Of Jesus

1 When Jesus appeared on earth, he performed miracles and great wonders for the salvation of humanity. And since some [walked] in the way of righteousness while others walked in their transgressions, the twelve disciples were called.

2 He began to speak with them about the mysteries beyond the world and what would take place at the end. Often he did not appear to his disciples as himself, but he was found among them as a child.

JUDAS ISCARIOT CHAPTER 3;
First Dialogue (Jesus dialogues with his disciples: The prayer of thanksgiving or the eucharist

1 One day he was with his disciples in Judea, and he found them gathered together and seated in pious observance. When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving over the bread, [he] laughed.

2 The disciples said to [him], "Master, why art thou laughing at [our] prayer of thanksgiving? We have done what is right."

3 He answered and said to them, "I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised."

4 They said, "Master, thou art […] the son of our god."

5 Jesus said to them, "How do you know me? Truly [I] say to you, no generation of the people that are among you will know me."

JUDAS ISCARIOT CHAPTER 4;
The Disciples Become Angry

1 When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

2 When Jesus observed their lack of [understanding, he said] to them, "Why has this agitation led you to anger? Your god who is within you and […] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among human beings bring out the perfect human and stand before my face."

3 They all said, "We have the strength."

4 But their spirits did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

5 Judas [said] to him, "I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the one who has sent you."

JUDAS ISCARIOT CHAPTER 5;
Jesus Speaks To Judas Privately

1 Knowing that Judas was reflecting upon something that was exalted, Jesus said to him, "Step away from the others and I shall tell thee the mysteries of the kingdom. It is possible for thee to reach it, but thou wilt grieve a great deal. For someone else will replace thee, in order that the twelve [disciples] may again come to completion with their god."

2 Judas said to him, "When wilt thou tell me these things, and [when] will the great day of light dawn for the generation?"

3 But when he said this, Jesus left him.

JUDAS ISCARIOT CHAPTER 6;
Second Dialogue (Jesus Appears To The Disciples Again)

1 The next morning, after this happened, Jesus [appeared] to his disciples again.

2 They said to him, "Master, where didst thou go and what didst thou do when you left us?"

3 Jesus said to them, "I went to another great and holy generation."

4 His disciples said to him, "Lord, what is the great generation that is superior to us and holier than us, that is not now in these realms?"

5 When Jesus heard this, he laughed and said to them, "Why are you thinking in your hearts about the strong and holy generation? Truly [I] say to you, no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth can associate with it, because that generation does not come from […] which has become […]. The generation of people among [you] is from the generation of humanity […] power, which [… the] other powers […] by [which] you rule."

6 When [his] disciples heard this, they each were troubled in spirit. They could not say a word.

7 Another day Jesus came up to [them]. They said to [him], "Master, we have seen thee in a [vision], for we have had great [dreams …] night […]."

8 [He said], "Why hast [thou … when] <thou> hast gone into hiding?"

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JUDAS ISCARIOT CHAPTER 7;

The Disciples See The Temple And Discuss It

1 They [said, "We have seen] a great [house with a large] altar [in it, and] twelve men----they are the priests, we would say----and a name; and a crowd of people is waiting at that altar, [until] the priests [… and receive] the offerings. [But] we kept waiting."

2 [Jesus said], "What are [the priests] like?"

3 They [said, "Some …] two weeks; [some] sacrifice their own children, others their wives, in praise [and] humility with each other; some sleep with men; some are involved in [slaughter]; some commit a multitude of sins and deeds of lawlessness. And the men who stand [before] the altar invoke your [name], and in all the deeds of their deficiency, the sacrifices are brought to completion […]."

4 After they said this, they were quiet, for they were troubled.

JUDAS ISCARIOT CHAPTER 8;

Jesus Offers An Allegorical Interpretation Of The Vision Of The Temple

1 Jesus said to them, "Why are you troubled? Truly I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this […] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner."

2 Jesus said to them, "Those you have seen receiving the offerings at the altar----that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray before that altar. […] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After hi another man will stand there from [the fornicators], and another [will] stand there from the slayers of children, and another from those who sleep with men, and those who abstain, and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generations it has been said, 'Look, God has received your sacrifice from the hands of a priest'----that is, a minister of error.

3 But it is the Lord, the Lord of the universe, who commands, 'On the last day they will be put to shame.'"

4 Jesus said [to them], "Stop sac[rificing …] which you have […] over the altar, since they are over your stars and your angels and have already come to their conclusion there. So let them be [ensnared] before you, and let them go [----about 15 lines missing----] generations […]. A baker cannot feed all creation under [heaven]. And […] to them […] and […] to us and […].

5 Jesus said to them, "Stop struggling with me. Each of you has his own star, and every[body----about 17 lines missing----] in […] who has come [… spring] for the tree […] of this aeon […] for a time […] but he has come to water God's paradise, and the [generation] that will last, because [he] will not defile the [walk of life of] that generation, but […] for all eternity."

JUDAS ISCARIOT CHAPTER 9;

(Judas Asks Jesus About That Generation And Human Generations)

1 Judas said to [him, "Rabb]i, what kind of fruit doth this generation produce?"

2 Jesus said, "The souls of every human generation will die. When these people, however, have completed the time of the kingdom and the spirit leaves them, their bodies will die but their souls will be alive, and they will be taken up."

3 Judas said, "And what will the rest of the human generations do?"

4 Jesus said, "It is impossible to sow seed on [rock] and harvest its fruit. [This] is also the way […] the [defiled] generation […] and corruptible Sophia […] the hand that has created mortal people, so that their souls go up to the eternal realms above. [Truly] I say to you, […] angel […] power will be able to see that […] these to whom […] holy generations […]."

5 After Jesus said this, he departed.

JUDAS ISCARIOT CHAPTER 10;

Third Dialogue (Judas Recounts A Vision And Jesus Responds)

1 Judas said, "Master, as thou hast listened to all of them, now also listen to me. For I have seen a great vision."

2 When Jesus heard this, he laughed and said to him, "Thou thirteenth spirit, why dost thou try so hard? But speak up, and I shall bear with you."

3 Judas said to him, "In the vision I saw myself as the twelve disciples were stoning me and persecuting [me severely]. And I also came to the place where […] after you. I saw [a house …], and my eyes could not [comprehend] its size. Great people were surrounding it, and that house <had> a roof of greenery, and in the middle of the house was [a crowd----two lines missing----], saying, 'Master, take me in along with these people.'"

4 [Jesus] answered and said, "Judas, thy star has led you astray." He continued, "No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy. Neither the sun nor the moon will rule there, nor the day, but the holy will abide there always, in the eternal realm with the holy angels. Look, I have explained to you the mysteries of the kingdom and I have taught you about the error of the stars; and […] send it […] on the twelve aeons."

JUDAS ISCARIOT CHAPTER 11;

Judas Asks About His Own Fate

1 Judas said, "Master, could it be that my seed is under the control of the rulers?"

2 Jesus answered and said to him, "Come, that I [----two lines missing----], but that you will grieve much when you see the kingdom and all its generation."

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3 When he heard this, Judas said to him, "What good is it that I have received it? For you have set me apart for that generation."

4 Jesus answered and said, "Thou wilt become the thirteenth, and thou wilt be cursed by the other generations----and thou will come to rule over them. In the last days they will curse your ascent to the holy [generation]."

JUDAS ISCARIOT CHAPTER 12;

Jesus Teaches Judas About Cosmology: The Spirit And The Self-Generated

1 Jesus said, "[Come], that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit], which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

2 "And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.'

3 "A great angel, the enlightened divine Self-Generated, emerged from the cloud. Because of him, four other angels came into being from another cloud, and they became attendants for the angelic Self-Generated. The Self-Generated said, [48] 'Let […] come into being […],' and it came into being […]. And he [created] the first luminary to reign over him. He said, 'Let angels come into being to serve [him],' and myriads without number came into being. He said, '[Let] an enlightened aeon come into being,' and he came into being. He created the second luminary [to] reign over him, together with myriads of angels without number, to offer service. That is how he created the rest of the enlightened aeons. He made them reign over them, and he created for them myriads of angels without number, to assist them.

JUDAS ISCARIOT CHAPTER 13;

Adamas And The Luminaries

1 "Adamas was in the first luminous cloud that no angel has ever seen among all those called 'God.' He […] that […] the image […] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear […] the twelve […] the twentyfour […]. He made seventy-two luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. The seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation, in accordance with the will of the Spirit, that their number should be five for each.

2 "The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each [of them five] firmaments, [for a total of] three hundred sixty [firmaments …]. They were given authority and a [great] host of angels [without number], for glory and adoration, [and after that also] virgin spirits, for glory and [adoration] of all the aeons and the heavens and their firmaments.

JUDAS ISCARIOT CHAPTER 14;

The Cosmos, Chaos, And The Underworld

1 "The multitude of those immortals is called the cosmos----that is, perdition----by the Father and the seventy-two luminaries who are with the Self-Generated and his seventytwo aeons. In him the first human appeared with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called El. […] aeon […] after that […] said, 'Let twelve angels come into being [to] rule over chaos and the [underworld].' And look, from the cloud there appeared an [angel] whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means 'rebel'; others call him Yaldabaoth. Another angel, Saklas, also came from the cloud. So Nebro created six angels----as well as Saklas----to be assistants, and these produced twelve angels in the heavens, with each one receiving a portion in the heavens.

JUDAS ISCARIOT CHAPTER 15;

The Rulers And Angels

1 "The twelve rulers spake with the twelve angels: 'Let each of you […] and let them […] generation [----one line lost----] angels': The first is [S]eth, who is called Christ.

2 The [second] is Harmathoth, who is […].

3 The [third] is Galila.

5 The fourth is Yobel.

6 The fifth [is] Adonaios.

7 These are the five who ruled over the underworld, and first of all over chaos.

JUDAS ISCARIOT CHAPTER 16;

The Creation Of Humanity

1 "Then Saklas said to his angels, 'Let us create a human being after the likeness and after the image.' They fashioned Adam and his wife Eve, who is called, in the cloud, Zoe. For by this name all the generations seek the man, and each of them calls the woman by these names. Now, Sakla did not com[mand …] except […] the gene[rations …] this […]. And the [ruler] said to Adam, 'You shall live long, with your children.'"

JUDAS ISCARIOT CHAPTER 17;

Judas Asks About The Destiny Of Adam And Humanity

1 Judas said to Jesus, "[What] is the long duration of time that the human being will live?"

2 Jesus said, "Why are you wondering about this, that Adam, with his generation, has lived his span of life in the place where he has received his kingdom, with longevity with his ruler?"

3 Judas said to Jesus, "Does the human spirit die?"

4 Jesus said, "This is why God ordered Michael to give the spirits of people to them as a loan, so that they might offer service, but the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it----that is, the

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spirit and the soul. Therefore, the [rest] of the souls [----one line missing----].

JUDAS ISCARIOT CHAPTER 18;

Jesus Discusses The Destruction Of The Wicked With Judas And Others

1 "[…] light [----nearly two lines missing----] around […] let […] spirit [that is] within you dwell in this [flesh] among the generations of angels. But God caused knowledge to be [given] to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them."

2 Judas said to Jesus, "So what will those generations do?"

3 Jesus said, "Truly I say to you, for all of them the stars bring matters to completion. When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they will fornicate in my name and slay their children and they will […] and [----about six and a half lines missing----] my name, and he will […] your star over the [thir]teenth aeon."

4 After that Jesus [laughed].

5 [Judas said], "Master, [why art thou laughing at us]?"

6 [Jesus] answered [and said], "I am not laughing [at thee] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures."

JUDAS ISCARIOT CHAPTER 19;

Jesus Speaks Of Those Who Are Baptised, And Judas's Hand Over

1 Judas said to Jesus, "Look, what will those who have been baptised in your name do?"

2 Jesus said, "Truly I say [to you], this baptism […] my name [----about nine lines missing----] to me. Truly [I] say to thee, Judas, [those who] offer sacrifices to Saklas […] God [----three lines missing----] everything that is evil.

3 "But thou wilt exceed all of them. For thou wilt sacrifice the man that clothes me. Already thine horn has been raised, thy wrath has been kindled, thy star has shown brightly, and thine heart has […].

4 "Truly […] thy last […] become [----about two and a half lines missing----], grieve [----about two lines missing----] the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists. Look, thou hast been told everything. Lift up thine eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."

5 Judas lifted up his eyes and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice coming from the cloud, saying, […] great generation […] … image […] [----about five lines missing----].

JUDAS ISCARIOT CHAPTER 20;

Epilogue (Judas Hands Jesus Over)

1 […] Their high priests murmured because [he] had gone into the guest room for his prayer. But some scribes were there watching carefully in order to arrest him during the prayer, for they were afraid of the people, since he was regarded by all as a prophet. They approached Judas and said to him, "What art thou doing here? Thou art Jesus' disciple."

2 Judas answered them as they wished. And he received some money and handed him over to them.

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THE APOCRYPHON OF JAMES

or The Secret Book of James, the brother of Jesus
From: Nag Hammadi Library, Egypt
Translation: Francis E. Williams
Estimated Range of Dating: 100-150 A.D.

(The Apocryphon of James, also known by the translation of its title – the Secret Book of James, is a pseudonymous text amongst the New Testament apocrypha. It describes the secret teachings of Jesus to Peter and James, given after the Resurrection but before the Ascension. A major theme is that one must accept suffering as inevitable. The prominence of James and Peter suggest that the work has its origin in the Jewish Christian community once founded by James the brother of Jesus. It shows no dependence on texts of Rome's Pauline Christianity invented by Saul of Tarsos.

The text was probably written in the first half of the 2nd century. It survives in a single, damaged manuscript as the second section of the Jung Codex, first of the thirteen codices in the Nag Hammadi library. Although the text appears to be a Coptic translation from Greek, the author claims to have written in Hebrew. References to persecution and martyrdom makes it likely that the text was written by followers of James the brother of Jesus [or the him following groups of Ebionites, Nazoreans, and early Gnostics].

In this context it may be appropriate to point out that persecution and martyrdom of "Christians" as a whole, conducted by Romans, is dissimilation. After the Flavian Dynasty, persecutions increased. However, they were largely conducted by Rome's "Pauline Christians" against all other groups which they branded as "heretics", particularly when they followed the original Jewish-Christian teachings. From very early on, a battle among all variations of Christian groups ensued.

Pauline Christians quite clearly were on their path to power and they did not leave alive anyone who stood in their way. They deliberately vilified Jews, Ebionites, Marcionites, Arians, Gnostics, and others. Their own "Church Fathers" described development of Christian theology by combating heresy and defining orthodoxy.

And their texts make a chilling reading indeed. The most [in]famous authors are: Irenaeus of Lyon (c. 130–202 AD; work: Against Herecies); Titus Flavius Clemens, known as Clement of Alexandria (c. 150–c. 215 AD; works: Protrepticus, Paedagogus, Stromata, etc.); Tertullian or Quintus Septimius Florens Tertullianus (c. 155–222 AD; work: Tertullian's Works, etc.); Origen Adamantius or Origen of Alexandria (c. 185–254 AD; work: Origen's Works, etc.); Eusebius of Caesarea or Eusebius Pamphili (c. 260–340 AD; works: Life of Constantine [an unreliable propaganda work], Apologetic and dogmatic works, etc.); Athanasius of Alexandria (c. 293–373 AD; work: Athanasius' Works); John Chrysostom of Constantinople (c. 347–407 AD; work: Homilies against Jews and Judaising Christians, Homily against homosexuality, etc.); Cyril of Alexandria (c. 376 – 444 AD; work: Against Julian the Apostate [Flavius Claudius Julianus], etc.).

Lots of things they said and wrote built the path on which the Roman [Catholic and Orthodox] Church sent thousands to death and consequently smoothened the tracks to Auschwitz. The decomposing state Christianity is in today can be traced back to their propaganda and, in modern times, their failure to strongly speak up for peace before World War I and again before World War II. Speaking up against any foul doctrine of totalitarian suppremacy, promoted in Fascist, Islamic, National-Socialist, Communist, Socialist, Globalist, Utopianist egalitarian frameworks of ideologies, by bluntly exposing them, is the only way Christian virtues may have a chance to thrive again.)

Text:

James writes to [you]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Saviour did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Saviour had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments]

[Now] the twelve disciples were all sitting together and recalling what the Saviour had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Saviour appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Saviour said, "You have received mercy ...

(7 lines missing)

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person,

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and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Saviour answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labour, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before

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the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbours' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you,

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for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Saviour did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

THE APOCRYPHON OF JOHN

or The Secret Book of John, or The Secret Revelation of John, or The Apocryphon According to John
From: Nag Hammadi Library, Egypt
Translation: Frederik Wisse
Estimated Range of Dating: 120-180 A.D.

(The "Apocryphon of John", also called the "Secret Book of John" or the "Secret Revelation of John", is a Gnostic Christian text. Since it was known to the church father Irenaeus, it must have been written before 180 AD. There are four separate surviving manuscripts of "The Secret Book of John": two long versions and two short versions.

The text describes Jesus appearing and giving secret knowledge (gnosis) to John the Apostle. The author describes this having occurred after Jesus "has gone back to the place from which he came". This book is reputed to bear this revelation. The opening words of the Secret Book of John are, "The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple." The author John is immediately specified as "John, the brother of James—who are the sons of Zebedee." The remainder of the book is a vision of spiritual realms and of the prior history of spiritual humanity.

Three of these were found in the Nag Hammadi codices in 1945, while the fourth was found independently 50 years earlier from another site in Egypt. All four copies date to the 4th century. Three of these appear to be independently produced Coptic translations of an original Greek text. Two of the four are similar enough that they probably represent copies of a single source. Although the different versions of the texts have minor variants (the Berlin Codex has many minor differences with Nag Hammadi II and IV), all texts generally agree on the assertion that the main revealing entity was Jesus.

The Apocryphon of John was among the texts discovered at Nag Hammadi in Egypt, in three Coptic versions translated from the Greek. Two of the versions are very similar and represent one manuscript tradition; they incorporate a lengthy excerpt from a certain Book of Zoroaster appended to the Apocryphon (as chapters 15:29 – 19:8f). The shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition. This is a clear indication that Christians in Egypt (as in Arabia and Persia) did not follow the Roman state Church which was promoting the Pauline Christiamity created by Saul of Tarsos and promoted by the Flavian Dynasty [69-96 AD]. A shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition.

Still another version of this short edition of the text was discovered in an ancient Coptic Codex acquired by Dr. Carl Reinhardt in Cairo in 1896. This manuscript (identified as the "Berlin Gnostic Codex" or BG 8502) was used along

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with the three versions found at Nag Hammadi to produce the translations now available.

Little more was known of this text until 1945, when a sealed amphora was discovered at Nag Hammadi in Egypt. It contained thirteen leather folders (or codices) with 60 saparate texts or books that had been hidden away in the 4th century. The Apocryphon of John was among the texts, in three Coptic versions translated from the Greek.

In the three Nag Hammadi codices the Apocryphon of John appears always in the first version. The fact that four manuscript "editions" of this text survived—two "long" versions and two "short" versions—suggests how important this text was in early gnostic Christian circles. Some of the gnostic texts might have their earliest origin in those groups that thrived around James the Just the brother of Jesus; and they may have inspired the Manichaeans and Mandaeans of Persia.)

Text:

1 The teaching of the Saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

2 And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the Saviour appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken.

I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one.

Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man.

Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

4 And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we

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know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

6 "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo.

7 And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly.

And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honoured with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

8 "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory.

And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes.

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And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers.

And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

10 "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon [ruler] who took a great power from his mother.

11 And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign.

12 And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs.

13 He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for

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them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organised according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos.

14 And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognised that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

15 "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given.

And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul.

THE ZOROASTRIAN BOOK

(starts here and finishes at the end of Chapter 18.)

And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

16 "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of

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the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Laberniouм -. "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel).

17 And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster.

And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.'

18 And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognised that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

THE END OF THE ZOROASTRIAN BOOK.

19 "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond

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of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

20 "And the archons [rulers] took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognise the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the Saviour, "Lord, was it not the serpent that taught Adam to eat?"

The Saviour smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon [ruler].

21 And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the Saviour, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognised his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognised their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

22 "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognised the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons.

Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

23 And I said to the Saviour, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are

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from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

24 And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognised his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon / ruler) had brought darkness upon the whole earth.

25 "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to

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the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

26 "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognise me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honoured place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

27 "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the Saviour presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the Saviour had told him.

Jesus Christ, Amen.

The Secret Revelation according to John

THE SENTENCES OF SEXTUS

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Translation: Frederik Wisse
Estimated Range of Dating: 1st - 2nd centuries A.D.

(The Sentences of Sextus is a Greek Pythagorean text, modified to reflect a Christian viewpoint which was popular among Christians. The earliest mention of the Sentences is in the mid 3rd century by Origen. Origen quotes Sextus on self-castration, a widespread habit among ascetic early Christians, which Origen deplores, and mentions in passing that the work is one "that many considered to be tested by time." While previously known from other versions, a partial Coptic translation appears in one of the books of the New Testament apocrypha recovered in the Nag Hammadi library. One possible author of the Sentences is Quintus Sextius, a Roman philosopher who combined Stoicism with Pythagoreanism, and who lived in the 1st century BC.

The work is similar to the sayings gospels called the Gospel of Phillip and the Gospel of Thomas in that it is purely a collection of sayings, with no bridging framework. Unlike the Christian sayings gospels, the wisdom comes from a man named Sextus rather than Jesus. Sextus appears to have been a Pythagorean. Whoever wrote this text, the contents and wordings of the sentences bear a striking similarity to The Instructions of Shuruppak, The Teachings of Ptah-Hotep, The Meditations of Marcus Aurelius, and even Hindu and Buddhist texts such as The Yoga Sutras of Patanjali or The Lotus Sutra.)

(beginning is missing)

[. . .] is a sign of ignorance.

Love the truth, and the lie use like poison. May the right time precede your words.

Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

The untimely word is characteristic of an evil mind. When it is proper to act, do not use a word. Do not wish to speak first in the midst of a crowd.

While it is a skill to speak, it is also a skill to be silent. It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

He who is victorious through deceit is defeated by the truth. Untrue words are a characteristic of evil persons. There has to be a great crisis before the lie is necessary.

When there is someone, while you speak the truth, even if you lie there is no sin. Do not deceive anyone, especially him who needs advice.

Faithful is he who is first with all good works. Wisdom leads the soul to the place of God. There is no kinsman of the truth except wisdom. It is not possible for a believing nature to become fond of lying.

A fearful and slavish nature will not be able to partake in faith. When you are faithful, what it is fitting to say is not of

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greater value than the hearing. When you are with believing persons, desire to listen rather than to speak.

A pleasure-loving man is useless in everything. When there is no (accounting of) sin, do not speak in anything (which is) from God. The sins of those who are ignorant are the shame of those who have taught them. Those on account of whom the name of God is blasphemed are dead before God.

A wise man is a doer of good works after God. May your life confirm your words before those who hear. What it is not right to do, do not even consider doing it.

What you do not want to happen to you, do not do it yourself either. What it is shameful to do, is also [. . .].

(pages 17-26 are missing)

He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

After God, no one is as free as the wise man. Everything God possesses, the wise man has also. The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

An evil soul flees from God. Everything bad is the enemy of God.

What thinks in you, say with your mind that it is man. Where your thought is, there is your goodness.

Do not seek goodness in flesh. He who does not harm the soul neither does (so) to man. After God, honour a wise man, since he is the servant of God.

To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. The fear of death grieves man because of the ignorance of the soul.

It were better for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

A godly heart produces a blessed life. He who will plot evil against another, he is the first [. . .].

Let not an ungrateful man cause you to cease to do good. Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

You will use great property, if you give to the needy willingly. Persuade a senseless brother not to be senseless; if he is mad, protect him.

Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

The members of the body are a burden to those who do not use them. It is better to serve others than to make others serve you.

He whom God will not bring out of (the) body, let him not burden himself. Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

He who gives something without respect commits an outrage. [. . .].

If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

He whom you serve because of honour, you have served for a wage. If you have given that which honours you ..., you have given not to man, but you have given for your own pleasure.

Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. It is better to die than to darken the soul because of the immoderation of the belly.

Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgement.

Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

Do not give the word of God to everyone. For those who are corrupted by glory it is not assuring to hear about God.

It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God. The true word about God is the word of God.

Speak concerning the word about God as if you were saying it in the presence of God. If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. May your pious works precede every word about God.

Do not wish to speak with a crowd about God. Be (more) sparing with a word about God (than) about a soul. It is better to dispose of a soul than to discard at random a word about God.

You conceive the body of a god-loving man, but you will not be able to rule over his speech. The lion also rules over the body of the wise man; also the tyrant rules over it alone.

If a tyrant threatens you, then, especially, remember God. He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

It is better for you to be silent about the word of God, than to speak recklessly.

He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

It is not possible for you to know God when you do not worship him.

A man who does evil to someone will not be able to worship God. The love of man is the beginning of godliness.

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He who takes care of men while praying for all of them - this is the truth of God.

It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

When you pray for something and it happens to you through God, then say with your mind that you have [...].

A man who is worthy of God, he is God among men, and he is the son of God.

Both the great one exists and he who is next to the great one exists. It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

He who thinks that no one is in the presence of God, he is not humble towards God. He who makes his mind like unto God as far as he is able, he is the one who honours God greatly.

God does not need anything, but he rejoices over those who give to the needy. The faithful do not speak many words, but their works are numerous.

It is a faithful person fond of learning who is the worker of the truth. Adjust [. . .] the calamities, in order that [. . .].

If you do not do evil to anyone, you will not be afraid of anyone. The tyrant will not be able to take away happiness.

What is right to do, do it willingly. What is not right to do, do not do it in any way. Promise everything rather than to say "I am wise".

What you do well, say with your mind that it is God who does it. No man who <looks> down upon the earth and upon tables is wise.

The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

Guard yourself from lying; there is he who deceives and there is he who is deceived. Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

They are miserable because of whom the word is blasphemed. Death will not be able to destroy [. . .].

(pages 35-end are missing)

THE GOSPEL OF TRUTH

The Gospel of Valentinus of Rome
From: Nag Hammadi Library, Egypt
Translation: Paterson Brown
Estimated Range of Date:130-160 AD

(The Gospel of Truth is one of the Gnostic texts from the New Testament apocrypha found in the Nag Hammadi codices ("NHC"). It exists in two Coptic translations, a Subakhmimic rendition surviving almost in full in the first codex (the "Jung Codex") and a Sahidic in fragments in the twelfth.

The Gospel of Truth was probably written in Greek between 140 and 180 by Valentinian Gnostics or by Valentinus himself. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy. After its Coptic translations and their burial at Nag Hammadi, the text had been lost until the Nag Hammadi discovery.

The text is written with strong poetic skill (notable even in translation), and includes a heavily cyclical presentation of themes. It is not a "gospel" in the sense of an account of the works of Jesus of Nazareth, but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise.

Not all scholars, however, agree that the text is to be considered Gnostic. The writing is thought to cite or allude to the New Testament Gospels of Matthew and John, as well as 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Hebrews, 1 John and the Book of Revelation--John's Gospel the most often. It is also influenced by Thomas; for instance at one point (22:13-19) it cites John 3:8 alongside Thomas 28.

The text describes a theory of the rise of Error in personified form. The ignorance and yearning to see the Father bred fear, which coalesced into a fog by which Error gained power. It then describes Jesus as having been sent down by God to remove ignorance. Jesus was a teacher confounding the other scribes and teachers, and asserted they were foolish since they tried to understand the world by analyzing the law. But Error grew angry at this, and nailed Jesus to a cross. It also proceeds to describe how it is knowledge of the father that grants salvation, which constitutes eternal rest, describing ignorance as a nightmare.

Having next described the parable of the good shepherd, in an esoteric manner, it then describes how feeding the hungry and giving rest to the weary is to be understood as feeding spiritual hunger, and resting the world weary.

This is followed by a parable about anointing. The remainder of the text concerns a treatise on the connection between the relationship between the Son and the Father, and the relationship of a name to its owner. The prime example of this is the phrase it uses that the name of the Father is the Son, which is to be understood in the esoteric

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manner that the Son is the name, rather than as meaning that Son was a name for the Father. Unlike the canonical gospels, this gospel does not contain an account of Jesus' life or teaching. It does contain insights concerning the resurrected Jesus' 40-day ministry.)

1 The Gospel of Truth is joy for those who have received from the Father of Truth the gift of recognising him, through the power of the meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Saviour---That being the name of the task which he is to do for the atonement of those who had been unacquainted with the name of the Father.

2 Now the the gospel is the revelation of the hopeful, it is the finding of those who seek him. For since the totality were searching for him from whom they came forth--and the totality were within him, the Incomprehensible Inconceivable--One, he who is beyond all thought--Hence Un-acquaintance with the Father caused anxiety and fear. Then the Anxiety condensed like a fog so that no one could see.

3 Wherefore delusion grew strong, contriving its matter in emptiness and unacquaintance with the Truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Incomprehensible Inconceivable-One. For the anxiety and the amnesia and the deceitful fabrication were nothing--whereas the established Truth is immutable, imperturbable, and of unadornable beauty. Therefore despise delusion ! It has no roots and was in a fog concerning the Father, preparing labours and amnesia and fear in order thereby to entice those of the transition and take them captive.

4 The amnesia of delusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship -- this being revealed so that forgetfulness might dissolve and the Father be recognised. Since amnesia occurred because the Father was not recognised, thereafter when the Father is recognised there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed those perfected thur the mercies of the Father as the Secrecy Mystery: JESUS the Christ! He enlightened those who were in the darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the Truth which he proclaimed.

6 Therefore delusion was enraged at him, and pursued him in order to suppress and eliminate him. He was nailed to a tree, he became the fruit of recognising the Father. Yet it did not cause those who consume it to perish, but rather to those who consumed it he gave a rejoicing at such a discovery. For he found them in himself and they found him in themselves--the Incomprehensible Inconceivable--One, the Father, this Perfect--One who created the totality, in whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet bestowed upon them all.

7 The Father is not jealous, for what envy could there be between him and his members? For if the way of this Aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognise and love him. For what did they all lack except acquaintance with the Father?

8 Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst And spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test--yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all, there also approached the little Children, those who have the acquaintance of the Father. Having been confirmed, they learned of the Face-Forms of the Father. They recognised, they were recognised, they were glorified, they glorified. Revealed in their heart was the Living Book of Life, this which is inscribed in the thought and mind of the Father and which has been within his Incomprehensibility since before the foundation of the totality. No one can take this away, because it was appointed for him who would take it and be slain.

9 No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-One---JESUS!--patiently endured the sufferings in order to take this book, since he knew that his death would become life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible--this--One thur who all dimension originate. This is why JESUS appeared, clothed in that book.

10 He was nailed to a tree in order to publish the edict of the Father on the Cross. Oh sublime teaching, such that he humbled himself unto death clad in eternal life! He stripped himself off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the Living, inscribed in this Book of Life, who are taught about themselves and who receive themselves from the Father in again returning to him.

11 Because the perfection of the totality is in the Father, it is necessary that they all ascend unto him. When someone recognises, he receives the things that are his own and gathers them to himself. For he who is unacquainted has

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lack--and what he lacks is great, since what he lacks is that which will make him perfect. Because the perfection of the totality is in the Father, it is necessary for them all to ascend unto him. Thus each and every one receives himself.

12 He pre-inscribed them, having prepared this gift for those who came forth from him. Those whose names are foreknew are all called at the end. Thus someone who recognises has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone harken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

13 Thus someone with acquaintance is from above. When he is called he hears and responds and returns to him who called, ascending unto him. He discovers who it is that calls him. In recognition he does the will of him who called. He desires to please him, and granted repose he receives the name of the One. He who recognises thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

14 He has brought many back from delusion. He went before them into the spaces thur which their hearts had migrated in going astray due to the depth of him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognising him, and that they were able to depart unto themselves because they could neither comprehend nor recognise him in whom they were. For thus his violation had not yet emerged from within himself. For he revealed himself so that his emanations would reunite with him in recognition.

15 This is acquaintance with the Living Book, whereby at the ending he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognise it are them selves expressed. Each letter is perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the Eternal-Ones so that thur his alphabet they might recognise the Father.

16 His Wisdom meditates on the meaning,His Teaching expresses it, His Acquaintance revealed it,

His Dignity is Crowned by it, His Joy unites with it, His Glory Exalted it, His Appearance manifested it, Hid Repose received it, His Love embodied it, His Faith embraced it.

17 Thus the Logos of the Father comes into the totality as the fruit of his heart and the Face-form of his will. But he supports them all, he atones them and moreover he assumes the Face-form of everyone, purifying them, bringing them back--

Within the Father,

Within the Mother,

Jesus of Infinite Kindness.

The Father uncovers his bosom, which is the Holy Spirit, revealing his secret. His Secret is his Son! Thus through the compassions of the Father the Eternal-Ones recognise him. And they cease their toil of seeking the Father and repose in him, recognising that this is the repose.

18 Having replenished the deficiency, he dissolved the scheme . For the scheme is this world in which he served as a slave, and deficiency is the place of jealousy and quarreling. Yet the place of unity is perfect. Since deficiency occurred because the Father was not recognised, thereafter when the Father is recognised there shall be no deficiency. Just as with ignorance, when someone comes to know, the ignorance dissolves of itself--and also as darkness dissipates when the light shines--so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme , but rather it disappears in the fusion of the unity. For now their involvements are made equal, in the moment when the fusion perfects the spaces.

19 Each one shall receive himself in the unification, and shall be purified in acquaintanceship from the multiplicity into unity--consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the house be holy and silent for the unity.

20 It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the Master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by this which are fully perfect. This the judgement which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21 There came to the midst the Logos, which is in the heart of those who speak it. This was not a mere sound, but rather it was incarnate. A great disturbance occurred among the jars---for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. delusion was in anguish at not discerning what to do--distressed and lamenting and cropping-hair from understanding nothing.

22 Then when recognition approached with all its emanations, this was the annihilation of delusion which was emptied into nothingness. The Truth came to the midst, and all his emanations recognised and embraced the Father in Truth and united with him in perfect power. For everyone who loves the Truth attaches himself to the mouth of the Father with his language by receiving the Holy Spirit. Truth is the mouth of the Father, his language is the Holy Spirit joined to him in Truth. This it the revelation of the Father and self-manifestation to his Eternal-Ones. He has revealed his secret, explaining it all. .

23 For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognised in coming

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forth from his heart likes sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed through his self-awareness. Although indeed they had been in his mind, they had not recognised him. The Father however is perfectly acquainted with all dimensions, which are within him.

24 Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings--but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit which is not yet manifest neither recognises nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

25 Whoever lacks root also lacks fruit, but still he thinks to himself: "I have become, so I shall decease---For everything that (earlier) did not (yet) exist, (later) shall no (longer) exist." What therefore does the Father desire that such a person think about them self?: "I have been like the shadows and the phantoms of the night!" When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because the did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work through these.

26 It was as if they were sunk in sleep and found themselves in troubled dreams--either fleeing somewhere, powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from high place, or sailing through the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbours since they are sullied by their blood.

27 Then the moment comes when those who have endured all this awaken, no longer to see all those troubles--for they are naught. Such is the way of those who have cast off un-acquaintance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognising the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

28 How good for the person who returns to himself and Awakens, and blest is this-One who has open the eyes of the blind! And the spirit ran after him, resurrecting him swiftly. Extending her hand to him was was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is through the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

29 When he appeared, telling them about the Incomprehensible Father, he breathed into them what is in the thought of doing his will. Many received the Light and returned to him. But the materialists were alien and did not behold his likeness nor recognise him, although he came forth incarnate in form. Nothing obstructs his course--for imperishability is indomitable. Furthermore he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

30. Light spoke through his mouth, and his voice gave birth to life. He gave to them the thought of Wisdom, of Mercy, of Salvation, of the Spirit of Power, from the Infinity and the Kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in delusion and bondage. And with Power he pardoned them, and he humbled them in acquaintanceship.

31 He became a path for those who strayed, Acquaintance for the unaware, Discovery for those who seek, Stability for the wavering, and Immaculate Purity for those who were defiled.

32 He is the Shepherd who left behind the 99 sheep which were not lost, in order to go searching for This-One which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the one, which is the entire right hand--he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now the signification of what is in these words is the Father.

33 Even on the Sabbath he laboured for the sheep which he found fallen into the pit. He restored the sheep to life. bringing it up from the pit, so that you sons of heart--understanding may discern this Sabbath on which the work of Salvation must never cease, and so that you may speak from this day which is above, which has no night and from the perfect Light which never sets.

34 Speak therefore from your hearts,

For you are this perfect day and within you dwells this abiding Light.

Speak of the Truth with those who seek it, and of acquaintanceship unto those who in delusion have transgressed.

Support those who stumble,
Reach out your hand to the sick,
Feed those who are hungry,
Give repose to the weary ,
Uplift those who yearn to arise,
Awaken those who sleep--
For you are the Wisdom that rescues!

35 Thus strength grows in action. Give heed to yourselves--be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten--

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for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36 For Someone who violates the Torah harms himself more than the judgement harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for others. Do therefore the will of the Father, because you are from him. For the Father is kind, and things are good through his will. He has taken cognizance of whatever is yours, so that you may repose yourselves about such things--for in their fruition it is recognised whose they are.

37 The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father Loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the Light, and his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the Breath (Spirit) has the sense of smell and draws it to Oneself--and thus is someone baptised in the fragrance of the Father.

38 Thus he brings it to harbour, drawing his original fragrance which had grown cold unto the place from which it came. It was something which is psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterwards, when a warm and fragrant breeze blows, it evaporates. Thus coldness results from the separation. This is why the Faithful-One came--to abolish division and bring the warm fullness of Love, so that the cold would not return but rather there should be the unification perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the Salvation which comes from on high. Prolonged is the hope of those who await--those whose likeness is the light which contains no shadow--at that time when the fullness finally comes.

39 The deficiency of matter did not originate through the infinity of the Father, who came in the time of inadequacy--although no one could say that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of delusion was not with him. It is a topic for falling prostrate, it is a reposeful topic--to be set upright on his feet, in being found by This-One who came to bring him back. For the return is called Metanoia .

40 This is why imperishability breathed forth--to follow after the transgressor so that he may have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his hearts desire. But he who has a lack cannot hide it from him who has what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

41 (The Father) gave of himself to replenish whomever is lacking, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him a fullness, which he lacked, (then the Father) revealed to him a fullness, which is this finding of the Light of Truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst--so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

42 For Jars which are full are those which are sealed . Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant. For then something in the dynamics of the air evaporates it. But that is not emptied from which no sealant has been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43 He is good. He knows his seedlings, for it is he who planted them in his Paradise. Now his Paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the "Logoi" of his meditation. Each on of is Logoi is the product of his unitary will in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to being revealed. So it occurred that he (The Logos) was the first to come forth at the time when it pleased the will of him who intended it.

44 Now the will of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his will is Unfathomable. His will is his imprint, and none can ascertain it nor come to concern it in order to control it. But whenever he wills, what he wills exists--even if the sight does not please them. They are nothing before the Face of God and the will of the Father. For he knows the beginning and the ending of them all--at their end he shall question them Face-to-Face. Yet the ending is to receive acquaintance with This-One who was hidden. Now this is the Father--This-One from whom the beginning came forth, This-One to whom all these shall return who came forth from him. Yet they have been manifest for the Glory and Joy of his Name.

45 Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his name is Transcendental---For it alone is the Mystery of the invisible, which through him comes to ears completely filled with it.

46 For indeed the Name of the Father is "Not Spoken", yet rather it is manifested in a Son. Accordingly, Great is the Name! Who therefore could proclaim a Name for him, the Supreme Name, except him alone whose Name this is--together with the Sons of the Name, those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name? Because the Father is unchangeable, it is he alone who begot him as his own Name before he fashioned

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the Eternal-Ones, so that the Name of the Father would be Lord over their heads--This-One who is truly the name, secure in his command of Perfect Power.

47 The Name is not mere "Wordage", nor is it only "Terminology", but rather it is transcendental. He alone named him, he alone seeing him, he alone having the Power to give him a Name. Whoever does not exist has no Name--For what names are given to the Non-Existent? But this Existing-One exists together with his Name. And the Father alone knows him, and he alone names him.

48 The Son is his Name. He did not keep him hidden as a secret--but rather the Son came to be, and (The Father) alone named him. Thus the name belongs to the Father, such that the name of The Father is the Son. How otherwise would compassion find a Name, except from The Father? For after all, anyone will say to his companion: "Whoever could give a name to someone who existed before him?--As if children do not thus receive their names through those who gave them birth!"

49 Firstly, therefore, it is appropriate that we think on this topic: What is the Name? Truly he is the Name--Thus also he is the Name from The Father. He is the Existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each one who is to be created in his heart. Yet This-One is the Lords Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when he who is perfect gave expression to him alone. And it is he who has the Power to express his name and to see him. Thus it pleased him in his heart that his desired Name be his Son and he gave the Name to him--This-One who came forth from the profundity.

50 He expressed his secret, knowing that The Father is benevolent. This is exactly why he brought This-One forth--so that he might speak of the realm and his place of repose from which he came, and render Glory to the fullness, the Majesty of his Name, and the Kindness of The Father. He shall speak of the Realm from which each One came--and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving the taste of that place, receiving nourishment and growth. And his own realm of repose is his fullness.

51 Thus all the emanations of The Father are plentitudes, and the source of all his emanation is within the Heart of him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that through their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them through all the heights of Heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in kisses. Yet they are not thus made manifest by exalting themselves. They neither lack the Glory of The Father, nor do they think of him being trite or bitter or wrathful. But rather he is benevolent, imperturbable, and kind--knowing all the dimensionalities before they come into existence, and having no need of edification.

52 This is the form of those who themselves belong on High through the grandeur of the Immeasurable, as they await the single and Perfect-One who makes himself there for them. And they do not descend unto the Abode of the Dead . They have neither jealousy nor lamentation nor mortality there among them, but rather they repose in him who is reposeful. They are neither troubled nor devious concerning the Truth, but rather they themselves are the Truth. The Father is within them and they are within the Father--perfected and made indivisible in the Truly Good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these in whom his root is found and who harm no soul. "This Is The Place Of The Blest, This Is Their Place!"

53 Wherefore let the remainder understand in their places that is not appropriate for me, having been in the realm of repose, to anything further. But it is within his heart that I shall be--forever devoted to The Father of the totality, together with those true Brothers upon whom pours the Love of The Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the True and Eternal Life and speaking the Perfect Light which is filled with the seed of The Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, Glorifying him in whom they exist. His good and his Sons are perfect and worthy of his Name. For it is children of this kind that he The Father desires.

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TEXTS ON CHRISTIANITY AS STATE RELIGION

• The Life of Josephus, Titus Flavius Josephus
• Muratorium Fragment
• The Edict of Toleration / Edict of Serdica
• The Edict of Milan by Constantine and Licinius
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History:
• The Life of Flavius Constantinus (Constantine I)

THE LIFE OF FLAVIUS JOSEPHUS

Author: Titus Flavius Josephus
Translation: William Whiston, 1737
Estimated Range of Dating: 79-85 A.D.

(The Life of [Flavius] Josephus [Greek: Iosepou bios], also called the "Life of Flavius Josephus", or simply Vita, is an autobiographical text written by Titus Flavius Josephus in c. 79-81 AD where the author for the most part re-visits the events of the War.

The works of Titus Flavius Josephus belong to the most extra-ordinary books on history ever written. They provide crucial information about the Hebrew-Jewish civilisation and also represent important literary source material for understanding the context of the Dead Sea Scrolls which represent the only untampered Jewish texts that have ever been found. His 4 works are the chief source next to the Bible for the history of the Holy Land, and provide a significant extra-Biblical account of the events in the 1st century AD.

1. War of the Jews, The Jewish War, Jewish Wars, or History of the Jewish War (commonly abbreviated JW, BJ or War; 7 volumes, published one by one between c. 70 and 75 AD).

2. The Life of Flavius Josephus, or Autobiography of Flavius Josephus (abbreviated Life or Vita; 1 volume c. 79-81 AD).

3. The Antiquities of the Jews, The Jewish Antiquities, The Antiquities of the Jews, The Jewish Archaeology (frequently abbreviated AJ, AotJ or Ant. or Antiq.; 20 volumes, published one by one between c. 75 and 94 AD)

4. Flavius Josephus Against Apion, Against Apion, Contra Apionem, or Against the Greeks, on the antiquity of the Jewish people (usually abbreviated CA; 2 volumes, c. 80-95 AD).

5. The Discourse to the Greeks concerning Hades is a short treatise that once was attributed to Flavius Josephus. It is now believed to be the work of Hippolytus of Rome (c. 170 – c. 235 AD).

Manuscripts, textual Criticism, and Editions

For many years, the works of Josephus were largely known in Europe only in an imperfect Latin translation from the original Greek. Only in 1544 did a version of the standard Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in 1602, with subsequent editions appearing throughout the 17th century. The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world.

Later editions of the Greek text include that of Benedikt Niese, who made a detailed examination of all the available manuscripts. Henry St. John Thackeray used Niese's version for the Loeb Classical Library edition widely used today. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations.

Impact on History and Archaeology

The works of Josephus include useful material for historians about individuals, groups, customs, and geographical places. Josephus mentions that in his day there were 240 towns and villages scattered across Upper and Lower Galilee, some of which he names. A few of the Jewish customs named by him include the practice of hanging a linen curtain at the entrance to one's house, and the Jewish custom to partake of a Sabbath-day's meal around the sixth-hour of the day (at noon). He notes also that it was permissible for Jewish men to marry many wives (polygamy). His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. He describes the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and Jesus (found only in the Slavonic version of the Jewish War). Josephus represents an important source for studies of immediate post-Temple Judaism and the context of early Christianity.

Josephus's writings provide not only the first-known source for many stories considered as Biblical history but they also seem to be extremely truthful, at least in comparison with texts of other historians of that era. A careful reading of Josephus's writings and years of excavation allowed Ehud Netzer, an archaeologist from Hebrew University, to discover what he considered to be the location of Herod's Tomb, after searching for 35 years. It was above aqueducts and pools, at a flattened desert site, halfway up the hill to the Herodium, 12 km south of Jerusalem—as described in Josephus's writings. Above all, according to Joseph Atwill, some of Josephus' texts seem to have been used as blueprint for the gospels. The military campaign of Vespasian and Titus bears striking similarities with Jesus' journey to Jerusalem in the gospels; this includes the exact sequence of events. The crucifixion of Jesus may be based on a similar crucifixion scene in Josephus autobiography. The Gospel of Matthew bears Josephus original name Joseph bar Matathias, the Greek transcription of the Aramaic original Yosip bar Matityahu. The English name Matthew is a curruption. It

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comes from the earlier Matheu, from Old French Mathieu, from Latin Matthaeus, from Ancient Greek transcriptions Matthaios, Matathias, Matthias or Mathia, from Hebrew Aramaic Mattityahu or Matityahu, meaning: "gift of God".

The Author

Titus Flavius Josephus (37 – c. 96 AD; Aramaic: Yosep bar Matityahu (Hebrew: Yosef ben Matityahu; Greek: Iosepos Matthiou pais), was a first-century Roman-Jewish historian who was born in Jerusalem—then part of Roman Judaea—to a father of priestly descent and a mother who claimed royal ancestry of the Hasmonean family that had ruled Jerusalem a century earlier, and by birthright he was a priest. In Jerusalem he received a superb education, and at the age of 27 (in 64 AD.) he led a delegation to the court of the Roman emperor Nero.

By the radical Messianic Movement, he was forced to take part in the First Jewish–Roman War [66-73 AD]; the Messianic leaders held his family hostage giving him no chance to refuse. They knew that he symphacised with the advanced civilisation of the Roman Empire and the Pharisee party that also supported it. He was appointed General of the northern Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian and Titus after the six-week siege of Jotapata. The radical Messianists subsequently murdered some of Josephus' family members for which he took terrible revenge on them by telling Vespasian and his son General Titus everything they needed to know to win the war and catch the perpetrators. Thousands of them ended on the cross.

Josephus claimed the Jewish Messianic prophecies that initiated the First Jewish–Roman War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 AD, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius due to patronage or adoption.

In Rome Josephus resided in an apartment within the emperor's house and devoted much of his time to writing. Vespasian placed Josephus in the library of his palace in Rome where Josephus recorded Jewish history, with special emphasis on the first century AD and the First Jewish–Roman War [66–70 AD], including the Siege of Masada and his autobiography. Soon he was granted Roman citizenship. He became an advisor and became a close friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem in 70 AD. Since the siege proved ineffective at stopping the Jewish revolt, the city's pillaging and the looting and destruction of Herod's Temple [the so-called Second Temple] soon followed. Josephus rose to higher positions. He published one volume of his books after another. He was in charge of the emperor's library and presumably also of the state propaganda in general. He remained loyal also to Domitian, and when he was murdered in 96 AD, Josephus also vanished into oblivion, just like the rest of the Flavian Dynasty.

Josephus either supported the Pharisees or was one of them. Scholars identify Pharisees as members of a sect which is however a misconception. The Pharisees can be described best as political party of the Roman Jews. Roughly 5 to 10% of the population of the entire Roman Empire were Jews. They immigrated to regions of Greek-Roman civilisation between 800 and 400 BC. They became so much integrated that they forgot their Aramaic and Hebrew languages. Proof of this fact lies in the Septuagint, the Bible that has been translated From Hebrew to Greek in the 3rd and 2nd centuries BC. The Pharisees were pious Jews, following the Laws od Moses, who, at the same time, rejected the stone-age theocracy of the Messianists and embraced the modern achievements of the Greeks and Romans. Scholars often depict Flavius Josephus as traitor to the Jewish course. That is however not acceptable because his writings show that he loved the Greek-Roman civilisaton. He was closely associated to the party of the Pharisees.

The Messianists, meaning the Sadducees [Seduqim / Zaddokites, meaning "sons of Zadok", from sadaq "to be righteous, just], Zealots [Greek: follower], Sicarii [plural form of Sicarius "dagger-man", meaning Jewish jihadists, assassins], and all the other radical groups and parties, loathed the Greek and Romans, their language and their achievements. They wanted, as the Dead Sea Scrolls reported, engulf all non-Jews in an apocalyptic war, carrying it right into the territories of the infidels [sounds like Islam which might have derived from Messianist survivors who fled into the Arabian deserts].

Josephus spoke Greek. That is why he was sent to Rome in the first place. It seems more likely that Josephus was on the Roman payroll already in 63 or 64 AD when he went to Rome to see the emperor. He befriended Poppea Sabina, Nero's wife and empress, who was fond of him. There is the possibility that he went there at the same time as Saul of Tarsos [another Greek speaker, better known as Paul the Apostle]; this conveniently coincided with the murder of James the Just [the brother of Jesus. He was probably also a Pharisee who propagated peaceful co-existence of Greeks and Romans] committed by the radical High Priest Ananias. The fundamental differences between the Roman-haters and the Roman-admirers ensued in a Jewish civil war. It was fought at the same time as the Roman-Jewish War [66-73 AD]. We can assume with some certainty that all events around the Messianists, beginning already with the Herod Dynasty, the Julio-Claudian Dynasty, "the Teacher of Righteousness" [mentioned in the Dead Sea Scrolls], John the Baptist, the High Priests of the The Temple, Jesus the Nazoraean, James the Just and Saul of Tarsos, Ananus ben Ananus, Yosef ben Gurion, Joshua ben Gamla, Eleazar ben Hanania, Simon bar Giora, Jacob ben Sosa, Yohanan of Gush Halav, Eleazar ben Simon, Jacob ben Sosa, Menahem ben Yehuda, Eleazar ben Ya'ir, the Flavian Dynasty, they all knew each other in some ways, and they all contributed to the triggering of the war.

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After the war, that cost the lives of 1.1 million people, The FlavianJosephus made sure that the Messianic Movement got crushed, their books and papers got destroyed, and in the end, the Pharsees were the only Jewish party that survived in the Roman Empire. They represented the kind of Roman Judaism that we today know as Rabbinic Judaism.)

Text:

1. The family from which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendour of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. I will accordingly set down my progenitors in order. My grandfather's father was named Simon, with the addition of Psellus: he lived at the same time with that son of Simon the high priest, who first of all the high priests was named Hyrcanus. This Simon Psellus had nine sons, one of whom was Matthias, called Ephlias: he married the daughter of Jonathan the high priest, which Jonathan was the first of the sons of Asamoneus, who was high priest, and was the brother of Simon the high priest also. This Matthias had a son called Matthias Curtus, and that in the first year of the government of Hyrcanus: his son's name was Joseph, born in the ninth year of the reign of Alexandra: his son Matthias was born in the tenth year of the reign of Archclaus; as was I born to Matthias in the first year of the reign of Caius Caesar. I have three sons: Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian [74 AD], as was Justus born in the seventh [77 AD], and Agrippa in the ninth [79 AD]. Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me [as of a lower original].

2. Now, my father Matthias was not only eminent on account of his nobility, but had a higher commendation on account of his righteousness, and was in great reputation in Jerusalem, the greatest city we have. I was myself brought up with my brother, whose name was Matthias, for he was my own brother, by both father and mother; and I made mighty proficiency in the improvements of my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a mind to make trim of the several sects that were among us. These sects are three:— The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

3. But when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dieearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Caesar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppea, I returned home again.

4. And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune; and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war

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would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

5. I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain; since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings.

6. But, upon his coming and fighting, he was beaten, and a great many of those that were with him fell. And this disgrace which Gessius [with Cestius] received, became the calamity of our whole nation; for those that were fond of the war were so far elevated with this success, that they had hopes of finally conquering the Romans. Of which war another occasion was ministered; which was this:— Those that dwelt in the neighbouring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them, when they had not the least occasion of complaint against them; for they did neither attempt any innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians. But what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews their enemies came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful for us to do; and when, by their assistance, they had joined battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow citizens and confederates, and slew them all, being in number many ten thousands [13,000]. The like miseries were undergone by those Jews that were the inhabitants of Damascus. But we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers, that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it.

7. So when Gessius had been beaten, as we have said already, the principal men of Jerusalem, seeing that the robbers and innovators had arms in great plenty, and fearing lest they, while they were unprovided of arms, should be in subjection to their enemies, which also came to be the case afterward; and, being informed that all Galilee had not yet revolted from the Romans, but that some part of it was still quiet; they sent me and two others of the priests, who were men of excellent characters, Joazar and Judas, in order to persuade the ill men there to lay down their arms, and to teach them this lesson,—That it were better to have those arms reserved for the most courageous men that the nation had [than to be kept there]; for that it had been resolved, That those our best men should always have their arms ready against futurity; but still so, that they should wait to see what the Romans would do.

8. When I had therefore received these instructions, I came into Galilee, and found the people of Sepphoris in no small agony about their country, by reason that the Galileans had resolved to plunder it, on account of the friendship they had with the Romans, and because they had given their right hand, and made a league with Cestius Gallus, the president of Syria. But I delivered them all out of the fear they were in, and persuaded the multitude to deal kindly with them, and permitted them to send to those that were their own hostages with Gessius to Dora, which is a city of Phoenicia, as often as they pleased; though I still found the inhabitants of Tiberias ready to take arms, and that on the occasion following:—

9. There were three factions in this city. The first was composed of men of worth and gravity; of these Julius Capellus was the head. Now he, as well as all his companions, Herod the son of Miarus, and Herod the son of Gamalus, and Compsus the son of Compsus; [for as to Compsus's brother Crispus, who had once been governor of the city under the great king [Agrippa] he was beyond Jordan in his own possessions;] all these persons before named gave their advice, that the city should then continue in their allegiance to the Romans and to the king. But Pistus, who was guided by his son Justus, did not acquiesce in that resolution; otherwise he was himself naturally of a good and virtuous character. But the second faction was composed of the most ignoble persons, and was determined for war. But as for Justus, the son of Pistus, who was the head of the third faction, although he pretended to be doubtful about going to war, yet was he really desirous of innovation, as supposing that he should gain power to himself by the change of affairs. He therefore came into the midst of them, and endeavored to inform the multitude that "the city Tiberius had ever been a city of Galilee, and that in the days of Herod the tetrarch, who had built it, it had obtained the principal place, and that he had ordered that the city Sepphoris should be subordinate to the city Tiberias; that they had not lost this preeminence even under Agrippa the father, but had retained it until Felix was procurator of Judea. But he told them, that now they had been so unfortunate as to be made a present by Nero to Agrippa, junior; and that, upon Sepphoris's submission of itself to the Romans, that was become the capital city of Galilee, and that the royal library and the archives were now removed from them." When he had spoken these things, and a great many more, against king Agrippa, in order to provoke the people to a revolt, he added that "this was the time for them to take arms, and join with the Galileans as their confederates [whom they might command, and who

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would now willingly assist them, out of the hatred they bare to the people of Sepphoris; because they preserved their fidelity to the Romans], and to gather a great number of forces, in order to punish them." And as he said this, he exhorted the multitude, [to go to war;] for his abilities lay in making harangues to the people, and in being too hard in his speeches for such as opposed him, though they advised what was more to their advantage, and this by his craftiness and his fallacies, for he was not unskilful in the learning of the Greeks; and in dependence on that skill it was, that he undertook to write a history of these affairs, as aiming, by this way of haranguing, to disguise the truth. But as to this man, and how ill were his character and conduct of life, and how he and his brother were, in great measure, the authors of our destruction, I shall give the reader an account in the progress of my narration. So when Justus had, by his persuasions, prevailed with the citizens of Tiberias to take arms, nay, and had forced a great many so to do against their wills, he went out, and set the villages that belonged to Gadara and Hippos on fire; which villages were situated on the borders of Tiberias, and of the region of Scythopolis.

10. And this was the state Tiberias was now in. But as for Gischala, its affairs were thus:— When John, the son of Levi, saw some of the citizens much elevated upon their revolt from the Romans, he laboured to restrain them, and entreated them that they would keep their allegiance to them. But he could not gain his purpose, although he did his endeavors to the utmost; for the neighbouring people of Gadara, Gabara, and Sogana, with the Tyrians, got together a great army, and fell upon Gischala, and took Gischala by force, and set it on fire; and when they had entirely demolished it, they returned home. Upon which John was so enraged, that he armed all his men, and joined battle with the people forementioned; and rebuilt Gischala after a manner better than before, and fortified it with walls for its future security.

11. But Gamala persevered in its allegiance to the Romans, for the reason following:— Philip, the son of Jacimus, who was their governor under king Agrippa, had been unexpectedly preserved when the royal palace at Jerusalem had been besieged; but, as he fled away, had fallen into another danger, and that was, of being killed by Manahem, and the robbers that were with him; but certain Babylonians, who were of his kindred, and were then in Jerusalem, hindered the robbers from executing their design. So Philip staid there four days, and fled away on the fifth, having disguised himself with fictitious hair, that he might not be discovered; and when he was come to one of the villages to him belonging, but one that was situated at the borders of the citadel of Gamala, he sent to some of those that were under him, and commanded them to come to him. But God himself hindered that his intention, and this for his own advantage also; for had it not so happened, he had certainly perished. For a fever having seized upon him immediately, he wrote to Agrippa and Bernice, and gave them to one of his freed-men to carry them to Varus, who at this time was procurator of the kingdom, which the king and his sister had intrusted him withal, while they were gone to Berytus with an intention of meeting Gessius. When Varus had received these letters of Philip, and had learned that he was preserved, he was very uneasy at it, as supposing that he should appear useless to the king and his sister, now Philip was come. He therefore produced the carrier of the letters before the multitude, and accused him of forging the same; and said that he spake falsely when he related that Philip was at Jerusalem, fighting among the Jews against the Romans. So he slew him. And when this freed-man of Philip did not return again, Philip was doubtful what should be the occasion of his stay, and sent a second messenger with letters, that he might, upon his return, inform him what had befallen the other that had been sent before, and why he tarried so long. Varus accused this messenger also, when he came, of telling a falsehood, and slew him. For he was puffed up by the Syrians that were at Caesarea, and had great expectations; for they said that Agrippa would be slain by the Romans for the crimes which the Jews had committed, and that he should himself take the government, as derived from their kings; for Varus was, by the confession of all, of the royal family, as being a descendant of Sohemus, who had enjoyed a tetrarchy about Libanus; for which reason it was that he was puffed up, and kept the letters to himself. He contrived, also, that the king should not meet with those writings, by guarding all the passes, lest any one should escape, and inform the king what had been done. He moreover slew many of the Jews, in order to gratify the Syrians of Cesarea. He had a mind also to join with the Trachonites in Batanea, and to take up arms and make an assault upon the Babylonian Jews that were at Ecbatana; for that was the name they went by. He therefore called to him twelve of the Jews of Cesarea, of the best character, and ordered them to go to Ecbatana, and inform their countrymen who dwelt there, That Varus hath heard that "you intend to march against the king; but, not believing that report, he hath sent us to persuade you to lay down your arms, and that this compliance will be a sign that he did well not to give credit to those that raised the report concerning you." He also enjoined them to send seventy of their principal men to make a defense for them as to the accusation laid against them. So when the twelve messengers came to their countrymen at Ecbatana, and found that they had no designs of innovation at all, they persuaded them to send the seventy men also; who, not at all suspecting what would come, sent them accordingly. So these seventy went down to Caesarea, together with the twelve ambassadors; where Varus met them with the king's forces, and slew them all, together with the [twelve] ambassadors, and made an expedition against the Jews of Ecbatana. But one there was of the seventy who escaped, and made haste to inform the Jews of their coming; upon which they took their arms, with their wives and children, and retired to the citadel at Gamala, leaving their own villages full of all sorts of good things, and having many ten thousands of cattle therein. When Philip was informed of these things, he also came to the citadel of Gamala; and when he was come, the multitude cried aloud,

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and desired him to resume the government, and to make an expedition against Varus, and the Syrians of Cesarea; for it was reported that they had slain the king. But Philip restrained their zeal, and put them in mind of the benefits the king had bestowed upon them; and told them how powerful the Romans were, and said it was not for their advantage to make war with them; and at length he prevailed with them. But now, when the king was acquainted with Varus's design, which was to cut off the Jews of Caesarea, being many ten thousands, with their wives and children, and all in one day, he called to him Equiculus Modius, and sent him to be Varus's successor, as we have elsewhere related. But still Philip kept possession of the citadel of Gamala, and of the country adjoining to it, which thereby continued in their allegiance to the Romans.

12. Now, as soon as I was come into Galilee, and had learned this state of things by the information of such as told me of them, I wrote to the sanhedrim at Jerusalem about them, and required their direction what I should do. Their direction was, that I should continue there, and that, if my fellow legates were willing, I should join with them in the care of Galilee. But those my fellow legates, having gotten great riches from those tithes which as priests were their dues, and were given to them, determined to return to their own country. Yet when I desired them to stay so long, that we might first settle the public affairs, they complied with me. So I removed, together with them, from the city of Sepphoris, and came to a certain village called Bethmaus, four furlongs distant from Tiberius; and thence I sent messengers to the senate of Tiberius, and desired that the principal men of the city would come to me: and when they were come, Justus himself being also with them, I told them that I was sent to them by the people of Jerusalem as a legate, together with these other priests, in order to persuade them to demolish that house which Herod the tetrarch had built there, and which had the figures of living creatures in it, although our laws have forbidden us to make any such figures; and I desired that they would give us leave so to do immediately. But for a good while Capellus and the principal men belonging to the city would not give us leave, but were at length entirely overcome by us, and were induced to be of our opinion. So Jesus the son of Sapphias, one of those whom we have already mentioned as the leader of a seditious tumult of mariners and poor people, prevented us, and took with him certain Galileans, and set the entire palace on fire, and thought he should get a great deal of money thereby, because he saw some of the roofs gilt with gold. They also plundered a great deal of the furniture, which was done without our approbation; for after we had discoursed with Capellus and the principal men of the city, we departed from Bethmaus, and went into the Upper Galilee. But Jesus and his party slew all the Greeks that were inhabitants of Tiberias, and as many others as were their enemies before the war began.

13. When I understood this state of things, I was greatly provoked, and went down to Tiberias, and took all the care I could of the royal furniture, to recover all that could be recovered from such as had plundered it. They consisted of candlesticks made of Corinthian brass, and of royal tables, and of a great quantity of uncoined silver; and I resolved to preserve whatsoever came to my hand for the king. So I sent for ten of the principal men of the senate, and for Capellus the son of Antyllus, and committed the furniture to them, with this charge, That they should part with it to nobody else but to myself. From thence I and my fellow legates went to Gichala, to John, as desirous to know his intentions, and soon saw that he was for innovations, and had a mind to the principality; for he desired me to give him authority to carry off that corn which belonged to Caesar, and lay in the villages of Upper Galilee; and he pretended that he would expend what it came to in building the walls of his own city. But when I perceived what he endeavored at, and what he had in his mind, I said I would not permit him so to do; for that I thought either to keep it for the Romans or for myself, now I was intrusted with the public affairs there by the people of Jerusalem. But, when he was not able to prevail with me, he betook himself to my fellow legates; for they had no sagacity in providing for futurity, and were very ready to take bribes. So he corrupted them with money to decree, That all that corn which was within his province should be delivered to him; while I, who was but one, was outvoted by two, and held my tongue. Then did John introduce another cunning contrivance of his; for he said that those Jews who inhabited Cesarea Philippi, and were shut up by the order of the king's deputy there, had sent to him to desire him, that, since they had no oil that was pure for their use, he would provide a sufficient quantity of such oil for them, lest they should be forced to make use of oil that came from the Greeks, and thereby transgress their own laws. Now this was said by John, not out of his regard to religion, but out of his most flagrant desire of gain; for he knew that two sextaries were sold with them of Caesarea for one drachma, but that at Gischala fourscore sextaxies were sold for four sextaries. So he gave order that all the oil which was there should be carried away, as having my permission for so doing; which yet I did not grant him voluntarily, but only out of fear of the multitude, since, if I had forbidden him, I should have been stoned by them. When I had therefore permitted this to be done by John, he gained vast sums of money by this his knavery.

14. But when I had dismissed my fellow legates, and sent them back to Jerusalem, I took care to have arms provided, and the cities fortified. And when I had sent for the most hardy among the robbers, I saw that it was not in my power to take their arms from them; but I persuaded the multitude to allow them money as pay, and told them it was better for them to give them a little willingly, rather than to [be forced to] overlook them when they plundered their goods from them. And when I had obliged them to take an oath not to come into that country, unless they were invited to come, or else when they had not their pay given them, I dismissed them, and charged them neither to make an expedition against the Romans, nor against those their neighbours that lay round

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about them; for my first care was to keep Galilee in peace. So I was willing to have the principal of the Galileans, in all seventy, as hostages for their fidelity, but still under the notion of friendship. Accordingly, I made them my friends and companions as I journeyed, and set them to judge causes; and with their approbation it was that I gave my sentences, while I endeavored not to mistake what justice required, and to keep my hands clear of all bribery in those determinations.

15. I was now about the thirtieth year of my age; in which time of life it is a hard thing for any one to escape the calumnies of the envious, although he restrain himself from fulfilling any unlawful desires, especially where a person is in great authority. Yet did I preserve every woman free from injuries; and as to what presents were offered me, I despised them, as not standing in need of them. Nor indeed would I take those tithes, which were due to me as a priest, from those that brought them. Yet do I confess, that I took part of the spoils of those Syrians which inhabited the cities that adjoined to us, when I had conquered them, and that I sent them to my kindred at Jerusalem; although, when I twice took Sepphoris by force, and Tiberias four times, and Gadara once, and when I had subdued and taken John, who often laid treacherous snares for me, I did not punish [with death] either him or any of the people forenamed, as the progress of this discourse will show. And on this account, I suppose, it was that God, who is never unacquainted with those that do as they ought to do, delivered me still out of the hands of these my enemies, and afterwards preserved me when I fell into those many dangers which I shall relate hereafter.

16. Now the multitude of the Galileans had that great kindness for me, and fidelity to me, that when their cities were taken by force, and their wives and children carried into slavery, they did not so deeply lament for their own calamities, as they were solicitous for my preservation. But when John saw this, he envied me, and wrote to me, desiring that I would give him leave to come down, and make use of the hot-baths of Tiberias for the recovery of the health of his body. Accordingly, I did not hinder him, as having no suspicion of any wicked designs of his; and I wrote to those to whom I had committed the administration of the affairs of Tiberius by name, that they should provide a lodging for John, and for such as should come with him, and should procure him what necessaries soever he should stand in need of. Now at this time my abode was in a village of Galilee, which is named Cans.

17. But when John was come to the city of Tiberias, he persuaded the men to revolt from their fidelity to me, and to adhere to him; and many of them gladly received that invitation of his, as ever fond of innovations, and by nature disposed to changes, and delighting in seditions; but they were chiefly Justus and his father Pistus, that were earnest for their revolt from me, and their adherence to John. But I came upon them, and prevented them; for a messenger had come to me from Silas, whom I had made governor of Tiberias, as I have said already, and had told me of the inclinations of the people of Tiberias, and advised me to make haste thither; for that, if I made any delay, the city would come under another's jurisdiction. Upon the receipt of this letter of Silas, I took two hundred men along with me, and traveled all night, having sent before a messenger to let the people of Tiberias know that I was coming to them. When I came near to the city, which was early in the morning, the multitude came out to meet me; and John came with them, and saluted me, but in a most disturbed manner, as being afraid that my coming was to call him to an account for what I was now sensible he was doing. So he, in great haste, went to his lodging. But when I was in the open place of the city, having dismissed the guards I had about me, excepting one, and ten armed men that were with him, I attempted to make a speech to the multitude of the people of Tiberias: and, standing on a certain elevated place, I entreated them not to be so hasty in their revolt; for that such a change in their behavior would be to their reproach, and that they would then justly be suspected by those that should be their governors hereafter, as if they were not likely to be faithful to them neither.

18. But before I had spoken all I designed, I heard one of my own domestics bidding me come down, for that it was not a proper time to take care of retaining the good-will of the people of Tiberias, but to provide for my own safety, and escape my enemies there; for John had chosen the most trusty of those armed men that were about him out of those thousand that he had with him, and had given them orders when he sent them, to kill me, having learned that I was alone, excepting some of my domestics. So those that were sent came as they were ordered, and they had executed what they came about, had I not leaped down from the elevation I stood on, and with one of my guards, whose name was James, been carried [out of the crowd] upon the back of one Herod of Tiberias, and guided by him down to the lake, where I seized a ship, and got into it, and escaped my enemies unexpectedly, and came to Tarichese.

19. Now, as soon as the inhabitants of that city understood the perfidiousness of the people of Tiberias, they were greatly provoked at them. So they snatched up their arms, and desired me to be their leader against them; for they said they would avenge their commander's cause upon them. They also carried the report of what had been done to me to all the Galileans, and eagerly endeavored to irritate them against the people of Tiberias, and desired that vast numbers of them would get together, and come to them, that they might act in concert with their commander, what should be determined as fit to be done. Accordingly, the Galileans came to me in great numbers, from all parts, with their weapons, and besought me to assault Tiberias, to take it by force, and to demolish it, till it lay even with the ground, and then to make slaves of its inhabitants, with their wives and children. Those that were Josephus's friends also, and had escaped out of Tiberias, gave him the same advice. But I did not comply with them, thinking it a terrible thing to begin a civil war among them; for I thought that this contention ought not to proceed further than words; nay, I told them that it was not

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for their own advantage to do what they would have me to do, while the Romans expected no other than that we should destroy one another by our mutual seditions. And by saying this, I put a stop to the anger of the Galileans.

20. But now John was afraid for himself, since his treachery had proved unsuccessful. So he took the armed men that were about him, and removed from Tiberias to Gischala, and wrote to me to apologize for himself concerning What had been done, as if it had been done without his approbation, and desired me to have no suspicion of him to his disadvantage. He also added oaths and certain horrible curses upon himself, and supposed he should be thereby believed in the points he wrote about to me.

21. But now another great number of the Galileans came together again with their weapons, as knowing the man, how wicked and how sadly perjured he was, and desired me to lead them against him and promised me that they would utterly both him and Gischala. Hereupon I professed that I was obliged to them for their readiness to serve me, and that I would more than requite their good-will to me. However, I entreated them to restrain themselves, and begged of them to give me leave to do what I intended, which was to put an end to these troubles without bloodshed; and when I had prevailed with the multitude of the Galileans to let me do so, I came to Sepphoris.

22. But the inhabitants of this city having determined to continue in their allegiance to the Romans, were afraid of my coming to them, and tried, by putting me upon another action, to divert me, that they might be freed from the terror they were in. Accordingly, they sent to Jesus, the captain of those robbers who were in the confines of Ptolemais, and promised to give him a great deal of money, if he would come with those forces he had with him, which were in number eight hundred, and fight with us. Accordingly, he complied with what they desired, upon the promises they had made him, and was desirous to fall upon us when we were unprepared for him, and knew nothing of his coming beforehand. So he sent to me, and desired that I would give him leave to come and salute me. When I had given him that leave, which I did without the least knowledge of his treacherous intentions beforehand, he took his band of robbers, and made haste to come to me. Yet did not this his knavery succeed well at last; for as he was already nearly approaching, one of those with him deserted him, and came to me, and told me what he had undertaken to do. When I was informed of this, I went into the market-place, and pretended to know nothing of his treacherous purpose. I took with me many Galileans that were armed, as also some of those of Tiberias; and, when I had given orders that all the roads should be carefully guarded, I charged the keepers of the gates to give admittance to none but Jesus, when he came, with the principal of his men, and to exclude the rest; and in case they aimed to force themselves in, to use stripes [in order to repel them]. Accordingly, those that had received such a charge did as they were bidden, and Jesus came in with a few others; and when I had ordered him to throw down his arms immediately, and told him, that if he refused so to do, he was a dead man, he seeing armed men standing all round about him, was terrified, and complied; and as for those of his followers that were excluded, when they were informed that he was seized, they ran away. I then called Jesus to me by himself, and told him, "that I was not a stranger to that treacherous design he had against me, nor was I ignorant by whom he was sent for; that, however, I would forgive him what he had done already, if he would repent of it, and be faithful to me hereafter." And thus, upon his promise to do all that I desired, I let him go, and gave him leave to get those whom he had formerly had with him together again. But I threatened the inhabitants of Sepphoris, that, if they would not leave off their ungrateful treatment of me, I would punish them sufficiently.

23. At this time it was that two great men, who were under the jurisdiction of the king [Agrippa] came to me out of the region of Trachonius, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither." And when I had pacified the multitude, I provided for the men that were come to us whatsoever it was they wanted, according to their usual way of living, and that in great plenty also.

24. Now king Agrippa sent an army to make themselves masters of the citadel of Gamala, and over it Equieulus Modius; but the forces that were sent were not allow to encompass the citadel quite round, but lay before it in the open places, and besieged it. But when Ebutius the decurion, who was intrusted with the government of the great plain, heard that I was at Simonias, a village situated in the confines of Galilee, and was distant from him sixty furlongs, he took a hundred horsemen that were with him by night, and a certain number of footmen, about two hundred, and brought the inhabitants of the city Gibea along with him as auxiliaries, and marched in the night, and came to the village where I abode. Upon this I pitched my camp over against him, which had a great number of forces in it: but Ebutius tried to draw us down into the plain, as greatly depending upon his horsemen; but we would not come down; for when I was satisfied of the advantage that his horse would have if we came down into the plain, while we were all footmen, I resolved to join battle with the enemy where I was. Now Ebutius and his party made a courageous opposition for some time; but when he saw that his horse were useless to him in that place, he retired back to the city Gibea, having lost three of his men in the fight. So I followed him directly with two thousand armed men; and when I was at the city Besara, that lay in the confines of Ptolemais, but twenty furlongs from Gibea, where Ebutius abode, I placed my armed men on the outside of the village, and gave orders that they should

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guard the passes with great care, that the enemy might not disturb us until we should have carried off the corn, a great quantity of which lay there: it belonged to Bernice the queen, and had been gathered together out of the neighbouring villages into Besara; so I loaded my camels and asses, a great number of which I had brought along with me, and sent the corn into Galilee. When I had done this, I offered Ebutius battle; but when he would not accept of the offer, for he was terrified at our readiness and courage, I altered my route, and marched towards Neopolitanus, because I had heard that the country about Tiberias was laid waste by him. This Neopolitanus was captain of a troop of horse, and had the custody of Scythopolis intrusted to his care by the enemy; and when I had hindered him from doing any further mischief to Tiberias, I set myself to make provision for the affairs of Galilee.

25. But when John, the son of Levi, who, as we before told you, abode at Gischala, was informed how all things had succeeded to my mind, and that I was much in favour with those that were under me, as also that the enemy were greatly afraid of me, he was not pleased with it, as thinking my prosperity tended to his ruin. So he took up a bitter envy and enmity against me; and hoping, that if he could inflame those that were under me to hate me, he should put an end to the prosperity I was in, he tried to persuade the inhabitants of Tiberias and of Sepphoris, [and for those of Gabara he supposed they would be also of the same mind with the others,] which were the greatest cities of Galilee, to revolt from their subjection to me, and to be of his party; and told them that he would command them better than I did. As for the people of Sepphoris, who belonged to neither of us, because they had chosen to be in subjection to the Romans, they did not comply with his proposal; and for those of Tiberias, they did not indeed so far comply as to make a revolt from under me, but they agreed to be his friends, while the inhabitants of Gabara did go over to John; and it was Simon that persuaded them so to do, one who was both the principal man in the city, and a particular friend and companion of John. It is true, these did not openly own the making a revolt, because they were in great fear of the Galileans, and had frequent experience of the good-will they bore to me; yet did they privately watch for a proper opportunity to lay snares for me; and indeed I thereby came into the greatest danger, on the occasion following.

26. There were some bold young men of the village of Dabaritta, who observed that the wife of Ptolemy, the king's procurator, was to make a progress over the great plain with a mighty attendance, and with some horsemen that followed as a guard to them, and this out of a country that was subject to the king and queen, into the jurisdiction of the Romans; and fell upon them on a sudden, and obliged the wife of Ptolemy to fly away, and plundered all the carriages. They also came to me to Tarichese, with four mules' loading of garments, and other furniture; and the weight of the silver they brought was not small, and there were five hundred pieces of gold also. Now I had a mind to preserve these spoils for Ptolemy, who was my countryman; and it is prohibited by our laws even to spoil our enemies; so I said to those that brought these spoils, that they ought to be kept, in order to rebuild the walls of Jerusalem with them when they came to be sold. But the young men took it very ill that they did not receive a part of those spoils for themselves, as they expected to have done; so they went among the villages in the neighbourhood of Tiberias, and told the people that I was going to betray their country to the Romans, and that I used deceitful language to them, when I said, that what had been thus gotten by rapine should be kept for the rebuilding of the walls of the city of Jerusalem; although I had resolved to restore these spoils again to their former owner. And indeed they were herein not mistaken as to my intentions; for when I had gotten clear of them, I sent for two of the principal men, Dassion, and Janneus the son of Levi, persons that were among the chief friends of the king, and commanded them to take the furniture that had been plundered, and to send it to him; and I threatened that I would order them to be put to death by way of punishment, if they discovered this my command to any other person.

27. Now, when all Galilee was filled with this rumor, that their country was about to be betrayed by me to the Romans, and when all men were exasperated against me, and ready to bring me to punishment, the inhabitants of Tarichee did also themselves suppose that what the young men said was true, and persuaded my guards and armed men to leave me when I was asleep, and to come presently to the hippodrome, in order there to take counsel against me their commander. And when they had prevailed with them, and they were gotten together, they found there a great company assembled already, who all joined in one clamour, to bring the man who was so wicked to them as to betray them, to his due punishment; and it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond every body else. He then took the laws of Moses into his hands, and came into the midst of the people, and said, "O my fellow citizens! if you are not disposed to hate Josephus on your own account, have regard, however, to these laws of your country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who hath acted thus insolently, to his deserved punishment."

28. When he had said this, and the multitude had openly applauded him for what he had said, he took some of the armed men, and made haste away to the house in which I lodged, as if he would kill me immediately, while I was wholly insensible of all till this disturbance happened; and by reason of the pains I had been taking, was fallen fast asleep. But Simon, who was intrusted with the care of my body, and was the only person that stayed with me, and saw the violent incursion the citizens made upon me, awaked me, and told me of the danger I was in, and desired me to let him kill me, that I might die bravely and like a general, before my enemies

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came in, and forced me [to kill myself], or killed me themselves. Thus did he discourse to me; but I committed the care of my life to God, and made haste to go out to the multitude. Accordingly, I put on a black garment, and hung my sword at my neck, and went by such a different way to the hippodrome, wherein I thought none of my adversaries would meet me; so I appeared among them on the sudden, and fell down flat on the earth, and bedewed the ground with my tears: then I seemed to them all an object of compassion. And when I perceived the change that was made in the multitude, I tried to divide their opinions before the armed men should return from my house; so I granted them that I had been as wicked as they supposed me to be; but still I entreated them to let me first inform them for what use I had kept that money which arose from the plunder, and, that they might then kill me if they pleased: and upon the multitude's ordering me to speak, the armed men came upon me, and when they saw me, they ran to kill me; but when the multitude bade them hold their hands, they complied, and expected that as soon as I should own to them that I kept the money for the king, it would be looked on as a confession of my treason, and they should then be allowed to kill me.

29. When, therefore, silence was made by the whole multitude, I spake thus to them: "O my countrymen! I refuse not to die, if justice so require. However, I am desirous to tell you the truth of this matter before I die; for as I know that this city of yours [Tarichee] was a city of great hospitality, and filled with abundance of such men as have left their own countries, and are come hither to be partakers of your fortune, whatever it be, I had a mind to build walls about it, out of this money, for which you are so angry with me, while yet it was to be expended in building your own walls." Upon my saying this, the people of Taricheae and the strangers cried out, that "they gave me thanks, and desired me to be of good courage," although the Galileans and the people of Tiberias continued in their wrath against me, insomuch that there arose a tumult among them, while some threatened to kill me, and some bade me not to regard them; but when I promised them that I would build them walls at Tiberias, and at other cities that wanted them, they gave credit to what I promised, and returned every one to his own home. So I escaped the forementioned danger, beyond all my hopes, and returned to my own house, accompanied with my friends, and twenty armed men also.

30. However, these robbers and other authors of this tumult, who were afraid, on their own account, lest I should punish them for what they had done, took six hundred armed men, and came to the house where I abode, in order to set it on fire. When this their insult was told me, I thought it indecent for me to run away, and I resolved to expose myself to danger, and to act with some boldness; so I gave order to shut the doors, and went up into an upper room, and desired that they would send in some of their men to receive the money [from the spoils] for I told them they would then have no occasion to be angry with me; and when they had sent in one of the boldest of them all, I had him whipped severely, and I commanded that one of his hands should be cut off, and hung about his neck; and in this case was he put out to those that sent him. At which procedure of mine they were greatly affrighted, and in no small consternation, and were afraid that they should themselves be served in like manner, if they staid there; for they supposed that I had in the house more armed men than they had themselves; so they ran away immediately, while I, by the use of this stratagem, escaped this their second treacherous design against me.

31. But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to live, if they would not change their religion to the religion of those to whom they fled for safety: they spake reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretenses as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, that those who fled to them for refuge ought not to be persecuted: I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers, if they could overcome their enemies by wizards. Upon my saying this, the people assented for a while; but they returned again afterwards, as irritated by some ill people against the great men; nay, they once made an assault upon the house in which they dwelt at Tarichess, in order to kill them; which, when I was informed of, I was afraid lest so horrid a crime should take effect, and nobody else would make that city their refuge any more. I therefore came myself, and some others with me, to the house where these great men lived, and locked the doors, and had a trench drawn from their house leading to the lake, and sent for a ship, and embarked therein with them, and sailed to the confines of Hippos: I also paid them the value of their horses; nor in such a flight could I have their horses brought to them. I then dismissed them, and begged of them earnestly that they would courageously bear I this distress which befell them. I was also myself I greatly displeased that I was compelled to expose those that had fled to me to go again into an enemy's country; yet did I think it more eligible that they should perish among the Romans, if it should so happen, than in the country that was under my jurisdiction. However, they escaped at length, and king Agrippa forgave them their offenses. And this was the conclusion of what concerned these men.

32. But as for the inhabitants of the city of Tiberias, they wrote to the king, and desired him to send them forces sufficient to be a guard to their country; for that they were desirous to come over to him: this was what they wrote to him. But when I came to them, they desired me to build their walls, as I had promised them to do; for they had heard that the walls of Tarichess were already built. I agreed to their proposal accordingly; and when I had made preparation for the entire building, I gave order to the architects to go to work; but on the third day, when I was gone to Tarichess,

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which was thirty furlongs distant from Tiberias, it so fell out, that some Roman horsemen were discovered on their march, not far from the city, which made it to be supposed that the forces were come from the king; upon which they shouted, and lifted up their voices in commendations of the king, and in reproaches against me. Hereupon one came running to me, and told me what their dispositions were, and that they had resolved to revolt from me: upon hearing which news I was very much alarmed; for I had already sent away my armed men from Tarichess, to their own homes, because the next day was our sabbath; for I would not have the people of Tarichess disturbed [on that day] by a multitude of soldiers; and indeed, whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me. I had now about me no more than seven armed men, besides some friends, and was doubtful what to do; for to send to recall my own forces I did not think proper, because the present day was almost over; and had those forces been with me, I could not take up arms on the next day, because our laws forbade us so to do, even though our necessity should be very great; and if I should permit the people of Tarichess, and the strangers with them, to guard the city, I saw that they would not be sufficient for that purpose, and I perceived that I should be obliged to delay my assistance a great while; for I thought with myself that the forces that came from the king would prevent me, and that I should be driven out of the city. I considered, therefore, how to get clear of these forces by a stratagem; so I immediately placed those my friends of Tarichee, on whom I could best confide, at the gates, to watch those very carefully who went out at those gates: I also called to me the heads of families, and bade every one of them to seize upon a ship to go on board it, and to take a master with them, and follow him to the city of Tiberias. I also myself went on board one of those ships, with my friends, and the seven armed men already mentioned, and sailed for Tiberias.

33. But now, when the people of Tiberias perceived that there were no forces come from the king, and yet saw the whole lake full of ships, they were in fear what would become of their city, and were greatly terrified, as supposing that the ships were full of men on board; so they then changed their minds, and threw down their weapons, and met me with their wives and children, and made acclamations to me with great commendations; for they imagined that I did not know their former inclinations [to have been against me]; so they persuaded me to spare the city. But when I was come near enough, I gave order to the masters of the ships to cast anchor a good way off the land, that the people of Tiberias might not perceive that the ships had no men on board; but I went nearer to the people in one of the ships, and rebuked them for their folly, and that they were so fickle as, without any just occasion in the world, to revolt from their fidelity to me. However, assured them that I would entirely forgive them for the time to come, if they would send ten of the ringleaders of the multitude to me; and when they complied readily with this proposal, and sent me the men forementioned, I put them on board a ship, and sent them away to Tarichese; and ordered them to be kept in prison.

34. And by this stratagem it was that I gradually got all the senate of Tiberias into my power, and sent them to the city forementioned, with many of the principal men among the populace, and those not fewer in number than the other. But when the multitude saw into what great miseries they had brought themselves, they desired me to punish the author of this sedition: his name was Clitus, a young man, bold and rash in his undertakings. Now, since I thought it not agreeable to piety to put one of my own people to death, and yet found it necessary to punish him, I ordered Levi, one of my own guards, to go to him, and cut off one of Clitus's hands; but as he that was ordered to do this, was afraid to go out of the ship alone, among 'so great a multitude, I was not willing that the timorousness of the soldier should appear to the people of Tiberias. So I called to Clitus himself and said to him, "Since thou deservest to lose both thine hands for thy ingratitude to me, be thou thine own executioner, lest, if thou refusest so to be, thou undergo a worse punishment." And when he earnestly begged of me to spare him one of his hands, it was with difficulty that I granted it. So, in order to prevent the loss of both his hands, he willingly took his sword, and cut off his own left hand; and this put an end to the sedition.

35. Now the men of Tiberias, after I was gone to Taricheae, perceived what stratagem I had used against them, and they admired how I had put an end to their foolish sedition, without shedding of blood. But now, when I had sent for some of those multitudes of the people of Tiberias out of prison, among whom were Justus and his father Pistus, I made them to sup with me; and during our supper time I said to them, that I knew the power of the Romans was superior to all others, but did not say so [publicly] because of the robbers. So I advised them to do as I did, and to wait for a proper opportunity, and not to be uneasy at my being their commander; for that they could not expect to have another who would use the like moderation that I had done. I also put Justus in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem, upon an accusation laid against him, as if he had been a rogue, and had forged some letters; as also how the people of Gamala, in a sedition they raised against the Babylonians, after the departure of Philip, slew Chares, who was a kinsman of Philip, and withal how they had wisely punished Jesus, his brother Justuses sister's husband [with death]. When I had said this to them during supper time, I in the morning ordered Justus, and all the rest that were in prison, to be loosed out of it, and sent away.

36. But before this, it happened that Philip, the son of Jacimus, went out of the citadel of Gamala upon the following occasion: When Philip had been informed that Varus was put out of his government by king Agrippa, and that Equieulus Modius, a man that was of old his friend and companion, was come to succeed him, he wrote to him, and

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related what turns of fortune he had had, and desired him to forward the letters he sent to the king and queen. Now, when Modius had received these letters, he was exceedingly glad, and sent the letters to the king and queen, who were then about Berytus. But when king Agrippa knew that the story about Philip was false, [for it had been given out, that the Jews had begun a war with the Romans, and that this Philip had been their commander in that war,] he sent some horsemen to conduct Philip to him; and when he was come, he saluted him very obligingly, and showed him to the Roman commanders, and told them that this was the man of whom the report had gone about as if he had revolted from the Romans. He also bid him to take some horsemen with him, and to go quickly to the citadel of Gamala, and to bring out thence all his domestics, and to restore the Babylonians to Batanea again. He also gave it him in charge to take all possible care that none of his subjects should be guilty of making any innovation. Accordingly, upon these directions from the king, he made haste to do what he was commanded.

37. Now there was one Joseph, the son of a female physician, who excited a great many young men to join with him. He also insolently addressed himself to the principal persons at Gamala, and persuaded them to revolt from the king; and take up arms, and gave them hopes that they should, by his means, recover their liberty. And some they forced into the service, and those that would not acquiesce in what they had resolved on, they slew. They also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said. Those of Gamala also wrote to me, desiring me to send them an armed force, and workmen to raise up the walls of their city; nor did I reject either of their requests. The region of Gaulanitis did also revolt from the king, as far as the village Solyma. I also built a wall about Seleucia and Soganni, which are villages naturally of ver great strength. Moreover, I, in like manner, walled several villages of Upper Galilee, though they were very rocky of themselves. Their names are Jamnia, and Meroth, and Achabare. I also fortified, in the Lower Galilee, the cities Tarichee, Tiberias, Sepphoris, and the villages, the cave of Arbela, Bersobe, Selamin, Jotapata, Capharecho, and Sigo, and Japha, and Mount Tabor. I also laid up a great quantity of corn in these places, and arms withal, that might be for their security afterward.

38. But the hatred that John, the son of Levi, bore to me, grew now more violent, while he could not bear my prosperity with patience. So he proposed to himself, by all means possible, to make away with me; and built the walls of Gischala, which was the place of his nativity. He then sent his brother Simon, and Jonathan, the son of Sisenna, and about a hundred armed men, to Jerusalem, to Simon, the son of Gamaliel, in order to persuade him to induce the commonalty of Jerusalem to take from me the government over the Galileans, and to give their suffrages for conferring that authority upon him. This Simon was of the city of Jerusalem, and of a very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate knowledge of the laws of their country. He was a man of great wisdom and reason, and capable of restoring public affairs by his prudence, when they were in an ill posture. He was also an old friend and companion of John; but at that time he had a difference with me. When therefore he had received such an exhortation, he persuaded the high priests, Ananus, and Jesus the son of Gamala, and some others of the same seditious faction, to cut me down, now I was growing so great, and not to overlook me while I was aggrandizing myself to the height of glory; and he said that it would be for the advantage of the Galileans, if I were deprived of my government there. Ananus also, and his friends, desired them to make no delay about the matter, lest I should get the knowledge of what was doing too soon, and should come and make an assault upon the city with a great army. This was the counsel of Simon; but Artanus the high priest demonstrated to them that this was not an easy thing to be done, because many of the high priests and of the rulers of the people bore witness that I had acted like an excellent general, and that it was the work of ill men to accuse one against whom they had nothing to say.

39. When Simon heard Ananus say this, he desired that the messengers would conceal the thing, and not let it come among many; for that he would take care to have Josephus removed out of Galilee very quickly. So he called for John's brother, [Simon,] and charged him that they should send presents to Ananus and his friends; for, as he said, they might probably by that means persuade them to change their minds. And indeed Simon did at length thus compass what he aimed at; for Artanus, and those with him, being corrupted by bribes, agreed to expel me out of Galilee, without making the rest of the citizens acquainted with what they were doing. Accordingly, they resolved to send men of distinction as to their families, and of distinction as to their learning also. Two of these were of the populace, Jonathan and Ananias, by sect Pharisees; while the third, Jozar, was of the stock of the priests, and a Pharisee also; and Simon, the last of them, was of the youngest of the high priests. These had it given them in charge, that, when they were come to the multitude of the Galileans, they should ask them, what was the reason of their love to me? and if they said that it was because I was born at Jerusalem, that they should reply, that they four were all born at the same place; and if they should say, it was because I was well versed in their law, they should reply, that neither were they unacquainted with the practices of their country; but if, besides these, they should say, they loved me because I was a priest, they should reply, that two of these were priests also.

40. Now, when they had given Jonathan and his companions these instructions, they gave them forty thousand [drachmae] out of the public money: but when they heard that there was a certain Galilean that then sojourned at Jerusalem, whose name was Jesus, who had about him a band of six hundred armed men, they sent for him, and gave him three months pay, and gave him orders to follow Jonathan and his companions, and be obedient to them. They

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also gave money to three hundred men that were citizens of Jerusalem, to maintain them all, and ordered them also to follow the ambassadors; and when they had complied, and were gotten ready for the march, Jonathan and his companions went out with them, having along with them John's brother and a hundred armed men. The charge that was given them by those that sent them was this: That if I would voluntarily lay down my arms, they should send me alive to the city of Jerusalem; but that, in case I opposed them, they should kill me, and fear nothing; for that it was their command for them so to do. They also wrote to John to make all ready for fighting me, and gave orders to the inhabitants of Sepphoris, and Gabara, and Tiberins, to send auxiliaries to John.

41. Now, as my father wrote me an account of this, [for Jesus the son of Gamala, who was present in that council, a friend and companion of mine, told him of it,] I was very much troubled, as discovering thereby that my fellow citizens proved so ungrateful to me, as, out of envy, to give order that I should be slain: my father earnestly pressed me also in his letter to come to him, for that he longed to see his son before he died. I informed my friends of these things, and that in three days' time I should leave the country, and go home. Upon hearing this, they were all very sorry, and desired me, with tears in their eyes, not to leave them to be destroyed; for so they thought they should be, if I were deprived of the command over them: but as I did not grant their request, but was taking care of my own safety, the Galileans, out of their dread of the consequence of my departure, that they should then be at the mercy of the robbers, sent messengers over all Galilee to inform them of my resolution to leave them. Whereupon, as soon as they heard it, they got together in great numbers, from all parts, with their wives and children; and this they did, as it appeared to me, not more out of their affection to me, than out of their fear on their own account; for while I staid with them, they supposed that they should suffer no harm. So they all came into the great plain, wherein I lived, the name of which was Asochis.

42. But wonderful it was what a dream I saw that very night; for when I had betaken myself to my bed, as grieved and disturbed at the news that had been written to me, it seemed to me, that a certain person stood by me, and said, "O Josephus! leave off to afflict thy soul, and put away all fear; for what now grieves thee will render thee very considerable, and in all respects most happy; for thou shalt get over not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans." When I had seen this dream, I got up with an intention of going down to the plain. Now, when the whole multitude of the Galileans, among whom were the women and children, saw me, they threw themselves down upon their faces, and, with tears in their eyes, besought me not to leave them exposed to their enemies, nor to go away and permit their country to be injured by them. But when I did not comply, with their entreaties, they compelled me to take an oath, that I would stay with them: they also cast abundance of reproaches upon the people of Jerusalem, that they would not let their country enjoy peace.

43. When I heard this, and saw what sorrow the people were in, I was moved with compassion to them, and thought it became me to undergo the most manifest hazards for the sake of so great a multitude; so I let them know I would stay with them. And when I had given order that five thousand off them should come to me armed, and with provisions for their maintenance, I sent the rest away to their own homes; and when those five thousand were come, I took them, together with three thousand of the soldiers that were with me before, and eighty horsemen, and marched to the village of Chabolo, situated in the confines of Ptolimias, and there kept my forces together, pretending to get ready to fight with Placidus, who was come with two cohorts of footmen, and one troop of horsemen, and was sent thither by Cestius Gallus to burn those villages of Galilee that were near Ptolemais. Upon whose casting up a bank before the city Ptolemais, I also pitched my camp at about the distance of sixty furlongs from that village. And now we frequently brought out our forces as if we would fight, but proceeded no further than skirmishes at a distance; for when Placidus perceived that I was earnest to come to a battle, he was afraid, and avoided it. Yet did he not remove from the neighbourhood of Ptolemais.

44. About this time it was that Jonathan and his fellow legates came. They were sent, as we have said already, by Simon, and Ananus the high priest. And Jonathan contrived how he might catch me by treachery; for he durst not make any attempt upon me openly. So he wrote me the following epistle: "Jonathan and those that are with him, and are sent by the people of Jerusalem, to Josephus, send greeting. We are sent by the principal men of Jerusalem, who have heard that John of Gischala hath laid many snares for thee, to rebuke him, and to exhort him to be subject to thee hereafter. We are also desirous to consult with thee about our common concerns, and what is fit to be done. We therefore desire thee to come to us quickly, and to bring only a few men with thee; for this village will not contain a great number of soldiers." Thus it was that they wrote, as expecting one of these two things; either that I should come without armed men, and then they should have me wholly in their power; or, if I came with a great number, they should judge me to be a public enemy. Now it was a horseman who brought the letter, a man at other times bold, and one that had served in the army under the king. It was the second hour of the night that he came, when I was feasting with my friends, and the principal of the Galileans. This man, upon my servant's telling me that a certain horseman of the Jewish nation was come, was called in at my command, but did not so much as salute me at all, but held out a letter, and said, "This letter is sent thee by those that are come from Jerusalem; do thou write an answer to it quickly; for I am obliged to return to them very soon." Now my guests could not but wonder at the boldness of the soldier. But I desired him to sit down and sup with us; but

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when he refused so to do, I held the letter in my hands as I received it, and fell a talking with my guests about other matters. But a few hours afterwards, I got up, and when I had dismissed the rest to go to their beds, I bid only four of my intimate friends to stay, and ordered my servant to get some wine ready. I also opened the letter so, that nobody could perceive it; and understanding thereby presently the purportú of the writing, I sealed it up again, and appeared as if I had not yet read it, but only held it in my hands. I ordered twenty drachmae should be given the soldier for the charges of his journey; and when he took the money, and said that he thanked me for it, I perceived that he loved money, and that he was to be caught chiefly by that means; and I said to him, "If thou wilt but drink with us, thou shalt have a drachma for every glass thou drinkest." So he gladly embraced this proposal, and drank a great deal of wine, in order to get the more money, and was so drunk, that at last he could not keep the secrets he was intrusted with, but discovered them without my putting questions to him, viz. That a treacherous design was contrived against me, and that I was doomed to die by those that sent him. When I heard this, I wrote back this answer: "Josephus to Jonathan, and those that are with him, sendeth greeting. Upon the information that you are come in health into Galilee, I rejoice, and this especially because I can now resign the care of public affairs here into your hands, and return into my native country, which is what I have desired to do a great while; and I confess I ought not only to come to you as far as Xaloth, but farther, and this without your commands. But I desire you to excuse me, because I cannot do it now, since I watch the motions of Placidus, who hath a mind to go up into Galilee; and this I do here at Chabolo. Do you therefore, on the receipt of this epistle, come hither to me. Fare you well."

45. When I had written thus, and given the letter to be carried by the soldier, I sent along with him thirty of the Galileans of the best characters, and gave them instructions to salute those ambassadors, but to say nothing else to them. I also gave orders to as many of those armed men, whom I esteemed most faithful to me, to go along with the others, every one with him whom he was to guard, lest some conversation might pass between those whom I sent and those who were with Jonathan. So those men went [to Jonathan]. But when Jonathan and his partners had failed in this their first attempt, they sent me another letter, the contents whereof were as follows: "Jonathan, and those with him, to Josephus, send greeting. We require thee to come to us to the village Gabaroth, on the third day, without any armed men, that we may hear what thou hast to lay to the charge of John [of Gischala]." When they had written this letter, they saluted the Galileans whom I sent, and came to Japha, which was the largest village of all Galilee, and encompassed with very strong walls, and had a great number of inhabitants in it. There the multitude of men, with their wives and children, met them, and exclaimed loudly against them; and desired them to be gone, and not to envy them the advantage of an excellent commander. With these clamours Jonathan and his partners were greatly provoked, although they durst not show their anger openly; so they made them no answer, but went to other villages. But still the same clamours met them from all the people, who said, "Nobody should persuade them to have any other commander besides Josephus." So Jonathan and his partners went away from them without success, and came to Sepphoris, the greatest city of all Galilee. Now the men of that city, who inclined to the Romans in their sentiments, met them indeed, but neither praised nor reproached me and when they were gone down from Sepphoris to Asochis, the people of that place made a clamour against them, as those of Japha had done; whereupon they were able to contain themselves no longer, but ordered the armed men that were with them to beat those that made the clamour with their clubs. And when they came to Gabara, John met them with three thousand armed men; but, as I understood by their letter that they had resolved to fight against me, I arose from Chabolo, with three thousand armed men also; but left in my camp one of my fastest friends, and came to Jotapata, as desirous to be near them, the distance being no more than forty furlongs. Whence I wrote thus to them: "If you are very desirous that I should come to you, you know there are two hundred and forty cities and villages in Galilee; I will come to any of them which you please, excepting Gaburn and Gischala; the one of which is John's native city, and the other in confederacy and friendship with him."

46. When Jonathan and his partners had received this letter, they wrote me no more answers, but called a council of their friends together; and taking John into their consultation, they took counsel together by what means they might attack me. John's opinion was, that they should write to all the cities and villages that were in Galilee; for that there must be certainly one or two persons in every one of them that were at variance with me, and that they should be invited to come to oppose me as an enemy. He would also have them send this resolution of theirs to the city of Jerusalem, that its citizens, upon the knowledge of my being adjudged to be an enemy by the Galileans, might themselves I also confirm that determination. He said also, that when this was done, even those Galileans who were well affected to me, would desert me out of fear. When John had given them this counsel, what he had said was very agreeable to the rest of them. I was also made acquainted with these affairs about the third hour of the night, by the means of one Saccheus, who had belonged to them, but now deserted them and came over to me, and told me what they were about; so I perceived that no time was to be lost. Accordingly, I gave command to Jacob, an armed man of my guard, whom I esteemed faithful to me, to take two hundred men, and to guard the passages that led from Gahara to Galilee, and to seize upon the passengers, and send them to me, especially such as were caught with letters about them: I also sent Jeremias himself, one of my friends, with six hundred armed men, to the borders of Galilee, in order to watch the roads that led from this

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country to the city Jerusalem, and gave him charge to lay hold of such as traveled with letters about them, to keep the men in bonds upon the place, but to send me the letters.

47. When I had laid these commands upon them, I gave them orders, and bid them take their arms and bring three days' provision with them, and be with me the next day. I also parted those that were about me into four parts, and ordained those of them that were most faithful to me to be a guard to my body. I also set over them centurions, and commanded them to take care that not a soldier which they did not know should mingle himself among them. Now, on the fifth day following, when I was at Gabaroth, I found the entire plain that was before the village full of armed men, who were come out of Galilee to assist me: many others of the multitude, also, out of the village, ran along with me. But as soon as I had taken my place, and began to speak to them, they all made an acclamation, and called me the benefactor and savior of the country. And when I had made them my acknowledgments, and thanked them [for their affection to me], I also advised them to fight with nobody, nor to spoil the country; but to pitch their tents in the plain, and be content with their sustenance they had brought with them; for I told them that I had a mind to compose these troubles without shedding any blood. Now it came to pass, that on the very same day those who were sent by John with letters, fell among the guards whom I had appointed to watch the roads; so the men were themselves kept upon the place, as my orders were, but I got the letters, which were full of reproaches and lies; and I intended to fall upon these men, without saying a word of these matters to any body.

48. Now, as soon as Jonathan and his companions heard of my coming, they took all their own friends, and John with them, and retired to the house of Jesus, which indeed was a large castle, and no way unlike a citadel; so they privately laid a band of armed men therein, and shut all the other doors but one, which they kept open, and they expected that I should come out of the road to them, to salute them. And indeed they had given orders to the armed men, that when I came they should let nobody besides me come in, but should exclude others; as supposing that, by this means, they should easily get me under their power: but they were deceived in their expectation; for I perceived what snares they had laid for me. Now, as soon as I was got off my journey, I took up my lodgings over against them, and pretended to be asleep; so Jonathan and his party, thinking that I was really asleep and at rest, made haste to go down into the plain, to persuade the people that I was an ill governor. But the matter proved otherwise; for, upon their appearance, there was a cry made by the Galileans immediately, declaring their good opinion of me as their governor; and they made a clamour against Jonathan and his partners for coming to them when they had suffered no harm, and as though they would overturn their happy settlement; and desired them by all means to go back again, for that they would never be persuaded to have any other to rule over them but myself. When I heard of this, I did not fear to go down into the midst of them; I went, therefore, myself down presently to hear what Jonathan and his companions said. As soon as I appeared, there was immediately an acclamation made to me by the whole multitude, and a cry in my commendation by them, who confessed their thanks was owing to me for my good government of them.

49. When Jonathan and his companions heard this, they were in fear of their own lives, and in danger lest they should be assaulted by the Galileans on nay account; so they contrived how they might run away. But as they were not able to get off, for I desired them to stay, they looked down with concern at my words to them. I ordered, therefore, the multitude to restrain entirely their acclamations, and placed the most faithful of my armed men upon the avenues, to be a guard to us, lest John should unexpected fall upon us; and I encouraged the Galileans to take their weapons, lest they should be disturbed at their enemies, if any sudden insult should be made upon them. And then, in the first place, I put Jonathan and his partners in mind of their [former] letter, and after what manner they had written to me, and declared they were sent by the common consent to the people of Jerusalem, to make up the differences I had with John, and how they had desired me to come to them; and as I spake thus, I publicly showed that letter they had written, till they could not at all deny what they had done, the letter itself convicting them. I then said, "O Jonathan! and you that are sent with him as his colleagues, if I were to be judged as to my behavior, compared with that of John's, and had brought no more than two or three witnesses, good men and true, it is plain you had been forced, upon the examination of their characters beforehand, to discharge the accusations: that therefore you may be informed that I have acted well in the affairs of Galilee, I think three witnesses too few to be brought by a man that hath done as he ought to do; so I gave you all these for witnesses. Inquire of them how I have lived, and whether I have not behaved myself with all decency, and after a virtuous manner, among them. And I further conjure you, O Galileans! to hide no part of the truth, but to speak before these men as before judges, whether I have in any thing acted otherwise than well."

50. While I was thus speaking, the united voices of all the people joined together, and called me their benefactor and savior, and attested to my former behavior, and exhorted me to continue so to do hereafter; and they all said, upon their oaths, that their wives had been preserved free from injuries, and that no one had ever been aggrieved by me. After this, I read to the Galileans two of those epistles which had been sent by Jonathan and his colleagues, and which those whom I had appointed to guard the road had taken, and sent to me. These were full of reproaches, and of lies, as if I had acted more like a tyrant than a governor against them, with many other things besides therein contained, which were no better indeed than impudent falsities. I also informed the multitude how I came by these letters, and that those who carried them delivered them up voluntarily; for I was not willing that my

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enemies should know any thing of the guards I had set, lest they should be afraid, and leave off writing hereafter.

51. When the multitude heard these things, they were greatly provoked at Jonathan, and his colleagues that were with him, and were going to attack them, and kill them; and this they had certainly done, unless I had restrained the anger of the Galileans, and said, that "I forgave Jonathan and his colleagues what was past, if they would repent, and go to their own country, and tell those who sent them the truth, as to my conduct." When I had said this, I let them go, although I knew they would do nothing of what they had promised. But the multitude were very much enraged against them, and entreated me to give them leave to punish them for their insolence; yet did I try all methods to persuade them to spare the men; for I knew that every instance of sedition was pernicious to the public welfare. But the multitude was too angry with them to be dissuaded, and all of them went immediately to the house in which Jonathan and his colleagues abode. However, when I perceived that their rage could not be restrained, I got on horseback, and ordered the multitude to follow me to the village Sogane, which was twenty furlongs off Gabara; and by using this stratagem, I so managed myself, as not to appear to begin a civil war amongst them.

52. But when I was come near Sogane, I caused the multitude to make a halt, and exhorted them not to be so easily provoked to anger, and to the inflicting such punishments as could not be afterwards recalled: I also gave order, that a hundred men, who were already in years, and were principal men among them, should get themselves ready to go to the city of Jerusalem, and should make a complaint before the people of such as raised seditions in the country. And I said to them, that "in case they be moved with what you say, you shall desire the community to write to me, and to enjoin me to continue in Galilee, and to order Jonathan and his colleagues to depart out of it." When I had suggested these instructions to them, and while they were getting themselves ready as fast as they could, I sent them on this errand the third day after they had been assembled: I also sent five hundred armed men with them [as a guard]. I then wrote to my friends in Samaria, to take care that they might safely pass through the country: for Samaria was already under the Romans, and it was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country; for in that road you may, in three days' time, go from Galilee to Jerusalem. I also went myself, and conducted the old men as far as the bounds of Galilee, and set guards in the roads, that it might not be easily known by any one that these men were gone. And when I had thus done, I went and abode at Japha.

53. Now Jonathan and his colleagues, having failed of accomplishing what they would have done against me, sent John back to Gischala, but went themselves to the city of Tiberias, expecting it would submit itself to them; and this was founded on a letter which Jesus, their then governor, had written them, promising that, if they came, the multitude would receive them, and choose to be under their government; so they went their ways with this expectation. But Silas, who, as I said, had been left curator of Tiberias by me, informed me of this, and desired me to make haste thither. Accordingly, I complied with his advice immediately, and came thither; but found myself in danger of my life, from the following occasion: Jonathan and his colleagues had been at Tiberias, and had persuaded a great many of such as had a quarrel with me to desert me; but when they heard of my coming, they were in fear for themselves, and came to me; and when they had saluted me, they said, that I was a happy man in having behaved myself so well in the government of Galilee; and they congratulated me upon the honours that were paid me: for they said that my glory was a credit to them, since they had been my teachers and fellow citizens; and they said further, that it was but just that they should prefer my friendship to them rather than John's, and that they would have immediately gone home, but that they staid that they might deliver up John into my power; and when they said this they took their oaths of it, and those such as are most tremendous amongst us, and such as I did not think fit to disbelieve. However, they desired me to lodge some where else, because the next day was the sabbath, and that it was not fit the city of Tiberias should be disturbed [on that day].

54. So I suspected nothing, and went away to Tarichese; yet did I withal leave some to make inquiry in the city how matters went, and whether any thing was said about me: I also set many persons all the way that led from Tarichese to Tiberias, that they might communicate from one to another, if they learned any news from those that were left in the city. On the next day, therefore, they all came into the Proseucha; it was a large edifice, and capable of receiving a great number of people; thither Jonathan went in, and though he durst not openly speak of a revolt, yet did he say that their city stood in need of a better governor than it then had. But Jesus, who was the ruler, made no scruple to speak out, and said openly, "O fellow citizens! it is better for you to be in subjection to four than to one; and those such as are of high birth, and not without reputation for their wisdom;" and pointed to Jonathan and his colleagues. Upon his saying this, Justus came in and commended him for what he had said, and persuaded some of the people to be of his mind also. But the multitude were not pleased with what was said, and had certainly gone into a tumult, unless the sixth hour, which was now come, had dissolved the assembly, at which hour our laws require us to go to dinner on sabbath days; so Jonathan and his colleagues put off their council till the next day, and went off without success. When I was informed of these affairs, I determined to go to the city of Tiberias in the morning. Accordingly, on the next day, about the first hour of the day, I came from Tarichee, and found the multitude already assembled in the Proseucha; but on what account they were gotten together, those that were assembled did not know. But when Jonathan and his colleagues saw me there unexpectedly, they were in disorder; after which they raised a

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report of their own contrivance, that Roman horsemen were seen at a place called Union, in the borders of Galilee, thirty furlongs distant from the city. Upon which report, Jonathan and his colleagues cunningly exhorted me not to neglect this matter, nor to suffer the land to be spoiled by the enemy. And this they said with a design to remove me out of the city, under the pretense of the want of extraordinary assistance, while they might dispose the city to be my enemy.

55. As for myself, although I knew of their design, yet did I comply with what they proposed, lest the people of Tiberias should have occasion to suppose that I was not careful of their security. I therefore went out; but, when I was at the place, I found not the least footsteps of any enemy, so I returned as fast as ever I could, and found the whole council assembled, and the body of the people gotten together, and Jonathan and his colleagues bringing vehement accusations against me, as one who had no concern to ease them of the burdens of war, and as one that lived luxuriously. And as they were discoursing thus, they produced four letters, as written to them from some people that lived at the borders of Galilee, imploring that they would come to their assistance, for that there was an army of Romans, both horsemen and footmen, who would come and lay waste the country on the third day; they desired them also to make haste, and not to overlook them. When the people of Tiberias heard this, they thought they spake truth, and made a clamour against me, and said I ought not to sit still, but to go away to the assistance of their countrymen. Hereupon I said [for I understood the meaning of Jonathan and his colleagues] that I was ready to comply with what they proposed, and without delay to march to the war which they spake of, yet did I advise them, at the same time, that since these letters declared that the Romans would make their assault in four several places, they should part their forces into five bodies, and make Jonathan and his colleagues generals of each body of them, because it was fit for brave men, not only to give counsel, but to take the place of leaders, and assist their countrymen when such a necessity pressed them; for, said I, it is not possible for me to lead more than one party. This advice of mine greatly pleased the multitude; so they compelled them to go forth to the war. But their designs were put into very much disorder, because they had not done what they had designed to do, on account of my stratagem, which was opposite to their undertakings.

56. Now there was one whose name was Ananias [a wicked man he was, and very mischievous]; he proposed that a general religious fast should be appointed the next day for all the people, and gave order that at the same hour they should come to the same place, without any weapons, to make it manifest before God, that while they obtained his assistance, they thought all these weapons useless. This he said, not out of piety, but that they might catch me and my friends unarmed. Now, I was hereupon forced to comply, lest I should appear to despise a proposal that tended to piety. As soon, therefore, as we were gone home, Jonathan and his colleagues wrote to John to come to them in the morning, and desiring him to come with as many soldiers as he possibly could, for that they should then be able easily to get me into their hands, and to do all they desired to do. When John had received this letter, he resolved to comply with it. As for myself, on the next day, I ordered two of the guards of my body, whom I esteemed the most courageous and most faithful, to hide daggers under their garments, and to go along with me, that we might defend ourselves, if any attack should be made upon us by our enemies. I also myself took my breastplate, and girded on my sword, so that it might be, as far as it was possible, concealed, and came into the Proseucha.

57. Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in. And while we were engaged in the duties of the day, and had betaken ourselves to our prayers, Jesus got up, and inquired of me what was become of the vessels that were taken out of the king's palace, when it was burnt down [and] of that uncoined silver; and in whose possession they now were? This he said, in order to drive away time till John should come. I said that Capellus, and the ten principal men of Tiberias, had them all; and I told him that they might ask them whether I told a lie or not. And when they said they had them, he asked me, What is become of those twenty pieces of gold which thou didst receive upon the sale of a certain weight of uncoined money? I replied, that I had given them to those ambassadors of theirs, as a maintenance for them, when they were sent by them to Jerusalem. So Jonathan and his colleagues said that I had not done well to pay the ambassadors out of the public money. And when the multitude were very angry at them for this, for they perceived the wickedness of the men, I understood that a tumult was going to arise; and being desirous to provoke the people to a greater rage against the men, I said, "But if I have not done well in paying our ambassadors out of the public stock, leave off your anger at me, for I will repay the twenty pieces of gold myself."

58. When I had said this, Jonathan and his colleagues held their peace; but the people were still more irritated against them, upon their openly showing their unjust ill-will to me. When Jesus saw this change in file people, he ordered them to depart, but desired the senate to stay; for that they could not examine things of such a nature in a tumult: and as the people were crying out that they would not leave me alone, there came one and told Jesus and his friends privately, that John and his armed men were at hand: whereupon Jonathan and his colleagues, being able to contain themselves no longer, [and perhaps the providence of God hereby procuring my deliverance, for had not this been so, I had certainly been destroyed by John,] said, "O you people of Tiberias! leave off this inquiry about the twenty pieces of gold; for Josephus hath not deserved to die for them; but he hath deserved it by his desire of tyrannizing, and by cheating the multitude of the Galileans with his speeches, in order to gain the dominion over them." When he had said this, they presently laid hands upon me, and endeavored to kill me: but

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as soon as those that were with me saw what they did, they drew their swords, and threatened to smite them, if they offered any violence to me. The people also took up stones, and were about to throw them at Jonathan; and so they snatched me from the violence of my enemies.

59. But as I was gone out a little way, I was just upon meeting John, who was marching with his armed men. So I was afraid of him, and turned aside, and escaped by a narrow passage to the lake, and seized on a ship, and embarked in it, and sailed over to Tarichese. So, beyond my expectation, I escaped this danger. Whereupon I presently sent for the chief of the Galileans, and told them after what manner, against all faith given, I had been very near to destruction from Jonathan and his colleagues, and the people of Tiberias. Upon which the multitude of the Galileans were very angry, and encouraged me to delay no longer to make war upon them, but to permit them to go against John, and utterly to destroy him, as well as Jonathan and his colleagues. However, I restrained them, though they were in such a rage, and desired them to tarry a while, till we should be informed what orders those ambassadors, that were sent by them to the city of Jerusalem, should bring thence; for I told them that it was best for them to act according to their determination; whereupon they were prevailed on. At which time, also, John, when the snares he had laid did not take effect, returned back to Gischala.

60. Now, in a few days, those ambassadors whom he had sent, came back again and informed us, that the people were greatly provoked at Ananus, and Simon the son of Gamaliel, and their friends; that, without any public determination, they had sent to Galilee, and had done their endeavors that I might be turned out of the government. The ambassadors said further, that the people were ready to burn their houses. They also brought letters, whereby the chief men of Jerusalem, at the earnest petition of the people, confirmed me in the government of Galilee, and enjoined Jonathan and his colleagues to return home quickly. When I had gotten these letters, I came to the village Arbela, where I procured an assembly of the Galileans to meet, and bid the ambassadors declare to them the anger of the people of Jerusalem at what had been done by Jonathan and his colleagues, and how much they hated their wicked doings, and how they had confirmed me in the government of their country, as also what related to the order they had in writing for Jonathan and his colleagues to return home. So I immediately sent them the letter, and bid him that carried it to inquire, as well as he could, how they intended to act [on this occasion.]

61. Now, when they had received that letter, and were thereby greatly disturbed, they sent for John, and for the senators of Tiberias, and for the principal men of the Gabarens, and proposed to hold a council, and desired them to consider what was to be done by them. However, the governors of Tiberias were greatly disposed to keep the government to themselves; for they said it was not fit to desert their city, now it was committed to their trust, and that otherwise I should not delay to fall upon them; for they pretended falsely that so I had threatened to do. Now John was not only of their opinion, but advised them, that two of them should go to accuse me before the multitude [at Jerusalem], that I do not manage the affairs of Galilee as I ought to do; and that they would easily persuade the people, because of their dignity, and because the whole multitude are very mutable. When, therefore, it appeared that John had suggested the wisest advice to them, they resolved that two of them, Jonathan and Ananias, should go to the people of Jerusalem, and the other two [Simon and Joazar] should be left behind to tarry at Tiberins. They also took along with them a hundred soldiers for their guard.

62. However, the governors of Tiberias took care to have their city secured with walls, and commanded their inhabitants to take their arms. They also sent for a great many soldiers from John, to assist them against me, if there should be occasion for them. Now John was at Gischala. Jonathan, therefore, and those that were with him, when they were departed from Tiberias, and as soon as they were come to Dabaritta, a village that lay in the utmost parts of Galilee, in the great plain, they, about midnight, fell among the guards I had set, who both commanded them to lay aside their weapons, and kept them in bonds upon the place, as I had charged them to do. This news was written to me by Levi, who had the command of that guard committed to him by me. Hereupon I said nothing of it for two days; and, pretending to know nothing about it, I sent a message to the people of Tiberias, and advised them to lay their arms aside, and to dismiss their men, that they might go home. But, supposing that Jonathan, and those that were with him, were already arrived at Jerusalem, they made reproachful answers to me; yet was I not terrified thereby, but contrived another stratagem against them, for I did not think it agreeable with piety to kindle the fire of war against the citizens. As I was desirous to draw those men away from Tiberias, I chose out ten thousand of the best of my armed men, and divided them into three bodies, and ordered them to go privately, and lie still as an ambush, in the villages. I also led a thousand into another village, which lay indeed in the mountains, as did the others, but only four furlongs distant from Tiberias; and gave orders, that when they saw my signal, they should come down immediately, while I myself lay with my soldiers in the sight of every body. Hereupon the people of Tiberias, at the sight of me, came running out of the city perpetually, and abused me greatly. Nay, their madness was come to that height, that they made a decent bier for me, and, standing about it, they mourned over me in the way of jest and sport; and I could not but be myself in a pleasant humor upon the sight of this madness of theirs.

63. And now being desirous to catch Simon by a wile, and Joazar with him, I sent a message to them, and desired them to come a little way out of the city, and many of their friends to guard them; for I said I would come down to them, and make a league with them, and divide the government of Galilee with them. Accordingly, Simon was deluded on account of his imprudence, and out of the hopes of gain, and

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did not delay to come; but Joazar, suspecting snares were laid for him, staid behind. So when Simon was come out, and his friends with him, for his guard, I met him, and saluted him with great civility, and professed that I was obliged to him for his coming up to me; but a little while afterward I walked along with him as though I would say something to him by myself; and when I had drawn him a good way from his friends, I took him about the middle, and gave him to my friends that were with me, to carry him into a village; and, commanding my armed men to come down, I with them made an assault upon Tiberias. Now, as the fight grew hot on both sides, and the soldiers belonging to Tiberias were in a fair way to conquer me, [for my armed men were already fled away,] I saw the posture of my affairs; and encouraging those that were with me, I pursued those of Tiberias, even when they were already conquerors, into the city. I also sent another band of soldiers into the city by the lake, and gave them orders to set on fire the first house they could seize upon. When this was done, the people of Tiberinas thought that their city was taken by force, and so threw down their arms for fear, and implored, they, their wives, and children, that I would spare their city. So I was over-persuaded by their entreaties, and restrained the soldiers from the vehemency with which they pursued them; while I myself, upon the coming on of the evening, returned back with my soldiers, and went to refresh myself. I also invited Simon to sup with me, and comforted him on occasion of what had happened; and I promised that I would send him safe and secure to Jerusalem, and withal would give him provisions for his journey thither.

64. But on the next day, I brought ten thousand armed men with me, and came to Tiberias. I then sent for the principal men of the multitude into the public place, and enjoined them to tell me who were the authors of the revolt; and when they told me who the men were, I sent them bound to the city Jotapata. But as to Jonathan and Ananias, I freed them from their bonds, and gave them provisions for their journey, together with Simon and Joazar, and five hundred armed men who should guard them; and so I sent them to Jerusalem. The people of Tiberias also came to me again, and desired that I would forgive them for what they had done; and they said they would amend what they had done amiss with regard to me, by their fidelity for the time to come; and they besought me to preserve what spoils remained upon the plunder of the city, for those that had lost them. Accordingly, I enjoined those that had got them, to bring them all before us; and when they did not comply for a great while, and I saw one of the soldiers that were about me with a garment on that was more splendid than ordinary, I asked him whence he had it; and when he replied that he had it out of the plunder of the city, I had him punished with stripes; and I threatened all the rest to inflict a severer punishment upon them, unless they produced before us whatsoever they had plundered; and when a great many spoils were brought together, I restored to every one of Tiberias what they claimed to be their own.

65. And now I am come to this part of my narration, I have a mind to say a few things to Justus, who hath himself written a history concerning these affairs, as also to others who profess to write history, but have little regard to truth, and are not afraid, either out of ill-will or good-will to some persons, to relate falsehoods. These men do like those who compose forged deeds and conveyances; and because they are not brought to the like punishment with them, they have no regard to truth. When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; whence it is that, being belied by him, I am under a necessity to make my defense; and so I shall say what I have concealed till now. And let no one wonder that I have not told the world these things a great while ago. For although it be necessary for an historian to write the truth, yet is such a one not bound severely to animadvert on the wickedness of certain men; not out of any favour to them, but out of an author's own moderation. How then comes it to pass, O Justus! thou most sagacious of writers, [that I may address myself to him as if he were here present,] for so thou boastest of thyself, that I and the Galileans have been the authors of that sedition which thy country engaged in, both against the Romans and against the king [Agrippa, junior] For before ever I was appointed governor of Galilee by the community of Jerusalem, both thou and all the people of Tiberias had not only taken up arms, but had made war with Decapolis of Syria. Accordingly, thou hadst ordered their villages to be burnt, and a domestic servant of thine fell in the battle. Nor is it I only who say this; but so it is written in the Commentaries of Vespasian, the emperor; as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais, and desired that thou, who wast the author [of that war], mightest be brought to punishment. And thou hadst certainly been punished at the command of Vespasian, had not king Agrippa, who had power given him to have thee put to death, at the earnest entreaty of his sister Bernice, changed the punishment from death into a long imprisonment. Thy political administration of affairs afterward doth also clearly discover both thy other behavior in life, and that thou wast the occasion of thy country's revolt from the Romans; plain signs of which I shall produce presently. I have also a mind to say a few things to the rest of the people of Tiberias on thy account, and to demonstrate to those that light upon this history, that you bare no good-will, neither to the Romans, nor to the king. To be sure, the greatest cities of Galilee, O Justus! were Sepphoris, and thy country Tiberias. But Sepphoris, situated in the very midst of Galilee, and having many villages about it, and able with ease to have been bold and troublesome to the Romans, if they had so pleased, yet did it resolve to continue faithful to those their masters, and at the same time excluded me out of their city, and prohibited all their citizens from joining with the Jews in the war; and, that they might be out of danger from me, they, by a wile, got leave of me to fortify their city

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with walls: they also, of their own accord, admitted of a garrison of Roman legions, sent them by Cestlus Gallus, who was then president of Syria, and so had me in contempt, though I was then very powerful, and all were greatly afraid of me; and at the same time that the greatest of our cities, Jerusalem, was besieged, and that temple of ours, which belonged to us all, was in danger of falling under the enemy's power, they sent no assistance thither, as not willing to have it thought they would bear arms against the Romans. But as for thy country, O Justus: situated upon the lake of Gennesareth, and distance from Hippos thirty furlongs, from Gadara sixty, and from Scythopolis, which was under the king's jurisdiction, a hundred and twenty; when there was no Jewish city near, it might easily have preserved its fidelity [to the Romans,] if it had so pleased them to do, for the city and its people had plenty of weapons. But, as thou sayest, I was then the author [of their revolts]. And pray, O Justus! who was that author afterwards? For thou knowest that I was in the power of the Romans before Jerusalem was besieged, and before the same time Jotapata was taker by force, as well as many other fortresses, and a great many of the Galileans fell in the war. It was therefore then a proper time, when you were certainly freed from any fear on my account, to throw away your weapons, and to demonstrate to the king and to the Romans, that it was not of choice, but as forced by necessity, that you fell into the war against them; but you staid till Vespasian came himself as far as your walls, with his whole army; and then you did indeed lay aside your weapons out of fear, and your city had for certain been taken by force, unless Vespasian had complied with the king's supplication for you, and had excused your madness. It was not I, therefore, who was the author of this, but your own inclinations to war. Do not you remember how often I got you under my power, and yet put none of you to death? Nay, you once fell into a tumult one against another, and slew one hundred and eighty-five of your citizens, not on account of your good-will to the king and to the Romans, but on account of your own wickedness, and this while I was besieged by the Romans in Jotapata. Nay, indeed, were there not reckoned up two thousand of the people of Tiberias during the siege of Jerusalem, some of whom were slain, and the rest caught and carried captives? But thou wilt pretend that thou didst not engage in the war, since thou didst flee to the king. Yes, indeed, thou didst flee to him; but I say it was out of fear of me. Thou sayest, indeed, that it is I who am a wicked man. But then, for what reason was it that king Agrippa, who procured thee thy life when thou wast condemned to die by Vespian, and who bestowed so much riches upon thee, did twice afterward put thee in bonds, and as often obliged thee to run away from thy country, and, when he had once ordered thee to be put to death, he granted thee a pardon at the earnest desire of Bernice? And when [after so many of thy wicked pranks] he made thee his secretary, he caught thee falsifying his epistles, and drove thee away from his sight. But I shall not inquire accurately into these matters of scandal against thee. Yet cannot I but wonder at thy impudence, when thou hast the assurance to say, that thou hast better related these affairs [of the war] than have all the others that have written about them, whilst thou didst not know what was done in Galilee; for thou wast then at Berytus with the king; nor didst thou know how much the Romans suffered at the siege of Jotapata, or what miseries they brought upon us; nor couldst thou learn by inquiry what I did during that siege myself; for all those that might afford such information were quite destroyed in that siege. But perhaps thou wilt say, thou hast written of what was done against the people of Jerusalem exactly. But how should that be? for neither wast thou concerned in that war, nor hast thou read the commentaries of Caesar; of which we have evident proof, because thou hast contradicted those commentaries of Caesar in thy history. But if thou art so hardy as to affirm, that thou hast written that history better than all the rest, why didst thou not publish thy history while the emperors Vespasian and Titus, the generals in that war, as well as king Agrippa and his family, who were men very well skilled in the learning of the Greeks, were all alive? for thou hast had it written these twenty years, and then mightest thou have had the testimony of thy accuracy. But now when these men are no longer with us, and thou thinkest thou canst not be contradicted, thou venturest to publish it. But then I was not in like manner afraid of my own writing, but I offered my books to the emperors themselves, when the facts were almost under men's eyes; for I was conscious to myself, that I had observed the truth of the facts; and as I expected to have their attestation to them, so I was not deceived in such expectation. Moreover, I immediately presented my history to many other persons, some of whom were concerned in the war, as was king Agrippa and some of his kindred. Now the emperor Titus was so desirous that the knowledge of these affairs should be taken from these books alone, that he subscribed his own hand to them, and ordered that they should be published; and for king Agrippa, he wrote me sixty-two letters, and attested to the truth of what I had therein delivered; two of which letters I have here subjoined, and thou mayst thereby know their contents:— "King Agrippa to Josephus, however, when thou comest to me, I will inform thee of a great many things which thou dost not know." So when this history was perfected, Agrippa, neither by way of flattery, which was not agreeable to him, nor by way of irony, as thou wilt say, [for he was entirely a stranger to such an evil disposition of mind,] but he wrote this by way of attestation to what was true, as all that read histories may do. And so much shall be said concerning Justus which I am obliged to add by way of digression.

66. Now, when I had settled the affairs of Tiberias, and had assembled my friends as a sanhedrim, I consulted what I should do as to John. Whereupon it appeared to be the opinion of all the Galileans, that I should arm them all, and march against John, and punish him as the author of all the disorders that had happened. Yet was not I pleased with their determination; as purposing to compose these troubles without bloodshed. Upon this I exhorted them to use the

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utmost care to learn the names of all that were under John; which when they had done, and I thereby was apprized who the men were, I published an edict, wherein I offered security and my right hand to such of John's party as had a mind to repent; and I allowed twenty days' time to such as would take this most advantageous course for themselves. I also threatened, that unless they threw down their arms, I would burn their houses, and expose their goods to public sale. When the men heard of this, they were in no small disorder, and deserted John; and to the number of four thousand threw down their arms, and came to me. So that no others staid with John but his own citizens, and about fifteen hundred strangers that came from the metropolis of Tyre; and when John saw that he had been outwitted by my stratagem, he continued afterward in his own country, and was in great fear of me.

67. But about this time it was that the people of Sepphoris grew insolent, and took up arms, out of a confidence they had in the strength of their walls, and because they saw me engaged in other affairs also. So they sent to Cestius Gallus, who was president of Syria, and desired that he would either come quickly to them, and take their city under his protection, or send them a garrison. Accordingly, Gallus promised them to come, but did not send word when he would come: and when I had learned so much, I took the soldiers that were with me, and made an assault upon the people of Sepphoris, and took the city by force. The Galileans took this opportunity, as thinking they had now a proper time for showing their hatred to them, since they bore ill-will to that city also. They then exerted themselves, as if they would destroy them all utterly, with those that sojourned there also. So they ran upon them, and set their houses on fire, as finding them without inhabitants; for the men, out of fear, ran together to the citadel. So the Galileans carried off every thing, and omitted no kind of desolation which they could bring upon their countrymen. When I saw this, I was exceedingly troubled at it, and commanded them to leave off, and put them in mind that it was not agreeable to piety to do such things to their countrymen: but since they neither would hearken to what I exhorted, nor to what I commanded them to do, [for the hatred they bore to the people there was too hard for my exhortations to them,] I bade those my friends, who were most faithful to me, and were about me, to give on reports, as if the Romans were falling upon the other part of the city with a great army; and this I did, that, by such a report being spread abroad, I might restrain the violence of the Galileans, and preserve the city of Sepphoris. And at length this stratagem had its effect; for, upon hearing this report, they were in fear for themselves, and so they left off plundering and ran away; and this more especially, because they saw me, their general, do the same also; for, that I might cause this report to be believed, I pretended to be in fear as well as they. Thus were the inhabitants of Sepphoris unexpectedly preserved by this contrivance of mine.

68. Nay, indeed, Tiberias had like to have been plundered by the Galileans also upon the following occasion:— The chief men of the senate wrote to the king, and desired that he would come to them, and take possession of their city. The king promised to come, and wrote a letter in answer to theirs, and gave it to one of his bed-chamber, whose name was Crispus, and who was by birth a Jew, to carry it to Tiberias. When the Galileans knew that this man carried such a letter, they caught him, and brought him to me; but as soon as the whole multitude heard of it, they were enraged, and betook themselves to their arms. So a great many of them together from all quarters the next day, and came to the city Asochis, where I then lodged, and made heavy clamours, and called the city of Tiberias a traitor to them, and a friend to the king; and desired leave of me to go down and utterly destroy it; for they bore the like ill-will to the people of Tiberias, as they did to those of Sepphoris.

69. When I heard this, I was in doubt what to do, and hesitated by what means I might deliver Tiberias from the rage of the Galileans; for I could not deny that those of Tiborias had written to the king, and invited him to come to them; for his letters to them, in answer thereto, would fully prove the truth of that. So I sat a long time musing with myself, and then said to them, "I know well enough that the people of Tiberias have offended; nor shall I forbid you to plunder the city. However, such things ought to be done with discretion; for they of Tiberias have not been the only betrayers of our liberty, but many of the most eminent patriots of the Galileans, as they pretended to be, have done the same. Tarry therefore till I shall thoroughly find out those authors of our danger, and then you shall have them all at once under your power, with all such as you shall yourselves bring in also." Upon my saying this, I pacifie the multitude, and they left off their anger, and went their ways; and I gave orders that he who brought the king's letters should be put into bonds; but in a few days I pretended that I was obliged, by a necessary affair of my own, to out of the kingdom. I then called Crispus privately, and ordered him to make the soldier that kept him drunk, and to run away to the king. So when Tiberias was in danger of being utterly destroyed a second time, it escaped the danger by my skillful management, and the care that I had for its preservation.

70. About this time it was that Justus, the son of Pistus, without my knowledge, ran away to the king; the occasion of which I will here relate. Upon the beginning of the war between the Jews and Romans, the people of Tiberias resolved to submit to the king, and not to revolt from the Romans; while Justus tried to persuade them to betake themselves to their arms, as being himself desirous of innovations, and having hopes of obtaining the government of Galilee, as well as of his own country [Tiberias] also. Yet did he not obtain what he hoped for, because the Galileans bore ill-will to those of Tiberias, and this on account of their anger at what miseries they had suffered from them before the war; thence it was that they would not endure that Justus should be their governor. I myself also, who had been

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intrusted by the community of Jerusalem with the government of Galilee, did frequently come to that degree of rage at Justus, that I had almost resolved to kill him, as not able to bear his mischievous disposition. He was therefore much afraid of me, lest at length my passion should come to extremity; so he went to the king, as supposing that he would dwell better and more safely with him.

71. Now, when the people of Sepphoris had, in so surprising a manner, escaped their first danger, they sent to Cestius Gallus, and desired him to come to them immediately, and take possession of their city, or else to send forces sufficient to repress all their enemies' incursions upon them; and at the last they did prevail with Gallus to send them a considerable army, both of horse and foot, which came in the night time, and which they admitted into the city. But when the country round about it was harassed by the Roman army, I took those soldiers that were about me, and came to Garisme, where I cast up a bank, a good way off the city Sepphoris; and when I was at twenty furlongs distance, I came upon it by night, and made an assault upon its walls with my forces; and when I had ordered a considerable number of my soldiers to scale them with ladders, I became master of the greatest part of the city. But soon after, our unacquaintedness with the places forced us to retire, after we had killed twelve of the Roman footmen, and two horsemen, and a few of the people of Sepphoris, with the loss of only a single man of our own. And when it afterwards came to a battle in the plain against the horsemen, and we had undergone the dangers of it courageously for a long time, we were beaten; for upon the Romans encompassing me about, my soldiers were afraid, and fell back. There fell in that battle one of those that had been intrusted to guard my body; his name was Justus, who at this time had the same post with the king. At the same time also there came forces, both horsemen and footmen, from the king, and Sylla their commander, who was the captain of his guard: this Sylla pitched his camp at five furlongs' distance from Julias, and set a guard upon the roads, both that which led to Cana, and that which led to the fortress Gamala, that he might hinder their inhabitants from getting provisions out of Galilee.

72. As soon as I had gotten intelligence of this, I sent two thousand armed men, and a captain over them, whose name was Jeremiah, who raised a bank a furlong off Julias, near to the river Jordan, and did no more than skirmish with the enemy; till I took three thousand soldiers myself, and came to them. But on the next day, when I had laid an ambush in a certain valley, not far from the banks, I provoked those that belonged to the king to come to a battle, and gave orders to my own soldiers to turn their backs upon them, until they should have drawn the enemy away from their camp, and brought them out into the field, which was done accordingly; for Sylla, supposing that our party did really run away, was ready to pursue them, when our soldiers that lay in ambush took them on their backs, and put them all into great disorder. I also immediately made a sudden turn with my own forces, and met those of the king's party, and put them to flight. And I had performed great things that day, if a certain fate had not been my hinderance; for the horse on which I rode, and upon whose back I fought, fell into a quagmire, and threw me on the ground, and I was bruised on my wrist, and carried into a village named Cepharnome, or Capernaum. When my soldiers heard of this, they were afraid I had been worse hurt than I was; and so they did not go on with their pursuit any further, but returned in very great concern for me. I therefore sent for the physicians, and while I was under their hands, I continued feverish that day; and as the physicians directed, I was that night removed to Taricheee.

73. When Sylla and his party were informed what happened to me, they took courage again; and understanding that the watch was negligently kept in our camp, they by night placed a body of horsemen in ambush beyond Jordan, and when it was day they provoked us to fight; and as we did not refuse it, but came into the plain, their horsemen appeared out of that ambush in which they had lain, and put our men into disorder, and made them run away; so they slew six men of our side. Yet did they not go off with the victory at last; for when they heard that some armed men were sailed from Taricheae to Juli, they were afraid, and retired.

74. It was not now long before Vespasian came to Tyre, and king Agrippa with him; but the Tyrians began to speak reproachfully of the king, and called him an enemy to the Romans. For they said that Philip, the general of his army, had betrayed the royal palace and the Roman forces that were in Jerusalem, and that it was done by his command. When Vespasian heard of this report, he rebuked the Tyrians for abusing a man who was both a king and a friend to the Romans; but he exhorted the king to send Philip to Rome, to answer for what he had done before Nero. But when Philip was sent thither, he did not come into the sight of Nero, for he found him very near death, on account of the troubles that then happened, and a civil war; and so he returned to the king. But when Vespasian was come to Ptolemais, the chief men of Decapolis of Syria made a clamour against Justus of Tiberias, because he had set their villages on fire: so Vespasian delivered him to the king, to be put to death by those under the king's jurisdiction; yet did the king only put him into bonds, and concealed what he had done from Vespasian, as I have before related. But the people of Sepphoris met Vespasian, and saluted him, and had forces sent him, with Placidus their commander: he also went up with them, as I also followed them, till Vespasian came into Galilee. As to which coming of his, and after what manner it was ordered, and how he fought his first battle with me near the village Taricheae, and how from thence they went to Jotapata, and how I was taken alive, and bound, and how I was afterward loosed, with all that was done by me in the Jewish war, and during the siege of Jerusalem, I have accurately related them in the books concerning the War of the Jews. However, it will, I think, be fit for me to add now an account of those actions of my life which I have not related in that book of the Jewish war.

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75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamours to the emperors, and desired that they would bring me to punishment, as a traitor to them: but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered.

76. But when Titus had composed the troubles in Judea, and conjectured that the lands which I had in Judea would bring me no profit, because a garrison to guard the country was afterward to pitch there, he gave me another country in the plain. And when he was going away to Rome, he made choice of me to sail along with him, and paid me great respect: and when we were come to Rome, I had great care taken of me by Vespasian; for he gave me an apartment in his own house, which he lived in before he came to the empire. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness to me; which very thing made me envied, and brought me into danger; for a certain Jew, whose name was Jonathan, who had raised a tumult in Cyrene, and had persuaded two thousand men of that country to join with him, was the occasion of their ruin. But when he was bound by the governor of that country, and sent to the emperor, he told him that I had sent him both weapons and money. However, he could not conceal his being a liar from Vespasian, who condemned him to die; according to which sentence he was put to death. Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by God's providence I escaped them all. I also received from Vespasian no small quantity of land, as a free gift, in Judea; about which time I divorced my wife also, as not pleased with her behaviour, though not till she had been the mother of three children, two of whom are dead, and one whom I named Hyrcanus, is alive. After this I married a wife who had lived at Crete, but a Jewess by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate. By her I had two sons; the elder's name was Justus, and the next Simonides, who was also named Agrippa. And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished. He also made that country I had in Judea tax free, which is a mark of the greatest honour to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

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MURATORIAN CANON

The New Testament Canon; Latin: Canon Muratorian
(In Muratori, V. C. Antiq. Ital. Med. æv., vol. iii. col. 854.)
Author: anonymus (ascribed to Caius)
Against the Heresy of Artemon,
Ante-Nicene Fathers Vol. V, Fragments of Caius
Translation: Stewart Dingwall and Fordyce Salmond
Estimated Range of Dating: 140-155 A.D.

(The Muratorian Canon [Latin: Canon Muratori], also known as the Muratorian Fragment, is a copy of perhaps the oldest known list of the books of the New Testament. The fragment, consisting of 85 lines, is a Latin manuscript bound in a roughly 8th-century codex from the library of Columbanus's monastery at Bobbio Abbey; it contains features suggesting it is a translation from a Greek original written about 170. Other scholars suggest it might have been originally written as late as the 4th century, although this is not the consensus opinion. Both the degraded condition of the manuscript and the poor Latin in which it was written have made it difficult to translate. The beginning of the fragment is missing, and it ends abruptly. The fragment consists of all that remains of a section of a list of all the works that were accepted as canonical by the churches known to its original compiler.

Manuscript history: *The Muratorian fragment* was discovered in the Ambrosian Library in Milan by Father Ludovico Antonio Muratori (1672–1750), the most famous Italian historian of his generation. Realising its significance and antiquity, he published it in 1740. The manuscript was likely copied sometime during or near the 8th century at Bobbio Abbey. A few lines of the Muratorian fragment were later found preserved in some codices of Paul's Epistles at the Benedictine abbey of Monte Cassino. These documents date from the 11th and 12th centuries, and the copied lines largely concur with the Bobbio version with minor variations. [* An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his Antiquitates Italicæ in 1740.]*

Authorship and Date: *The original author of the fragment is unknown. The text of the list itself is traditionally dated to the second half of the second century because the author refers to Pius I, bishop of Rome (140—155), as recent: "But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."*

The document contains a list of books the Roman church of his era considered authoritative — a predecessor to what would become the New Testament. A similar list concerning the Old Testament likely preceded it, but if such a section was written, it was not preserved in the fragment. The fragment is in barbarous Latin which has probably been translated from an original in Greek, the language prevailing in the second century Christian community of Rome. Bruce Metzger has advocated the traditional dating, as has Charles E. Hill.

Contents: *The canon is basically the same as most modern Protestant canons. The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Scholars find it highly likely that the missing two gospels are Matthew and Mark, although this remains uncertain. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."*

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "bearing the name of John are counted in the catholic church". 1 Peter, 2 Peter, and James are not mentioned in the fragment. It is clear that the author assumed that the author of the Gospel of John was the same as the author of the First Epistle of John, for in the middle of discussing the Gospel of John he says "what marvel then is it that John brings forward these several things so constantly in his epistles also, saying in his own person, "What we have seen with our eyes and heard with our ears, and our hands have handled that have we written," (1 John 1:1) which is a quotation from the First Epistle of John. It is not clear whether the other epistle in question is 2 John or 3 John. Another indication that the author identified the Gospel writer John with two epistles bearing John's name is that when he specifically addresses the epistles of John, he writes, "the Epistle of Jude indeed, and the two belonging to the above mentioned John." In other words, he thinks that these letters were written by the John whom he has already discussed, namely John the gospel writer. He gives no indication that he considers the John of the Apocalypse to be a different John from the author of the Gospel of John. The author also includes the Wisdom of Solomon [Book of Wisdom], "written by the friends of Solomon in his honour" [line 70] in the canon, and places the reference next to the epistles.

The fragment mentions two approved works of apocalyptic literature: the Apocalypse of John and the Apocalypse of Peter. The Apocalypse of John would go on to be better known as "Revelation" in the modern New Testament, while the Apocalypse of Peter would eventually fall out of favour in the 4th and 5th centuries. The author seems to think that the author of the Apocalypse of John (see debate on the authorship of Revelation) was a "predecessor" of Paul and wrote his epistles to the 7 churches first, although this dating does not match later scholarship, which believes Paul's

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epistles predate the Apocalypse. The author also remarks that "some of us will not allow [the Apocalypse of Peter] to be read in church". This hesitation with the Apocalypse of Peter would manifest in later centuries with it not being included in later canons. As the manuscript legacy for the Apocalypse of Peter is more sparse than books that made it into the New Testament, it is difficult to know how closely the Apocalypse of Peter read by the author of the fragment matches the few surviving manuscripts of it.

The author admires The Shepherd of Hermas and suggests it should be read, but does not consider it a work of scripture as it was "recently written," and the author considered only works from prophets or apostles to be worthy of canonicity. The remark on age is actually quite funny as the Gospel of John is not much older.)

Text:

1. . . . . those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord’s nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things so constantly in his epistles also, saying in his own person, “What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.” For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

3. As to the epistles of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the Old Testament Scriptures, and also to show them that Christ is the first object in these;—which it is needful for us to discuss severally, as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, and in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, and addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

4. The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[18] in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new Book of Psalms for Marcion, together with Basilides and the founder of the Asian Cataphrygians.

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THE EDICT OF TOLERATION

or Edict Of Serdica
Author: Emperor Galerius (311 AD)
from Lactantius, De Mort. Pers. ch. 34, 35.
Opera, ed. O. F. Fritzsche, II, P. 273.;
Bibl. Patt. Ecc. Lat. XI, Leipzig, 1844.
Translation: O. F. Fritzsche, 1844
Estimated Range of Dating: 311 A.D.

(The Edict of Serdica, also called Edict of Toleration, by Galerius, was issued in 311 in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. The Edict implicitly granted Christianity the status of "religio licita" [lawful religion], a worship recognised and accepted by the Roman Empire. It was the first edict legalising Christianity, preceding the Edict of Milan by two years.

On February 23, 303, on the Terminalia feast, Emperor Diocletian, by proposal of Galerius, issued a persecutory edict. The edict prescribed: 1. Destroying of churches and burning of the Holy Scriptures; 2. Confiscation of church property; 3. Banning Christians from undertaking collective legal action; 4. Loss of privileges for Christians of high rank who refused to recant; 5. The arrest of some state officials.

At that time, Galerius held the position of Caesar of the Roman Empire, the second most important position after the Emperors. In 305 Diocletian abdicated; Galerius, his successor, continued persecution in the East until 311, when he suddenly made a U-turn and granted Christians forgiveness, freedom of worship and, implicitly, the status of religio licita. Promulgated in the name of the other official members of the Tetrarchy, the edict marked the end of persecutions against the Christians. This edict needs some explanations.

The Empire in Crisis

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (235–284 AD), was a period in which the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability (with multiple usurpers competing for power), Roman reliance on (and growing influence of) barbarian mercenaries known as foederati and commanders nominally working for Rome (but increasingly independent), plague, debasement of currency, and economic depression.

The crisis began with the assassination of Emperor Alexander Severus at the hands of his own troops in 235 AD. This started a fifty-year period in which 20–25 rivals struggled for the throne. Most were important Roman Army generals who took control over all or part of the Empire.

By 258–260, the Empire had split into three competing states. There was the Gallic Empire, which included the Roman provinces of Gaul, Britannia and Hispania, and the Palmyrene Empire, with the eastern provinces of Syria Palaestina and Aegyptus. These became independent of the Italian Roman Empire proper, which stood between them. Later, Aurelian (270–275) reunited the empire. The crisis ended with the ascension of Diocletian and his implementation of reforms in 284 and it resulted in many changes to the Empire's institutions, society, economic life and, eventually, religion.

The Tetrarchy

One of Diocletian's reforms was the invention and institution of the Tetrarchy in 293 AD. The term "tetrarchy" describes any form of government where power is divided among four individuals. [basically like a triumvirate with 4 members] The government of the empire was divided between the two senior emperors, the augusti, and their juniors and designated successors, the caesares.

This form of government was the answer to the civil wars, peasant rebellions, political instability, the combined pressures of barbarian invasions and migrations into the Roman territory, and also the vast geographical span of the Roman Empire that was roughly 6000 km long and 4000 km wide, larger than modern China or the United States. The Tetrarchy had approximately the following chronology:

- *Diocletian as Augustus, 284–286 AD; with Maximian as Augustus of the West 286–293; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Maximian as the sole Caesar, 285–286 AD; with Diocletian as Augustus of the East 286–305 AD; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Augusti of East and West 305–306 AD; with Severus and Maximinus Daia as Caesares, 305–306 AD.*
- *Galerius and Severus as Augusti of East and West 306–307 AD; with Maximinus Daia and Constantine the Great as Caesares 306–307 AD.*
- *Galerius and Maxentius as Augusti of East and West 307–308; with Maximinus Daia and Constantine the Great as Caesares, 307–308 AD.*
- *Galerius and Licinius as Augusti of East and West 308–311 AD; with Maximinus Daia and Constantine the Great as Caesares 308–311 AD.*
- *Maxentius as usurper in Rome (and Asia Minor 311–312 AD), 308–312 AD.*
- *Maximinus Daia and Licinius as Augusti of East and West 311–312 AD; with Constantine the Great as Caesar (self-proclaimed Augustus) 311–312 AD.*
- *Licinius and Constantine the Great as Augusti of East and West 312–324 AD; with Licinius II and Constantine II, Crispus as Caesares 317–324 AD.*
- *The Tetrarchy ended with the establishment of the Second Flavian [Constantinian] dynasty.*

The new Flavian Christians

It is not a great art to find out what was going on in the past. One just has to pay attention to details. All the

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following persons were interconnected by family bond and by religion:

• Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244–311 AD) was a Roman emperor from 284 to 305 AD. Diocletian's reign stabilised the empire and marks the end of the Crisis of the Third Century. He appointed fellow officer Maximian as Augustus, co-emperor, in 286 AD. Diocletian reigned in the Eastern Empire, and Maximian reigned in the Western Empire.

• Prisca (born between 255 and 260, died 315 AD), a Christian, married Emperor Diocletian probably between 275 and 280 AD and they had one daughter: Galeria Valeria.

• Galeria Valeria (born between 275 and 280, died 315 AD) was the daughter of Roman Emperor Diocletian and his wife Prisca; in 293 AD she married his co-emperor Galerius. When Galerius died, in 311 AD, his co-emperor Licinius was entrusted with the care of Valeria and her mother Prisca, but both women, who were Christians, fled from Licinius. She and her mother were captured in Thessaloniki by Licinius' soldiers 4 years after Galerius' death, beheaded in the central square of the city, and their bodies thrown in the sea.

• Constantius I (Flavius Valerius Constantius; 250–306 AD) was a Roman emperor. He ruled as Caesar from 293 to 305 and as Augustus from 305 to 306 AD. He was the junior colleague of the Augustus Maximian under the Tetrarchy and succeeded him as senior co-emperor of the western part of the empire. Constantius ruled the West while Galerius was Augustus in the East. He was the father of Constantine the Great and founder of the Constantinian dynasty. His wife was the Greek Christian Flavia Helena. After his death he became known as Chlorus (Greek: 'the Green'), but the nickname does not appear in records before the sixth century AD.

• Flavia Julia Helena (Greek: Elene; c. 246 / 248 – c. 330 AD), a Greek Christian, was the first wife of Flavius Constantius I and mother of Roman emperor Constantine the Great.

• Maximian (Latin: Marcus Aurelius Valerius Maximianus; c. 250–310 AD), was the father of Flavia Maximiana Theodora, Maxentius, and Fausta. He was Caesar from 285 to 286, then Augustus from 286 to 305 AD. In 310 Maximian died as a consequence of an assassination plot against Constantine. Maximian killed himself by hanging in mid-310 on Constantine's orders.

• Flavia Maximiana Theodora (c. 275–336 AD), also known as Theodora, was the daughter of Maximian and the second wife of Constantius Chlorus. Her typical Christian name Theodora [meaning: "gift of god"] identifies her as Christian.

• Flavia Julia Constantia (c. 294–330 AD) the daughter of the Roman Emperor Constantius Chlorus and Flavia Maximiana Theodora. She was the half-sister of Flavius Constantinus I and a Christian supporting the Arian Christian party at the First Council of Nicaea (325 AD).

• Valerius Licinianus Licinius (c. 265–325 AD) was Roman emperor from 308 to 324. He murdered Prisca the wife of Galerius and also his daughter Galeria Valeria in 315 AD. For most of his reign he was the colleague and rival of Constantine I, with whom he co-authored the Edict of Milan, 313 AD, that granted official toleration to Christians in the Roman Empire. A similar document was already issued by Emperor Galerius two years earlier in 311 AD. His wife was the Arian Christian Flavia Julia Constantia. He was finally defeated at the Battle of Chrysopolis (324 AD), and was later executed on the orders of Constantine I.

• Maxentius (Marcus Aurelius Valerius Maxentius; c. 276–312 AD) was Roman emperor from 306 to 312 AD. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. His wife was Valeria Maximilla, a Christian. Co-emperors or rivals: Galerius (306–311); Severus (306–307); Constantine I (306–312); Maximian (306–308); Maximinus Daia (311–312 AD)

• Valeria Maximilla (fl. 293–312) was daughter of Emperor Galerius and wife of Emperor Maxentius. According to the hagiography of St. Catherine of Alexandria, she was a Christian.

• Constantine I (Flavius Valerius Constantinus; 272 – 22 May 337), also known as Constantine the Great, was Roman emperor from 306 to 337. Born in Naissus, Dacia Mediterranea (now Niš, Serbia), he was the son of Flavius Constantius, an Illyrian army officer who became one of the four emperors of the Tetrarchy. His mother, Helena, who was a Greek Christian. His first wife was Minervina with whom he had his first son Flavius Julius Crispus. There is the possibility that he had Minervina killed in 307 AD for he wanted to marry Fausta. In 326, Crispus' life came to a sudden end. On Constantine's orders, he was tried for adultery with Fausta by a local court at Pola, Istria, condemned to death and executed. His next victim was his second wife Fausta, also in 326 AD.

• Flavia Maxima Fausta (289–326 AD) was daughter of Emperor Maximian [c. 250–310 AD], sister of Emperor Maxentius [c. 276–312 AD], and the second wife of Constantine the Great. They had six children: Constantina, Constantine II; Constantius II; Constans, Helena [wife to Flavius Claudius Julianus the "Apostate", 331–363; Roman emperor 361–363], Fausta II. In 326, Fausta was put to death in an overheated bath by Constantine, following the execution of Crispus, his eldest son by Minervina. Reason: alleged adultery with Constantin's eldest son Crispus.

Constantine's position as ruler was by no means secure. Maxentius was the last "rebel" he had to fight against. This rebellion ended at the Battle of the Milvian Bridge in October 312 with the death of Maxentius. According to Eusebius of Caesarea [Maritima], Constantinus' right-hand-man, the battle marked the beginning of Constantine's conversion to Christianity. Eusebius recounts that Constantine and his soldiers had a vision sent by the Christian God. The Arch of Constantine, erected in celebration of the victory, attributes, according to Church tradition, Constantine's success to divine intervention. This claim, however, is a myth invented by Eusebius as the

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monument does not display any Christian symbolism at all. On the contrary, Constantine erected a giant statue of himself depicting him as Christ-like figure with a sun-like halo around his head copying the likeness of Mithras. It stood right between his Arch and the Flavian Amphitheatre, today known as the Colloseum. This civil war was not about religion, it was about the strive for power and total suppremacy. This appears to be very different from Church legend.

Many [mainly the female] family members of the Tetrarchy were Christians already decades before the battle and at the same time when their fathers and husbands allegedly were in the business of persecuting and killing Christians. How do these contradictions fit together? The only logical answer in an uncomfortable one. It seems the case that Christians persecuted other Christians and they blamed the Romans. Remember: lots of members of the ruling Roman families were Christians already, and the Church itself proves it to be correct by venerating Flavia Domitilla [granddaughter of Emperor Vespasian] Prisca, Galeria Valeria, Flavia Helena, and other connected or related persons as saints. Anyone who lives in a relationship knows how much influence a wife can assert on her husband, particularly on issues close to her heart. Would it really be such a surprise when Galeria Valeria brought her husband Galerius to sign the Edict of Toleration?

By the way, the family name Flavius or Flavia, came as a new invention too. It was added either by Constantine's father or by Constantine himself. There is the possibility that they knew about Vespasian, Titus, Josephus, and Domitian and that they first tried to establish Roman Christianity as a pacifying factor. For Constantine, the name Flavius was programme, only this time, he himself was the unifying factor of the Roman Empire as Christ. The name "Flavian Dynasty" was made official for the "Constantinian Dynasty" which an informal name for the ruling family of the Roman Empire from Constantius Chlorus (died 306) to the death of Julian in 363. After the Second Flavian Dynasty, the Roman emperors kept the name Flavius as regnal name at least until Flavius Constantinus IV (c. 650–685) from the Heraclian Dynasty.

The Arch of Flavius Constantinus I

The main inscription on the attic of Constantine's triumphal arch would originally have been of bronze letters. It can still be read easily; only the recesses in which the letters sat, and their attachment holes, remain. It reads thus, identically on both sides (with abbreviations completed in round brackets): IMP(eratori) CAES(ari) FL(avio) CONSTANTINO MAXIMO P(io) F(elici) AVGUSTO S(enatus) P(opulus) Q(ue) R(omanus) QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANNO QVAM DE OMNI EIVS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAM VLTVS EST ARMIS ARCVM TRIVMPHIS INSIGNEM DICAVIT. Meaning in English: (To the) Emperor Caesar Flavius Constantinus, the great, pious, blessed Augustus: (The) Senate and People of Rome (have decided) that (this) remarkable triumphal arch (is) inspired (by the) divinity (of his) great mind, (as) with his just army, he rescued the state from the tyrant and all of his followers (in) one time. Full text of the Edict of Serdica:)

Text:

Among other arrangements which we are always accustomed to make for the prosperity and welfare of the republic, we had desired formerly to bring all things into harmony with the ancient laws and public order of the Romans, and to provide that even the Christians who had left the religion of their fathers should come back to reason ; since, indeed, the Christians themselves, for some reason, had followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity, which perchance their own ancestors had first established; but at their own will and pleasure, they would thus make laws unto themselves which they should observe and would collect various peoples in diverse places in congregations. Finally when our law had been promulgated to the effect that they should conform to the institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet since most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods nor worshipped the God of the Christians, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order. But we shall tell the magistrates in another letter what they ought to do.

Wherefore, for this our indulgence, they ought to pray to their God for our safety, for that of the republic, and for their own, that the republic may continue uninjured on every side, and that they may be able to live securely in their homes.

This edict is published at Nicomedia on the day before the Kalends of May, in our eighth consulship and the second of Maximinus.

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THE EDICT OF MILAN

Freedom of worship granted to all Christians
Authors: Constantine I and Licinius
From Lactantius, De Mort. Pers., ch. 48. opera
II, p 288 sq. (Bibl Patr. Ecc. Lat. XI).
Translations and Reprints 4, Philadelphia, 1898
Translation: O. F. Fritzsche, 1897
Estimed Range of Dating: 313 A.D.

(The Edict of Milan [Latin: Edictum Mediolanense, Greek: Diatagma ton Mediolanon] was the February AD 313 agreement to treat Christians benevolently within the Roman Empire. Western Roman Emperor Constantine I and Emperor Licinius, who controlled the Balkans, met in Mediolanum (modern-day Milan) and, among other things, agreed to change policies towards Christians following the Edict of Toleration issued by Emperor Galerius two years earlier in Serdica. The Edict of Milan gave Christianity legal status and a reprieve from persecution but did not make it the state church of the Roman Empire. That occurred in AD 380 with the Edict of Thessalonica.

The document is found in Lactantius' De Mortibus Persecutorum and in Eusebius of Caesarea's History of the Church with marked divergences between the two. Whether or not there was a formal 'Edict of Milan' is debated. The version found in Lactantius is not in the form of an edict. It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating Maximinus later in the same year and issued in Nicomedia.

The actual letters have never been retrieved. However, they are quoted at length in Lactantius' On the Deaths of the Persecutors [De mortibus persecutorum], which gives the Latin text of both Galerius's Edict of Toleration as posted at Nicomedia on 30 April 311 and of Licinius's letter of toleration and restitution addressed to the governor of Bithynia and posted at Nicomedia on 13 June 313.

Eusebius of Caesarea translated both documents into Greek in his History of the Church [Historia Ecclesiastica]. His version of the letter of Licinius must derive from a copy posted in the province of Palaestina Prima [probably at its capital, Caesarea] in the late summer or early autumn of 313, but the origin of his copy of Galerius's Edict of 311 is unknown since that does not seem to have been promulgated in Caesarea. In his description of the events in Milan in his Life of Constantine, Eusebius eliminated the role of Licinius, whom he portrayed as the evil foil to his hero Constantine.

The Edict was in effect directed against Maximinus Daia, the Caesar in the East who was at that time styling himself as Augustus. Having received the emperor Galerius' instruction to repeal the persecution in 311, Maximinus had instructed his subordinates to desist, but had not released Christians from prisons or virtual death-sentences in the mines, as Constantine and Licinius had both done in the West.

Following Galerius' death, Maximinus was no longer constrained; he enthusiastically took up renewed persecutions in the eastern territories under his control, encouraging petitions against Christians. One of those petitions, addressed not only to Maximinus but also to Constantine and Licinius, is preserved in a stone inscription at Arycanda in Lycia, and is a "request that the Christians, who have long been disloyal and still persist in the same mischievous intent, should at last be put down and not be suffered by any absurd novelty to offend against the honour due to the gods."

The Edict is popularly thought to concern only Christianity, and even to make Christianity the official religion of the Empire (which recognition did not actually occur until the Edict of Thessalonica in 380). Indeed, the Edict expressly grants religious liberty not only to Christians, who had been the object of special persecution, but goes even further and grants liberty to all religions.)

Text:

When I, Constantine Augustus, as well as I Licinius Augustus had fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought -, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases ; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happems anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and

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without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency,. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

THE IMPERIAL DECREES OF FLAVIUS CONSTANTINUS

or Imperial Decrees of Constantine
Author: Eusebius (Pamphili) of Caesarea (Maritima)
From: Ecclesiastical History:
Imperial Decrees of Constantine. Book 10, Chapter 5.
Translation: by C.F. Cruse, 1897
Estimated Range of Dating: 306–337 A.D.

(Eusebius (ca. 260–340 AD) was Flavius Constantinus' right-hand man and the bishop of Caesaria Maritima (the capital of Roman Judaea) from 314 until his death, during which time he wrote his Ecclesiastical History. Although not of the highest literary quality, it is an invaluable source of information about the first few centuries of the Christian Church. Book 10, which seems to have been issued in 325, includes the text of the Edict of Milan, itself issued in 313 after the Emperor Constantine's victory at the Battle of the Milvian Bridge. The Edict of Milan not only granted Christians religious toleration but also specifically recognised them as a group already owning significant property.)

"Copy Of The Imperial Ordinances, Translated From The Latin Language"

As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augusts, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the

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Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.

"Copy Of Another Ordinance Which Was Issued By The Emperors, Indicating That The Benefit Was Conferred Solely On The Catholic (Universal) Church"

Hail, our most esteemed Anulinus. This is the course of our benevloence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.

"Copy Of The Emperor's Epistle, In Which He Ordains A Council Of Bishops To Be Held At Rome, For The Unity And Peace Of The Church"

Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Caecilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom i have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, ,I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.

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"Copy Of The Epistle In Which The Emperor Commanded Another Council To Be Held, For The Purpose Of Removing All The Dissensions Of The Bishops"

Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years."

THE LIFE OF FLAVIUS CONSTANTINUS

The Life Of The Blessed Emperor Constantine,
or The Life of Constantine the Great
A propaganda treatise by Eusebius of Caesarea
also known as Eusebius Pamphilii. From: Nicene and
Post-Nicene Fathers, Second Series, Vol. 1.
Edited by Philip Schaff and Henry Wace, 1890,
Translation: Ernest Cushing Richardson, 1890.
Estimated Range of Dating: 306–339 AD

(The Life of Constantine the Great (Latin: Vita Constantini) is a panegyric written in Greek in honour of Constantine the Great by Eusebius of Caesarea in the 4th century AD. In today's words we would call it a propaganda treatise. It was never completed due to the death of Eusebius in 339. The historical text provides scholars with one of the most comprehensive sources for the religious policies of Constantine's reign. In addition, Eusebius uses Life of Constantine to engage several of his own religious concerns, such as apologetics, as well as a semi-bibliographic account of Constantine.

Eusebius of Caesarea (c. 265–339 AD.), also known as Eusebius Pamphili (or Pamphilus), was a historian of Christianity, interpreter of the Bible, and above all a Christian polemicist. As such, he was the right-hand man of Emperor Flavius Constantinus as he was that what we would today call the propaganda minister of the Roman Empire, a position that was occupied several generations before him by Flavius Josephus. He became the bishop of Caesarea Maritima about 314 AD. Together with his teacher Saint Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History", he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

As chief censor, Eusebius had the power to promote, banish, or to change contents of any publication in the Roman Empire. And he used his postion ruthlessly when he persuaded Emperor Constantine to summon the Christian Church leaders, the bishops, to the first Council of Nicaea (now Iznik, Bursa province, Turkey). This Council had the outcome of nothing less than the marriage of the Roman Empire with the early Christian Church. After a struggle for more than two centuries, this Church meeting decided on which writing were to be accepted in the Bible and which ones were rejected as apocryphical or pseudepigrapha.)

FLAVIUS CONSTANTINUS BOOK 1

1 Preface.— Of the Death of Constantine.

Already have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the

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assembly of God's ministers, and greeted him with the due meed of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed had previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

2 The Preface Continued.

And I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honours, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honoured with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own sayings.

3 How God honours Pious Princes, but destroys Tyrants.

Having given assurance that those who glorify and honour him will meet with an abundant recompense at his hands, while those who set themselves against him as enemies and adversaries will compass the ruin of their own souls, he has already established the truth of these his own declarations, having shown on the one hand the fearful end of those tyrants who denied and opposed him, and at the same time having made it manifest that even the death of his servant, as well as his life, is worthy of admiration and praise, and justly claims the memorial, not merely of perishable, but of immortal monuments.

Mankind, devising some consolation for the frail and precarious duration of human life, have thought by the erection of monuments to glorify the memories of their ancestors with immortal honours. Some have employed the vivid delineations and colors of painting ; some have carved statues from lifeless blocks of wood; while others, by engraving their inscriptions deep on tablets and monuments, have thought to transmit the virtues of those whom they honoured to perpetual remembrance. All these indeed are perishable, and consumed by the lapse of time, being representations of the corruptible body, and not expressing the image of the immortal soul. And yet these seemed sufficient to those who had no well-grounded hope of happiness after the termination of this mortal life. But God, that God, I say, who is the common Saviour of all, having treasured up with himself, for those who love godliness, greater blessings than human thought has conceived, gives the earnest and first-fruits of future rewards even here, assuring in some sort immortal hopes to mortal eyes. The ancient oracles of the prophets, delivered to us in the Scripture, declare this; the lives of pious men, who shone in old time with every virtue, bear witness to posterity of the same; and our own days prove it to be true, wherein Constantine, who alone of all that ever wielded the Roman power was the friend of God the Sovereign of all, has appeared to all mankind so clear an example of a godly life.

4 That God honoured Constantine.

And God himself, whom Constantine worshipped, has confirmed this truth by the clearest manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an instructive example of godliness. Accordingly, by the manifold blessings he has conferred on him, he has distinguished him alone of all the sovereigns of whom we have ever heard as at once a mighty luminary and most clear-voiced herald of genuine piety.

5 That he reigned above Thirty Years, and lived above Sixty.

With respect to the duration of his reign, God honoured him with three complete periods of ten years, and something more, extending the whole term of his mortal life to twice this number of years. And being pleased to make him a representative of his own sovereign power, he displayed him as the conqueror of the whole race of tyrants, and the destroyer of those God-defying giants of the earth who madly raised their impious arms against him, the supreme King of all. They appeared, so to speak, for an instant, and then disappeared: while the one and only true God, when he had enabled his servant, clad in heavenly panoply, to stand singly against many foes, and by his means had relieved mankind from the multitude of the ungodly, constituted him a teacher of his worship to all nations, to testify with a loud voice in the hearing of all that he acknowledged the true God, and turned with abhorrence from the error of them that are no gods.

6 That he was the Servant of God, and the Conqueror of Nations.

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Thus, like a faithful and good servant, did he act and testify, openly declaring and confessing himself the obedient minister of the supreme King. And God immediately rewarded him, by making him ruler and sovereign, and victorious to such a degree that he alone of all rulers pursued a continual course of conquest, unsubdued and invincible, and through his trophies a greater ruler than tradition records ever to have been before. So dear was he to God, and so blessed; so pious and so fortunate in all that he undertook, that with the greatest facility he obtained the authority over more nations than any who had preceded him, and yet retained his power, undisturbed, to the very close of his life.

7 Comparison with Cyrus, King of the Persians, and with Alexander of Macedon.

Ancient history describes Cyrus, king of the Persians, as by far the most illustrious of all kings up to his time. And yet if we regard the end of his days, we find it but little corresponded with his past prosperity, since he met with an inglorious and dishonourable death at the hands of a woman.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.

8 That he conquered nearly the Whole World.

But our emperor began his reign at the time of life at which the Macedonian died, yet doubled the length of his life, and trebled the length of his reign. And instructing his army in the mild and sober precepts of godliness, he carried his arms as far as the Britons, and the nations that dwell in the very bosom of the Western ocean. He subdued likewise all Scythia, though situated in the remotest North, and divided into numberless diverse and barbarous tribes. He even pushed his conquests to the Blemmyans and Ethiopians, on the very confines of the South; nor did he think the acquisition of the Eastern nations unworthy his care. In short, diffusing the effulgence of his holy light to the ends of the whole world, even to the most distant Indians, the nations dwelling on the extreme circumference of the inhabited earth, he received the submission of all the rulers, governors, and satraps of barbarous nations, who cheerfully welcomed and saluted him, sending embassies and presents, and setting the highest value on his acquaintance and friendship; insomuch that they honoured him with pictures and statues in their respective countries, and Constantine alone of all emperors was acknowledged and celebrated by all. Notwithstanding, even among these distant nations, he proclaimed the name of his God in his royal edicts with all boldness.

9 That he was the Son of a Pious Emperor, and bequeathed the Power to Royal Sons.

Nor did he give this testimony in words merely, while exhibiting failure in his own practice, but pursued every path of virtue, and was rich in the varied fruits of godliness. He ensured the affection of his friends by magnificent proofs of liberality; and inasmuch as he governed on principles of humanity, he caused his rule to be but lightly felt and acceptable to all classes of his subjects; until at last, after a long course of years, and when he was wearied by his divine labors, the God whom he honoured crowned him with an immortal reward, and translated him from a transitory kingdom to that endless life which he has laid up in store for the souls of his saints, after he had raised him up three sons to succeed him in his power. As then the imperial throne had descended to him from his father, so, by the law of nature, was it reserved for his children and their descendants, and perpetuated, like some paternal inheritance, to endless generations. And indeed God himself, who distinguished this blessed prince with divine honours while yet present with us, and who has adorned his death with choice blessings from his own hand, should be the writer of his actions; since he has recorded his labors and successes on heavenly monuments.

10 Of the Need for this History, and its Value for Edification.

However, hard as it is to speak worthily of this blessed character, and though silence were the safer and less perilous course, nevertheless it is incumbent on me, if I would escape the charge of negligence and sloth, to trace as it were a verbal portraiture, by way of memorial of the pious prince, in imitation of the delineations of human art. For I should be ashamed of myself were I not to employ my best efforts, feeble though they be and of little value, in praise of one who honoured God with such surpassing devotion. I think too that my work will be on other grounds both instructive and necessary, since it will contain a description of those royal and noble actions which are pleasing to God, the Sovereign of all. For would it not be disgraceful that the memory of Nero, and other impious and godless tyrants far worse than he, should meet with diligent writers to embellish the relation of their worthless deeds with elegant language, and record them in voluminous histories, and that I should be silent, to whom God himself has vouchsafed such an emperor as all history records not, and has permitted me to come into his presence, and enjoy his acquaintance and society?

Wherefore, if it is the duty of any one, it certainly is mine, to make an ample proclamation of his virtues to all in whom the example of noble actions is capable of inspiring the love of God. For some who have written the lives of worthless characters, and the history of actions but little tending to the improvement of morals, from private motives, either love or enmity, and possibly in some cases with no better object than

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the display of their own learning, have exaggerated unduly their description of actions intrinsically base, by a refinement and elegance of diction. And thus they have become to those who by the Divine favor had been kept apart from evil, teachers not of good, but of what should be silenced in oblivion and darkness. But my narrative, however unequal to the greatness of the deeds it has to describe, will yet derive luster even from the bare relation of noble actions. And surely the record of conduct that has been pleasing to God will afford a far from unprofitable, indeed a most instructive study, to persons of well-disposed minds.

11 That his Present Object is to record only the Pious Actions of Constantine.

It is my intention, therefore, to pass over the greater part of the royal deeds of this thrice-blessed prince; as, for example, his conflicts and engagements in the field, his personal valour, his victories and successes against the enemy, and the many triumphs he obtained: likewise his provisions for the interests of individuals, his legislative enactments for the social advantage of his subjects, and a multitude of other imperial labors which are fresh in the memory of all; the design of my present undertaking being to speak and write of those circumstances only which have reference to his religious character.

And since these are themselves of almost infinite variety, I shall select from the facts which have come to my knowledge such as are most suitable, and worthy of lasting record, and endeavor to narrate them as briefly as possible. Henceforward, indeed, there is a full and free opportunity for celebrating in every way the praises of this truly blessed prince, which hitherto we have been unable to do, on the ground that we are forbidden to judge any one blessed before his death, because of the uncertain vicissitudes of life. Let me implore then the help of God, and may the inspiring aid of the heavenly Word be with me, while I commence my history from the very earliest period of his life.

12 That like Moses, he was reared in the Palaces of Kings.

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and that God, who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when in the course of time he had arrived at manhood, and the time had come for Divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from the tyrants by whom he had been brought up, openly acknowledging his true brethren and kinsfolk. Then God, exalting him to be the leader of the whole nation, delivered the Hebrews from the bondage of their enemies, and inflicted Divine vengeance through his means on the tyrant race. This ancient story, though rejected by most as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the Supreme God, and have sorely afflicted His Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as that other servant of God had done, in the very home of the tyrants, but young as he was did not share the manner of life of the ungodly: for from that early period his noble nature, under the leading of the Divine Spirit, inclined him to piety and a life acceptable to God. A desire, moreover, to emulate the example of his father had its influence in stimulating the son to a virtuous course of conduct. His father was Constantius (and we ought to revive his memory at this time), the most illustrious emperor of our age; of whose life it is necessary briefly to relate a few particulars, which tell to the honour of his son.

13 Of Constantius his Father, who refused to imitate Diocletian, Maximian, and Maxentius, in their Persecution of the Christians.

At a time when four emperors shared the administration of the Roman empire, Constantius alone, following a course of conduct different from that pursued by his colleagues, entered into the friendship of the Supreme God.

For while they besieged and wasted the churches of God, leveling them to the ground, and obliterating the very foundations of the houses of prayer, he kept his hands pure from their abominable impiety, and never in any respect resembled them. They polluted their provinces by the indiscriminate slaughter of godly men and women; but he kept his soul free from the stain of this crime. They, involved in the mazes of impious idolatry, enthralled first themselves, and then all under their authority, in bondage to the errors of evil demons, while he at the same time originated the profoundest peace throughout his dominions, and secured to his subjects the privilege of celebrating without hindrance the worship of God. In short, while his colleagues oppressed all men by the most grievous exactions, and rendered their lives intolerable, and even worse than death, Constantius alone governed his people with a mild and tranquil sway, and exhibited towards them a truly parental and fostering care. Numberless, indeed, are the other virtues of this man, which are the theme of praise to all; of these I will record one or two instances, as specimens of the quality of those which I must pass by in silence, and then I will proceed to the appointed order of my narrative.

14 How Constantius his Father, being reproached with Poverty by Diocletian, filled his Treasury, and afterwards restored the Money to those by whom it had been contributed.

In consequence of the many reports in circulation respecting this prince, describing his kindness and gentleness of character, and the extraordinary elevation of his piety, alleging too, that by reason of his extreme indulgence to his subjects, he had not even a supply of money laid up in his treasury; the emperor who at that time occupied the place of supreme power sent to reprehend his neglect of the public

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good, at the same time reproaching him with poverty, and alleging in proof of the charge the empty state of his treasury. On this he desired the messengers of the emperor to remain with him awhile, and, calling together the wealthiest of his subjects of all nations under his dominion, he informed them that he was in want of money, and that this was the time for them all to give a voluntary proof of their affection for their prince.

As soon as they heard this (as though they had long been desirous of an opportunity for showing the sincerity of their good will), with zealous alacrity they filled the treasury with gold and silver and other wealth; each eager to surpass the rest in the amount of his contribution: and this they did with cheerful and joyous countenances. And now Constantius desired the messengers of the great emperor personally to inspect his treasures, and directed them to give a faithful report of what they had seen; adding, that on the present occasion he had taken this money into his own hands, but that it had long been kept for his use in the custody of the owners, as securely as if under the charge of faithful treasurers. The ambassadors were overwhelmed with astonishment at what they had witnessed: and on their departure it is said that the truly generous prince sent for the owners of the property, and, after commending them severally for their obedience and true loyalty, restored it all, and bade them return to their homes.

This one circumstance, then, conveys a proof of the generosity of him whose character we are attempting to illustrate: another will contain the clearest testimony to his piety.

15 Of the Persecution raised by his Colleagues.

By command of the supreme authorities of the empire, the governors of the several provinces had set on foot a general persecution of the godly. Indeed, it was from the imperial courts themselves that the very first of the pious martyrs proceeded, who passed through those conflicts for the faith, and most readily endured both fire and sword, and the depths of the sea; every form of death, in short, so that in a brief time all the royal palaces were bereft of pious men. The result was, that the authors of this wickedness were entirely deprived of the protecting care of God, since by their persecution of his worshipers they at the same time silenced the prayers that were wont to be made on their own behalf.

16 How Constantius, feigning Idolatry, expelled those who consented to offer Sacrifice, but retained in his Palace all who were willing to confess Christ.

On the other hand, Constantius conceived an expedient full of sagacity, and did a thing which sounds paradoxical, but in fact was most admirable.

He made a proposal to all the officers of his court, including even those in the highest stations of authority, offering them the following alternative: either that they should offer sacrifice to demons, and thus be permitted to remain with him, and enjoy their usual honours; or, in case of refusal, that they should be shut out from all access to his person, and entirely disqualified from acquaintance and association with him. Accordingly, when they had individually made their choice, some one way and some the other; and the choice of each had been ascertained, then this admirable prince disclosed the secret meaning of his expedient, and condemned the cowardice and selfishness of the one party, while he highly commended the other for their conscientious devotion to God. He declared, too, that those who had been false to their God must be unworthy of the confidence of their prince; for how was it possible that they should preserve their fidelity to him, who had proved themselves faithless to a higher power? He determined, therefore, that such persons should be removed altogether from the imperial court, while, on the other hand, declaring that those men who, in bearing witness for the truth, had proved themselves to be worthy servants of God, would manifest the same fidelity to their king, he entrusted them with the guardianship of his person and empire, saying that he was bound to treat such persons with special regard as his nearest and most valued friends, and to esteem them far more highly than the richest treasures.

17 Of his ChristianManner of Life.

The father of Constantine, then, is said to have possessed such a character as we have briefly described. And what kind of death was vouchsafed to him in consequence of such devotion to God, and how far he whom he honoured made his lot to differ from that of his colleagues in the empire, may be known to any one who will give his attention to the circumstances of the case. For after he had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone, and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men, he passed the remainder of his life in remarkable repose and tranquillity, in the enjoyment of what is counted blessedness, — neither molesting others nor being molested ourselves.

Accordingly, during the whole course of his quiet and peaceful reign, he dedicated his entire household, his children, his wife, and domestic attendants, to the One Supreme God: so that the company assembled within the walls of his palace differed in no respect from a church of God; wherein were also to be found his ministers, who offered continual supplications on behalf of their prince, and this at a time when, with most, it was not allowable to have any dealings with the worshipers of God, even so far as to exchange a word with them.

18 That after the Abdication of Diocletian and Maximian, Constantius became Chief Augustus, and was blessed with a Numerous Offspring.

The immediate consequence of this conduct was a recompense from the hand of God, insomuch that he came into the supreme authority of the empire. For the older emperors, for some unknown reason, resigned their power; and this sudden change took place in the first year after their persecution of the churches.

From that time Constantius alone received the honours of chief Augustus, having been previously, indeed,

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distinguished by the diadem of the imperial Caesars, among whom he held the first rank; but after his worth had been proved in this capacity, he was invested with the highest dignity of the Roman empire, being named chief Augustus of the four who were afterwards elected to that honour. Moreover, he surpassed most of the emperors in regard to the number of his family, having gathered around him a very large circle of children both male and female. And, lastly, when he had attained to a happy old age, and was about to pay the common debt of nature, and exchange this life for another, God once more manifested His power in a special manner on his behalf, by providing that his eldest son Constantine should be present during his last moments, and ready to receive the imperial power from his hands.

19. Of his Son Constantine, who in his Youth accompanied Diocletian into Palestine.

The latter had been with his father's imperial colleagues, and had passed his life among them, as we have said, like God's ancient prophet. And even in the very earliest period of his youth he was judged by them to be worthy of the highest honour. An instance of this we have ourselves seen, when he passed through Palestine with the senior emperor, at whose right hand he stood, and commanded the admiration of all who beheld him by the indications he gave even then of royal greatness. For no one was comparable to him for grace and beauty of person, or height of stature; and he so far surpassed his compeers in personal strength as to be a terror to them. He was, however, even more conspicuous for the excellence of his mental qualities than for his superior physical endowments; being gifted in the first place with a sound judgement, and having also reaped the advantages of a liberal education. He was also distinguished in no ordinary degree both by natural intelligence and divinely imparted wisdom.

20. Flight of Constantine to his Father because of the Plots of Diocletian.

The emperors then in power, observing his manly and vigorous figure and superior mind, were moved with feelings of jealousy and fear, and thenceforward carefully watched for an opportunity of inflicting some brand of disgrace on his character. But the young man, being aware of their designs, the details of which, through the providence of God, more than once came to him, sought safety in flight; in this respect again keeping up his resemblance to the great prophet Moses. Indeed, in every sense God was his helper; and he had before ordained that he should be present in readiness to succeed his father.

21. Death of Constantius, who leaves his Son Constantine Emperor.

Immediately, therefore, on his escape from the plots which had been thus insidiously laid for him, he made his way with all haste to his father, and arrived at length at the very time that he was lying at the point of death. As soon as Constantius saw his son thus unexpectedly in his presence, he leaped from his couch, embraced him tenderly, and, declaring that the only anxiety which had troubled him in the prospect of death, namely, that caused by the absence of his son, was now removed, he rendered thanks to God, saying that he now thought death better than the longest life, and at once completed the arrangement of his private affairs. Then, taking a final leave of the circle of sons and daughters by whom he was surrounded, in his own palace, and on the imperial couch, he bequeathed the empire, according to the law of nature, to his eldest son, and breathed his last.

22 How, after the Burial of Constantius, Constantine was Proclaimed Augustus by the Army.

Nor did the imperial throne remain long unoccupied: for Constantine invested himself with his father's purple, and proceeded from his father's palace, presenting to all a renewal, as it were, in his own person, of his father's life and reign. He then conducted the funeral procession in company with his father's friends, some preceding, others following the train, and performed the last offices for the pious deceased with an extraordinary degree of magnificence, and all united in honouring this thrice blessed prince with acclamations and praises, and while with one mind and voice, they glorified the rule of the son as a living again of him who was dead, they hastened at once to hail their new sovereign by the titles of Imperial and Worshipful Augustus, with joyful shouts. Thus the memory of the deceased emperor received honour from the praises bestowed upon his son, while the latter was pronounced blessed in being the successor of such a father. All the nations also under his dominion were filled with joy and inexpressible gladness at not being even for a moment deprived of the benefits of a well ordered government.

In the instance of the Emperor Constantius, God has made manifest to our generation what the end of those is who in their lives have honoured and loved him.

23 A Brief Notice of the Destruction of the Tyrants.

With respect to the other princes, who made war against the churches of God, I have not thought it fit in the present work to give any account of their downfall, nor to stain the memory of the good by mentioning them in connection with those of an opposite character. The knowledge of the facts themselves will of itself suffice for the wholesome admonition of those who have witnessed or heard of the evils which severally befell them.

24 It was by the Will of God that Constantine became possessed of the Empire.

Thus then the God of all, the Supreme Governor of the whole universe, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed.

25 Victories of Constantine over the Barbarians and the Britons.

As soon then as he was established on the throne, he began to care for the interests of his paternal inheritance, and visited with much considerate kindness all those provinces

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which had previously been under his father's government. Some tribes of the barbarians who dwelt on the banks of the Rhine, and the shores of the Western ocean, having ventured to revolt, he reduced them all to obedience, and brought them from their savage state to one of gentleness. He contented himself with checking the inroads of others, and drove from his dominions, like untamed and savage beasts, those whom he perceived to be altogether incapable of the settled order of civilised life. Having disposed of these affairs to his satisfaction, he directed his attention to other quarters of the world, and first passed over to the British nations, which lie in the very bosom of the ocean. These he reduced to submission, and then proceeded to consider the state of the remaining portions of the empire, that he might be ready to tender his aid wherever circumstances might require it.

26 How he resolved to deliver Rome from Maxentius.

While, therefore, he regarded the entire world as one immense body, and perceived that the head of it all, the royal city of the Roman empire, was bowed down by the weight of a tyrannous oppression; at first he had left the task of liberation to those who governed the other divisions of the empire, as being his superiors in point of age. But when none of these proved able to afford relief, and those who had attempted it had experienced a disastrous termination of their enterprise, he said that life was without enjoyment to him as long as he saw the imperial city thus afflicted, and prepared himself for the overthrowal of the tyranny.

27 That after reflecting on the Downfall of those who had worshiped Idols, he made Choice of Christianity.

Being convinced, however, that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant, he sought Divine assistance, deeming the possession of arms and a numerous soldiery of secondary importance, but believing the co-operating power of Deity invincible and not to be shaken. He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes in a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by flattering predictions, and oracles which promised them all prosperity, and at last had met with an unhappy end, while not one of their gods had stood by to warn them of the impending wrath of heaven; while one alone who had pursued an entirely opposite course, who had condemned their error, and honoured the one Supreme God during his whole life, had found him to be the Saviour and Protector of his empire, and the Giver of every good thing. Reflecting on this, and well weighing the fact that they who had trusted in many gods had also fallen by manifold forms of death, without leaving behind them either family or offspring, stock, name, or memorial among men: while the God of his father had given to him, on the other hand, manifestations of his power and very many tokens: and considering farther that those who had already taken arms against the tyrant, and had marched to the battlefield under the protection of a multitude of gods, had met with a dishonourable end (for one of them had shamefully retreated from the contest without a blow, and the other, being slain in the midst of his own troops, became, as it were, the mere sport of death); reviewing, I say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and, after such convincing evidence, to err from the truth; and therefore felt it incumbent on him to honour his father's God alone.

28 How, while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an Inscription admonishing him to conquer by that.

Accordingly he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honoured with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, Conquer by this . At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle. intensest reality the vision of the words, so that for the moment he was living in the intensest reality of such a vision. His mind had just that intense activity to which such a thing is possible or actual. It is like Goethe's famous meeting of his own self. It is that genius power for the realistic representation of ideal things. This is not the same exactly as "hallucination," or even "imagination." The hallucination probably came later when Constantine gradually represented to himself and finally to Eusebius the vivid idea with its slight ground, as an objective reality,—a common phenomenon. When the emperor went to sleep, his brain molecules vibrating to the forms of his late intense thought, he inevitably dreamed, and dreaming naturally confirmed his thought. This does not say that the suggestive form seen, or the idea itself, and the direction of the dream itself, were not providential and the work of the Holy Spirit, for they were, and were special in character, and so miraculous (or why do ideas come?); but it is to be feared that Constantine's own spirit or something else furnished some of the later details. There is a slight difference of authority as to when and where the vision took place. The panegyrist seems to make it before leaving Gaul, and Malalas is inaccurate as usual in having it happen in a war against the barbarians. For farther discussion of the subject see monographs under Literature in the Prolegomena, especially

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under the names: Baring, Du Voisin, Fabricius, Girault, Heumann, Jacutius Mamachi, Molinet, St. Victor, Suhr, Toderini, Weidener, Wernsdorf, Woltereck. The most concise, clear, and admirable supporter of the account of Eusebius, or rather Constantine, as it stands, is Newman, Miracles (Lond. 1875), 271-286.}-->

29 How the Christ of God appeared to him in his Sleep, and commanded him to use in his Wars a Standard made in the Form of the Cross.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.

30 The Making of the Standard of the Cross.

At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

31 A Description of the Standard of the Cross, which the Romans now call the Labarum.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour's name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner.

The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.

32 How Constantine received Instruction, and read the Sacred Scriptures.

These things were done shortly afterwards. But at the time above specified, being struck with amazement at the extraordinary vision, and resolving to worship no other God save Him who had appeared to him, he sent for those who were acquainted with the mysteries of His doctrines, and enquired who that God was, and what was intended by the sign of the vision he had seen. They affirmed that He was God, the only begotten Son of the one and only God: that the sign which had appeared was the symbol of immortality, and the trophy of that victory over death which He had gained in time past when sojourning on earth. They taught him also the causes of His advent, and explained to him the true account of His incarnation. Thus he was instructed in these matters, and was impressed with wonder at the divine manifestation which had been presented to his sight. Comparing, therefore, the heavenly vision with the interpretation given, he found his judgement confirmed; and, in the persuasion that the knowledge of these things had been imparted to him by Divine teaching, he determined thenceforth to devote himself to the reading of the Inspired writings.

Moreover, he made the priests of God his counselors, and deemed it incumbent on him to honour the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.

33 Of the Adulterous Conduct of Maxentius at Rome.

For he who had tyrannically possessed himself of the imperial city, had proceeded to great lengths in impiety and wickedness, so as to venture without hesitation on every vile and impure action.

For example: he would separate women from their husbands, and after a time send them back to them again, and these insults he offered not to men of mean or obscure condition, but to those who held the first places in the Roman senate. Moreover, though he shamefully dishonoured almost numberless free women, he was unable to satisfy his ungoverned and intemperate desires. But when he assayed to corrupt Christian women also, he could no longer secure success to his designs, since they chose rather to submit their lives to death than yield their persons to be defiled by him.

34 How the Wife of a Prefect slew herself for Chastity's Sake.

Now a certain woman, wife of one of the senators who held the authority of prefect, when she understood that those who ministered to the tyrant in such matters were standing before her house (she was a Christian), and knew that her husband through fear had bidden them take her and lead her away, begged a short space of time for arraying herself in her usual dress, and entered her chamber. There, being left alone, she sheathed a sword in her own breast, and immediately expired, leaving indeed her dead body to the procurers, but declaring to all mankind, both to present and future generations, by an act which spoke louder than any words, that the chastity for which Christians are famed is the only thing which is invincible and indestructible. Such was the conduct displayed by this woman.

35 Massacre of the Roman People by Maxentius.

All men, therefore, both people and magistrates, whether of high or low degree, trembled through fear of him whose daring wickedness was such as I have described, and were oppressed by his grievous tyranny. Nay, though they

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submitted quietly, and endured this bitter servitude, still there was no escape from the tyrant's sanguinary cruelty. For at one time, on some trifling pretense, he exposed the populace to be slaughtered by his own bodyguard; and countless multitudes of the Roman people were slain in the very midst of the city by the lances and weapons, not of Scythians or barbarians, but of their own fellow citizens. And besides this, it is impossible to calculate the number of senators whose blood was shed with a view to the seizure of their respective estates, for at different times and on various fictitious charges, multitudes of them suffered death.

36. Magic Arts of Maxentius against Constantine; and Famine at Rome.

But the crowning point of the tyrant's wickedness was his having recourse to sorcery: sometimes for magic purposes ripping up women with child, at other times searching into the bowels of new-born infants. He slew lions also, and practiced certain horrid arts for evoking demons, and averting the approaching war, hoping by these means to get the victory. In short, it is impossible to describe the manifold acts of oppression by which this tyrant of Rome enslaved his subjects: so that by this time they were reduced to the most extreme penury and want of necessary food, a scarcity such as our contemporaries do not remember ever before to have existed at Rome.

37 Defeat of Maxentius's Armies in Italy.

Constantine, however, filled with compassion on account of all these miseries, began to arm himself with all warlike preparation against the tyranny. Assuming therefore the Supreme God as his patron, and invoking His Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and bodyguard, he marched with his whole forces, trying to obtain again for the Romans the freedom they had inherited from their ancestors.

And whereas, Maxentius, trusting more in his magic arts than in the affection of his subjects, dared not even advance outside the city gates, but had guarded every place and district and city subject to his tyranny, with large bodies of soldiers, the emperor, confiding in the help of God, advanced against the first and second and third divisions of the tyrant's forces, defeated them all with ease at the first assault, and made his way into the very interior of Italy.

38 Death of Maxentius on the Bridge of the Tiber.

And already he was approaching very near Rome itself, when, to save him from the necessity of fighting with all the Romans for the tyrant's sake, God himself drew the tyrant, as it were by secret cords, a long way outside the gates. And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables, yet believed by the faithful), did he in every deed confirm to all alike, believers and unbelievers, who were eye-witnesses of the wonders. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, "Pharaoh's chariots and his host has he cast into the sea and his chosen chariot-captains are drowned in the Red Sea," — so at this time Maxentius, and the soldiers and guards with him, "went down into the depths like stone," Exodus 15:5 when, in his flight before the divinely-aided forces of Constantine, he essayed to cross the river which lay in his way, over which, making a strong bridge of boats, he had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved by God. For his God stood by the one to protect him, while the other, godless, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He has made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate." Thus, in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the bridge began to sink, and the boats with the men in them went bodily to the bottom. And first the wretch himself, then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." Exodus 15:10 So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit as the people of his great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for he has been glorified exceedingly: the horse and his rider has he thrown into the sea. He has become my helper and my shield unto salvation." And again, "Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, marvelous in praises, doing wonders?"

39 Constantine's Entry into Rome.

Having then at this time sung these and suchlike praises to God, the Ruler of all and the Author of victory, after the example of his great servant Moses, Constantine entered the imperial city in triumph. And here the whole body of the senate, and others of rank and distinction in the city, freed as it were from the restraint of a prison, along with the whole Roman populace, their countenances expressive of the gladness of their hearts, received him with acclamations and abounding joy; men, women, and children, with countless multitudes of servants, greeting him as deliverer, preserver, and benefactor, with incessant shouts. But he, being possessed of inward piety toward God, was neither rendered arrogant by these plaudits, nor uplifted by the praises he heard: but, being sensible that he had received help from God, he immediately rendered a thanksgiving to him as the Author of his victory.

40 Of the Statue of Constantine holding a Cross, and its Inscription.

Moreover, by loud proclamation and monumental inscriptions he made known to all men the salutary symbol, setting up this great trophy of victory over his enemies in the midst of the imperial city, and expressly causing it to be engraven in indelible characters, that the salutary symbol was the safeguard of the Roman government and of the entire empire. Accordingly, he immediately ordered a lofty spear in the figure of a cross to be placed beneath the hand of a statue representing himself, in the most frequented part of Rome,

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and the following inscription to be engraved on it in the Latin language: by virtue of this salutary sign, which is the true test of valour, I have preserved and liberated your city from the yoke of tyranny. I have also set at liberty the roman senate and people, and restored them to their ancient distinction and splendor .

41 Rejoicings throughout the Provinces; and Constantine's Acts of Grace.

Thus the pious emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony. And the inhabitants of the city, one and all, senate and people, reviving, as it were, from the pressure of a bitter and tyrannical domination, seemed to enjoy purer rays of light, and to be born again into a fresh and new life. All the nations, too, as far as the limit of the western ocean, being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals, ceased not to praise him as the victorious, the pious, the common benefactor: all, indeed, with one voice and one mouth, declared that Constantine had appeared by the grace of God as a general blessing to mankind. The imperial edict also was everywhere published, whereby those who had been wrongfully deprived of their estates were permitted again to enjoy their own, while those who had unjustly suffered exile were recalled to their homes. Moreover, he freed from imprisonment, and from every kind of danger and fear, those who, by reason of the tyrant's cruelty, had been subject to these sufferings.

42 The Honours Conferred upon Bishops, and the Building of Churches.

The emperor also personally inviting the society of God's ministers, distinguished them with the highest possible respect and honour, showing them favor in deed and word as persons consecrated to the service of his God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he thought he saw not the man as seen by the vulgar eye, but the God in him. He made them also his companions in travel, believing that He whose servants they were would thus help him. Besides this, he gave from his own private resources costly benefactions to the churches of God, both enlarging and heightening the sacred edifices, and embellishing the august sanctuaries of the church with abundant offerings.

43 Constantine's Liberality to the Poor.

He likewise distributed money largely to those who were in need, and besides these showing himself philanthropist and benefactor even to the heathen, who had no claim on him; and even for the beggars in the forum, miserable and shiftless, he provided, not with money only, or necessary food, but also decent clothing. But in the case of those who had once been prosperous, and had experienced a reverse of circumstances, his aid was still more lavishly bestowed. On such persons, in a truly royal spirit, he conferred magnificent benefactions; giving grants of land to some, and honouring others with various dignities. Orphans of the unfortunate he cared for as a father, while he relieved the destitution of widows, and cared for them with special solicitude. Nay, he even gave virgins, left unprotected by their parents' death, in marriage to wealthy men with whom he was personally acquainted. But this he did after first bestowing on the brides such portions as it was fitting they should bring to the communion of marriage. In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who came into his presence. It was scarcely possible to be near him without receiving some benefit, nor did it ever happen that any who had expected to obtain his assistance were disappointed in their hope.

44 How he was present at the Synods of Bishops.

Such, then, was his general character towards all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgement, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God. He took his seat, too, in the midst of them, as an individual among many, dismissing his guards and soldiers, and all whose duty it was to defend his person; but protected by the fear of God, and surrounded by the guardianship of his faithful friends. Those whom he saw inclined to a sound judgement, and exhibiting a calm and conciliatory temper, received his high approbation, for he evidently delighted in a general harmony of sentiment; while he regarded the unyielding wills with aversion.

45 His Forbearance with Unreasonable Men.

Moreover he endured with patience some who were exasperated against himself, directing them in mild and gentle terms to control themselves, and not be turbulent. And some of these respected his admonitions, and desisted; but as to those who proved incapable of sound judgement, he left them entirely at the disposal of God, and never himself desired harsh measures against any one. Hence it naturally happened that the disaffected in Africa reached such a pitch of violence as even to venture on overt acts of audacity; some evil spirit, as it seems probable, being jealous of the present great prosperity, and impelling these men to atrocious deeds, that he might excite the emperor's anger against them. He gained nothing, however, by this malicious conduct; for the emperor laughed at these proceedings, and declared their origin to be from the evil one; inasmuch as these were not the actions of sober persons, but of lunatics or demoniacs; who should be pitied rather than punished; since to punish madmen is as great folly as to sympathize with their condition is supreme philanthropy.

46 Victories over the Barbarians.

Thus the emperor in all his actions honoured God, the Controller of all things, and exercised an unwearied oversight over His churches. And God requited him, by

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subduing all barbarous nations under his feet, so that he was able everywhere to raise trophies over his enemies: and He proclaimed him as conqueror to all mankind, and made him a terror to his adversaries: not indeed that this was his natural character, since he was rather the meekest, and gentlest, and most benevolent of men.

47 Death of Maximin, who had attempted a Conspiracy, and of Others whom Constantine detected by Divine Revelation.

While he was thus engaged, the second of those who had resigned the throne, being detected in a treasonable conspiracy, suffered a most ignominious death. He was the first whose pictures, statues, and all similar marks of honour and distinction were everywhere destroyed, on the ground of his crimes and impiety. After him others also of the same family were discovered in the act of forming secret plots against the emperor; all their intentions being miraculously revealed by God through visions to His servant.

For he frequently vouchsafed to him manifestations of himself, the Divine presence appearing to him in a most marvelous manner, and according to him manifold intimations of future events. Indeed, it is impossible to express in words the indescribable wonders of Divine grace which God was pleased to vouchsafe to His servant. Surrounded by these, he passed the rest of his life in security, rejoicing in the affection of his subjects, rejoicing too because he saw all beneath his government leading contented lives; but above all delighted at the flourishing condition of the churches of God.

48 Celebration of Constantine's Decennalia.

While he was thus circumstanced, he completed the tenth year of his reign. On this occasion he ordered the celebration of general festivals, and offered prayers of thanksgiving to God, the King of all, as sacrifices without flame or smoke. And from this employment he derived much pleasure: not so from the tidings he received of the ravages committed in the Eastern provinces.

49 How Licinius oppressed the East.

For he was informed that in that quarter a certain savage beast was besetting both the church of God and the other inhabitants of the provinces, owing, as it were, to the efforts of the evil spirit to produce effects quite contrary to the deeds of the pious emperor: so that the Roman empire, divided into two parts, seemed to all men to resemble night and day; since darkness overspread the provinces of the East, while the brightest day illumined the inhabitants of the other portion. And whereas the latter were receiving manifold blessings at the hand of God, the sight of these blessings proved intolerable to that envy which hates all good, as well as to the tyrant who afflicted the other division of the empire; and who, notwithstanding that his government was prospering, and he had been honoured by a marriage connection with so great an emperor as Constantine, yet cared not to follow the steps of that pious prince, but strove rather to imitate the evil purposes and practice of the impious; and chose to adopt the course of those whose ignominious end he had seen with his own eyes, rather than to maintain amicable relations with him who was his superior.

50 How Licinius attempted a Conspiracy against Constantine.

Accordingly he engaged in an implacable war against his benefactor, altogether regardless of the laws of friendship, the obligation of oaths, the ties of kindred, and already existing treaties. For the most benignant emperor had given him a proof of sincere affection in bestowing on him the hand of his sister, thus granting him the privilege of a place in family relationship and his own ancient imperial descent, and investing him also with the rank and dignity of his colleague in the empire. But the other took the very opposite course, employing himself in machinations against his superior, and devising various means to repay his benefactor with injuries. At first, pretending friendship, he did all things by guile and treachery, expecting thus to succeed in concealing his designs; but God enabled his servant to detect the schemes thus devised in darkness. Being discovered, however, in his first attempts, he had recourse to fresh frauds; at one time pretending friendship, at another claiming the protection of solemn treaties. Then suddenly violating every engagement, and again beseeching pardon by embassies, yet after all shamefully violating his word, he at last declared open war, and with desperate infatuation resolved thenceforward to carry arms against God himself, whose worshiper he knew the emperor to be.

51 Intrigues of Licinius against the Bishops, and his Prohibition of Synods.

And at first he made secret enquiry respecting the ministers of God subject to his dominion, who had never, indeed, in any respect offended against his government, in order to bring false accusations against them. And when he found no ground of accusation, and had no real ground of objection against them, he next enacted a law, to the effect that the bishops should never on any account hold communication with each other, nor should any one of them absent himself on a visit to a neighbouring church; nor, lastly, should the holding of synods, or councils for the consideration of affairs of common interest, be permitted. Now this was clearly a pretext for displaying his malice against us. For we were compelled either to violate the law, and thus be amenable to punishment, or else, by compliance with its injunctions, to nullify the statutes of the Church; inasmuch as it is impossible to bring important questions to a satisfactory adjustment, except by means of synods. In other cases also this God-hater, being determined to act contrary to the God-loving prince, enacted such things. For whereas the one assembled the priests of God in order to honour them, and to promote peace and unity of judgement; the other, whose object it was to destroy everything that was good, used all his endeavors to destroy the general harmony.

52 Banishment of the Christians, and Confiscation of their Property.

And whereas Constantine, the friend of God, had granted to His worshipers freedom of access to the imperial palaces;

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this enemy of God, in a spirit the very reverse of this, expelled thence all Christians subject to his authority. He banished those who had proved themselves his most faithful and devoted servants, and compelled others, on whom he had himself conferred honour and distinction as a reward for their former eminent services, to the performance of menial offices as slaves to others; and at length, being bent on seizing the property of all as a windfall for himself, he even threatened with death those who professed the Saviour's name. Moreover, being himself of a nature hopelessly debased by sensuality, and degraded by the continual practice of adultery and other shameless vices, he assumed his own worthless character as a specimen of human nature generally, and denied that the virtue of chastity and continence existed among men.

53 Edict that Women should not meet with the Men in the Churches.

Accordingly he passed a second law, which enjoined that men should not appear in company with women in the houses of prayer, and forbade women to attend the sacred schools of virtue, or to receive instruction from the bishops, directing the appointment of women to be teachers of their own sex. These regulations being received with general ridicule, he devised other means for effecting the ruin of the churches. He ordered that the usual congregations of the people should be held in the open country outside the gates, alleging that the open air without the city was far more suitable for a multitude than the houses of prayer within the walls.

54 That those who refuse to sacrifice are to be dismissed from Military Service, and those in Prison not to be fed.

Failing, however, to obtain obedience in this respect also, at length he threw off the mask, and gave orders that those who held military commissions in the several cities of the empire should be deprived of their respective commands, in case of their refusal to offer sacrifices to the demons. Accordingly the forces of the authorities in every province suffered the loss of those who worshipped God; and he too who had decreed this order suffered loss, in that he thus deprived himself of the prayers of pious men. And why should I still further mention how he directed that no one should obey the dictates of common humanity by distributing food to those who were pining in prisons, or should even pity the captives who perished with hunger; in short, that no one should perform a virtuous action, and that those whose natural feelings impelled them to sympathize with their fellow-creatures should be prohibited from doing them a single kindness? Truly this was the most utterly shameless and scandalous of all laws, and one which surpassed the worst depravity of human nature: a law which inflicted on those who showed mercy the same penalties as on those who were the objects of their compassion, and visited the exercise of mere humanity with the severest punishments.

55 The Lawless Conduct and Covetousness of Licinius.

Such were the ordinances of Licinius. But why should I enumerate his innovations respecting marriage, or those concerning the dying, whereby he presumed to abrogate the ancient and wisely established laws of the Romans, and to introduce certain barbarous and cruel institutions in their stead, inventing a thousand pretenses for oppressing his subjects? Hence it was that he devised a new method of measuring land, by which he reckoned the smallest portion at more than its actual dimensions, from an insatiable desire of acquisition. Hence too he registered the names of country residents who were now no more, and had long been numbered with the dead, procuring to himself by this expedient a shameful gain. His meanness was unlimited and his rapacity insatiable. So that when he had filled all his treasuries with gold, and silver, and boundless wealth, he bitterly bewailed his poverty, and suffered as it were the torments of Tantalus. But why should I mention how many innocent persons he punished with exile; how much property he confiscated; how many men of noble birth and estimable character he imprisoned, whose wives he handed over to be basely insulted by his profligate slaves, and to how many married women and virgins he himself offered violence, though already feeling the infirmities of age? I need not enlarge on these subjects, since the enormity of his last actions causes the former to appear trifling and of little moment.

56 At length he undertakes to raise a Persecution.

For the final efforts of his fury appeared in his open hostility to the churches, and he directed his attacks against the bishops themselves, whom he regarded as his worst adversaries, bearing special enmity to those men whom the great and pious emperor treated as his friends. Accordingly he spent on us the utmost of his fury, and, being transported beyond the bounds of reason, he paused not to reflect on the example of those who had persecuted the Christians before him, nor of those whom he himself had been raised up to punish and destroy for their impious deeds: nor did he heed the facts of which he had been himself a witness, though he had seen with his own eyes the chief originator of these our calamities (whoever he was), smitten by the stroke of the Divine scourge.

57 That Maximian, brought Low by a Fistulous Ulcer with Worms, issued an Edict in Favor of the Christians.

For whereas this man had commenced the attack on the churches, and had been the first to pollute his soul with the blood of just and godly men, a judgement from God overtook him, which at first affected his body, but eventually extended itself to his soul. For suddenly an abscess appeared in the secret parts of his person, followed by a deeply seated fistulous ulcer; and these diseases fastened with incurable virulence on the intestines, which swarmed with a vast multitude of worms, and emitted a pestilential odor. Besides, his entire person had become loaded, through gluttonous excess, with an enormous quantity of fat, and this, being now in a putrescent state, is said to have presented to all who approached him an intolerable and dreadful spectacle. Having, therefore, to struggle against such sufferings, at length, though late, he came to a realisation of his past crimes against the Church; and, confessing his sins before

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God, he put a stop to the persecution of the Christians, and hastened to issue imperial edicts and rescripts for the rebuilding of their churches, at the same time enjoining them to perform their customary worship, and to offer up prayers on his behalf.

58 That Maximin, who had persecutedthe Christians, was compelled to fly, and conceal himself in the Disguise of a Slave.

Such was the punishment which he underwent who had commenced the persecution. He, however, of whom we are now speaking, who had been a witness of these things, and known them by his own actual experience, all at once banished the remembrance of them from his mind, and reflected neither on the punishment of the first, nor the divine judgement which had been executed on the second persecutor. The latter had indeed endeavored to outstrip his predecessor in the career of crime, and prided himself on the invention of new tortures for us. Fire nor sword, nor piercing with nails, nor yet wild beasts or the depths of the sea sufficed him. In addition to all these, he discovered a new mode of punishment, and issued an edict directing that their eyesight should be destroyed. So that numbers, not of men only, but of women and children, after being deprived of the sight of their eyes, and the use of the joints of their feet, by mutilation or cauterisation, were consigned in this condition to the painful labor of the mines. Hence it was that this tyrant also was overtaken not long after by the righteous judgement of God, at a time when, confiding in the aid of the demons whom he worshipped as gods, and relying on the countless multitudes of his troops, he had ventured to engage in battle. For, feeling himself on that occasion destitute of all hope in God, he threw from him the imperial dress which so ill became him, hid himself with unmanly timidity in the crowd around him, and sought safety in flight.

He afterwards lurked about the fields and villages in the habit of a slave, hoping he should thus be effectually concealed. He had not, however, eluded the mighty and all-searching eye of God: for even while he was expecting to pass the residue of his days in security, he fell prostrate, smitten by God's fiery dart, and his whole body consumed by the stroke of Divine vengeance; so that all trace of the original lineaments of his person was lost, and nothing remained to him but dry bones and a skeleton-like appearance.

59 That Maximin, blinded by Disease, issued an Edict in Favor of the Christians.

And still the stroke of God continued heavy upon him, so that his eyes protruded and fell from their sockets, leaving him quite blind: and thus he suffered, by a most righteous retribution, the very same punishment which he had been the first to devise for the martyrs of God. At length, however, surviving even these sufferings, he too implored pardon of the God of the Christians, and confessed his impious fighting against God: he too recanted, as the former persecutor had done; and by laws and ordinances explicitly acknowledged his error in worshiping those whom he had accounted gods, declaring that he now knew, by positive experience, that the God of the Christians was the only true God. These were facts which Licinius had not merely received on the testimony of others, but of which he had himself had personal knowledge: and yet, as though his understanding had been obscured by some dark cloud of error, persisted in the same evil course.

FLAVIUS CONSTANTINUS BOOK 2

1 Secret Persecution by Licinius, who causes Some Bishops to be put to Death at Amasia of Pontus.

In this manner, he of whom we have spoken continued to rush headlong towards that destruction which awaits the enemies of God; and once more, with a fatal emulation of their example whose ruin he had himself witnessed as the consequence of their impious conduct, he re-kindled the persecution of the Christians, like a long-extinguished fire, and fanned the unhallowed flame to a fiercer height than any who had gone before him.

At first, indeed, though breathing fury and threatenings against God, like some savage beast of prey, or some crooked and wriggling serpent, he dared not, from fear of Constantine, openly level his attacks against the churches of God subject to his dominion; but dissembled the virulence of his malice, and endeavored by secret and limited measures to compass the death of the bishops, the most eminent of whom he found means to remove, through charges laid against them by the governors of the several provinces. And the manner in which they suffered had in it something strange, and hitherto unheard of. At all events, the barbarities perpetrated at Amasia of Pontus surpassed every known excess of cruelty.

2 Demolition of Churches, and Butchery of the Bishops.

For in that city some of the churches, for the second time since the commencement of the persecutions, were leveled with the ground, and others were closed by the governors of the several districts, in order to prevent any who frequented them from assembling together, or rendering due worship to God. For he by whose orders these outrages were committed was too conscious of his own crimes to expect that these services were performed with any view to his benefit, and was convinced that all we did, and all our endeavors to obtain the favor of God, were on Constantine's behalf.

These servile governors then, feeling assured that such a course would be pleasing to the impious tyrant, subjected the most distinguished prelates of the churches to capital punishment. Accordingly, men who had been guilty of no crime were led away, without cause punished like murderers: and some suffered a new kind of death, having their bodies cut piecemeal; and, after this cruel punishment, more horrible than any named in tragedy, being cast, as a food to fishes, into the depths of the sea. The result of these horrors was again, as before, the flight of pious men, and once more the fields and deserts received the worshipers of God. The tyrant, having thus far succeeded in his object, he farther determined to raise a general persecution of the Christians: and he would have accomplished his purpose, nor could

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anything have hindered him from carrying his resolution into effect, had not he who defends his own anticipated the coming evil, and by his special guidance conducted his servant Constantine to this part of the empire, causing him to shine forth as a brilliant light in the midst of the darkness and gloomy night.

3 How Constantine was stirred in Behalf of the Christiansthus in Danger of Persecution.

He, perceiving the evils of which he had heard to be no longer tolerable, took wise counsel, and tempering the natural clemency of his character with a certain measure of severity, hastened to succor those who were thus grievously oppressed. For he judged that it would rightly be deemed a pious and holy task to secure, by the removal of an individual, the safety of the greater part of the human race. He judged too, that if he listened to the dictates of clemency only, and bestowed his pity on one utterly unworthy of it, this would, on the one hand, confer no real benefit on a man whom nothing would induce to abandon his evil practices, and whose fury against his subjects would only be likely to increase; while, on the other hand, those who suffered from his oppression would thus be forever deprived of all hope of deliverance.

Influenced by these reflections, the emperor resolved without farther delay to extend a protecting hand to those who had fallen into such an extremity of distress. He accordingly made the usual warlike preparations, and assembled his whole forces, both of horse and foot. But before them all was carried the standard which I have before described, as the symbol of his full confidence in God.

4 That Constantine prepared himself for the War by Prayer: Licinius by the Practice of Divination.

He took with him also the priests of God, feeling well assured that now, if ever, he stood in need of the efficacy of prayer, and thinking it right that they should constantly be near and about his person, as most trusty guardians of the soul.

Now, as soon as the tyrant understood that Constantine's victories over his enemies were secured to him by no other means than the cooperation of God, and that the persons above alluded to were continually with him and about his person; and besides this, that the symbol of the salutary passion preceded both the emperor himself and his whole army; he regarded these precautions with ridicule (as might be expected), at the same time mocking and reviling the emperor with blasphemous words.

On the other hand, he gathered round himself Egyptian diviners and soothsayers, with sorcerers and enchanters, and the priests and prophets of those whom he imagined to be gods. He then, after offering the sacrifices which he thought the occasion demanded, enquired how far he might reckon on a successful termination of the war. They replied with one voice, that he would unquestionably be victorious over his enemies, and triumphant in the war: and the oracles everywhere held out to him the same prospect in copious and elegant verses. The soothsayers certified him of favorable omens from the flight of birds; the priests declared the same to be indicated by the motion of the entrails of their victims. Elevated, therefore, by these fallacious assurances, he boldly advanced at the head of his army, and prepared for battle.

5 What Licinius, while sacrificing in a Grove, said concerning Idols, and concerning Christ.

And when he was now ready to engage, he desired the most approved of his bodyguard and his most valued friends to meet him in one of the places which they consider sacred. It was a well-watered and shady grove, and in it were several marble statues of those whom he accounted to be gods. After lighting tapers and performing the usual sacrifices in honour of these, he is said to have delivered the following speech: "Friends and fellow-soldiers! These are our country's gods, and these we honour with a worship derived from our remotest ancestors. But he who leads the army now opposed to us has proved false to the religion of his forefathers, and adopted atheistic sentiments, honouring in his infatuation some strange and unheard-of Deity, with whose despicable standard he now disgraces his army, and confiding in whose aid he has taken up arms, and is now advancing, not so much against us as against those very gods whom he has forsaken. However, the present occasion shall prove which of us is mistaken in his judgement, and shall decide between our gods and those whom our adversaries profess to honour. For either it will declare the victory to be ours, and so most justly evince that our gods are the true saviours and helpers; or else, if this God of Constantine's, who comes we know not whence, shall prove superior to our deities (who are many, and in point of numbers, at least, have the advantage), let no one henceforth doubt which god he ought to worship, but attach himself at once to the superior power, and ascribe to him the honours of the victory. Suppose, then, this strange God, whom we now regard with ridicule, should really prove victorious; then indeed we must acknowledge and give him honour, and so bid a long farewell to those for whom we light our tapers in vain. But if our own gods triumph (as they undoubtedly will), then, as soon as we have secured the present victory, let us prosecute the war without delay against these despisers of the gods."

Such were the words he addressed to those then present, as reported not long after to the writer of this history by some who heard them spoken. And as soon as he had concluded his speech, he gave orders to his forces to commence the attack.

6 An Apparition seen in the Cities subject to Licinius, as of Constantine's Troops passing through them.

While these things were taking place a supernatural appearance is said to have been observed in the cities subject to the tyrant's rule. Different detachments of Constantine's army seemed to present themselves to the view, marching at noonday through these cities, as though they had obtained the victory. In reality, not a single soldier was anywhere present at the time, and yet this appearance was seen through the agency of a divine and superior power, and foreshadowed what was shortly coming to pass. For as soon as the armies were ready to engage, he who had broken through the ties of

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friendly alliance was the first to commence the battle; on which Constantine, calling on the name of "God the Supreme Saviour," and giving this as the watchword to his soldiers, overcame him in this first conflict: and not long after in a second battle he gained a still more important and decisive victory, the salutary trophy preceding the ranks of his army.

7 That Victory everywhere followed the Presence of the Standard of the Cross in Battle.

Indeed, wherever this appeared, the enemy soon fled before his victorious troops. And the emperor perceiving this, whenever he saw any part of his forces hard pressed, gave orders that the salutary trophy should be moved in that direction, like some triumphant charm against disasters: at which the combatants were divinely inspired, as it were, with fresh strength and courage, and immediate victory was the result.

8 That Fifty Men were selected to carry the Cross.

Accordingly, he selected those of his bodyguard who were most distinguished for personal strength, valour, and piety, and entrusted them with the sole care and defense of the standard. There were thus no less than fifty men whose only duty was to surround and vigilantly defend the standard, which they carried each in turn on their shoulders. These circumstances were related to the writer of this narrative by the emperor himself in his leisure moments, long after the occurrence of the events: and he added another incident well worthy of being recorded.

9 That One of the Cross-Bearers, who fled from his Post, was slain: while Another, who faithfully stood his Ground, was preserved.

For he said that once, during the very heat of an engagement, a sudden tumult and panic attacked his army, which threw the soldier who then bore the standard into an agony of fear, so that he handed it over to another, in order to secure his own escape from the battle. As soon, however, as his comrade had received it, and he had withdrawn, and resigned all charge of the standard, he was struck in the belly by a dart, which took his life. Thus he paid the penalty of his cowardice and unfaithfulness, and lay dead on the spot: but the other, who had taken his place as the bearer of the salutary standard, found it to be the safeguard of his life. For though he was assailed by a continual shower of darts, the bearer remained unhurt, the staff of the standard receiving every weapon. It was indeed a truly marvelous circumstance, that the enemies' darts all fell within and remained in the slender circumference of this spear, and thus saved the standard-bearer from death; so that none of those engaged in this service ever received a wound.

This story is none of mine, but for this, too, I am indebted to the emperor's own authority, who related it in my hearing along with other matters. And now, having thus through the power of God secured these first victories, he put his forces in motion and continued his onward march.

10 Various Battles, and Constantine's Victories.

The van, however, of the enemy, unable to resist the emperor's first assault, threw down their arms, and prostrated themselves at his feet. All these he spared, rejoicing to save human life. But there were others who still continued in arms, and engaged in battle. These the emperor endeavored to conciliate by friendly overtures, but when these were not accepted he ordered his army to commence the attack. On this they immediately turned and betook themselves to flight; and some were overtaken and slain according to the laws of war, while others fell on each other in the confusion of their flight, and perished by the swords of their comrades.

11 Flight, and Magic Arts of Licinius.

In these circumstances their commander, finding himself bereft of the aid of his followers, having lost his lately numerous array, both of regular and allied forces, having proved, too, by experience, how vain his confidence had been in those whom he thought to be gods, ignominiously took to flight, by which indeed he effected his escape, and secured his personal safety, for the pious emperor had forbidden his soldiers to follow him too closely, and thus allowed him an opportunity for escape. And this he did in the hope that he might hereafter, on conviction of the desperate state of his affairs, be induced to abandon his insane and presumptuous ambition, and return to sounder reason. So Constantine, in his excessive humanity, thought and was willing patiently to bear past injuries, and extend his forgiveness to one who so ill deserved it; but Licinius, far from renouncing his evil practices, still added crime to crime, and ventured on more daring atrocities than ever. Nay, once more tampering with the detestable arts of magic, he again was presumptuous: so that it might well be said of him, as it was of the Egyptian tyrant of old, that God had hardened his heart. Exodus 9:12

12 How Constantine, after prayingin his Tabernacle, obtained the Victory.

But while Licinius, giving himself up to these impieties, rushed blindly towards the gulf of destruction, the emperor on the other hand, when he saw that he must meet his enemies in a second battle, devoted the intervening time to his Saviour. He pitched the tabernacle of the cross outside and at a distance from his camp, and there passed his time in a pure and holy manner, offering up prayers to God; following thus the example of his ancient prophet, of whom the sacred oracles testify, that he pitched the tabernacle without the camp. He was attended only by a few, whose faith and pious devotion he highly esteemed. And this custom he continued to observe whenever he meditated an engagement with the enemy. For he was deliberate in his measures, the better to insure safety, and desired in everything to be directed by divine counsel. And making earnest supplications to God, he was always honoured after a little with a manifestation of his presence. And then, as if moved by a divine impulse, he would rush from the tabernacle, and suddenly give orders to his army to move at once without delay, and on the instant to draw their swords. On this they would immediately commence the attack, fight vigorously, so as with incredible celerity to secure the victory, and raise trophies of victory over their enemies.

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13 His Humane Treatment of Prisoners.

Thus the emperor and his army had long been accustomed to act, whenever there was a prospect of an engagement; for his God was ever present to his thoughts, and he desired to do everything according to his will, and conscientiously to avoid any wanton sacrifice of human life. He was anxious thus for the preservation not only of his own subjects, but even of his enemies. Accordingly he directed his victorious troops to spare the lives of their prisoners, admonishing them, as human beings, not to forget the claims of their common nature. And whenever he saw the passions of his soldiery excited beyond control, he repressed their fury by a largess of money, rewarding every man who saved the life of an enemy with a certain weight of gold. And the emperor's own sagacity led him to discover this inducement to spare human life, so that great numbers even of the barbarians were thus saved, and owed their lives to the emperor's gold.

14 A Farther Mention of his Prayers in the Tabernacle.

Now these, and a thousand such acts as these, were familiarly and habitually done by the emperor. And on the present occasion he retired, as his custom was before battle, to the privacy of his tabernacle, and there employed his time in prayer to God. Meanwhile he strictly abstained from anything like ease, or luxurious living, and disciplined himself by fasting and bodily mortification, imploring the favor of God by supplication and prayer, that he might obtain his concurrence and aid, and be ready to execute whatever he might be pleased to suggest to his thoughts. In short, he exercised a vigilant care over all alike, and interceded with God as much for the safety of his enemies as for that of his own subjects.

15 Treacherous Friendship, and Idolatrous Practices of Licinius.

And inasmuch as he who had lately fled before him now dissembled his real sentiments, and again petitioned for a renewal of friendship and alliance, the emperor thought fit, on certain conditions, to grant his request, in the hope that such a measure might be expedient, and generally advantageous to the community. Licinius, however, while he pretended a ready submission to the terms prescribed, and attested his sincerity by oaths, at this very time was secretly engaged in collecting a military force, and again meditated war and strife, inviting even the barbarians to join his standard, and he began also to look about him for other gods, having been deceived by those in whom he had hitherto trusted. And, without bestowing a thought on what he had himself publicly spoken on the subject of false deities, or choosing to acknowledge that God who had fought on the side of Constantine, he made himself ridiculous by seeking for a multitude of new gods.

16 How Licinius counseled his Soldiers not to attack the Standard of the Cross.

Having now learned by experience the Divine and mysterious power which resided in the salutary trophy, by means of which Constantine's army had become habituated to victory, he admonished his soldiers never to direct their attack against this standard, nor even incautiously to allow their eyes to rest upon it; assuring them that it possessed a terrible power, and was especially hostile to him; so that they would do well carefully to avoid any collision with it. And now, having given these directions, he prepared for a decisive conflict with him whose humanity prompted him still to hesitate, and to postpone the fate which he foresaw awaited his adversary. The enemy, however, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other side, the emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving sign, as at once a terror to the foe, and a protection from every harm. And for a while he paused, and preserved at first the attitude of forbearance, from respect to the treaty of peace to which he had given his sanction, that he might not be the first to commence the contest.

17 Constantine's Victory.

But as soon as he perceived that his adversaries persisted in their resolution, and were already drawing their swords, he gave free scope to his indignation, and by a single charge overthrew in a moment the entire body of the enemy, thus triumphing at once over them and their gods.

18 Death of Licinius, and Celebration of the Event.

He then proceeded to deal with this adversary of God and his followers according to the laws of war, and consign them to fitting punishment. Accordingly the tyrant himself, and they whose counsels had supported him in his impiety, were together subjected to the just punishment of death. After this, those who had so lately been deceived by their vain confidence in false deities, acknowledged with unfeigned sincerity the God of Constantine, and openly professed their belief in him as the true and only God.

19 Rejoicings and Festivities.

And now, the impious being thus removed, the sun once more shone brightly after the gloomy cloud of tyrannic power. Each separate portion of the Roman dominion became blended with the rest; the Eastern nations united with those of the West, and the whole body of the Roman empire was graced as it were by its head in the person of a single and supreme ruler, whose sole authority pervaded the whole. Now too the bright rays of the light of godliness gladdened the days of those who had heretofore been sitting in darkness and the shadow of death. Past sorrows were no more remembered, for all united in celebrating the praises of the victorious prince, and avowed their recognition of his preserver as the only true God. Thus he whose character shone with all the virtues of piety, the emperor Victor, for he had himself adopted this name as a most fitting appellation to express the victory which God had granted him over all who hated or opposed him, assumed the dominion of the East, and thus singly governed the Roman empire, re-united, as in former times, under one head. Thus, as he was the first to proclaim to all the sole sovereignty of God, so he himself, as sole sovereign of the Roman world, extended his authority

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over the whole human race. Every apprehension of those evils under the pressure of which all had suffered was now removed; men whose heads had drooped in sorrow now regarded each other with smiling countenances, and looks expressive of their inward joy. With processions and hymns of praise they first of all, as they were told, ascribed the supreme sovereignty to God, as in truth the King of kings; and then with continued acclamations rendered honour to the victorious emperor, and the Caesars, his most discreet and pious sons. The former afflictions were forgotten, and all past impieties forgiven: while with the enjoyment of present happiness was mingled the expectation of continued blessings in the future.

20 Constantine's Enactments in Favor of the Confessors.

Moreover, the emperor's edicts, permeated with his humane spirit, were published among us also, as they had been among the inhabitants of the other division of the empire; and his laws, which breathed a spirit of piety toward God, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation, and at the same time prescribed measures suited to the exigencies of the churches of God. For first of all they recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile, or ejected from their homes by the governors of their respective provinces. In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve in the civil courts, and ordained restitution to be made to any who had been deprived of property. They too, who in the time of trial had signalised themselves by fortitude of soul in the cause of God, and had therefore been condemned to the painful labor of the mines, or consigned to the solitude of islands, or compelled to toil in the public works, all received an immediate release from these burdens; while others, whose religious constancy had cost them the forfeiture of their military rank, were vindicated by the emperor's generosity from this dishonour: for he granted them the alternative either of resuming their rank, and enjoying their former privileges, or, in the event of their preferring a more settled life, of perpetual exemption from all service. Lastly, all who had been compelled by way of disgrace and insult to serve in the employments of women, he likewise freed with the rest.

21 His Laws concerning Martyrs, and concerning Ecclesiastical Property.

Such were the benefits secured by the emperor's written mandates to the persons of those who had thus suffered for the faith, and his laws made ample provision for their property also.

With regard to those holy martyrs of God who had laid down their lives in the confession of His name, he directed that their estates should be enjoyed by their nearest kindred; and, in default of any of these, that the right of inheritance should be vested in the churches. Farther, whatever property had been consigned to other parties from the treasury, whether in the way of sale or gift, together with that retained in the treasury itself, the generous mandate of the emperor directed should be restored to the original owners. Such benefits did his bounty, thus widely diffused, confer on the Church of God.

22 How he won the Favor of the People.

But his munificence bestowed still further and more numerous favors on the heathen peoples and the other nations of his empire. So that the inhabitants of our [Eastern] regions, who had heard of the privileges experienced in the opposite portion of the empire, and had blessed the fortunate recipients of them, and longed for the enjoyment of a similar lot for themselves, now with one consent proclaimed their own happiness, when they saw themselves in possession of all these blessings; and confessed that the appearance of such a monarch to the human race was indeed a marvelous event, and such as the world's history had never yet recorded. Such were their sentiments.

23 That he declared God to be the Author of his Prosperity: and concerning his Rescripts.

And now that, through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority, he openly proclaimed to all the name of Him to whose bounty he owed all his blessings, and declared that He, and not himself, was the author of his past victories. This declaration, written both in the Latin and Greek languages, he caused to be transmitted through every province of the empire. Now the excellence of his style of expression may be known from a perusal of his letters themselves which were two in number; one addressed to the churches of God; the other to the heathen population in the several cities of the empire. The latter of these I think it well to insert here as connected with my present subject, in order on the one hand that a copy of this document may be recorded as matter of history, and thus preserved to posterity, and on the other that it may serve to confirm the truth of my present narrative. It is taken from an authentic copy of the imperial statute in my own possession and the signature in the emperor's own handwriting attaches as it were the impress of truth to the statement I have made.

24 Law of Constantine respecting Piety towards God, and the ChristianReligion.

Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine.

To all who entertain just and sound sentiments respecting the character of the Supreme Being, it has long been most clearly evident, and beyond the possibility of doubt, how vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with hostility or contempt. But at this present time, we may see by still more manifest proofs, and still more decisive instances, both how unreasonable it were to question this truth, and how mighty is the power of the Supreme God: since it appears that they who faithfully observe His holy laws, and shrink from the transgression of His commandments, are rewarded with abundant blessings, and are endued with well-grounded hope as well as ample power for the

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accomplishment of their undertakings. On the other hand, they who have cherished impious sentiments have experienced results corresponding to their evil choice. For how is it to be expected that any blessing would be obtained by one who neither desired to acknowledge nor duly to worship that God who is the source of all blessing? Indeed, facts themselves are a confirmation of what I say.

25 An Illustration from Ancient Times.

For certainly any one who will mentally retrace the course of events from the earliest period down to the present time, and will reflect on what has occurred in past ages, will find that all who have made justice and probity the basis of their conduct, have not only carried their undertakings to a successful issue, but have gathered, as it were, a store of sweet fruit as the produce of this pleasant root. Again, whoever observes the career of those who have been bold in the practice of oppression or injustice; who have either directed their senseless fury against God himself, or have conceived no kindly feelings towards their fellow-men, but have dared to afflict them with exile, disgrace, confiscation, massacre, or other miseries of the like kind, and all this without any sense of compunction, or wish to direct thoughts to a better course, will find that such men have received a recompense proportioned to their crimes. And these are results which might naturally and reasonably be expected to ensue.

26 Of Persecuted and Persecutors.

For whoever have addressed themselves with integrity of purpose to any course of action, keeping the fear of God continually before their thoughts, and preserving an unwavering faith in him, without allowing present fears or dangers to outweigh their hope of future blessings — such persons, though for a season they may have experienced painful trials, have borne their afflictions lightly, being supported by the belief of greater rewards in store for them; and their character has acquired a brighter luster in proportion to the severity of their past sufferings. With regard, on the other hand, to those who have either dishonourably slighted the principles of justice, or refused to acknowledge the Supreme God themselves, and yet have dared to subject others who have faithfully maintained his worship to the most cruel insults and punishments; who have failed equally to recognize their own wretchedness in oppressing others on such grounds, and the happiness and blessing of those who preserved their devotion to God even in the midst of such sufferings: with regard, I say, to such men, many a time have their armies been slaughtered, many a time have they been put to flight; and their warlike preparations have ended in total ruin and defeat.

27 How the Persecution became the Occasion of Calamities to the Aggressors.

From the causes I have described, grievous wars arose, and destructive devastations. Hence followed a scarcity of the common necessaries of life, and a crowd of consequent miseries: hence, too, the authors of these impieties have either met a disastrous death of extreme suffering, or have dragged out an ignominious existence, and confessed it to be worse than death itself, thus receiving as it were a measure of punishment proportioned to the heinousness of their crimes. For each experienced a degree of calamity according to the blind fury with which he had been led to combat, and as he thought, defeat the Divine will: so that they not only felt the pressure of the ills of this present life, but were tormented also by a most lively apprehension of punishment in the future world.

28 That God chose Constantine to be the Minister of Blessing.

And now, with such a mass of impiety oppressing the human race, and the commonwealth in danger of being utterly destroyed, as if by the agency of some pestilential disease, and therefore needing powerful and effectual aid; what was the relief, and what the remedy which the Divinity devised for these evils? (And by Divinity is meant the one who is alone and truly God, the possessor of almighty and eternal power: and surely it cannot be deemed arrogance in one who has received benefits from God, to acknowledge them in the loftiest terms of praise.) I myself, then, was the instrument whose services He chose, and esteemed suited for the accomplishment of his will. Accordingly, beginning at the remote Britannic ocean, and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of divine power I banished and utterly removed every form of evil which prevailed, in the hope that the human race, enlightened through my instrumentality, might be recalled to a due observance of the holy laws of God, and at the same time our most blessed faith might prosper under the guidance of his almighty hand.

29 Constantine's Expressions of Piety towards God; and Praise of the Confessors.

I said, under the guidance of his hand; for I would desire never to be forgetful of the gratitude due to his grace. Believing, therefore, that this most excellent service had been confided to me as a special gift, I proceeded as far as the regions of the East, which, being under the pressure of severer calamities, seemed to demand still more effectual remedies at my hands. At the same time I am most certainly persuaded that I myself owe my life, my every breath, in short, my very inmost and secret thoughts, entirely to the favor of the Supreme God. Now I am well aware that they who are sincere in the pursuit of the heavenly hope, and have fixed this hope in heaven itself as the peculiar and predominant principle of their lives, have no need to depend on human favor, but rather have enjoyed higher honours in proportion as they have separated themselves from the inferior and evil things of this earthly existence. Nevertheless I deem it incumbent on me to remove at once and most completely from all such persons the hard necessities laid upon them for a season, and the unjust inflictions under which they have suffered, though free from any guilt or just liability. For it would be strange indeed, that the fortitude and constancy of soul displayed by such men should be fully apparent during the reign of those whose first object it was to persecute them on account of their devotion to God, and yet that the glory

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of their character should not be more bright and blessed, under the administration of a prince who is His servant.

30 A Law granting Release from Exile, from Service in the Courts, and from the Confiscation of Property.

Let all therefore who have exchanged their country for a foreign land, because they would not abandon that reverence and faith toward God to which they had devoted themselves with their whole hearts, and have in consequence at different times been subject to the cruel sentence of the courts; together with any who have been enrolled in the registers of the public courts though in time past exempt from such office; let these, I say, now render thanks to God the Liberator of all, in that they are restored to their hereditary property, and their wonted tranquility. Let those also who have been despoiled of their goods, and have hitherto passed a wretched existence, mourning under the loss of all that they possessed, once more be restored to their former homes, their families, and estates, and receive with joy the bountiful kindness of God.

31 Release likewise granted to Exiles in the Islands.

Furthermore, it is our command that all those who have been detained in the islands against their will should receive the benefit of this present provision; in order that they who till now have been surrounded by rugged mountains and the encircling barrier of the ocean, being now set free from that gloomy and desolate solitude, may fulfill their fondest wish by revisiting their dearest friends. Those, too, who have prolonged a miserable life in the midst of abject and wretched squalor, welcoming their restoration as an unlooked-for gain, and discarding henceforth all anxious thoughts, may pass their lives with us in freedom from all fear. For that any one could live in a state of fear under our government, when we boast and believe ourselves to be the servants of God, would surely be a thing most extraordinary even to hear of, and quite incredible; and our mission is to rectify the errors of the others.

32 And to those ignominiously employed in the Mines and Public Works.

Again, with regard to those who have been condemned either to the grievous labor of the mines, or to service in the public works, let them enjoy the sweets of leisure in place of these long-continued toils, and henceforth lead a far easier life, and more accordant with the wishes of their hearts, exchanging the incessant hardships of their tasks for quiet relaxation. And if any have forfeited the common privilege of liberty, or have unhappily suffered dishonour, let them hasten back every one to the country of his nativity, and resume with becoming joy their former positions in society, from which they have been as it were separated by long residence abroad.

33 Concerning those Confessors engaged in Military Service.

Once more, with respect to those who had previously been preferred to any military distinction, of which they were afterwards deprived, for the cruel and unjust reason that they chose rather to acknowledge their allegiance to God than to retain the rank they held; we leave them perfect liberty of choice, either to occupy their former stations, should they be content again to engage in military service, or after an honourable discharge, to live in undisturbed tranquillity. For it is fair and consistent that men who have displayed such magnanimity and fortitude in meeting the perils to which they have been exposed, should be allowed the choice either of enjoying peaceful leisure, or resuming their former rank.

34 The Liberation of Free Persons condemned to labor in the Women's Apartments, or to Servitude.

Lastly, if any have wrongfully been deprived of the privileges of noble lineage, and subjected to a judicial sentence which has consigned them to the women's apartments and to the linen making, there to undergo a cruel and miserable labor, or reduced them to servitude for the benefit of the public treasury, without any exemption on the ground of superior birth; let such persons, resuming the honours they had previously enjoyed, and their proper dignities, henceforward exult in the blessings of liberty, and lead a glad life. Let the free man, too, by some injustice and inhumanity, or even madness, made a slave, who has felt the sudden transition from liberty to bondage, and ofttimes bewailed his unwonted labors, return to his family once more a free man in virtue of this our ordinance, and seek those employments which befit a state of freedom; and let him dismiss from his remembrance those services which he found so oppressive, and which so ill became his condition.

35 Of the Inheritance of the Property of Martyrs and Confessors, also of those who had suffered Banishment or Confiscation of Property.

Nor must we omit to notice those estates of which individuals have been deprived on various pretenses. For if any of those who have engaged with dauntless and resolute determination in the noble and divine conflict of martyrdom have also been stripped of their fortunes; or if the same has been the lot of the confessors, who have won for themselves the hope of eternal treasures; or if the loss of property has befallen those who were driven from their native land because they would not yield to the persecutors, and betray their faith; lastly, if any who have escaped the sentence of death have yet been despoiled of their worldly goods; we ordain that the inheritances of all such persons be transferred to their nearest kindred. And whereas the laws expressly assign this right to those most nearly related, it will be easy to ascertain to whom these inheritances severally belong. And it is evidently reasonable that the succession in these cases should belong to those who would have stood in the place of nearest affinity, had the deceased experienced a natural death.

36. The Church is declared Heir of those who leave no Kindred; and the Free Gifts of such Persons Confirmed.

But should there be no surviving relation to succeed in due course to the property of those above-mentioned, I mean the martyrs, or confessors, or those who for some such cause have been banished from their native land; in such cases we ordain

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that the church locally nearest in each instance shall succeed to the inheritance. And surely it will be no wrong to the departed that that church should be their heir, for whose sake they have endured every extremity of suffering. We think it necessary to add this also, that in case any of the above-mentioned persons have donated any part of their property in the way of free gift, possession of such property shall be assured, as is reasonable, to those who have thus received it.

37 Lands, Gardens, or Houses, but not Actual Produce from them, are to be given back.

And that there may be no obscurity in this our ordinance, but every one may readily apprehend its requirements, let all men hereby know that if they are now maintaining themselves in possession of a piece of land, or a house, or garden, or anything else which had appertained to the before-mentioned persons, it will be good and advantageous for them to acknowledge the fact, and make restitution with the least possible delay. On the other hand, although it should appear that some individuals have reaped abundant profits from this unjust possession, we do not consider that justice demands the restitution of such profits. They must, however, declare explicitly what amount of benefit they have thus derived, and from what sources, and entreat our pardon for this offense; in order that their past covetousness may in some measure be atoned for, and that the Supreme God may accept this compensation as a token of contrition, and be pleased graciously to pardon the sin.

38 In what Manner Requests should be made for these.

But it is possible that those who have become masters of such property (if it be right or possible to allow them such a title) will assure us by way of apology for their conduct, that it was not in their power to abstain from this appropriation at a time when a spectacle of misery in all its forms everywhere met the view; when men were cruelly driven from their homes, slaughtered without mercy, thrust forth without remorse: when the confiscation of the property of innocent persons was a common thing, and when persecutions and property seizures were unceasing. If any defend their conduct by such reasons as these, and still persist in their avaricious temper, they shall be made sensible that such a course will bring punishment on themselves, and all the more because this correction of evil is the very characteristic of our service to the Supreme God. So that it will henceforth be dangerous to retain what dire necessity may in time past have compelled men to take; especially because it is in any case incumbent on us to discourage covetous desires, both by persuasion, and by warning examples.

39 The Treasury must restore Lands, Gardens, and Houses to the Churches.

Nor shall the treasury itself, should it have any of the things we have spoken of, be permitted to keep them; but, without venturing as it were to raise its voice against the holy churches, it shall justly relinquish in their favor what it has for a time unjustly retained. We ordain, therefore, that all things whatsoever which shall appear righteously to belong to the churches, whether the property consist of houses or fields and gardens, or whatever the nature of it may be, shall be restored in their full value and integrity, and with undiminished right of possession.

40 The Tombs of Martyrs and the Cemeteries to be transferred to the Possession of the Churches.

Again, with respect to those places which are honoured in being the depositories of the remains of martyrs, and continue to be memorials of their glorious departure; how can we doubt that they rightly belong to the churches, or refrain from issuing our injunction to that effect? For surely there can be no better liberality, no labor more pleasing or profitable, than to be thus employed under the guidance of the Divine Spirit, in order that those things which have been appropriated on false pretenses by unjust and wicked men, may be restored, as justice demands, and once more secured to the holy churches.

41 Those who have purchased Property belonging to the Church, or received it as a Gift, are to restore it.

And since it would be wrong in a provision intended to include all cases, to pass over those who have either procured any such property by right of purchase from the treasury, or have retained it when conveyed to them in the form of a gift; let all who have thus rashly indulged their insatiable thirst of gain be assured that, although by daring to make such purchases they have done all in their power to alienate our clemency from themselves, they shall nevertheless not fail of obtaining it, so far as is possible and consistent with propriety in each case. So much then is determined.

42 An Earnest Exhortation to worship God.

And now, since it appears by the clearest and most convincing evidence, that the miseries which erewhile oppressed the entire human race are now banished from every part of the world, through the power of Almighty God, and at the same time the counsel and aid which he is pleased on many occasions to administer through our agency; it remains for all, both individually and unitedly, to observe and seriously consider how great this power and how efficacious this grace are, which have annihilated and utterly destroyed this generation, as I may call them, of most wicked and evil men; have restored joy to the good, and diffused it over all countries; and now guarantee the fullest authority both to honour the Divine law as it should be honoured, with all reverence, and pay due observance to those who have dedicated themselves to the service of that law. These rising as from some dark abyss and, with an enlightened knowledge of the present course of events, will henceforward render to its precepts that becoming reverence and honour which are consistent with their pious character.

Let this ordinance be published in our Eastern provinces.

43 How the Enactments of Constantine were carried into Effect.

Such were the injunctions contained in the first letter which the emperor addressed to us. And the provisions of this enactment were speedily carried into effect, everything being

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conducted in a manner quite different from the atrocities which had but lately been daringly perpetrated during the cruel ascendancy of the tyrants. Those persons also who were legally entitled to it, received the benefit of the emperor's liberality.

44 That he promoted Christiansto Offices of Government, and forbade Gentilesin Such Stations to offer Sacrifice.

After this the emperor continued to address himself to matters of high importance, and first he sent governors to the several provinces, mostly such as were devoted to the saving faith; and if any appeared inclined to adhere to Gentile worship, he forbade them to offer sacrifice. This law applied also to those who surpassed the provincial governors in rank and dignity, and even to those who occupied the highest station, and held the authority of the Prætorian Præfecture. If they were Christians, they were free to act consistently with their profession; if otherwise, the law required them to abstain from idolatrous sacrifices.

45 Statutes which forbade Sacrifice, and enjoined the Building of Churches.

Soon after this, two laws were promulgated about the same time; one of which was intended to restrain the idolatrous abominations which in time past had been practiced in every city and country; and it provided that no one should erect images, or practice divination and other false and foolish arts, or offer sacrifice in any way. The other statute commanded the heightening of the oratories, and the enlargement in length and breadth of the churches of God; as though it were expected that, now the madness of polytheism was wholly removed, pretty nearly all mankind would henceforth attach themselves to the service of God. His own personal piety induced the emperor to devise and write these instructions to the governors of the several provinces: and the law farther admonished them not to spare the expenditure of money, but to draw supplies from the imperial treasury itself. Similar instructions were written also to the bishops of the several churches; and the emperor was pleased to transmit the same to myself, being the first letter which he personally addressed to me.

46 Constantine's Letter to Eusebius and Other Bishops, respecting the Building of Churches, with Instructions to repair the Old, and erect New Ones on a Larger Scale, with the Aid of the Provincial Governors.

Victor Constantinus, Maximus Augustus, to Eusebius.

Forasmuch as the unholy and willful rule of tyranny has persecuted the servants of our Saviour until this present time, I believe and have fully satisfied myself, best beloved brother, that the buildings belonging to all the churches have either become ruinous through actual neglect, or have received inadequate attention from the dread of the violent spirit of the times.

But now, that liberty is restored, and that serpent driven from the administration of public affairs by the providence of the Supreme God, and our instrumentality, we trust that all can see the efficacy of the Divine power, and that they who through fear of persecution or through unbelief have fallen into any errors, will now acknowledge the true God, and adopt in future that course of life which is according to truth and rectitude. With respect, therefore, to the churches over which you yourself preside, as well as the bishops, presbyters, and deacons of other churches with whom you are acquainted, do you admonish all to be zealous in their attention to the buildings of the churches, and either to repair or enlarge those which at present exist, or, in cases of necessity, to erect new ones: "We also empower you, and the others through you, to demand what is needful for the work, both from the provincial governors and from the Prætorian Præfect. For they have received instructions to be most diligent in obedience to your Holiness's orders. God preserve you, beloved brother." A copy of this charge was transmitted throughout all the provinces to the bishops of the several churches: the provincial governors received directions accordingly, and the imperial statute was speedily carried into effect.

47 That he wrote a Letter in Condemnation of Idolatry.

Moreover, the emperor, who continually made progress in piety towards God, dispatched an admonitory letter to the inhabitants of every province, respecting the error of idolatry into which his predecessors in power had fallen, in which he eloquently exhorts his subjects to acknowledge the Supreme God, and openly to profess their allegiance to his Christ as their Saviour. This letter also, which is in his own handwriting, I have judged it necessary to translate from the Latin for the present work, in order that we may hear, as it were, the voice the emperor himself uttering these sentiments in the audience of all mankind.

48 Constantine's Edict to the People of the Provinces concerning the Error of Polytheism, commencing with Some General Remarks on Virtue and Vice.

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces.

Whatever is comprehended under the sovereign laws of nature, seems to convey to all men an adequate idea of the forethought and intelligence of the divine order. Nor can any, whose minds are directed in the true path of knowledge to the attainment of that end, entertain a doubt that the just perceptions of sound reason, as well as those of the natural vision itself, through the sole influence of genuine virtue, lead to the knowledge of God. Accordingly no wise man will ever be surprised when he sees the mass of mankind influenced by opposite sentiments. For the beauty of virtue would be useless and unperceived, did not vice display in contrast with it the course of perversity and folly. Hence it is that the one is crowned with reward, while the most high God is himself the administrator of judgement to the other.

And now I will endeavor to lay before you all as explicitly as possible, the nature of my own hopes of future happiness.

49 Concerning Constantine's Pious Father, and the Persecutors Diocletian and Maximian.

The former emperors I have been accustomed to regard as those with whom I could have no sympathy, on account of the savage cruelty of their character. Indeed, my father was

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the only one who uniformly practiced the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions, but the rest, unsound in mind, were more zealous of cruel than gentle measures; and this disposition they indulged without restraint, and thus persecuted the true doctrine during the whole period of their reign. Nay, so violent did their malicious fury become, that in the midst of a profound peace, as regards both the religious and ordinary interests of men, they kindled, as it were, the flames of a civil war.

50 That the Persecution originated on Account of the Oracle of Apollo, who, it was said, could not give Oracles because of "the Righteous Men."

About that time it is said that Apollo spoke from a deep and gloomy cavern, and through the medium of no human voice, and declared that the righteous men on earth were a bar to his speaking the truth, and accordingly that the oracles from the tripod were fallacious. Hence it was that he suffered his tresses to droop in token of grief, and mourned the evils which the loss of the oracular spirit would entail on mankind. But let us mark the consequences of this.

51 That Constantine, when a Youth, heard from him who wrote the Persecution Edict that "the Righteous Men" were the Christians.

I call now on you, most high God, to witness that, when young, I heard him who at that time was chief among the Roman emperors, unhappy, truly unhappy as he was, and laboring under mental delusion, make earnest enquiry of his attendants as to who these righteous ones on earth were, and that one of the Pagan priests then present replied that they were doubtless the Christians. This answer he eagerly received, like some honeyed draught, and unsheathed the sword which was ordained for the punishment of crime, against those whose holiness was beyond reproach. Immediately, therefore, he issued those sanguinary edicts, traced, if I may so express myself, with a sword's point dipped in blood; at the same time commanding his judges to tax their ingenuity for the invention of new and more terrible punishments.

52 The Manifold Forms of Torture and Punishment practiced against the Christians.

Then, indeed, one might see with what arrogance those venerable worshipers of God were daily exposed, with continued and relentless cruelty, to outrages of the most grievous kind, and how that modesty of character which no enemy had ever treated with disrespect, became the mere sport of their infuriated fellow citizens. Is there any punishment by fire, are there any tortures or forms of torment, which were not applied to all, without distinction of age or sex? Then, it may be truly said, the earth shed tears, the all-encircling compass of heaven mourned because of the pollution of blood; and the very light of day itself was darkened in grief at the spectacle.

53 That the Barbarians kindly received the Christians.

But what is the consequence of this? Why, the barbarians themselves may boast now of the contrast their conduct presents to these creel deeds; for they received and kept in gentlest captivity those who then fled from among us, and secured to them not merely safety from danger, but also the free exercise of their holy religion. And now the Roman people bear that lasting stain which the Christians, at that time driven from the Roman world, and taking refuge with the barbarians, have branded on them.

54 What Vengeance overtook those who on Account of the Oracle raised the Persecution.

But why need I longer dwell on these lamentable events, and the general sorrow which in consequence pervaded the world? The perpetrators of this dreadful guilt are now no more: they have experienced a miserable end, and are consigned to unceasing punishment in the depths of the lower world. They encountered each other in civil strife, and have left neither name nor race behind. And surely this calamity would never have befallen them, had not that impious deliverance of the Pythian oracle exercised a delusive power over them.

55 Constantine gives Glory to God, makes Grateful Acknowledgment of the Sign of the Cross, and prays for the Churches and People.

And now I beseech you, most mighty God, to be merciful and gracious to your Eastern nations, to your people in these provinces, worn as they are by protracted miseries; and grant them healing through your servant. Not without cause, O holy God, do I prefer this prayer to you, the Lord of all. Under your guidance have I devised and accomplished measures fraught with blessings: preceded by your sacred sign I have led your armies to victory: and still, on each occasion of public danger, I follow the same symbol of your perfections while advancing to meet the foe. Therefore have I dedicated to your service a soul duly attempered by love and fear. For your name I truly love, while I regard with reverence that power of which you have given abundant proofs, to the confirmation and increase of my faith. I hasten, then, to devote all my powers to the restoration of your most holy dwelling-place, which those profane and impious men have defiled by the contamination of violence.

56 He prays that All may be Christians, but compels None.

My own desire is, for the common good of the world and the advantage of all mankind, that your people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one molest another, but let every one do as his soul desires. Only let men of sound judgement be assured of this, that those only can live a life of holiness and purity, whom you call to a reliance on your holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples of lies: we have the glorious edifice of your truth, which you have given us as our native home. We pray, however, that they too may receive the same blessing, and

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thus experience that heartfelt joy which unity of sentiment inspires.

57 He gives Glory to God, who has given Light by his Son to those who were in Error.

And truly our worship is no new or recent thing, but one which you have ordained for your own due honour, from the time when, as we believe, this system of the universe was first established. And, although mankind have deeply fallen, and have been seduced by manifold errors, yet have you revealed a pure light in the person of your Son, that the power of evil should not utterly prevail, and hast thus given testimony to all men concerning yourself.

58 He glorifies him again for his Government of the Universe.

The truth of this is assured to us by your works. It is your power which removes our guilt, and makes us faithful. The sun and the moon have their settled course. The stars move in no uncertain orbits round this terrestrial globe. The revolution of the seasons recurs according to unerring laws. The solid fabric of the earth was established by your word: the winds receive their impulse at appointed times; and the course of the waters continues with ceaseless flow, the ocean is circumscribed by an immovable barrier, and whatever is comprehended within the compass of earth and sea, is all contrived for wondrous and important ends.

Were it not so, were not all regulated by the determination of your will, so great a diversity, so manifold a division of power, would unquestionably have brought ruin on the whole race and its affairs. For those agencies which have maintained a mutual strife would thus have carried to a more deadly length that hostility against the human race which they even now exercise, though unseen by mortal eyes.

59 He gives Glory to God, as the Constant Teacher of Good.

Abundant thanks, most mighty God, and Lord of all, be rendered to you, that, by so much as our nature becomes known from the diversified pursuits of man, by so much the more are the precepts of your divine doctrine confirmed to those whose thoughts are directed aright, and who are sincerely devoted to true virtue. As for those who will not allow themselves to be cured of their error, let them not attribute this to any but themselves. For that remedy which is of sovereign and healing virtue is openly placed within the reach of all. Only let not any one inflict an injury on that religion which experience itself testifies to be pure and undefiled. Henceforward, therefore, let us all enjoy in common the privilege placed within our reach, I mean the blessing of peace, endeavoring to keep our conscience pure from all that is contrary.

60 An Admonition at the Close of the Edict, that No One should trouble his Neighbour.

Once more, let none use that to the detriment of another which he may himself have received on conviction of its truth; but let every one, if it be possible, apply what he has understood and known to the benefit of his neighbour; if otherwise, let him relinquish the attempt. For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment: "These are our words; and we have enlarged on these topics more than our ordinary clemency would have dictated, because we were unwilling to dissemble or be false to the true faith; and the more so, since we understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

61 How Controversies originated at Alexandria through Matters relating to Arius.

In this manner the emperor, like a powerful herald of God, addressed himself by his own letter to all the provinces, at the same time warning his subjects against superstitious error, and encouraging them in the pursuit of true godliness. But in the midst of his joyful anticipations of the success of this measure, he received tidings of a most serious disturbance which had invaded the peace of the Church. This intelligence he heard with deep concern, and at once endeavored to devise a remedy for the evil. The origin of this disturbance may be thus described. The people of God were in a truly flourishing state, and abounding in the practice of good works. No terror from without assailed them, but a bright and most profound peace, through the favor of God, encompassed his Church on every side. Meantime, however, the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled in the midst of the assemblies of the saints. At length it reached the bishops themselves, and arrayed them in angry hostility against each other, on pretense of a jealous regard for the doctrines of Divine truth. Hence it was that a mighty fire was kindled as it were from a little spark, and which, originating in the first instance in the Alexandrian church, overspread the whole of Egypt and Libya, and the further Thebaid. Eventually it extended its ravages to the other provinces and cities of the empire; so that not only the prelates of the churches might be seen encountering each other in the strife of words, but the people themselves were completely divided, some adhering to one faction and others to another. Nay, so notorious did the scandal of these proceedings become, that the sacred matters of inspired teaching were exposed to the most shameful ridicule in the very theaters of the unbelievers.

62 Concerning the Same Arius, and the Melitians.

Some thus at Alexandria maintained an obstinate conflict on the highest questions. Others throughout Egypt and the Upper Thebaid, were at variance on account of an earlier controversy: so that the churches were everywhere distracted by divisions. The body therefore being thus diseased, the whole of Libya caught the contagion; and the rest of the remoter provinces became affected with the same disorder. For the disputants at Alexandria sent emissaries to the bishops of the several provinces, who accordingly ranged

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themselves as partisans on either side, and shared in the same spirit of discord.

63 How Constantine sent a Messenger and a Letter concerning Peace.

As soon as the emperor was informed of these facts, which he heard with much sorrow of heart, considering them in the light of a calamity personally affecting himself, he immediately selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith, and who had before this time distinguished himself by the boldness of his religious profession, and sent him to negotiate peace between the dissentient parties at Alexandria. He also made him the bearer of a most needful and appropriate letter to the original movers of the strife: and this letter, as exhibiting a specimen of his watchful care over God's people, it may be well to introduce into this our narrative of his life. Its purport was as follows.

64 Constantine's Letter to Alexander the Bishop, and Ariusthe Presbyter.

Victor Constantinus, Maximus Augustus, to Alexander and Arius.

I call that God to witness, as well I may, who is the helper of my endeavors, and the Preserver of all men, that I had a twofold reason for undertaking that duty which I have now performed.

65 His Continual Anxiety for Peace.

My design then was, first, to bring the diverse judgements formed by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, secondly, to restore to health the system of the world, then suffering under the malignant power of a grievous distemper. Keeping these objects in view, I sought to accomplish the one by the secret eye of thought, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.

66 That he also adjusted the Controversies which had arisen in Africa.

Finding, then, that the whole of Africa was pervaded by an intolerable spirit of mad folly, through the influence of those who with heedless frivolity had presumed to rend the religion of the people into diverse sects; I was anxious to check this disorder, and could discover no other remedy equal to the occasion, except in sending some of yourselves to aid in restoring mutual harmony among the disputants, after I had removed that common enemy of mankind who had interposed his lawless sentence for the prohibition of your holy synods.

67 That Religion began in the East.

For since the power of Divine light, and the law of sacred worship, which, proceeding in the first instance, through the favor of God, from the bosom, as it were, of the East, have illumined the world, by their sacred radiance, I naturally believed that you would be the first to promote the salvation of other nations, and resolved with all energy of thought and diligence of enquiry to seek your aid. As soon, therefore, as I had secured my decisive victory and unquestionable triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.

68 Being grieved by the Dissension, he counsels Peace.

But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive in the report that divisions existed among yourselves more grievous still than those which continued in that country! so that you, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs. And yet, having made a careful enquiry into the origin and foundation of these differences, I find the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. Feeling myself, therefore, compelled to address you in this letter, and to appeal at the same time to your unanimity and sagacity, I call on Divine Providence to assist me in the task, while I interrupt your dissension in the character of a minister of peace. And with reason: for if I might expect, with the help of a higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who heard me, to recall them to a better spirit, even though the occasion of the disagreement were a greater one, how can I refrain from promising myself a far easier and more speedy adjustment of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little moment?

69 Origin of the Controversy between Alexander and Arius, and that these Questions ought not to have been discussed.

I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on festhieltest). Bag. had gave utterance to, and with this Vales., 1709, and Str. correspond.}--> what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. What then is this advice? It was wrong in the first instance to propose such questions as these, or to reply to them when propounded. For those points of discussion which are enjoined by the authority of no law, but rather suggested by the contentious spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the general ear. For how very few are there able either accurately to comprehend,

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or adequately to explain subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or, who, again, in dealing with questions of such subtle nicety as these, can secure himself against a dangerous declension from the truth? It is incumbent therefore on us in these cases to be sparing of our words, lest, in case we ourselves are unable, through the feebleness of our natural faculties, to give a clear explanation of the subject before us, or, on the other hand, in case the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or other of these causes the people be reduced to the alternative either of blasphemy or schism.

70 An Exhortation to Unanimity.

Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. For the cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are in truth of one and the same judgement: you may therefore well join in communion and fellowship.

71 There should be no Contention in Matters which are in themselves of Little Moment.

For as long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgement, since you are thus divided between yourselves. I believe it indeed to be not merely unbecoming, but positively evil, that such should be the case. But I will refresh your minds by a little illustration, as follows. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge: yet they are recalled to harmony of sentiment by the uniting power of their common doctrines. If this be true, is it not far more reasonable that you, who are the ministers of the Supreme God, should be of one mind respecting the profession of the same religion? But let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right that, on the ground of some trifling and foolish verbal difference between ourselves, brethren should assume towards each other the attitude of enemies, and the august meeting of the Synod be rent by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and rather characteristic of childish ignorance, than consistent with the wisdom of priests and men of sense. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and common Saviour of all has granted the same light to us all. Permit me, who am his servant, to bring my task to a successful issue, under the direction of his Providence, that I may be enabled, through my exhortations, and diligence, and earnest admonition, to recall his people to communion and fellowship. For since you have, as I said, but one faith, and one sentiment respecting our religion, and since the Divine commandment in all its parts enjoins on us all the duty of maintaining a spirit of concord, let not the circumstance which has led to a slight difference between you, since it does not affect the validity of the whole, cause any division or schism among you. And this I say without in any way desiring to force you to entire unity of judgement in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod may be preserved, and the communion of your whole body maintained unbroken, however wide a difference may exist among you as to unimportant matters. For we are not all of us like-minded on every subject, nor is there such a thing as one disposition and judgement common to all alike. As far, then, as regards the Divine Providence, let there be one faith, and one understanding among you, one united judgement in reference to God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in sentiment, such differences should be consigned to the secret custody of your own minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honour due to God and to the observance of his law continue immovably among you. Resume, then, your mutual feelings of friendship, love, and regard: restore to the people their wonted embracings; and do ye yourselves, having purified your souls, as it were, once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of enmity, friendship becomes even sweeter than it was before.

72 The Excess of his Pious Concern caused him to shed Tears; and his Intended Journey to the East was postponed because of These Things: "Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may henceforth be my portion. Else must I needs mourn, with constant tears, nor shall I be able to pass the residue of my days in peace. For while the people of God, whose fellow-servant I am, are thus divided among themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquillity of mind? And I will give you a proof how great my sorrow has been on this behalf. Not long since I had visited Nicomedia, and intended immediately to proceed from that city to the East. It was while I was hastening towards you, and had already accomplished the greater part of the distance, that the news of this matter reversed my plan, that I might not be compelled to see with my own eyes that which I felt myself scarcely able even to hear. Open then for me henceforward by your unity of judgement that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see yourselves and all other peoples rejoicing together, and render due acknowledgment to God in the language of praise and thanksgiving for the restoration of general concord and liberty to all."

73 The Controversy continues without Abatement, even after the Receipt of This Letter.

In this manner the pious emperor endeavored by means of the foregoing letter to promote the peace of the Church of

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God. And the excellent man to whom it was entrusted performed his part not merely by communicating the letter itself, but also by seconding the views of him who sent it; for he was, as I have said, in all respects a person of pious character. The evil, however, was greater than could be remedied by a single letter, insomuch that the acrimony of the contending parties continually increased, and the effects of the mischief extended to all the Eastern provinces. These things jealousy and some evil spirit who looked with an envious eye on the prosperity of the Church, wrought.

FLAVIUS CONSTANTINUS BOOK 3

1 A Comparison of Constantine's Piety with the Wickedness of the Persecutors.

In this manner that spirit who is the hater of good, actuated by envy at the blessing enjoyed by the Church, continued to raise against her the stormy troubles of intestine discord, in the midst of a period of peace and joy. Meanwhile, however, the divinely-favored emperor did not slight the duties befitting him, but exhibited in his whole conduct a direct contrast to those atrocities of which the cruel tyrants had been lately guilty, and thus triumphed over every enemy that opposed him. For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour's passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonour: he made their condition honourable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honour, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honoured the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration. They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside. They, the victims of avarice, voluntarily subjected themselves as it were to the pangs of Tantalus: he with royal magnificence unlocked all his treasures, and distributed his gifts with rich and high-souled liberality. They committed countless murders, that they might plunder or confiscate the wealth of their victims; while throughout the reign of Constantine the sword of justice hung idle everywhere, and both people and municipal magistrates in every provence were governed rather by paternal authority than by any constraining. Surely it must seem to all who duly regard these facts, that a new and fresh era of existence had begun to appear, and a light heretofore unknown suddenly to dawn from the midst of darkness on the human race: and all must confess that these things were entirely the work of God, who raised up this pious emperor to withstand the multitude of the ungodly.

2 Farther Remarks on Constantine's Piety, and his Open Testimony to the Sign of the Cross.

And when we consider that their iniquities were without example, and the atrocities which they dared to perpetrate against the Church such as had never been heard of in any age of the world, well might God himself bring before us something entirely new, and work thereby effects such as had hitherto been never either recorded or observed. And what miracle was ever more marvelous than the virtues of this our emperor, whom the wisdom of God has vouchsafed as a gift to the human race? For truly he maintained a continual testimony to the Christ of God with all boldness, and before all men; and so far was he from shrinking from an open profession of the Christian name, that he rather desired to make it manifest to all that he regarded this as his highest honour, now impressing on his face the salutary sign, and now glorying in it as the trophy which led him on to victory.

3 Of his Picture surmounted by a Cross and having beneath it a Dragon.

And besides this, he caused to be painted on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the Church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted

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resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that "God would bring his great and strong and terrible sword against the dragon, the flying serpent; and would destroy the dragon that was in the sea." This it was of which the emperor gave a true and faithful representation in the picture above described.

4 A Farther Notice of the Controversies raised in Egyptby Arius.

In such occupations as these he employed himself with pleasure: but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled Symplegades, coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men.

5 Of the Disagreement respecting the Celebration of Easter.

But before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed, without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgement in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

6 How he ordered a Council to be held at Nicæa.

Then as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicæa in Bithynia (named from " Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened there, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

7 Of the General Council, at which Bishops from all Nations were Present.

In effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phœnicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

8 That the Assembly was composed, as in the Acts of the Apostles, of Individuals from Various Nations.

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For it is said Acts 2:5 sqq. that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

9 Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

10 Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

11 Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

12 Constantine's Address to the Council concerning Peace: "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgement, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble. Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgement, and that common spirit of peace and concord prevailing among you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, you ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

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13 How he led the Dissentient Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbours, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement. Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed question.

14 Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honour of God.

15 How Constantine entertained the Bishops on the Occasion of His Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

16 Presents to the Bishops, and Letters to the People generally.

After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument by inserting it in this my narrative of his life. It was as follows:

17 Constantine's Letter to the Churches respecting the Council at Nicæa.

Constantinus Augustus, to the Churches.

Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgement which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

18 He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgement of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honourable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honourable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgement, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of

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the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgement in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

19 Exhortation to follow the Example of the Greater Part of the World.

Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgement. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgement of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

20 Exhortation to obey the Decrees of the Council: "Receive, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brethren!"

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

21 Recommendation to the Bishops, on their Departure, to Preserve Harmony.

And now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, among themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed. Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honour, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honoured with presents, love their benefactors in return; but few are they who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honoured by all. Of this

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kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgement at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.

22 How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honour the festive occasion of the twentieth anniversary of his reign.

23 How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honoured them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgement. And these injunctions the emperor sent by a letter written with his own hand.

24 How he wrote Frequent Letters of a Religious Character to the Bishops and People.

But besides these, his writings are very numerous on kindred subjects, and he was the author of a multitude of letters, some to the bishops, in which he laid injunctions on them tending to the advantage of the churches of God; and sometimes the thrice blessed one addressed the people of the churches generally, calling them his own brethren and fellow-servants. But perhaps we may hereafter find leisure to collect these dispatches in a separate form, in order that the integrity of our present history may not be impaired by their insertion.

25 How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

After these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

26 That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! They were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

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27 How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

28. Discovery of the Most Holy Sepulchre.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

29 How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

Immediately after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

30 Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

Victor Constantius, Maximus Augustus, to Macarius.

Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honour of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgement, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

31 That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

It will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Prætorian Præfects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall immediately be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

32 That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"With respect to the ceiling of the church, I wish to know from you whether in your judgement it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be the most beautiful form. God preserve you, beloved brother!"

33 How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

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This was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgement on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

34 Description of the Structure of the Holy Sepulchre.

This monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

35 Description of the Atrium and Porticos.

The next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

36 Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

For at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

37 Description of the Double Porticos on Either Side, and of the Three Eastern Gates.

Besides this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

38 Description of the Hemisphere, the Twelve Columns, and their Bowls.

Opposite these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

39 Description of the Inner Court, the Arcades and Porches.

In the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

40 Of the Number of his Offerings.

This temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

41 Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

In the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honour to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternised the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

42 That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

For she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

43. A Farther Notice of the Churches at Bethlehem.

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For without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honoured with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honour of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

44 Of Helena's Generosity and Beneficent Acts.

For on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

45 Helena's Pious Conduct in the Churches.

While, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking the churches of the smallest cities. In short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

46 How she made her Will, and died at the Age of Eighty Years.

And when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remoulded as it were into an incorruptible and angelic essence, was received up into her Saviour's presence.

47 How Constantine buried his Mother, and how he honoured her during her Life.

Her body, too, was honoured with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Saviour of mankind: and besides this, he had honoured her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress, and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case: for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honour from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

48 How he built Churches in Honour of Martyrs, and abolished Idolatry at Constantinople.

And being fully resolved to distinguish the city which bore his name with special honour, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind, not only within the city itself, but in its vicinity: and thus at the same time he rendered honour to the memory of the

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martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

49 Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

On the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

50 That he erected Churches in Nicomedia, and in Other Cities.

Having thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honour of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

51 That he ordered a Church to be built at Mambre.

Such was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who erewhile had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honour of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

52 Constantine's Letter to Eusebius concerning Mambre.

Victor Constantinus, Maximus Augustus, to Macarius, and the rest of the bishops in Palestine.

One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

53. That the Saviour appeared in this Place to Abraham: "She assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with

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due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

54 Destruction of Idol Temples and Images everywhere.

All these things the emperor diligently performed to the praise of the saving power of Christ, and thus made it his constant aim to glorify his Saviour God. On the other hand he used every means to rebuke the superstitious errors of the heathen. Hence the entrances of their temples in the several cities were left exposed to the weather, being stripped of their doors at his command; the tiling of others was removed, and their roofs destroyed. From others again the venerable statues of brass, of which the superstition of antiquity had boasted for a long series of years, were exposed to view in all the public places of the imperial city: so that here a Pythian, there a Sminthian Apollo, excited the contempt of the beholder: while the Delphic tripods were deposited in the hippodrome and the Muses of Helicon in the palace itself. In short, the city which bore his name was everywhere filled with brazen statues of the most exquisite workmanship, which had been dedicated in every province, and which the deluded victims of superstition had long vainly honoured as gods with numberless victims and burnt sacrifices, though now at length they learned to renounce their error, when the emperor held up the very objects of their worship to be the ridicule and sport of all beholders. With regard to those images which were of gold, he dealt with them in a different manner. For as soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these bugbears of error, wrought in gold and silver, he judged it right to remove these also, like stumbling-stones thrown in the way of men walking in the dark, and henceforward to open a royal road, plain and unobstructed to all. Having formed this resolution, he considered no soldiers or military force of any sort needful for the suppression of the evil: a few of his own friends sufficed for this service, and these he sent by a simple expression of his will to visit each several province. Accordingly, sustained by confidence in the emperor's pious intentions and their own personal devotion to God, they passed through the midst of numberless tribes and nations, abolishing this ancient error in every city and country. They ordered the priests themselves, amidst general laughter and scorn, to bring their gods from their dark recesses to the light of day: they then stripped them of their ornaments, and exhibited to the gaze of all the unsightly reality which had been hidden beneath a painted exterior. Lastly, whatever part of the material appeared valuable they scraped off and melted in the fire to prove its worth, after which they secured and set apart whatever they judged needful for their purpose, leaving to the superstitious worshipers that which was altogether useless, as a memorial of their shame. Meanwhile our admirable prince was himself engaged in a work similar to what we have described. For at the same time that these costly images of the dead were stripped, as we have said, of their precious materials, he also attacked those composed of brass; causing those to be dragged from their places with ropes and as it were carried away captive, whom the dotage of mythology had esteemed as gods.

55 Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phœnicia.

The emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watchtower a hidden and fatal snare of souls in the province of Phœnicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

56. Destruction of the Temple of Æsculapius at Ægæ.

For since a wide-spread error of these pretenders to wisdom concerned the demon worshipped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble

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philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

57 How the Gentilesabandoned Idol Worship, and turned to the Knowledge of God.

Hence it was that, of those who had been the slaves of superstition, when they saw with their own eyes the exposure of their delusion, and beheld the actual ruin of the temples and images in every place, some applied themselves to the saving doctrine of Christ; while others, though they declined to take this step, yet reprobated the folly which they had received from their fathers, and laughed to scorn what they had so long been accustomed to regard as gods. Indeed, what other feelings could possess their minds, when they witnessed the thorough uncleanness concealed beneath the fair exterior of the objects of their worship? Beneath this were found either the bones of dead men or dry skulls, fraudulently adorned by the arts of magicians, or filthy rags full of abominable impurity, or a bundle of hay or stubble. On seeing all these things heaped together within their lifeless images, they denounced their fathers' extreme folly and their own, especially when neither in the secret recesses of the temples nor in the statues themselves could any inmate be found; neither demon, nor utterer of oracles, neither god nor prophet, as they had heretofore supposed: nay, not even a dim and shadowy phantom could be seen. Accordingly, every gloomy cavern, every hidden recess, afforded easy access to the emperor's emissaries: the inaccessible and secret chambers, the innermost shrines of the temples, were trampled by the soldiers' feet; and thus the mental blindness which had prevailed for so many ages over the gentile world became clearly apparent to the eyes of all.

58 How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

Such actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phœnician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honour, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

59 Of the Disturbance at Antioch by Eustathius.

In the midst, however, of the general happiness occasioned by these events, and while the Church of God was every where and every way flourishing throughout the empire, once more that spirit of envy, who ever watches for the ruin of the good, prepared himself to combat the greatness of our prosperity, in the expectation, perhaps, that the emperor himself, provoked by our tumults and disorders, might eventually become estranged from us. Accordingly, he kindled a furious controversy at Antioch, and thereby involved the church in that place in a series of tragic calamities, which had nearly occasioned the total overthrow of the city. The members of the Church were divided into two opposite parties; while the people, including even the magistrates and soldiery, were roused to such a pitch, that the contest would have been decided by the sword, had not the watchful providence of God, as well as dread of the emperor's displeasure, controlled the fury of the multitude. On this occasion, too, the emperor, acting the part of a preserver and physician of souls, applied with much forbearance the remedy of persuasion to those who needed it. He gently pleaded, as it were by an embassy, with his people, sending among them one of the best approved and most faithful of those who were honoured with the dignity of Count; at the same time that he exhorted them to a peaceable spirit by repeated letters, and instructed them in the practice of true godliness. Having prevailed by these remonstrances, he excused their conduct in his subsequent letters, alleging that he had himself heard the merits of the case from him on whose account the disturbance had arisen. And these letters of his, which are replete with learning and instruction of no ordinary kind, I should have inserted in this present work, were it not that they might affix a mark of dishonour to the character of the persons accused. I will therefore omit these, being unwilling to revive the memory of past grievances, and will only annex those to my present narrative which he wrote to testify his satisfaction at the re-establishment of peace and concord among the rest. In these letters, he cautioned them against any desire to claim the ruler of another district, through whose intervention peace had been restored, as their own, and exhorted them, consistently with the usage of the

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Church, to choose him as their bishop, whom the common Saviour of all should point out as suited for the office. His letter, then, is addressed to the people and to the bishops, severally, in the following terms.

60 Constantine's Letter to the Antiochians, directing them not to withdraw Eusebius from Caesarea, but to seek some one else.

Victor Constantinus, Maximus Augustus, to the people of Antioch: "How pleasing to the wise and intelligent portion of mankind is the concord which exists among you! And I myself, brethren, am disposed to love you with an enduring affection, inspired both by religion, and by your own manner of life and zeal on my behalf. It is by the exercise of right understanding and sound discretion, that we are enabled really to enjoy our blessings. And what can become you so well as this discretion? No wonder, then, if I affirm that your maintenance of the truth has tended rather to promote your security than to draw on you the hatred of others. Indeed, among brethren, whom the selfsame disposition to walk in the ways of truth and righteousness promises, through the favor of God, to register among his pure and holy family, what can be more honourable than gladly to acquiesce in the prosperity of all men? Especially since the precepts of the divine law prescribe a better direction to your proposed intention, and we ourselves desire that your judgement should be confirmed by proper sanction. It may be that you are surprised, and at a loss to understand the meaning of this introduction to my present address. The cause of it I will not hesitate to explain without reserve. I confess, then, that on reading your records I perceived, by the highly eulogistic testimony which they bear to Eusebius, bishop of Caesarea, whom I have myself long well known and esteemed for his learning and moderation, that you are strongly attached to him, and desire to appropriate him as your own. What thoughts, then, do you suppose that I entertain on this subject, desirous as I am to seek for and act on the strict principles of right? What anxiety do you imagine this desire of yours has caused me? O holy faith, who givest us in our Saviour's words and precepts a model, as it were, of what our life should be, how hardly would you yourself resist the sins of men, were it not that you refuse to subserve the purposes of gain! In my own judgement, he whose first object is the maintenance of peace, seems to be superior to Victory herself; and where a right and honourable course lies open to one's choice, surely no one would hesitate to adopt it. I ask then, brethren, why do we so decide as to inflict an injury on others by our choice? Why do we covet those objects which will destroy the credit of our own reputation? I myself highly esteem the individual whom you judge worthy of your respect and affection: notwithstanding, it cannot be right that those principles should be entirely disregarded which should be authoritative and binding on all alike, so that each should not be content with his own circumstances, and all enjoy their proper privileges: nor can it be right, in considering the claims of rival candidates, to suppose but that not one only, but many, may appear worthy of comparison with this person. For as long as no violence or harshness are suffered to disturb the dignities of the church, they continue to be on an equal footing, and worthy of the same consideration everywhere. Nor is it reasonable that an inquiry into the qualifications of this one should be made to the detriment of others; since the judgement of all churches, whether reckoned of greater or less importance in themselves, is equally capable of receiving and maintaining the divine ordinances, so that one is in no way inferior to another, if we will but boldly declare the truth, in regard to that standard of practice which is common to all. If this be so, we must say that you will be chargeable, not with retaining this prelate, but with wrongfully removing him; your conduct will be characterised rather by violence than justice; and whatever may be generally thought by others, I dare clearly and boldly affirm that this measure will furnish ground of accusation against you, and will provoke factious disturbances of the most mischievous kind: for even timid flocks can show the use and power of their teeth, when the watchful care of their shepherd declines, and they find themselves bereft of his accustomed guidance. If this then be really so, if I am not deceived in my judgement, let this, brethren, be your first consideration, for many and important considerations will immediately present themselves, whether, should you persist in your intention, that mutual kindly feeling and affection which should subsist among you will suffer no diminution? In the next place, remember that he, who came among you for the purpose of offering disinterested counsel, now enjoys the reward which is due to him in the judgement of heaven; for he has received no ordinary recompense in the high testimony you have borne to his equitable conduct. Lastly, in accordance with your usual sound judgement, do ye exhibit a becoming diligence in selecting the person of whom you stand in need, carefully avoiding all factious and tumultuous clamor; for such clamor is always wrong, and from the collision of discordant elements both sparks and flame will arise. I protest, as I desire to please God and you, and to enjoy a happiness commensurate with your kind wishes, that I love you, and the quiet haven of your gentleness, now that you have cast from you that which defiled, and received in its place at once sound morality and concord, firmly planting in the vessel the sacred standard, and guided, as one may say, by a helm of iron in your course onward to the light of heaven. Receive then on board that merchandise which is incorruptible, since, as it were, all bilge water has been drained from the vessel; and be careful henceforth so to secure the enjoyment of all your present blessing, that you may not seem at any future time either to have determined any measure on the impulse of inconsiderate or ill-directed zeal, or in the first instance rashly to have entered on an inexpedient course. May God preserve you, beloved brethren!"

61 The Emperor's Letter to Eusebius praising him for refusing the Bishopric of Antioch.

The Emperor's Letter to me on my refusing the Bishopric of Antioch.

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Victor Constantinus, Maximus Augustus, to Eusebius: "I have most carefully perused your letter, and perceive that you have strictly conformed to the rule enjoined by the discipline of the Church. Now to abide by that which appears at the same time pleasing to God, and accordant with apostolic tradition, is a proof of true piety. You have reason to deem yourself happy on this behalf, that you are counted worthy, in the judgement, I may say, of all the world, to have the oversight of any church. For the desire which all feel to claim you for their own, undoubtedly enhances your enviable fortune in this respect. Notwithstanding, your Prudence whose resolve it is to observe the ordinances of God and the apostolic canon of the Church, has done excellently well in declining the bishopric of the church at Antioch, and desiring to continue in that church of which you first received the oversight by the will of God. I have written on this subject to the people of Antioch, and also to your colleagues in the ministry who had themselves consulted me in regard to this question; on reading which letters, your Holiness will easily discern, that, inasmuch as justice itself opposed their claims, I have written to them under divine direction. It will be necessary that your Prudence should be present at their conference, in order that this decision may be ratified in the church at Antioch. God preserve you, beloved brother!"

62 Constantine's Letter to the Council, depreciating the Removal of Eusebius from Caesarea.

Victor Constantinus, Maximus Augustus, to Theodotus, Theodorus, Narcissus, Aëtius, Alpheus, and the rest of the bishops who are at Antioch: "I have perused the letters written by your Prudences, and highly approve of the wise resolution of your colleague in the ministry, Eusebius. Having, moreover, been informed of the circumstances of the case, partly by your letters, partly by those of our illustrious counts, Acacius and Strategius, after sufficient investigation I have written to the people of Antioch, suggesting the course which will be at once pleasing to God and advantageous for the Church. A copy of this I have ordered to be subjoined to this present letter, in order that you yourselves may know what I thought fit, as an advocate of the cause of justice, to write to that people: since I find in your letter this proposal, that, in consonance with the choice of the people, sanctioned by your own desire, Eusebius the holy bishop of Caesarea should preside over and take the charge of the church at Antioch. Now the letters of Eusebius himself on this subject appeared to be strictly accordant with the order prescribed by the Church. Nevertheless it is expedient that your Prudences should be made acquainted with my opinion also. For I am informed that Euphronius the presbyter, who is a citizen of Caesarea in Cappadocia, and George of Arethusa, likewise a presbyter, and appointed to that office by Alexander at Alexandria, are men of tried faith. It was right, therefore, to intimate to your Prudences, that in proposing these men and any others whom you may deem worthy the episcopal dignity, you should decide this question in a manner conformable to the tradition of the apostles. For in that case, your Prudences will be able, according to the rule of the Church and apostolic tradition, to direct this election in the manner which true ecclesiastical discipline shall prescribe. God preserve you, beloved brethren!"

63 How he displayed his Zeal for the Extirpation of Heresies.

Such were the exhortations to do all things to the honour of the divine religion which the emperor addressed to the rulers of the churches. Having by these means banished dissension, and reduced the Church of God to a state of uniform harmony, he next proceeded to a different duty, feeling it incumbent on him to extirpate another sort of impious persons, as pernicious enemies of the human race. These were pests of society, who ruined whole cities under the specious garb of religious decorum; men whom our Saviour's warning voice somewhere terms false prophets and ravenous wolves: "Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you shall know them." Accordingly, by an order transmitted to the governors of the several provinces, he effectually banished all such offenders. In addition to this ordinance he addressed to them personally a severely awakening admonition, exhorting them to an earnest repentance, that they might still find a haven of safety in the true Church of God. Hear, then, in what manner he addressed them in this letter.

64 Constantine's Edict against the Heretics.

Victor Constantinus, Maximus Augustus, to the heretics.

Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. You haters and enemies of truth and life, in league with destruction! All your counsels are opposed to the truth, but familiar with deeds of baseness; full of absurdities and fictions: and by these ye frame falsehoods, oppress the innocent, and withhold the light from them that believe. Ever trespassing under the mask of godliness, you fill all things with defilement: ye pierce the pure and guileless conscience with deadly wounds, while you withdraw, one may almost say, the very light of day from the eyes of men. But why should I particularize, when to speak of your criminality as it deserves demands more time and leisure than I can give? For so long and unmeasured is the catalogue of your offenses, so hateful and altogether atrocious are they, that a single day would not suffice to recount them all. And, indeed, it is well to turn one's ears and eyes from such a subject, lest by a description of each particular evil, the pure sincerity and freshness of one's own faith be impaired. Why then do I still bear with such abounding evil; especially since this protracted clemency is the cause that some who were sound have become tainted

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with this pestilent disease? Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure?

65 The Heretics are deprived of their Meeting Places: "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times: I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded, as before said, that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer, if such be worthy of the name, which belong to heretics, and that these be made over without delay to the catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

66 How on the Discovery of Prohibited Books among the Heretics, Many of them return to the CatholicChurch.

Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harboured (I mean the chief authors of their impious doctrines) driven to flight. Of those whom they had deceived, some, intimidated by the emperor's threats, disguising their real sentiments, crept secretly into the Church. For since the law directed that search should be made for their books, those of them who practiced evil and forbidden arts were detected, and these were ready to secure their own safety by dissimulation of every kind. Others, however, there were, who voluntarily and with real sincerity embraced a better hope. Meantime the prelates of the several churches continued to make strict inquiry, utterly rejecting those who attempted an entrance under the specious disguise of false pretenses, while those who came with sincerity of purpose were proved for a time, and after sufficient trial numbered with the congregation. Such was the treatment of those who stood charged with rank heresy: those, however, who maintained no impious doctrine, but had been separated from the one body through the influence of schismatic advisers, were received without difficulty or delay. Accordingly, numbers thus revisited, as it were, their own country after an absence in a foreign land, and acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself.

FLAVIUS CONSTANTINUS BOOK 4

1 How he honoured Many by Presents and Promotions.

While thus variously engaged in promoting the extension and glory of the church of God, and striving by every measure to commend the Saviour's doctrine, the emperor was far from neglecting secular affairs; but in this respect also he was unwearied in bestowing benefits of every kind and in quick succession on the people of every province. On the one hand he manifested a paternal anxiety for the general welfare of his subjects; on the other he would distinguish individuals of his own acquaintance with various marks of honour; conferring his benefits in every instance in a truly noble spirit. No one could request a favor from the emperor, and fail of obtaining what he sought: no one expected a boon from him, and found that expectation vain. Some received presents in money, others in land; some obtained the Prætorian præfecture, others senatorial, others again consular rank: many were appointed provincial governors: others were made counts of the first, second, or third order: in numberless instances the title of Most Illustrious and many other distinctions were conferred; for the emperor devised new dignities, that he might invest a larger number with the tokens of his favor.

2 Remission of a Fourth Part of the Taxes.

The extent to which he studied the general happiness and prosperity may be understood from a single instance most beneficial and universal in its application, and still gratefully remembered. He remitted a fourth part of the yearly tribute paid for land, and bestowed it on the owners of the soil; so that if we compute this yearly reduction, we shall find that the cultivators enjoyed their produce free of tribute every fourth year. This privilege being established by law, and secured for the time to come, has given occasion for the emperor's beneficence to be held, not merely by the then present generation, but by their children and descendants, in perpetual remembrance.

3 Equalisation of the More Oppressive Taxes.

And whereas some persons found fault with the surveys of land which had been made under former emperors, and complained that their property was unduly burdened; acting in this case also on the principles of justice, he sent

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commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.

4 His Liberality, from His Private Resources, to the Losers in Suits of a Pecuniary Nature.

In cases of judicial arbitration, in order that the loser by his decision might not quit his presence less contented than the victorious litigant, he himself bestowed, and from his own private means, in some cases lands, in other money, on the defeated party. In this manner he took care that the loser, as having appeared in his presence, should be as well satisfied as the gainer of the cause; for he considered that no one ought in any case to retire dejected and sorrowful from an interview with such a prince. Thus it happened that both parties returned from the scene of trial with glad and cheerful countenances, while the emperor's noble-minded liberality excited universal admiration.

5 Conquest of the Scythians defeated through the Sign of Our Saviour.

And why should I relate even briefly and incidentally, how he subjected barbarous nations to the Roman power; how he was the first who subjugated the Scythian and Sarmatian tribes, which had never learned submission, and compelled them, how unwilling soever, to own the sovereignty of Rome? For the emperors who preceded him had actually rendered tribute to the Scythians: and Romans, by an annual payment, had confessed themselves servants to barbarians; an indignity which our emperor could no longer bear, nor think it consistent with his victorious career to continue the payment his predecessors had made. Accordingly, with full confidence in his Saviour's aid, he raised his conquering standard against these enemies also, and soon reduced them all to obedience; coercing by military force those who fiercely resisted his authority, while, on the other hand, he conciliated the rest by wisely conducted embassies, and reclaimed them to a state of order and civilisation from their lawless and savage life. Thus the Scythians at length learned to acknowledge subjection to the power of Rome.

6. Conquest of the Sarmatians, consequent on the Rebellion of their Slaves.

With respect to the Sarmatians, God himself brought them beneath the rule of Constantine, and subdued a nation swelling with barbaric pride in the following manner. Being attacked by the Scythians, they had entrusted their slaves with arms, in order to repel the enemy. These slaves first overcame the invaders and then, turning their weapons against their masters, drove them all from their native land. The expelled Sarmatians found that their only hope of safety was in Constantine's protection: and he, whose familiar habit it was to save men's lives, received them all within the confines of the Roman empire. Those who were capable of serving he incorporated with his own troops: to the rest he allotted lands to cultivate for their own support: so that they themselves acknowledged that their past misfortune had produced a happy result, in that they now enjoyed Roman liberty in place of savage barbarism. In this manner God added to his dominions many and various barbaric tribes.

7 Ambassadors from Different Barbarous Nations receive Presents from the Emperor.

Indeed, ambassadors were continually arriving from all nations, bringing for his acceptance their most precious gifts. So that I myself have sometimes stood near the entrance of the imperial palace, and observed a noticeable array of barbarians in attendance, differing from each other in costume and decorations, and equally unlike in the fashion of their hair and beard. Their aspect truculent and terrible, their bodily stature prodigious: some of a red complexion, others white as snow, others again of an intermediate color. For in the number of those I have referred to might be seen specimens of the Blemmyan tribes, of the Indians, and the Ethiopians, "that widely-divided race, remotest of mankind." All these in due succession, like some painted pageant, presented to the emperor those gifts which their own nation held in most esteem; some offering crowns of gold, others diadems set with precious stones; some bringing fair-haired boys, others barbaric vestments embroidered with gold and flowers: some appeared with horses, others with shields and long spears, with arrows and bows, thereby offering their services and alliance for the emperor's acceptance. These presents he separately received and carefully laid aside, acknowledging them in so munificent a manner as at once to enrich those who bore them. He also honoured the noblest among them with Roman offices of dignity; so that many of them thenceforward preferred to continue their residence among us, and felt no desire to revisit their native land.

8 That he wrote also to the King of Persia, who had sent him an Embassy, on Behalf of the Christiansin his Realm.

The king of the Persians also having testified a desire to form an alliance with Constantine, by sending an embassy and presents as assurances of peace and friendship, the emperor, in negotiating this treaty, far surpassed the monarch who had first done him honour, in the magnificence with which he acknowledged his gifts. Having heard, too, that there were many churches of God in Persia, and that large numbers there were gathered into the fold of Christ, full of joy at this intelligence, he resolved to extend his anxiety for the general welfare to that country also, as one whose aim it was to care for all alike in every nation.

9 Letter of Constantine Augustus to Sapor, King of the Persians, containing a truly Pious Confession of God and Christ.

Copy of his Letter to the King of Persia.

By keeping the Divine faith, I am made a partaker of the light of truth: guided by the light of truth, I advance in the knowledge of the Divine faith. Hence it is that, as my actions themselves evince, I profess the most holy religion; and this worship I declare to be that which teaches me deeper acquaintance with the most holy God; aided by whose Divine power, beginning from the very borders of the ocean, I have aroused each nation of the world in succession to a well-grounded hope of security; so that those which, groaning in servitude to the most cruel tyrants and yielding to the

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pressure of their daily sufferings, had well near been utterly destroyed, have been restored through my agency to a far happier state. This God I confess that I hold in unceasing honour and remembrance; this God I delight to contemplate with pure and guileless thoughts in the height of his glory.

10 The Writer denounces Idols, and glorifies God.

This God I invoke with bended knees, and recoil with horror from the blood of sacrifices, from their foul and detestable odors, and from every earth-born magic fire: for the profane and impious superstitions which are defiled by these rites have cast down and consigned to perdition many, nay, whole nations of the Gentile world. For he who is Lord of all cannot endure that those blessings which, in his own loving-kindness and consideration of the wants of men, he has revealed for the use of all, should be perverted to serve the lusts of any. His only demand from man is purity of mind and an undefiled spirit; and by this standard he weighs the actions of virtue and godliness. For his pleasure is in works of moderation and gentleness: he loves the meek, and hates the turbulent spirit: delighting in faith, he chastises unbelief: by him all presumptuous power is broken down, and he avenges the insolence of the proud. While the arrogant and haughty are utterly overthrown, he requires the humble and forgiving with deserved rewards: even so does he highly honour and strengthen with his special help a kingdom justly governed, and maintains a prudent king in the tranquillity of peace.

11 Against the Tyrants and Persecutors; and on the Captivity of Valerian.

I cannot, then, my brother believe that I err in acknowledging this one God, the author and parent of all things: whom many of my predecessors in power, led astray by the madness of error, have ventured to deny, but who were all visited with a retribution so terrible and so destructive, that all succeeding generations have held up their calamities as the most effectual warning to any who desire to follow in their steps. Of the number of these I believe him to have been, whom the lightning-stroke of Divine vengeance drove forth from hence, and banished to your dominions and whose disgrace contributed to the fame of your celebrated triumph.

12 He declares that, having witnessed the Fall of the Persecutors, he now rejoices at the Peace enjoyed by the Christians.

And it is surely a happy circumstance that the punishment of such persons as I have described should have been publicly manifested in our own times. For I myself have witnessed the end of those who lately harassed the worshipers of God by their impious edict. And for this abundant thanksgivings are due to God that through his excellent Providence all men who observe his holy laws are gladdened by the renewed enjoyment of peace. Hence I am fully persuaded that everything is in the best and safest posture, since God is vouchsafing, through the influence of their pure and faithful religious service, and their unity of judgement respecting his Divine character, to gather all men to himself.

13 He bespeaks his Affectionate Interest for the Christiansin his Country: "Imagine, then, with what joy I heard tidings so accordant with my desire, that the fairest districts of Persia are filled with those men on whose behalf alone I am at present speaking, I mean the Christians. I pray, therefore, that both you and they may enjoy abundant prosperity, and that your blessings and theirs may be in equal measure; for thus you will experience the mercy and favor of that God who is the Lord and Father of all. And now, because your power is great, I commend these persons to your protection; because your piety is eminent, I commit them to your care. Cherish them with your wonted humanity and kindness; for by this proof of faith you will secure an immeasurable benefit both to yourself and us."

14 How the Zealous Prayers of Constantine procured Peace to the Christians.

Thus, the nations of the world being everywhere guided in their course as it were by the skill of a single pilot, and acquiescing in the administration of him who governed as the servant of God, the peace of the Roman empire continued undisturbed, and all classes of his subjects enjoyed a life of tranquillity and repose. At the same time the emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare, felt himself constrained zealously to seek such prayers and not only himself implored the help and favor of God, but charged the prelates of the churches to offer supplications on his behalf.

15 He causes himself to be represented on his Coins, and in his Portraits, in the Attitude of Prayer.

How deeply his soul was impressed by the power of divine faith may be understood from the circumstance that he directed his likeness to be stamped on the golden coin of the empire with the eyes uplifted as in the posture of prayer to God: and this money became current throughout the Roman world. His portrait also at full length was placed over the entrance gates of the palaces in some cities, the eyes upraised to heaven, and the hands outspread as if in prayer.

16 He forbids by Law the Placing his Likeness in Idol Temples.

In this manner he represented himself, even through the medium of painting, as habitually engaged in prayer to God. At the same time he forbade, by an express enactment, the setting up of any resemblance of himself in any idol temple, that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition.

17 Of his Prayers in the Palace, and his Reading the Holy Scriptures.

Still nobler proofs of his piety might be discerned by those who marked how he modeled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein: how he took the sacred scriptures into his hands, and devoted himself to the study of those divinely inspired oracles; after which he would offer up regular prayers with all the members of his imperial court.

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18 He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty body guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honour the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honour the Saviour's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

19 That he directed even his Pagan Soldiers to pray on the Lord's Day.

With regard to those who were as yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learned. He admonished them that their confidence should not rest in their spears, or armor, or bodily strength, but that they should acknowledge the supreme God as the giver of every good, and of victory itself; to whom they were bound to offer their prayers with due regularity, uplifting their hands toward heaven, and raising their mental vision higher still to the king of heaven, on whom they should call as the Author of victory, their Preserver, Guardian, and Helper. The emperor himself prescribed the prayer to be used by all his troops, commanding them, to pronounce the following words in the Latin tongue:

20 The Form of Prayer given by Constantine to his Soldiers: "We acknowledge you the only God: we own you, as our King and implore your succor. By your favor have we gotten the victory: through you are we mightier than our enemies. We render thanks for your past benefits, and trust you for future blessings. Together we pray to you, and beseech you long to preserve to us, safe and triumphant, our emperor Constantine and his pious sons." Such was the duty to be performed on Sunday by his troops, and such the prayer they were instructed to offer up to God.

21 He orders the Sign of the Saviour's Cross to be engraven on his Soldiers' Shields.

And not only so, but he also caused the sign of the salutary trophy to be impressed on the very shields of his soldiers; and commanded that his embattled forces should be preceded in their march, not by golden images, as heretofore, but only by the standard of the cross.

22 Of his Zeal in Prayer, and the Honour he paid to the Feast of Easter.

The emperor himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at a stated hour in the innermost chambers of his palace; and there in solitary converse with his God, would kneel in humble supplication, and entreat the blessings of which he stood in need. But especially at the salutary feast of Easter, his religious diligence was redoubled; he fulfilled as it were the duties of a hierophant with every energy of his mind and body, and outvied all others in the zealous celebration of this feast. He changed, too, the holy night vigil into a brightness like that of day, by causing waxen tapers of great length to be lighted throughout the city: besides which, torches everywhere diffused their light, so as to impart to this mystic vigil a brilliant splendor beyond that of day. As soon as day itself returned, in imitation of our Saviour's gracious acts, he opened a liberal hand to his subjects of every nation, province, and people, and lavished abundant bounties on all.

23 How he forbade Idolatrous Worship, but honoured Martyrs and the Church Festivals.

Such were his sacred ministrations in the service of his God. At the same time, his subjects, both civil and military, throughout the empire, found a barrier everywhere opposed against idol worship, and every kind of sacrifice forbidden. A statute was also passed, enjoining the due observance of the Lord's day, and transmitted to the governors of every province, who undertook, at the emperor's command, to respect the days commemorative of martyrs, and duly to honour the festal seasons in the churches: and all these intentions were fullfilled to the emperor's entire satisfaction.

24 That he described himself to be a Bishop, in Charge of Affairs External to the Church.

Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, "that he himself too was a bishop," addressing them in my hearing in the following words: "You are bishops whose jurisdiction is within the Church: I also am a bishop, ordained by God to overlook whatever is external to the Church." And truly his measures corresponded with his words: for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life.

25 Prohibition of Sacrifices, of Mystic Rites, Combats of Gladiators, also the Licentious Worship of the Nile.

Consistently with this zeal he issued successive laws and ordinances, forbidding any to offer sacrifice to idols, to consult diviners, to erect images, or to pollute the cities with the sanguinary combats of gladiators. And inasmuch as the Egyptians, especially those of Alexandria, had been accustomed to honour their river through a priesthood

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composed of effeminate men, a further law was passed commanding the extermination of the whole class as vicious, that no one might thenceforward be found tainted with the like impurity. And whereas the superstitious inhabitants apprehended that the river would in consequence withhold its customary flood, God himself showed his approval of the emperor's law by ordering all things in a manner quite contrary to their expectation. For those who had defiled the cities by their vicious conduct were indeed seen no more; but the river, as if the country through which it flowed had been purified to receive it, rose higher than ever before, and completely overflowed the country with its fertilizing streams: thus effectually admonishing the deluded people to turn from impure men, and ascribe their prosperity to him alone who is the Giver of all good.

26 Amendment of the Law in Force respecting Childless Persons, and of the Law of Wills.

So numerous, indeed, were the benefits of this kind conferred by the emperor on every province, as to afford ample materials to any who might desire to record them. Among these may be instanced those laws which he entirely remodelled, and established on a more equitable basis: the nature of which reform may be briefly and easily explained. The childless were punished under the old law with the forfeiture of their hereditary property, a merciless statute, which dealt with them as positive criminals. The emperor annulled this, and decreed that those so circumstanced should inherit. He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve. But nature herself denies children to many, who long, perhaps, for a numerous offspring, but are disappointed of their hope by bodily infirmity. Others continue childless, not from any dislike of posterity, but because their ardent love of philosophy renders them averse to the conjugal union. Women, too, consecrated to the service of God, have maintained a pure and spotless virginity, and have devoted themselves, soul and body to a life of entire chastity and holiness. What then? Should this conduct be deemed worthy of punishment, or rather of admiration and praise; since to desire this state is in itself honourable, and to maintain it surpasses the power of unassisted nature? Surely those whose bodily infirmity destroys their hope of offspring are worthy of pity, not of punishment: and he who devotes himself to a higher object calls not for chastisement, but special admiration. On such principles of sound reason did the emperor rectify the defects of this law. Again, with regard to the wills of dying persons, the old laws had ordained that they should be expressed, even at the latest breath, as it were, in certain definite words, and had prescribed the exact form and terms to be employed. This practice had occasioned many fraudulent attempts to hinder the intentions of the deceased from being carried into full effect. As soon as our emperor was aware of these abuses, he reformed this law likewise, declaring that a dying man ought to be permitted to indicate his last wishes in as few words as possible, and in whatever terms he pleased; and to set forth his will in any written form; or even by word of mouth, provided it were done in the presence of proper witnesses, who might be competent faithfully to discharge their trust.

27 Among Other Enactments, he decrees that no Christianshall slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.

28 His Gifts to the Churches, and Bounties to Virgins and to the Poor.

His liberality, however, was most especially exercised on behalf of the churches of God. In some cases he granted lands, in others he issued supplies of food for the support of the poor, of orphan children, and widows; besides which, he evinced much care and forethought in fully providing the naked and destitute with clothing. He distinguished, however, with most special honour those who had devoted their lives to the practice of Divine philosophy. Hence his respect, little short of veneration, for God's most holy and ever virgin choir: for he felt assured that the God to whom such persons devoted themselves was himself an inmate of their souls.

29 Of Constantine's Discourses and Declamations.

For himself, he sometimes passed sleepless nights in furnishing his mind with Divine knowledge: and much of his time was spent in composing discourses, many of which he delivered in public; for he conceived it to be incumbent on him to govern his subjects by appealing to their reason, and to secure in all respects a rational obedience to his authority. Hence he would sometimes himself evoke an assembly, on which occasions vast multitudes attended, in the hope of hearing an emperor sustain the part of a philosopher. And if in the course of his speech any occasion offered of touching on sacred topics, he immediately stood erect, and with a grave aspect and subdued tone of voice seemed reverently to be initiating his auditors in the mysteries of the Divine doctrine: and when they greeted him with shouts of acclamation, he would direct them by his gestures to raise

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their eyes to heaven, and reserve their admiration for the Supreme King alone, and honour him with adoration and praise. He usually divided the subjects of his address, first thoroughly exposing the error of polytheism, and proving the superstition of the Gentiles to be mere fraud, and a cloak for impiety. He then would assert the sole sovereignty of God: passing thence to his Providence, both general and particular. Proceeding next to the dispensation of salvation, he would demonstrate its necessity, and adaptation to the nature of the case; entering next in order on the doctrine of the Divine judgement. And here especially he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent, and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words, and to stand with downcast eyes in the consciousness of guilt, while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God. He reminded them that God himself had given him the empire of the world, portions of which he himself, acting on the same Divine principle, had entrusted to their government; but that all would in due time be alike summoned to give account of their actions to the Supreme Sovereign of all. Such was his constant testimony; such his admonition and instruction. And he himself both felt and uttered these sentiments in the genuine confidence of faith: but his hearers were little disposed to learn, and deaf to sound advice; receiving his words indeed with loud applause, but induced by insatiable cupidity practically to disregard them.

30 That he marked out before a Covetous Man the Measure of a Grave, and so put him to Shame.

On one occasion he thus personally addressed one of his courtiers: "How far, my friend, are we to carry our inordinate desires?" Then drawing the dimensions of a human figure with a lance which he happened to have in his hand, he continued: "Though you could obtain the whole wealth of this world, yea, the whole world itself, you will carry with you at last no more than this little spot which I have marked out, if indeed even that be yours." Such were the words and actions of this blessed prince; and though at the time he failed to reclaim any from their evil ways, yet notwithstanding the course of events afforded evident proof that his admonitions were more like Divine prophecies than mere words.

31 That he was derided because of his Excessive Clemency.

Meantime, since there was no fear of capital punishment to deter from the commission of crime, for the emperor himself was uniformly inclined to clemency, and none of the provincial governors visited offenses with their proper penalties, this state of things drew with it no small degree of blame on the general administration of the empire; whether justly or not, let every one form his own judgement: for myself, I only ask permission to record the fact.

32 Of Constantine's Oration which he wrote to the Assembly of the Saints.

The emperor was in the habit of composing his orations in the Latin tongue, from which they were translated into Greek by interpreters appointed for this special service. One of the discourses thus translated I intend to annex, by way of specimen, to this present work, that one, I mean, which he inscribed "To the assembly of the saints," and dedicated to the Church of God, that no one may have ground for deeming my testimony on this head mere empty praise.

33 How he listened standing to Eusebius' Declamation in Honour of our Saviour's Sepulchre.

One act, however, I must by no means omit to record, which this admirable prince performed in my own presence. On one occasion, emboldened by the confident assurance I entertained of his piety, I had begged permission to pronounce a discourse on the subject of our Saviour's sepulchre in his hearing. With this request he most readily complied, and in the midst of a large number of auditors, in the interior of the palace itself, he stood and listened with the rest. I entreated him, but in vain, to seat himself on the imperial throne which stood near: he continued with fixed attention to weigh the topics of my discourse, and gave his own testimony to the truth of the theological doctrines it contained. After some time had passed, the oration being of considerable length, I was myself desirous of concluding; but this he would not permit, and exhorted me to proceed to the very end. On my again entreating him to sit, he in his turn was displeased and said that it was not right to listen in a careless manner to the discussion of doctrines relating to God; and again, that this posture was good and profitable to himself, since it was reverent to stand while listening to sacred truths. Having, therefore, concluded my discourse, I returned home, and resumed my usual occupations.

34 That he wrote to Eusebius respecting Easter, and respecting Copies of the Holy Scriptures.

Ever careful for the welfare of the churches of God, the emperor addressed me personally in a letter on the means of providing copies of the inspired oracles, and also on the subject of the most holy feast of Easter. For I had myself dedicated to him an exposition of the mystical import of that feast; and the manner in which he honoured me with a reply may be understood by any one who reads the following letter.

35. Constantine's Letter to Eusebius, in praise of his Discourse concerning Easter.

Victor Constantinus, Maximus Augustus, to Eusebius: "It is indeed an arduous task, and beyond the power of language itself, worthily to treat of the mysteries of Christ, and to explain in a fitting manner the controversy respecting the feast of Easter, its origin as well as its precious and toilsome accomplishment. For it is not in the power even of those who are able to apprehend them, adequately to describe the things of God. I am, notwithstanding, filled with admiration of your learning and zeal, and have not only myself read your work with pleasure, but have given directions, according to your own desire, that it be communicated to many sincere followers of our holy religion. Seeing, then, with what pleasure we receive favors of this kind from your Sagacity, be

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pleased to gladden us more frequently with those compositions, to the practice of which, indeed, you confess yourself to have been trained from an early period, so that I am urging a willing man, as they say, in exhorting you to your customary pursuits. And certainly the high and confident judgement we entertain is a proof that the person who has translated your writings into the Latin tongue is in no respect incompetent to the task, impossible though it be that such version should fully equal the excellence of the works themselves. God preserve you, beloved brother." Such was his letter on this subject: and that which related to the providing of copies of the Scriptures for reading in the churches was to the following purport.

36 Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures.

Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!"

37 How the Copies were provided.

Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form. This fact is attested by another letter, which the emperor wrote in acknowledgment, in which, having heard that the city Constantia in our country, the inhabitants of which had been more than commonly devoted to superstition, had been impelled by a sense of religion to abandon their past idolatry, he testified his joy, and approval of their conduct.

38 How the Market-Town of Gaza was made a City for its Profession of Christianity, and received the Name of Constantia.

For in fact the place now called Constantia, in the province of Palestine, having embraced the saving religion, was distinguished both by the favor of God, and by special honour from the emperor, being now for the first time raised to the rank of a city, and receiving the more honoured name of his pious sister in exchange for its former appellation.

39 That a Place in Phœnicia also was made a City, and in Other Cities Idolatry was abolished, and Churches built.

A similar change was effected in several other cities; for instance, in that town of Phœnicia which received its name from that of the emperor, and the inhabitants of which committed their innumerable idols to the flames, and adopted in their stead the principles of the saving faith. Numbers, too, in the other provinces, both in the cities and the country, became willing inquirers after the saving knowledge of God; destroyed as worthless things the images of every kind which they had heretofore held most sacred; voluntarily demolished the lofty temples and shrines which contained them; and, renouncing their former sentiments, or rather errors, commenced and completed entirely new churches. But since it is not so much my province to give a circumstantial detail of the actions of this pious prince, as it is theirs who have been privileged to enjoy his society at all times, I shall content myself with briefly recording such facts as have come to my own personal knowledge, before I proceed to notice the last days of his life.

40 That having conferred the Dignity of Caesars on his Three Sons at the Three Decennial Periods of his Reign, he dedicated the Church at Jerusalem.

By this time the thirtieth year of his reign was completed. In the course of this period, his three sons had been admitted at different times as his colleagues in the empire. The first, Constantinus, who bore his father's name, obtained this distinction about the tenth year of his reign. Constantius, the second son, so called from his grandfather, was proclaimed Caesar about the twentieth, while Constans, the third, whose name expresses the firmness and stability of his character, was advanced to the same dignity at the thirtieth anniversary of his father's reign. Having thus reared a threefold offspring, a Trinity, as it were, of pious sons, and having received them severally at each decennial period to a participation in his imperial authority, he judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church which his zealous magnificence had erected at Jerusalem might advantageously be performed.

41 That in the meantime he ordered a Council to be convened at Tyre, because of Controversies raised in Egypt.

Meanwhile that spirit of envy which is the enemy of all good, like a dark cloud intercepting the sun's brightest rays, endeavored to mar the joy of this festivity, by again raising contentions to disturb the tranquillity of the Egyptian churches. Our divinely favored emperor, however, once more convened a synod composed of many bishops, and set them as it were in armed array, like the host of God, against this malignant spirit, having commanded their presence from the whole of Egypt and Libya, from Asia, and from Europe, in order, first, to decide the questions in dispute, and

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afterwards to perform the dedication of the sacred edifice above mentioned. He enjoined them, by the way, to adjust their differences at the capital city of Phœnicia, reminding them that they had no right, while harbouring feelings of mutual animosity, to engage in the service of God, since his law expressly forbids those who are at variance to offer their gift until they have first become reconciled and mutually disposed to peace. Such were the salutary precepts which the emperor continually kept vividly before his own mind, and in accordance with which he admonished them to undertake their present duties in a spirit of perfect unanimity and concord, in a letter to the following purport.

42 Constantine's Letter to the Council at Tyre.

Victor Constantinus, Maximus Augustus, to the holy Council at Tyre: "Surely it would best consist with and best become the prosperity of these our times, that the Catholic Church should be undivided, and the servants of Christ be at this present moment clear from all reproach. Since, however, there are those who, carried away by a baleful and furious spirit of contention (for I will not charge them with intentionally leading a life unworthy of their profession), are endeavoring to create that general confusion which, in my judgement, is the most pernicious of all evils; I exhort you, forward as you already are, to meet together and form a synod without delay: to defend those who need protection; to administer remedies to your brethren who are in peril; to recall the divided members to unity of judgement; to rectify errors while opportunity is yet allowed: that thus you may restore to so many provinces that due measure of concord which, strange and sad anomaly! The arrogance of a few individuals has destroyed. And I believed that all are alike persuaded that this course is at the same time pleasing to Almighty God (as well as the highest object of my own desires), and will bring no small honour to yourselves, should you be successful in restoring peace. Delay not, then, but hasten with redoubled zeal to terminate the present dissensions in a manner becoming the occasion, by assembling together in that spirit of true sincerity and faith which the Saviour whom we serve especially demands from us, I may almost say with an audible voice, on all occasions. No proof of pious zeal on my part shall be wanting. Already have I done all to which my attention was directed by your letters. I have sent to those bishops whose presence you desired, that they may share your counsels. I have dispatched Dionysius, a man of consular rank, who will both remind those prelates of their duty who are bound to attend the Council with you, and will himself be there to superintend the proceedings, but especially to maintain good order. Meantime should any one, though I deem it most improbable, venture on this occasion to violate my command, and refuse his attendance, a messenger shall be dispatched immediately to banish that person in virtue of an imperial edict, and to teach him that it does not become him to resist an emperor's decrees when issued in defense of truth. For the rest, it will be for your Holinesses, unbiased either by enmity or favor, but consistently with ecclesiastical and apostolic order, to devise a fitting remedy whether it be for positive offenses or for unpremeditated errors; in order that you may at once free the Church from all reproach, relieve my anxiety, and, by restoring the blessings of peace to those who are now divided, procure the highest honour for yourselves. God preserve you, beloved brethren!"

43 Bishops from all the Provinces attended the Dedication of the Church at Jerusalem.

No sooner had these injunctions been carried into effect, than another emissary arrived with dispatches from the emperor, and an urgent admonition to the Council to hasten their journey to Jerusalem without delay. Accordingly they all took their departure from the province of Phœnicia, and proceeded to their destination, availing themselves of the public means of transport. Thus Jerusalem became the gathering point for distinguished prelates from every province, and the whole city was thronged by a vast assemblage of the servants of God. The Macedonians had sent the bishop of their metropolis; the Pannonians and Mœsians the fairest of God's youthful flock among them. A holy prelate from Persia too was there, deeply versed in the sacred oracles; while Bithynian and Thracian bishops graced the Council with their presence; nor were the most illustrious from Cilicia wanting, nor the chief of the Cappadocians, distinguished above all for learning and eloquence. In short, the whole of Syria and Mesopotamia, Phœnicia and Arabia, Palestine, Egypt, and Libya, with the dwellers in the Thebaid, all contributed to swell the mighty concourse of God's ministers, followed as they were by vast numbers from every province. They were attended by an imperial escort, and officers of trust had also been sent from the palace itself, with instructions to heighten the splendor of the festival at the emperor's expense.

44 Of their Reception by the Notary Marianus; the Distribution of Money to the Poor; and Offerings to the Church.

The director and chief of these officers was a most useful servant of the emperor, a man eminent for faith and piety, and thoroughly acquainted with the Divine word, who had been honourably conspicuous by his profession of godliness during the time of the tyrants' power, and therefore was deservedly entrusted with the arrangement of the present proceedings. Accordingly, in faithful obedience to the emperor's commands, he received the assembly with courteous hospitality, and entertained them with feasts and banquets on a scale of great splendor. He also distributed lavish supplies of money and clothing among the naked and destitute, and the multitudes of both sexes who suffered from want of food and the common necessaries of life. Finally, he enriched and beautified the church itself throughout with offerings of imperial magnificence, and thus fully accomplished the service he had been commissioned to perform.

45 Various Discourses by the Assembled Bishops; also by Eusebius, the Writer of this History.

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Meantime the festival derived additional luster both from the prayers and discourses of the ministers of God, some of whom extolled the pious emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded, as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which they offered for general peace, for the Church of God, for the emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavored to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our emperor's reign.

46 That Eusebius afterwards delivered his Description of the Church of the Saviour, and a Tricennial Oration before Constantine himself.

The structure of the church of our Saviour, the form of his sacred cave, the splendor of the work itself, and the numberless offerings in gold, and silver, and precious stones, I have described to the best of my ability, and dedicated to the emperor in a separate treatise, which on a fitting opportunity I shall append to this present work. I shall add to it also that oration on his Tricennalia which shortly afterwards, having traveled to the city which bears his name, I delivered in the emperor's own presence. This was the second opportunity afforded me of glorifying the Supreme God in the imperial palace itself: and on this occasion my pious hearer evinced the greatest joy, as he afterwards testified, when he entertained the bishops then present, and loaded them with distinctions of every kind.

47 That the Council at Nicæa was held in the Twentieth, the Dedication of the Church at Jerusalem in the Thirtieth, Year of Constantine's Reign.

This second synod the emperor convened at Jerusalem, being the greatest of which we have any knowledge, next to the first which he had summoned at the famous Bithynian city. That indeed was a triumphal assembly, held in the twentieth year of his reign, an occasion of thanksgiving for victory over his enemies in the very city which bears the name of victory. The present meeting added luster to the thirtieth anniversary, during which the emperor dedicated the church at the sepulchre of our Saviour, as a peace-offering to God, the giver of all good.

48 That Constantine was displeased with one who praised him excessively.

And now that all these ceremonies were completed, and the divine qualities of the emperor's character continued to be the theme of universal praise, one of God's ministers presumed so far as in his own presence to pronounce him blessed, as having been counted worthy to hold absolute and universal empire in this life, and as being destined to share the empire of the Son of God in the world to come. These words, however, Constantine heard with indignation, and forbade the speaker to hold such language, exhorting him rather to pray earnestly on his behalf, that whether in this life or in that which is to come, he might be found worthy to be a servant of God.

49 Marriage of his Son Constantius Caesar.

On the completion of the thirtieth year of his reign he solemnised the marriage of his second son, having concluded that of his first-born long before. This was an occasion of great joy and festivity, the emperor himself attending on his son at the ceremony, and entertaining the guests of both sexes, the men and women in distinct and separate companies, with sumptuous hospitality. Rich presents likewise were liberally distributed among the cities and people.

50 Embassy and Presents from the Indians.

About this time ambassadors from the Indians, who inhabit the distant regions of the East, arrived with presents consisting of many varieties of brilliant precious stones, and animals differing in species from those known to us. These offerings they presented to the emperor, thus allowing that his sovereignty extended even to the Indian Ocean, and that the princes of their country, who rendered homage to him both by paintings and statues, acknowledged his imperial and paramount authority. Thus the Eastern Indians now submitted to his sway, as the Britons of the Western Ocean had done at the commencement of his reign.

51 That Constantine divided the Empire between his Three Sons, whom he had instructed in Politics and Religion.

Having thus established his power in the opposite extremities of the world, he divided the whole extent of his dominions, as though he were allotting a patrimonial inheritance to the dearest objects of his regard, among his three sons. To the eldest he assigned his grandfather's portion; to the second, the empire of the East; to the third, the countries which lie between these two divisions. And being desirous of furnishing his children with an inheritance truly valuable and salutary to their souls, he had been careful to imbue them with true religious principles, being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time he assigned them the most accomplished teachers of secular learning, by some of whom they were taught the arts of war, while they were trained by others in political, and by others again in legal science. To each moreover was granted a truly royal retinue, consisting of infantry, spearmen, and body guards, with every other kind of military force; commanded respectively by captains, tribunes, and generals of whose warlike skill and devotion to his sons the emperor had had previous experience.

52 That after they had reached Man's Estate he was their Guide in Piety.

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As long as the Caesars were of tender years, they were aided by suitable advisers in the management of public affairs; but on their arrival at the age of manhood their father's instructions alone sufficed. When present he proposed to them his own example, and admonished them to follow his pious course: in their absence he furnished them by letter with rules of conduct suited to their imperial station, the first and greatest of which was an exhortation to value the knowledge and worship of the Sovereign Lord of all more than wealth, nay, more than empire itself. At length he permitted them to direct the public administration of the empire without control, making it his first request that they would care for the interests of the Church of God, and boldly profess themselves disciples of Christ. Thus trained, and excited to obedience not so much by precept as by their own voluntary desire for virtue, his sons more than fulfilled the admonitions of their father, devoting their earnest attention to the service of God, and observing the ordinances of the Church even in the palace itself, with all the members of their households. For their father's forethought had provided that all the attendants of his son's should be Christians. And not only so, but the military officers of highest rank, and those who had the control of public business, were professors of the same faith: for the emperor placed confidence in the fidelity of men devoted to the service of God, as in a strong and sure defense. When our thrice blessed prince had completed these arrangements, and thus secured order and tranquillity throughout the empire, God, the dispenser of all blessings, judged it to be the fitting time to translate him to a better inheritance, and summoned him to pay the debt of nature.

53 Having reigned about Thirty-Two Years, and lived above Sixty, he still had a Sound Body.

He completed the time of his reign in two and thirty years, wanting a few months and days, and his whole life extended to about twice that period. At this age he still possessed a sound and vigorous body, free from all blemish, and of more than youthful vivacity; a noble mien, and strength equal to any exertion; so that he was able to join in martial exercises, to ride, endure the fatigues of travel, engage in battle, and erect trophies over his conquered enemies, besides gaining those bloodless victories by which he was wont to triumph over those who opposed him.

54. Of those who abused His Extreme Benevolence for Avarice and Hypocrisy.

In like manner his mental qualities reached the highest point of human perfection. Indeed he was distinguished by every excellence of character, but especially by benevolence; a virtue, however, which subjected him to censure from many, in consequence of the baseness of wicked men, who ascribed their own crimes to the emperor's forbearance. In truth I can myself bear testimony to the grievous evils which prevailed during these times; I mean the violence of rapacious and unprincipled men, who preyed on all classes of society alike, and the scandalous hypocrisy of those who crept into the Church, and assumed the name and character of Christians. His own benevolence and goodness of heart, the genuineness of his own faith, and his truthfulness of character, induced the emperor to credit the profession of these reputed Christians, who craftily preserved the semblance of sincere affection for his person. The confidence he reposed in such men sometimes forced him into conduct unworthy of himself, of which envy took advantage to cloud in this respect the luster of his character.

55 Constantine employed himself in Composition of Various Kinds to the Close of his Life.

These offenders, however, were soon over-taken by divine chastisement. To return to our emperor. He had so thoroughly trained his mind in the art of reasoning that he continued to the last to compose discourses on various subjects, to deliver frequent orations in public, and to instruct his hearers in the sacred doctrines of religion. He was also habitually engaged in legislating both on political and military questions; in short, in devising whatever might be conducive to the general welfare of the human race. It is well worthy of remark, that, very shortly before his departure, he pronounced a funeral oration before his usual auditory, in which he spoke at length on the immortality of the soul, the state of those who had persevered in a life of godliness, and the blessings which God has laid up in store for them that love him. On the other hand he made it appear by copious and conclusive arguments what the end of those will be who have pursued a contrary career, describing in vivid language the final ruin of the ungodly. His powerful testimony on these subjects seemed so far to touch the consciences of those around him, that one of the self-imagined philosophers, of whom he asked his opinion of what he had heard, bore testimony to the truth of his words, and accorded a real, though reluctant, tribute of praise to the arguments by which he had exposed the worship of a plurality of gods. By converse such as this with his friends before his death, the emperor seemed as it were to smooth and prepare the way for his transition to a happier life.

56 How he took Bishops with him on an Expedition against the Persians, and took with him a Tent in the Form of a Church.

It is also worthy of record that about the time of which I am at present writing, the emperor, having heard of an insurrection of some barbarians in the East, observed that the conquest of this enemy was still in store for him, and resolved on an expedition against the Persians. Accordingly he proceeded at once to put his forces in motion, at the same time communicating his intended march to the bishops who happened to be at his court, some of whom he judged it right to take with him as companions, and as needful coadjutors in the service of God. They, on the other hand, cheerfully declared their willingness to follow in his train, disclaiming any desire to leave him, and engaging to battle with and for him by supplication to God on his behalf. Full of joy at this answer to his request, he unfolded to them his projected line of march; after which he caused a tent of great splendor, representing in shape the figure of a church, to be prepared for his own use in the approaching war. In this he intended

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to unite with the bishops in offering prayers to the God from whom all victory proceeds.

57 How he received an Embassy from the Persians and kept the Night Vigil with others at the Feast of Easter.

In the meanwhile the Persians, hearing of the emperor's warlike preparations, and not a little terrified at the prospect of an engagement with his forces, dispatched an embassy to pray for conditions of peace. These overtures the emperor, himself a sincere lover of peace, at once accepted, and readily entered on friendly relations with that people. At this time, the great festival of Easter was at hand; on which occasion he rendered the tribute of his prayers to God, and passed the night in watching with the rest.

58 Concerning the Building of a Church in Honour of the Apostles at Constantinople.

After this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

59 Farther Description of the same Church.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticos which enclosed the area and the church itself. Adjoining these porticos were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place.

60 He also erected his own Sepulchral Monument in this Church.

All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

61 His Sickness at Helenopolis, and Prayers respecting his Baptism.

At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time had come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

62 Constantine's Appeal to the Bishops, requesting them to confer upon him the Rite of Baptism: "The time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour has come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptised: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service." After he had thus spoken, the prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light: his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the

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light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.

63 How after his Baptism he rendered Thanks to God.

He then lifted his voice and poured forth a strain of thanksgiving to God; after which he added these words. "Now I know that I am truly blessed: now I feel assured that I am accounted worthy of immortality, and am made a partaker of Divine light." He further expressed his compassion for the unhappy condition of those who were strangers to such blessings as he enjoyed: and when the tribunes and generals of his army appeared in his presence with lamentations and tears at the prospect of their bereavement, and with prayers that his days might yet be prolonged, he assured them in reply that he was now in possession of true life; that none but himself could know the value of the blessings he had received; so that he was anxious rather to hasten than to defer his departure to God. He then proceeded to complete the needful arrangement of his affairs, bequeathing an annual donation to the Roman inhabitants of his imperial city; apportioning the inheritance of the empire, like a patrimonial estate, among his own children; in short, making every disposition according to his own pleasure.

64 Constantine's Death at Noon on the Feast of Pentecost.

All these events occurred during a most important festival, I mean the august and holy solemnity of Pentecost, which is distinguished by a period of seven weeks, and sealed with that one day on which the holy Scriptures attest, the ascension of our common Saviour into heaven, and the descent of the Holy Spirit among men. In the course of this feast the emperor received the privileges I have described; and on the last day of all, which one might justly call the feast of feasts, he was removed about mid-day to the presence of his God, leaving his mortal remains to his fellow mortals, and carrying into fellowship with God that part of his being which was capable of understanding and loving him. Such was the close of Constantine's mortal life. Let us now attend to the circumstances which followed this event.

65 Lamentations of the Soldiery and their Officers.

Immediately the assembled spearmen and bodyguard rent their garments, and prostrated themselves on the ground, striking their heads, and uttering lamentations and cries of sorrow, calling on their imperial lord and master, or rather, like true children, on their father, while their tribunes and centurions addressed him as their preserver, protector, and benefactor. The rest of the soldiery also came in respectful order to mourn as a flock the removal of their good shepherd. The people meanwhile ran wildly throughout the city, some expressing the inward sorrow of their hearts by loud cries, others appearing confounded with grief: each mourning the event as a calamity which had befallen himself, and bewailing his death as though they felt themselves bereft of a blessing common alike to all.

66 Removal of the Body from Nicomedia to the Palace at Constantinople.

After this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

67 He received the same Honours from the Counts and other Officers as before his Death.

The military officers, too, of the highest rank, the counts, and the whole order of magistrates, who had been accustomed to do obeisance to their emperor before, continued to fulfill this duty without any change, even after his death entering the chamber at the appointed times, and saluting their coffined sovereign with bended knee, as though he were still alive. After them the senators appeared, and all who had been distinguished by any honourable office, and rendered the same homage. These were followed by multitudes of every rank, who came with their wives and children to witness the spectacle. These honours continued to be rendered for a considerable time, the soldiers having resolved thus to guard the body until his sons should arrive, and take on themselves the conduct of their father's funeral. No mortal had ever, like this blessed prince, continued to reign even after death, and to receive the same homage as during his life: he only, of all who have ever lived, obtained this reward from God: a suitable reward, since he alone of all sovereigns had in all his actions honoured the Supreme God and his Christ, and God himself accordingly was pleased that even his mortal remains should still retain imperial authority among men; thus indicating to all who were not utterly devoid of understanding the immortal and endless empire which his soul was destined to enjoy. This was the course of events here.

68 Resolution of the Army to confer thence-forward the Title of Augustus on his Sons.

Meanwhile the tribunes selected from the troops under their command those officers whose fidelity and zeal had long been known to the emperor, and dispatched them to the Caesars with intelligence of the late event. This service they accordingly performed. As soon, however, as the soldiery throughout the provinces received the tidings of the emperor's decease, they all, as if by a supernatural impulse, resolved with one consent, as though their great emperor had been yet alive, to acknowledge none other than his sons as sovereigns of the Roman world: and these they soon after determined should no longer retain the name of Caesar, but should each be honoured with the title of Augustus, a name which indicates the highest supremacy of imperial power. Such were the measures adopted by the army; and these

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resolutions they communicated to each other by letter, so that the unanimous desire of the legions became known at the same point of time throughout the whole extent of the empire.

69 Mourning for Constantine at Rome; and the Honour paid him there through Paintings after his Death.

On the arrival of the news of the emperor's death in the imperial city, the Roman senate and people felt the announcement as the heaviest and most afflictive of all calamities, and gave themselves up to an excess of grief. The baths and markets were closed, the public spectacles, and all other recreations in which men of leisure are accustomed to indulge, were interrupted. Those who had erewhile lived in luxurious ease, now walked the streets in gloomy sadness, while all united in blessing the name of the deceased, as the one who was dear to God, and truly worthy of the imperial dignity. Nor was their sorrow expressed only in words: they proceeded also to honour him, by the dedication of paintings to his memory, with the same respect as before his death. The design of these pictures embodied a representation of heaven itself, and depicted the emperor reposing in an ethereal mansion above the celestial vault. They too declared his sons alone to be emperors and Augusti, and begged with earnest entreaty that they might be permitted to receive the body of their emperor, and perform his obsequies in the imperial city.

70 His Burial by his Son Constantius at Constantinople.

Thus did they there testify their respect for the memory of him who had been honoured by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honour did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

71 Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

As soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honour of their name, and with that of the people of God; was honoured by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

72 Of the Phœnix.

We cannot compare him with that bird of Egypt, the only one, as they say, of its kind, which dies, self-sacrificed, in the midst of aromatic perfumes, and, rising from its own ashes with new life, soars aloft in the same form which it had before. Rather did he resemble his Saviour, who, as the sown grain which is multiplied from a single grain, had yielded abundant increase through the blessing of God, and had overspread the whole world with his fruit. Even so did our thrice blessed prince become multiplied, as it were, through the succession of his sons. His statue was erected along with theirs in every province; and the name of Constantine was owned and honoured even after the close of his mortal life.

73 How Constantine is represented on Coins in the Act of ascending to Heaven.

A coinage was also struck which bore the following device. On one side appeared the figure of our blessed prince, with the head closely veiled: the reverse exhibited him sitting as a charioteer, drawn by four horses, with a hand stretched downward from above to receive him up to heaven.

74 The God whom he had honoured deservedly honoured him in Return.

Such are the proofs by which the Supreme God has made it manifest to us, in the person of Constantine, who alone of all sovereigns had openly professed the Christian faith, how great a difference he perceives between those whose privilege it is to worship him and his Christ, and those who have chosen the contrary part, who provoked his enmity by daring to assail his Church, and whose calamitous end, in every instance, afforded tokens of his displeasure, as manifestly as the death of Constantine conveyed to all men an evident assurance of his Divine love.

75 He surpassed all Preceding Emperors in Devotion to God.

Standing, as he did, alone and pre-eminent among the Roman emperors as a worshiper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour, as none before him had ever done, to his Church; having alone abolished utterly the error of polytheism, and discountenanced idolatry in every form: so, alone among them both during life and after death, was he accounted worthy of such honours as none can say have been attained to by any other; so that no one, whether Greek or Barbarian, nay, of the ancient Romans themselves, has ever been presented to us as worthy of comparison with him.

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TEXTS ON REFORMATION AND RELIGIOUS CONFLICTS

• Martin Luther: The 95 Theses, 31 Oct. 1517
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points trig-gering the Protestant Revolution, March, 1518
• Letter to John Staupitz , 1518
• Letter to Pope Leo X, 1518
• Letter of Martin Luther to Pope Leo X, 6th September, 1520
• Martin Luther on Islam and the Koran, Forewords to two Koran translations of 1530 and 1543
• An Open Letter on Translating, 8th of Sep. 1530
• The (39) Articles of Religion / The39 Articles

IMPORTANT WRITINGS OF MARTIN LUTHER

(Martin Luther (1483–1546) was a German professor of theology, monk, priest, composer, and translator. He became the most important single factor in starting the Protestant Reformation. Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly opposed the Catholic view on selling indulgence letters. It was this form of corruption that brought Luther close to the thoughts of Jesus, as Jesus wanted to get rid of corrupt practices in the Great Temple of Jerusalem for the very same reasons. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Holy Roman Emperor.

Luther found in the New Testament that salvation and, consequently, eternal life are not earned by payment for the believer's sins but are received only as the free gift of God's grace through the believer's faith in God and the teachings of Jesus as well as the faith in Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptised Christians to be a holy priesthood. As the Catholic Church and ther leaders did not want to give up their currupt practices, Luther's ideas were starting the Protestant Reformation. He started the Lutheran Church, the first Protestant church. More and more Protestant churches split from the Roman Catholic church. The following five writings give us an insight what Luther thought. See: Introduction to the Koran by Martin Luther; Grand Bible.)

THE NINETY-FIVE THESES

or: Disputation Of Doctor Martin Luther
On The Power And Efficacy Of Indulgences
Author: Martin Luther

October 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1 Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2 This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.

3 Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4 The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5 The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6 The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgement. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7 God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

8 The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

9 Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.

10 Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.

11 This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.

12 In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13 The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

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14 The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15 This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16 Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17 With souls in purgatory it seems necessary that horror should grow less and love increase.

18 It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19 Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20 Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21 Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22 Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23 If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24 It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25 The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26 The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27 They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28 It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29 Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severus and Paschal.

30 No one is sure that his own contrition is sincere; much less that he has attained full remission.

31 Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i. e., such men are most rare.

32 They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33 Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

34 For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35 They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36 Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37 Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38 Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39 It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40 True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41 Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42 Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43 Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44 Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45 Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46 Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47 Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48 Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49 Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50 Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51 Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

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52 The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53 They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54 Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55 It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56 The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57 That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58 Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59 St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60 Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61 For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62 The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63 But this treasure is naturally most odious, for it makes the first to be last.

64 On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65 Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66 The treasures of the indulgences are nets with which they now fish for the riches of men.

67 The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68 Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69 Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70 But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71 He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72 But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73 The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74 But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury, of holy love and truth.

75 To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76 We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77 It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78 We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79 To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80 The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81 This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82 To wit:—"Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83 Again:—"Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84 Again:—"What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85 Again:—"Why are the penitential canons, long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86 Again:—"Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87 Again:—"What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88 Again:—"What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

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89 "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90 To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91 If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92 Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93 Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94 Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95 And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

LETTER TO THE ARCHBISHOP ALBRECHT OF MAINZ

Author: Martin Luther
From: 31st of October, 1517

To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz, Archbishop and Primate of the Church, Margrave of Brandenburg, etc., his own lord and pastor in Christ, worthy of reverence and fear, and most gracious.

JESUS

The grace of God be with you in all its fulness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your Sublimity. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do,—moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your pontifical clemency to heed my prayer.

Papal indulgences for the building of St. Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit,—the unhappy souls believe that if they have purchased letters of indulgence they are sure of their salvation; again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i. e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say — though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt.

O God, most good! Thus souls committed to your care, good Father, are taught to their death, and the strict account, which you must render for all such, grows and increases. For this reason I have no longer been able to keep quiet about this matter, for it is by no gift of a bishop that man becomes sure of salvation, since he gains this certainty not even by the "inpoured grace" of God, but the Apostle bids us always "work out our own salvation in fear and trembling," and Peter says, "the righteous scarcely shall be saved." Finally, so narrow is the way that leads to life, that the Lord, through the prophets Amos and Zechariah, calls those who shall be saved "brands plucked from the burning," and everywhere declares the difficulty of salvation.

Why, then, do the preachers of pardons, by these false fables and promises, make the people careless and fearless? Whereas indulgences confer on us no good gift, either for salvation or

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for sanctity, but only take away the external penalty, which it was formerly the custom to impose according to the canons.

Finally, works of piety and love are infinitely better than indulgences, and yet these are not preached with such ceremony or such zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! Will not Christ say to them, "straining at a gnat and swallowing a camel"

In addition to this. Most Reverend Father in the Lord, it is said in the Instruction to the Commissaries which is issued under your name. Most Reverend Father (doubtless without your knowledge and consent), that one of the chief graces of indulgence is that inestimable gift of God by which man is reconciled to God, and all the penalties of purgatory are destroyed. Again, it is said that contrition is not necessary in those who purchase souls [out of purgatory] or buy confessionalia.

But what can I do, good Primate and Most Illustrious Prince, except pray your Most Reverend Fatherhood by the Lord Jesus Christ that you would deign to look [on this matter] with the eye of fatherly care, and do away entirely with that treatise[56] and impose upon the preachers of pardons another form of preaching; lest, perchance, one may some time arise, who will publish writings in which he will confute both them and that treatise, to the shame of your Most Illustrious Sublimity. I shrink very much from thinking that this will be done, and yet I fear that it will come to pass, unless there is some speedy remedy.

These faithful offices of my insignificance I beg that your Most Illustrious Grace may deign to accept in the spirit of a Prince and a Bishop, i. e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

If it please the Most Reverend Father he may see these my Disputations, and learn how doubtful a thing is the opinion of indulgences which those men spread as though it were most certain.

To the Most Reverend Father,
Brother Martin Luther.

A SERMON ON INDULGENCES AND GRACE

An Abbreviation of the (Latin) 95 Theses
Eyn Sermon von dem Ablass vnnd Gnade
Author: Martin Luther
Language: Late Middle High German
Translation: Lord Henfield, 2016
Estimated Range of Dating: March, 1518 A.D.

(Martin Luther's Sermon on Indulgences and Grace (Middle German: Eynn Sermon von dem Ablasz und Gnade, modern German: Sermon Von Ablass Und Gnade) is a pamphlet written in Wittenberg in the latter part of March, 1518 and published in April of that year. It is a short version of his 95 Theses which he wrote in Latin for discourse of experts inside the Roman Catholic Church. Due the negative response of the Church, Luther did an extraordinary thing: He wrote this short version of the 95 Theses in German, the language of the ordinary people, for anyone to understand, and he ruthlessly used Gutenberg's new printing technology to spread this pamphlet in several thousand copies. By using the language of the people, he stepped over the invisible line of academic secrecy. In the Sermon, Luther addressed his audience directly. It stresses good works and sincere repentance over indulgences, with Luther criticising indulgences as non-scriptural and the Catholic clergy as being greedy and wasting money on St. Peter's Basilica when it could be better spent on the poor in their own neighbourhoods. With that what Luther said in the pamphlet, and also how he said it, he brought millions of people behind him. When the Church leaders grasped the magnitude of his linguistic and rhetoric skills, it was too late.

The sermon swept through the major centres of the Holy Roman Empire. It was an instant hit and was reprinted 14 times in 1518 alone. Thousands of copies ran quickly from hand to hand. It has been described as "the world's first printed bestseller" and is regarded by many as the true starting point of the Reformation.)

Text:

First of all, you should know that several new teachers, such as Petrus Lombardus, Thomas Aquinas and their successors, give three parts to penance, namely: repentance, confession, satisfaction. And although, in their opinion, this difference is difficult or even not at all to be found in the Holy Scriptures nor in the old, holy Christian teachers, we want to let it stay that way and speak in their own way.

Secondly, they say: indulgence does not take away the first or second part, that is: repentance or confession, but the third, namely the satisfaction.

Thirdly: the satisfaction is further divided into three parts, that is: praying, fasting, giving alms, namely as follows: "praying" means all works peculiar to souls, such as reading, thinking, hearing God's word, preaching, teaching and the like; "Fasting" means all works of mortification of his flesh,

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such as waking, working, hard bed, rough clothes, etc .; "Giving alms" means all works of love and mercy towards one's neighbour.

Fourth, it is unquestionable in all of them that indulgence takes away the works of satisfaction, which is established as necessary for sin to be done. Because if he were to take away all of these works, nothing good would remain that we could do.

Fifth, it has been a great and as yet undecided question for many whether indulgence also takes away something more than such imposed works, namely, whether it also takes away the punishment that divine justice demands for sins.

Sixth, I leave your opinions undisputed for this time. That (but) I say that one cannot prove from the Scriptures that divine righteousness desires some punishment or satisfaction from the sinner or asks for his heartfelt and true repentance or conversion with the resolution to carry the cross of Christ from now on and to practice the above works (even if they are not prescribed by anyone). For God says through Ezekiel: If the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, I will no longer remember his sin. (Ezek. 18:21; 14 ff.). He has also pardoned all of them himself: Mary Magdalene, the gout-frail, the adulteress, etc. I would like to hear who is supposed to prove something else, apart from the fact that a number of doctors thought so.

Seventh: One finds that God punishes some according to his righteousness or urges them to repent through punishments, as in Psalm 89, 31 ff .: "If my children break my statutes, I will visit their transgression with the rod, but my lovingkindness will I not utterly take from them." But to remit this punishment is in the power of no one but God alone; in fact, he does not want to remit it, but promises that he will impose it.

Eighth: That is why you cannot give the imagined punishment a name, and nobody knows what it is, unless it is this punishment, the good works mentioned above are not.

Ninth, I say: If the Christian Church is still resolving today and declaring that indulgence takes away more than the works of satisfaction, it would still be a thousand times better that no Christian would solve or desire the indulgence, but that they would rather do the works and suffered the punishment. For indulgences are nothing else, nor can they become a decree of good works and salutary punishments, which should be chosen more cheaply than abandoned (although some of the new preachers have invented two kinds of punishments: one for satisfaction, the other for improvement). But we have more freedom to despise such and similar chats (praise to God) than they have to invent; for all punishment, yes, everything that God imposes is useful and beneficial for Christians for improvement.

Tenth: That is not said that the punishments and works are too many, so that man, for the sake of the brevity of his life, cannot perform them, which is why the indulgence is necessary for him. To which I reply that there is no reason for it and that it is a mere fiction. For God and the holy church do not impose more on anyone than is possible for him to bear, as also Paul 1 Cor. 10, 13 says that God does not allow anyone to be tempted more than he can bear. And Christendom is not a little disgraced that it is blamed for putting on more than we can bear.

Eleventh: Even if the penances stipulated in spiritual law were still valid, that seven years of penance would be imposed for every mortal sin, Christianity would have to let them be stipulated and not impose any further than they should be borne by everyone. The less one should pay attention to the fact that more is imposed than anyone can comfortably carry, since they are no longer valid now.

Twelfth: It is said that the sinner should be sent to purgatory or indulgence with the rest of the punishment, but more things are said without justification or proof.

The thirteenth: It is a great mistake that someone thinks he wants to do enough for his sins, although God always forgives them for free, out of priceless grace and desires nothing in return but that one leads a good life from now on. Christianity is asking for something; so it can and should also enact it and not impose anything difficult or unbearable.

Fourteenth: Indulgence is allowed for the sake of imperfect and lazy Christians who do not want to practice good works undauntedly or are intolerable. Because indulgence does not encourage anyone to improve, but rather tolerates their imperfection and allows it. That is why one should not speak against indulgences; but neither should one support them.

Fifteenth: It would be much safer and better to do something for God's sake for St. Peter's Church, or whatever is called, than to indulge in it. For it is dangerous that he should give such a gift for indulgence and not for God's sake.

Sixteenth: Much better is the good work done to a needy than that it is given to the building, also much better than the indulgence given for it. Because, as I said, it is better to do a good work than to leave a lot in place. But indulgences are the issuance of many good works, or nothing is left behind.

Yes, that I also teach correctly, so note: You should above all (neither look at St. Peter's Church nor indulgences) give your next poor man if you want to give something. But if it comes to the point that there is no one in your city who needs help (which, God willing, should never happen), then you should give, if you want, to the churches, altars, jewellery, chalices that are in your city are. And if that is no longer necessary, then - if you want - you can give to St. Peter's Church or something else. You should not do that for the sake of indulgences either. Because Paul says 1. Tim. 5:8: "Anyone who does not do his housemates good is not a Christian and is worse than a pagan." would be better to him than all souls.

If you ask: "I would never solve indulgences like that?" I answer: I have already said above that my will, desire, request and advice is that no one should solve indulgences. Let the lazy and sleepy Christians release indulgences, you go for yourself!

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Regarding the seventeenth: Indulgence is neither required nor advised, but from the number of things that are permitted and permitted. Therefore it is not a work of obedience, not even meritorious, but an excuse for obedience. Although one should not prevent anyone from redeeming it, one should therefore withdraw all Christians from it and encourage and strengthen them to the works and punishments that are issued there.

Eighteenth: I do not know whether the souls will be drawn out of purgatory by the indulgence, and I do not yet believe either, although a number of new doctors say that. But it is impossible for them to prove it, nor has the Church decided yet. Therefore, for greater security, it is much better that you pray and work for them yourself; for this is more proven and is certain.

The nineteenth: I have no doubt on these points, they are sufficiently founded in the Scriptures. Therefore you should have no doubt, and let scholastic doctors be scholastics; they are all not enough with their school opinions that they should confirm a sermon.

As for the twentieth: Even though some of them scold me for a heretic, for whom such truth in the cash register is very harmful, I still do not pay much attention to such blaring, since no one else does that than a number of dark brains who never smelled the Bible, the Christian teachers never read, never understood their own teachers, but almost rotten in their riddled and torn school opinions. Because if they understood them, they would know that they should not blaspheme anyone unheard of and unconquerably. But God give them and us the right sense! Amen.

(Published by Luther probably February / March 1518 - underlining by Peter R. Seeber from: Kurt Aland (Martin Luther's 95 theses with the corresponding documents from the history of the Reformation, pp. 110f.) Writes: "When Luther on March 5, 1518 Schurl expresses the wish to write a German script that would replace the theses for the community, one would think that he had the sermon in mind here. However, the sermon would then have to be written down immediately after this letter (that would be no difficulty with Luther's fast working method) and printed (in view of the slowness of the printers and the printing at that time the main obstacle to this assumption lies. The question is also whether Luther would have called the little sermon "writing" - libellus).)

LETTER TO JOHN STAUPITZ ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Martin Luther

To his Reverend and Dear Father
John Staupitz, Professor of Sacred Theology, Vicar of the Augustinian Order,

Brother Martin Luther,
his pupil, sendeth greeting.

I remember, dear Father, that once, among those pleasant and wholesome talks of thine, with which the Lord Jesus ofttimes gives me wondrous consolation, the word poenitentia was mentioned. We were moved with pity for many consciences, and for those tormentors who teach, with rules innumerable and unbearable, what they call a modus confitendi. Then we heard thee say as with a voice from heaven, that there is no true penitence which does not begin with love of righteousness and of God, and that this love, which others think to be the end and the completion of penitence, is rather its beginning.

This word of thine stuck in me like a sharp arrow of the mighty, and from that time forth I began to compare it with the texts of Scripture which teach penitence. Lo, there began a joyous game! The words frollicked with me everywhere! They laughed and gamboled around this saying. Before that there was scarcely a word in all the Scriptures more bitter to me than "penitence," though I was busy making pretences to God and trying to produce a forced, feigned love; but now there is no word which has for me a sweeter or more pleasing sound than "penitence," For God's commands are sweet, when we find that they are to be read not in books alone, but in the wounds of our sweet Saviour.

After this it came about that, by the grace of the learned men who dutifully teach us Greek and Hebrew, I learned that this word is in Greek metanoia and is derived from meta and noun, i. e., post and mentem, so that poenitentia or metanoia is a "coming to one's senses," and is a knowledge of one's own evil, gained after punishment has been accepted and error acknowledged; and this cannot possibly happen without a change in our heart and our love. All this answers so aptly to the theology of Paul, that nothing, at least in my judgement, can so aptly illustrate St. Paul.

Then I went on and saw that metanoia cap be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i. e., the grace of God. For that "passing over of the mind," which is true repentance, is of very frequent mention in the Scriptures. Christ has displayed the true significance of that old word "Passover"; and long before the Passover, Abraham was a type of it, when he was called a "pilgrim,"

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i. e., a "Hebrew," that is to say, one who "passed over" into Mesopotamia, as the Doctor of Bourgos learnedly explains. With this accords, too, the title of the Psalm in which Jeduthun, i. e., "the pilgrim," is introduced as the singer.

Depending on these things, I ventured to think those men false teachers who ascribed so much to works of penitence that they left us scarcely anything of penitence itself except trivial satisfactions and laborious confession, because, forsooth, they had derived their idea from the Latin words poenitentiam agere, which indicate an action, rather than a change of heart, and are in no way an equivalent for the Greek metanoia.

While this thought was boiling in my mind, suddenly new trumpets of indulgences and bugles of remissions began to peal and to bray all about us; but they were not intended to arouse us to keen eagerness for battle. In a word, the doctrine of true penitence was passed by, and they presumed to praise not even that poorest part of penitence which is called "satisfaction," but the remission of that poorest part of penitence; and they praised it so highly that such praise was never heard before. Then, too, they taught impious and false and heretical doctrines with such authority (I wished to say "with such assurance") that he who even muttered anything to the contrary under his breath, would straightway be consigned to the flames as a heretic, and condemned to eternal malediction.

Unable to meet their rage half-way, I determined to enter a modest dissent, and to call their teaching into question, relying on the opinion of all the doctors and of the whole Church, that to render satisfaction is better than to secure the remission of satisfaction, i. e., to buy indulgences. Nor is there anybody who ever taught otherwise. Therefore, I published my Disputation; in other words, I brought upon my head all the curses, high, middle and low, which these lovers of money (I should say "of souls") are able to send or to have sent upon me. For these most courteous men, armed, as they are, with very dense acumen, since they cannot deny what I have said, now pretend that in my Disputation I have spoken against the power of the Supreme Pontiff.

That is the reason. Reverend Father, why I now regretfully come out in public. For I have ever been a lover of my corner, and prefer to look upon the beauteous passing show of the great minds of our age, rather than to be looked upon and laughed at. But I see that the bean must appear among the cabbages, and the black must be put with the white, for the sake of seemliness and loveliness.

I ask, therefore, that thou wilt take this foolish work of mine and forward it, if possible, to the most Excellent Pontiff, Leo X, where it may plead my cause against the designs of those who hate me. Not that I wish thee to share my danger! Nay, I wish this to be done at my peril only. Christ will see whether what I have said is His or my own; and without His permission there is not a word in the Supreme Pontiff's tongue, nor is the heart of the king in his own hand. He is the Judge whose verdict I await from the Roman See.

As for those threatening friends of mine, I have no answer for them but that word of Reuchlin's—"He who is poor fears nothing; he has nothing to lose." Fortune I neither have nor desire; if I have had reputation and honor, he who destroys them is always at work; there remains only one poor body, weak and wearied with constant hardships, and if by force or wile they do away with that (as a service to God), they will but make me poorer by perhaps an hour or two of life. Enough for me is the most sweet Saviour and Redeemer, my Lord Jesus Christ, to Whom I shall always sing my song; if any one is unwilling to sing with me, what is that to me? Let him howl, if he likes, by himself.

The Lord Jesus keep thee eternally, my gracious Father!

Wittenberg, Day of the Holy Trinity, 1518.

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LETTER TO POPE LEO X, ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Martin Luther

To the
Most Blessed Father,
LEO X.

Martin Luther,
Augustinian Friar,
wisheth everlasting welfare.

I have heard evil reports about myself, most blessed Father, by which I know that certain friends have put my name in very bad odor with you and yours, saying that I have attempted to belittle the power of the keys and of the Supreme Pontiff. Therefore I am accused of heresy, apostasy, and perfidy, and am called by six hundred other names of ignominy. My ears shudder and my eyes are astounded. But the one thing in which I put my confidence remains unshaken—my clear and quiet conscience. Moreover, what I hear is nothing new. With such like decorations I have been adorned in my own country by those same honorable and truthful men, i. e., by the men whose own conscience convicts them of wrongdoing, and who are trying to put their own monstrous doings off on me, and to glorify their own shame by bringing shame to me. But you will deign, blessed Father, to hear the true case from me, though I am but an uncouth child.

It is not long ago that the preaching of the Jubilee indulgences was begun in our country, and matters went so far that the preachers of indulgences, thinking that the protection of your name made anything permissible, ventured openly to teach the most impious and heretical doctrines, which threatened to make the power of the Church a scandal and a laughing-stock, as if the decretals De abusionibus quaestorum did not apply to them.

Not content with spreading this poison of theirs by word of mouth, they published tracts and scattered them among the people. In these books—to say nothing of the insatiable and unheard of avarice of which almost every letter in them vilely smells—they laid down those same impious and heretical doctrines, and laid them down in such wise that confessors were bound by their oath to be faithful and insistent in urging them upon the people. I speak the truth, and none of them can hide himself from the heat thereof. The tracts are extant and they cannot disown them. These teachings were so successfully carried on, and the people, with their false hopes, were sucked so dry that, as the Prophet says, "they plucked their flesh from off their bones"; but they themselves meanwhile were fed most pleasantly on the fat of the land.

There was just one means which they used to quiet opposition, to wit, the protection of your name, the threat of burning at the stake, and the disgrace of the name "heretic." It is incredible how ready they are to threaten, even, at times, when they perceive that it is only their own mere silly opinions which are contradicted. As though this were to quiet opposition, and not rather to arouse schisms and seditions by sheer tyranny!

None the less, however, stories about the avarice of the priests were bruited in the taverns, and evil was spoken of the power of the keys and of the Supreme Pontiff, and as evidence of this, I could cite the common talk of this whole land. I truly confess that I was on fire with zeal for Christ, as I thought, or with the heat of youth, if you prefer to have it so; and yet I saw that it was not in place for me to make any decrees or to do anything in these matters. Therefore I privately admonished some of the prelates of the Church. By some of them I was kindly received, to others I seemed ridiculous, to still others something worse; for the terror of your name and the threat of Church censures prevailed. At last, since I could do nothing else, it seemed good that I should offer at least a gentle resistance to them, i. e., question and discuss their teachings. Therefore I published a set of theses, inviting only the more learned to dispute with me if they wished; as should be evident, even to my adversaries, from the Preface to the Disputation.

Lo, this is the fire with which they complain that all the world is now ablaze! Perhaps it is because they are indignant that I, who by your own apostolic authority am a Master of Theology, have the right to conduct public disputations, according to the custom of all the Universities and of the whole Church, not only about indulgences, but also about God's power and remission and mercy, which are incomparably greater subjects. I am not much moved, however, by the fact that they envy me the privilege granted me by the power of your Holiness, since I am unwillingly compelled to yield to them in things of far greater moment, viz., when they mix the dreams of Aristotle with theological matters, and conduct nonsensical disputations about the majesty of God, beyond and against the privilege granted them.

It is a miracle to me by what fate it has come about that this single Disputation of mine should, more than any other, of mine or of any of the teachers, have gone out into very nearly the whole land. It was made public at our University and for our University only, and it was made public in such wise that I cannot believe it has become known to all men. For it is a set of theses, not doctrines or dogmas, and they are put, according to custom, in an obscure and enigmatic way. Otherwise, if I had been able to foresee what was coming, I should have taken care, for my part, that they would be easier to understand.

Now what shall I do? I cannot recant them; and yet I see that marvelous enmity is inflamed against me because of their dissemination. It is unwillingly that I incur the public and perilous and various judgement of men, especially since I am unlearned, dull of brain, empty of scholarship; and that too in this brilliant age of ours, which by its achievements in letters and learning can force even Cicero into the corner,

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though he was no base follower of the public light. But necessity compels me to be the goose that squawks among the swans.

And so, to soften my enemies and to fulfil the desires of many, I herewith send forth these trifling explanations of my Disputation; I send them forth in order, too, that I may be more safe under the defense of your name and the shadow of your protection. In them all may see, who will, how purely and simply I have sought after and cherished the power of the Church and reverence for the keys; and, at the same time, how unjustly and falsely my adversaries have befouled me with so many names. For if I had been such a one as they wish to make me out, and if I had not, on the contrary, done everything correctly, according to my academic privilege, the Most Illustrious Prince Frederick, Duke of Saxony, Imperial Elector, etc., would never have tolerated such a pest in his University, for he most dearly loves the Catholic and Apostolic truth, nor could I have been tolerated by the keen and learned men of our University. But what has been done, I do because those most courteous men do not fear openly to involve both the Prince and the University in the same disgrace with myself.

Wherefore, most blessed Father, I cast myself at the feet of your Holiness, with all that I have and all that I am. Quicken, kill, call, recall, approve, reprove, as you will. In your voice I shall recognise the voice of Christ directing you and speaking in you. If I have deserved death, I shall not refuse to die. For the earth is the Lord's and the fulness thereof. He is blessed forever. Amen.

May He have you too forever in His keeping. Amen.

ANNO MDXVIII.

ANOTHER LETTER OF MARTIN LUTHER TO POPE LEO X

From: 6th of September, 1520.
Author: Martin Luther
Translation: by Erika Bullmann Flores

Letter of Martin Luther to Pope Leo X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgement of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much reverenced throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgements of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind,

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hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust

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still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it

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with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgement of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

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MARTIN LUTHER ON ISLAM AND THE KORAN

Two Prefaces of two Latin Koran Translations:
Author: Dr Martin Luther
Preface to the Libellus de ritu et moribus Turcorum, 1530
Preface to Bibliander's Edition of the Koran,1543
Source: Word & World, Volume 16, Number 2, Spring 1996
Translatiom: Sarah Henrich and James L. Boyce, 1996
Estimated Range of Dating: 1530 and 1543 A.D.

(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. The Turks also pressed westward into Europe, conquering Greece and the Baltics, not for territory but for spreading Islam! In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp.161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by sword-wielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force] my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p.184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe. This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clamouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favour of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for

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a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lies he kills souls and with murder he kills bodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg: We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of his own preface. Then on January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau: A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for some twenty years before his release in 1458. Although Luther dates the writing almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author's reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules. A translation of the preface referred to in Dietrich.s letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther's preface in WA 30/2: 198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran and the Critique of the Alcoran by Nicholas of Cusa; I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with

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as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies—and, I might almost say, in customs—than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us—or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendour of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople—i.e., written some seventy years ago—but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendour of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed. Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of

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our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KORAN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any sane or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind.

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles

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show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: “This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever.” And Christ says: “If you abide in me, and my words abide in you; whatever you ask will be done for you.” And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God’s Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church’s teachings be eternal; yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitiation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

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This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

AN OPEN LETTER ON TRANSLATING, 1530

Author: Dr Martin Luther, 1483-1546
From: Martin Luthers Werke,
Weimar: Hermann Boehlaus Nachfolger, 1909,
Band 30, Teil II, pp. 632-646
Translation: Gary Mann, 1995

(His translation of the Bible into the German vernacular (instead of Latin) made it accessible to any common person who could read and understand German, an event that had a tremendous impact on both the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible

The Luther Bible is a German language Bible translation from the Hebrew Old Testament and ancient Greek New Testament by Martin Luther. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534.

The project absorbed Luther's later years. Thanks to the then recently invented printing press, the result was widely disseminated and contributed significantly to the development of today's modern High German language.

The Luther Bible was not the first translation of the Bible into German. The previous German translation from 1350, printed by Johann Mentelin in 1466, was linguistically clumsy, partially incomprehensible, and translated from the Vulgate.

He adapted the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He turned the Hebrew shekel into a Silberling, (32) the Greek drachma and Roman denarius into a German Groschen, the quadrans into a Heller, the Hebrew measures into Scheffel, Malter, Tonne, Centner, and the Roman centurion into a Hauptmann.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version follows this example being the first English classic.

The German language was divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxons and Bavarians, Hanoverians and Swabians, could scarcely understand each other. Each author wrote in the dialect of his district, Zwingli in his Schwyzerdütsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms."

As Luther grew up and lived right in the middle of the German language border, where southern High German meets northern Low German, he had the abilty to converse in

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both German languages equally well. By using Saxon Chancery German as basis together with common and spoken phrases from the north as well as from the south, Luther brought harmony out of this German language and dialect confusion. As a matter of fact, he created an entire new language, and turned this modernised High German into the common book language which is still in use today.

Luther was not the first, but by far the greatest translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the older translation into the shade and out of use, and has not been surpassed or even equalled by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsäcker), but none that can rival Luther's for popular authority and use. William Tyndale, who also lived in Germany at that time, recognised Luther's new power language and used his principles to translate the Bible into English. The result was the same success so that we can say that the existence of modern German and English are based on Luther's relentless efforts. The following letter clearly shows what Luther thought.)

Preface

Wenceslas Link to all believers in Christ:

The wise Solomon says in Proverbs 11: "The people who withhold grain curse him. But there is a blessing on those who sell it." This verse speaks truly concerning all that can serve the common good or the well-being of Christendom. This is the reason the master in the gospel reprimands the unfaithful servant like a lazy scoundrel for having hidden and buried his money in the ground. So that this curse of the Lord and the entire Church might be avoided, I must publish this letter which came into my possession through a good friend. I could not withhold it, as there has been much discussion about the translating of the Old and New Testaments. It has been charged by the despisers of truth that the text has been modified and even falsified in many places, which has shocked and startled many simple Christians, even among the educated who do not know any Hebrew or Greek. It is devoutly hoped that with this publication the slander of the godless will be stopped and the scruples of the devout removed, at least in part. It may even give rise to more writing on such matters and questions such as these. So I ask all friends of the Truth to seriously take this work to heart and faithfully pray to God for a proper understanding of the divine Scriptures towards the improvement and increase of our common Christendom. Amen.

Nuremberg 15, Sept. 1530.

To the Honorable and Worthy N., my favourite lord and friend.

Grace and peace in Christ, honorable, worthy and dear Lord and friend. I received your writing with the two questions or queries requesting my response. In the first place, you ask why I, in the 3rd chapter of Romans, translated the words of St. Paul: "Arbitramur hominem iustificari ex fide absque operibus" as "We hold that the human will be justified without the works of the law but only by faith." You also tell me that the Papists are causing a great fuss because St. Paul's text does not contain the word sola (alone), and that my changing of the words of God is not to be tolerated. Secondly, you ask if the departed saints intercede for us. Regarding the first question, you can give the papists this answer from me—if you so desire.

On the first hand, if I, Dr. Luther, had thought that all the Papists together were capable of translating even one passage of Scripture correctly and well, I would have gathered up enough humility to ask for their aid and assistance in translating the New Testament into German. However, I spared them and myself the trouble, as I knew and still see with my own eyes that not one of them knows how to speak or translate German. It is obvious, however, that they are learning to speak and write German from my translations. Thus, they are stealing my language from me—a language they had little knowledge of before this. However, they do not thank me for this but instead use it against me. Yet I readily grant them this as it tickles me to know that I have taught my ungrateful students, even my enemies, to speak.

Secondly, you might say that I have conscientiously translated the New Testament into German to the best of my ability, and that I have not forced anyone to read it. Rather I have left it open, only doing the translation as a service to those who could not do it as well. No one is forbidden to do it better. If someone does not wish to read it, he can let it lie, for I do not ask anyone to read it or praise anyone who does! It is my Testament and my translation—and it shall remain mine. If I have made errors within it (although I am not aware of any and would most certainly be unwilling to intentionally mistranslate a single letter) I will not allow the papists to judge for their ears continue to be too long and their hee-haws too weak for them to be critical of my translating. I know quite well how much skill, hard work, understanding and intelligence is needed for a good translation. They know it less than even the miller's donkey for they have never tried it.

It is said, "The one who builds along the pathway has many masters." It is like this with me. Those who have not ever been able to speak correctly (to say nothing of translating) have all at once become my masters and I their pupil. If I were to have asked them how to translate the first two words of Matthew "Liber Generationis" into German, not one of them would have been able to say "Quack!" And they judge all my works! Fine fellows! It was also like this for St. Jerome when he translated the Bible. Everyone was his master. He alone was entirely incompetent as people, who were not good enough to clean his boots, judged his works. This is why it takes a great deal of patience to do good things in public for the world believes itself to be the Master of Knowledge, always putting the bit under the horse's tail, and not judging itself for that is the world's nature. It can do nothing else.

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I would gladly see a papist come forward and translate into German an epistle of St Paul's or one of the prophets and, in doing so, not make use of Luther's German or translation. Then one might see a fine, beautiful and noteworthy translation into German.

We have seen that bungler from Dresden play master to my New Testament. (I will not mention his name in my books as he has his judge and is already well-known). He does admit that my German is good and sweet and that he could not improve it. Yet, anxious to dishonor it, he took my New Testament word for word as it was written, and removed my prefaces and glosses, replacing them with his own. Then he published my New Testament under his name! Dear Children, how it pained me when his prince in a detestable preface condemned my work and forbid all from reading Luther's New Testament, while at the same time commending the Bungler's New Testament to be read—even though it was the very same one Luther had written!

So no one thinks I am lying, put Luther's and the Bungler's New Testaments side by side and compare them. You will see who did the translation for both. He has patched it in places and reordered it (and although it does not all please me) I can still leave it be for it does me no particular harm as far as the document is concerned. That is why I never intended to write in opposition to it. But I did have a laugh at the great wisdom that so terribly slandered, condemned and forbade my New Testament, when it was published under my name, but required its reading when published under an other's name! What type of virtue is this that slanders and heaps shame on someone else's work, and then steals it, and publishes it under one's own name, thereby seeking glory and esteem through the slandered work of someone else! I leave that for his judge to say. I am glad and satisfied that my work (as St. Paul also boasts) is furthered by my enemies, and that Luther's work, without Luther's name but that of his enemy, is to be read. What better vengeance?!

Returning to the issue at hand, if your Papist wishes to make a great fuss about the word "alone" (sola), say this to him: "Dr Martin Luther will have it so and he says that a papist and an ass are the same thing." Sic volo, sic iubeo, sit pro ratione voluntas. (I will it, I command it; my will is reason enough) For we are not going to become students and followers of the papists. Rather we will become their judge and master. We, too, are going to be proud and brag with these blockheads; and just as St. Paul brags against his madly raving saints, I will brag over these asses of mine! They are doctors? Me too. They are scholars? I am as well. They are philosophers? And I. They are dialecticians? I am too. They are lecturers? So am I. They write books? So do I.

I will go even further with my bragging: I can exegete the psalms and the prophets, and they cannot. I can translate, and they cannot. I can read Holy Scriptures, and they cannot. I can pray, they cannot. Coming down to their level, I can do their dialectics and philosophy better than all of them put together. Plus I know that not one of them understands Aristotle. If, in fact, any one of them can correctly understand one part or chapter of Aristotle, I will eat my hat! No, I am not overdoing it for I have been educated in and have practiced their science since my childhood. I recognize how broad and deep it is. They, too, know that everything they can do, I can do. Yet they handle me like a stranger in their discipline, these incurable fellows, as if I had just arrived this morning and had never seen or heard what they know and teach. How they do so brilliantly parade around with their science, teaching me what I grew beyond twenty years ago! To all their shouting and screaming I join the harlot in singing: "I have known for seven years that horseshoe nails are iron."

So this can be the answer to your first question. Please do not give these asses any other answer to their useless braying about that word "sola" than simply "Luther will have it so, and he says that he is a doctor above all the papal doctors." Let it remain at that. I will, from now on, hold them in contempt, and have already held them in contempt, as long as they are the kind of people that they are—asses, I should say. And there are brazen idiots among them who have never learned their own art of sophistry—like Dr. Schmidt and Snot-Nose, and such like them. They set themselves against me in this matter, which not only transcends sophistry, but as St. Paul writes, all the wisdom and understanding in the world as well. An ass truly does not have to sing much as he is already known for his ears.

For you and our people, however, I shall show why I used the word "sola"—even though in Romans 3 it wasn't "sola" I used but "solum" or "tantum". That is how closely those asses have looked at my text! However, I have used "sola fides" in other places, and I want to use both "solum" and "sola". I have continually tried translating in a pure and accurate German. It has happened that I have sometimes searched and inquired about a single word for three or four weeks. Sometimes I have not found it even then. I have worked Meister Philip and Aurogallus so hard in translating Job, sometimes barely translating three lines after four days. Now that it has been translated into German and completed, all can read and criticize it. One can now read three or four pages without stumbling one time—without realizing just what rocks and hindrances had once been where now one travels as as if over a smoothly-cut plank. We had to sweat and toil there before we removed those rocks and hindrances, so one could go along nicely. The plowing goes nicely in a clear field. But nobody wants the task of digging out the rocks and hindrances. There is no such thing as earning the world's thanks. Even God cannot earn thanks, not with the sun, nor with heaven and earth, or even the death of his Son. It just is and remains as it is, in the devil's name, as it will not be anything else.

I also know that in Rom. 3, the word "solum" is not present in either Greek or Latin text—the papists did not have to teach me that—it is fact! The letters s-o-l-a are not there. And these knotheads stare at them like cows at a new gate, while at the same time they do not recognise that it conveys the sense of the text—if the translation is to be clear

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and accurate, it belongs there. I wanted to speak German since it was German I had spoken in translation—not Latin or Greek. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word "solum" only along with the word "not" (nicht) or "no" (kein). For example, we say "the farmer brings only (allein) grain and no money"; or "No, I really have no money, but only (allein) grain"; "I have only eaten and not yet drunk"; "Did you write it only and not read it over?" There are a vast number of such everyday cases.

In all these phrases, this is a German usage, even though it is not the Latin or Greek usage. It is the nature of the German tongue to add "allein" in order that "nicht" or "kein" may be clearer and more complete. To be sure, I can also say "The farmer brings grain and no (kein) money", but the words "kein money" do not sound as full and clear as if I were to say, "the farmer brings allein grain and kein money." Here the word "allein" helps the word "kein" so much that it becomes a clear and complete German expression.

We do not have to ask about the literal Latin or how we are to speak German—as these arses do. Rather we must ask the mother in the home, the children on the street, the common person in the market about this. We must be guided by their tongue, the manner of their speech, and do our translating accordingly. Then they will understand it and recognise that we are speaking German to them.

For instance, Christ says: Ex abundatia cordis os loquitur. If I am to follow these asses, they will lay the original before me literally and translate it as: "Out of the abundance of the heart the mouth speaks." Is that speaking with a German tongue? What German could understand something like that? What is this "abundance of the heart?" No German can say that; unless, of course, he was trying to say that someone was altogether too magnanimous, or too courageous, though even that would not yet be correct, as "abundance of the heart" is not German, not any more than "abundance of the house", "abundance of the stove" or "abundance of the bench" is German. But the mother in the home and the common man say this: "What fills the heart overflows the mouth." That is speaking with the proper German tongue of the kind I have tried for, although unfortunately not always successfully. The literal Latin is a great barrier to speaking proper German.

So, as the traitor Judas says in Matthew 26: "Ut quid perditio haec?" and in Mark 14: "Ut quid perditio iste unguenti facta est?" Subsequently, for these literalist asses I would have to translate it: "Why has this loss of salve occurred?" But what kind of German is this? What German says "loss of salve occurred"? And if he does understand it at all, he would think that the salve is lost and must be looked for and found again; even though that is still obscure and uncertain. Now if that is good German why do they not come out and make us a fine, new German testament and let Luther's testament be? I think that would really bring out their talents. But a German would say "Ut quid, etc.." as "Why this waste?" or "Why this extravagance?" Even "it is a shame about the ointment"—these are good German, in which one can understand that Magdalene had wasted the salve she poured out and had done wrong. That was what Judas meant as he thought he could have used it better.

Now when the angel greets Mary, he says: "Greetings to you, Mary, full of grace, the Lord is with you." Well up to this point, this has simply been translated from the simple Latin, but tell me is that good German? Since when does a German speak like that—being "full of grace"? One would have to think about a keg "full of" beer or a purse "full of" money. So I translated it: "You gracious one". This way a German can at last think about what the angel meant by his greeting. Yet the papists rant about me corrupting the angelic greeting—and I still have not used the most satisfactory German translation. What if I had used the most satisfactory German and translated the salutation: "God says hello, Mary dear" (for that is what the angel was intending to say and what he would have said had he even been German!). If I had, I believe that they would have hanged themselves out of their great devotion to dear Mary and because I have destroyed the greeting.

Yet why should I be concerned about their ranting and raving? I will not stop them from translating as they want. But I too shall translate as I want and not to please them, and whoever does not like it can just ignore it and keep his criticism to himself, for I will neither look at nor listen to it. They do not have to answer for or bear responsibility for my translation. Listen up, I shall say "gracious Mary" and "dear Mary", and they can say "Mary full of grace". Anyone who knows German also knows what an expressive word "dear"(liebe) is: dear Mary, dear God, the dear emperor, the dear prince, the dear man, the dear child. I do not know if one can say this word "liebe" in Latin or in other languages with so much depth of emotion that it pierces the heart and echoes throughout as it does in our tongue.

I think that St. Luke, as a master of the Hebrew and Greek tongues, wanted to clarify and articulate the Greek word "kecharitomene" that the angel used. And I think that the angel Gabriel spoke with Mary just as he spoke with Daniel, when he called him "Chamudoth" and "Ish chamudoth, vir desiriorum", that is "Dear Daniel." That is the way Gabriel speaks, as we can see in Daniel. Now if I were to literally translate the words of the angel, and use the skills of these asses, I would have to translate it as "Daniel, you man of desires" or "Daniel, you man of lust". Oh, that would be beautiful German! A German would, of course, recognize "Man", "Lueste" and "begirunge" as being German words, although not altogether pure as "lust" and "begir" would be better. But when those words are put together you get "you man of desires" and no German is going to understand that. He might even think that Daniel is full of lustful desires. Now wouldn't that be a fine translation! So I have to let the literal words go and try to discover how the German says what the Hebrew "ish chamudoth" expresses. I discover that the German says this, "You dear Daniel", "you dear Mary", or "you gracious maiden", "you lovely maiden", "you gentle

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girl" and so on. A translator must have a large vocabulary so he can have more words for when a particular one just does not fit in the context.

Why should I talk about translating so much? I would need an entire year were I to point out the reasons and concerns behind my words. I have learned what an art and job translating is by experience, so I will not tolerate some papal ass or mule as my critic, or judge. They have not tried the task. If anyone does not like my translations, they can ignore it; and may the devil repay the one who dislikes or criticizes my translations without my knowledge or permission. Should it be criticized, I will do it myself. If I do not do it, then they can leave my translations in peace. They can each do a translation that suits them—what do I care?

To this I can, with good conscience, give witness—that I gave my utmost effort and care and I had no ulterior motives. I have not taken or wanted even a small coin in return. Neither have I made any by it. God knows that I have not even sought honor by it, but I have done it as a service to the blessed Christians and to the honor of the One who sits above who blesses me every hour of my life that had I translated a thousand times more diligently, I should not have deserved to live or have a sound eye for even a single hour. All I am and have to offer is from his mercy and grace—indeed of his precious blood and bitter sweat. Therefore, God willing, all of it will also serve to his honor, joyfully and sincerely. I may be insulted by the scribblers and papists but true Christians, along with Christ, their Lord, bless me. Further, I am more than amply rewarded if just one Christian acknowledge me as a workman with integrity. I do not care about the papists, as they are not good enough to acknowledge my work and, if they were to bless me, it would break my heart. I may be insulted by their highest praise and honor, but I will still be a doctor, even a distinguished one. I am certain that they shall never take from me until the final day.

Yet I have not just gone ahead, ignoring the exact wording in the original. Instead, with great care, I have, along with my helpers, gone ahead and have kept literally to the original, without the slightest deviation, wherever it appeared that a passage was crucial. For instance, in John 6 Christ says: "Him has God the Father set his seal upon (versiegelt)." It would be more clear in German to say "Him has God the Father signified (gezeiehent)" or even "God the Father means him." But rather than doing violence to the original, I have done violence to the German tongue. Ah, translating is not every one's skill as some mad saints think. A right, devout, honest, sincere, God-fearing Christian, trained, educated, and experienced heart is required. So I hold that no false Christian or divisive spirit can be a good translator. That is obvious given the translation of the Prophets at Worms which although carefully done and approximating my own German quite closely, does not show much reverence for Christ due to the Jews who shared in the translation. Aside from that it shows plenty of skill and craftsmanship there.

So much for translating and the nature of language. However, I was not depending upon or following the nature of language when I inserted the word "solum" (alone) in Rom. 3 as the text itself, and St. Paul's meaning, urgently necessitated and demanded it. He is dealing with the main point of Christian doctrine in this passage—namely that we are justified by faith in Christ without any works of the Law. In fact, he rejects all works so completely as to say that the works of the Law, though it is God's law and word, do not aid us in justification. Using Abraham as an example, he argues that Abraham was so justified without works that even the highest work, which had been commanded by God, over and above all others, namely circumcision, did not aid him in justification. Instead, Abraham was justified without circumcision and without any works, but by faith, as he says in Chapter 4: "If Abraham is justified by works, he may boast, but not before God." However, when all works are so completely rejected—which must mean faith alone justifies—whoever would speak plainly and clearly about this rejection of works would have to say "Faith alone justifies and not works." The matter itself and the nature of language necessitates it.

"Yet", they say, "it has such an offensive tone that people infer from it that they need not do any good works." Dear, what are we to say? IS it not more offensive for St. Paul himself to not use the term "faith alone" but spell it even more clearly, putting the finishing touches on it by saying "Without the works of the Law?" Gal. 1 [2.16] says that "not by works of the law" (as well as in many other places) for the phrase "without the works of the law" is so ever offensive, and scandalous that no amount of revision can help it. How much more might people learn from "that they need not do any good works", when all they hear is preaching about the works themselves, stated in such a clear strong way: "No works", "without works", "not by works"! If it is not offensive to preach "without works", "not by works", "no works", why is it offensive to preach "by faith alone"?

Still more offensive is that St. Paul does not reject just ordinary works, but works of the law! It follows that one could take offense at that all the more and say that the law is condemned and cursed before God and one ought only do what is contrary to the law as it is said in Rom. 3: "Why not do evil so that there might be more good?" which is what that one divisive spirit of our time was doing. Should one reject St. Paul's word because of such 'offense' or refrain from speaking freely about faith? Gracious, St. Paul and I want to offend like this for we preach so strongly against works, insisting on faith alone for no other reason than to offend people that they might stumble and fall and learn that they are not saved by good works but only by Christ's death and resurrection. Knowing that they cannot be saved by their good works of the law, how much more will they realize that they shall not be saved by bad works, or without the law! Therefore, it does not follow that because good works do not help, bad works will; just as it does not follow that because

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the sun cannot help a blind person see, the night and darkness must help him see.

It astounds me that one can be offended by something as obvious as this! Just tell me, is Christ's death and resurrection our work, what we do, or not? It is obviously not our work, nor is it the work of the law. Now it is Christ's death and resurrection alone which saves and frees us from sin, as Paul writes in Rom. 4: "He died for our sin and arose for our righteousness." Tell me more! What is the work by which we take hold of Christ's death and resurrection? It must not be an external work but only the eternal faith in the heart that alone, indeed all alone, which takes hold of this death and resurrection when it is preached through the gospel. Then why all this ranting and raving, this making of heretics and burning of them, when it is clear at its very core, proving that faith alone takes hold of Christ's death and resurrection, without any works, and that his death and resurrection are our life and righteousness? As this fact is so obvious, that faith alone gives, brings, and takes a hold of this life and righteousness—why should we not say so? It is not heretical that faith alone holds on to Christ and gives life; and yet it seems to be heresy if someone mentions it. Are they not insane, foolish and ridiculous? They will say that one thing is right but brand the telling of this right thing as wrong—even though something cannot be simultaneously right and wrong.

Furthermore, I am not the only one, nor the first, to say that faith alone makes one righteous. There was Ambrose, Augustine and many others who said it before me. And if one is to read and understand St. Paul, the same thing must be said and not anything else. His words, as well, are blunt—"no works"—none at all! If it is not works, it must be faith alone. Oh what a marvelous, constructive and inoffensive teaching that would be, to be taught that one can be saved by works as well as by faith. That would be like saying that it is not Christ's death alone that takes away our sin but that our works have something to do with it. Now that would be a fine way of honoring Christ's death, saying that it is helped by our works, and that whatever it does our works can also do—that we are his equal in goodness and power. This is the devil itself for he cannot ever stop abusing the blood of Christ.

Therefore the matter itself, at its very core, necessitates that one say: "Faith alone makes one righteous." The nature of the German tongue teaches us to say it in the same way. In addition, I have the examples of the holy fathers. The dangers confronting the people also compel it so they do not continue to hang onto works and wander away from faith, losing Christ, especially at this time when they have been so accustomed to works they have to be pulled away from them by force. It is for these reasons that it is not only right but also necessary to say it as plainly and forcefully as possible: "Faith alone saves without works!" I am only sorry I did not add "alle" and "aller", and said "without any (alle) works or any (aller) laws." That would have stated it most effectively. Therefore, it will remain in the New Testament, and though all the papal asses rant and rave at me, they shall not take it away from me. Let this be enough for now. I will have to speak more about this in the treatise "On Justification" (if God grants me grace).

On the other question as to whether the departed saints intercede for us. For the present I am only going to give a brief answer as I am considering publishing a sermon on the beloved angels in which I will respond more fully on this matter (God willing).

First, you know that under the papacy it is not only taught that the saints in heaven intercede for us—even though we cannot know this as the Scripture does not tell us such—but the saints have been made into gods, and that they are to be our patrons to whom we should call. Some of them have never existed! To each of these saints a particular power and might has been given—one over fire, another over water, another over pestilence, fever and all sorts of plagues. Indeed, God must have been altogether idle to have let the saints work in his place. Of this atrocity the papists themselves are aware, as they quietly take up their pipes and preen and primp themselves over this doctrine of the intercession of the saints. I will leave this subject for now—but you can count on my not forgetting it and allowing this primping and preening to continue without cost.

And again, you know that there is not a single passage from God demanding us to call upon either saints or angels to intercede for us, and that there is no example of such in the Scriptures. One finds that the beloved angels spoke with the fathers and the prophets, but that none of them had ever been asked to intercede for them. Why even Jacob the patriarch did not ask the angel with whom he wrestled for any intercession. Instead, he only took from him a blessing. In fact, one finds the very opposite in revelation as the angel will not allow itself to be worshipped by John. [Rev. 22] So the worship of saints shows itself as nothing but human nonsense, our own invention separated from the word of God and the Scriptures.

As it is not proper in the matter of divine worship for us to do anything that is not commanded by God (and that whoever does is putting God to the test), it is therefore also not advisable or tolerable for one to call upon the saints for intercession or to teach others to do so. In fact, it is to be condemned and people taught to avoid it. Therefore, I also will not advise it and burden my conscience with the iniquities of others. It was difficult for me to stop from worshipping the saints as I was so steeped in it to have nearly drowned. But the light of the gospel is now shining so brightly that from now on no one has an excuse for remaining in the darkness. We all very well know what we are to do.

This is itself a very risky and blasphemous way to worship for people are easily accustomed to turning away from Christ. They learn quickly to trust more in the saints than in Christ himself. When our nature is already all too prone to run from God and Christ, and trust in humanity, it is indeed difficult to learn to trust in God and Christ, even though we

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have vowed to do so and are therefore obligated to do so. Therefore, this offense is not to be tolerated whereby those who are weak and of the flesh participate in idolatry, against the first commandment and our baptism. Even if one tries nothing other than to switch their trust from the saints to Christ, through teaching and practice, it will be difficult to accomplish, that one should come to him and rightly take hold of him. One need not paint the Devil on the door—he will already be present.

We can finally be certain that God is not angry with us, and that even if we do not call on the saints for intercession, we are secure for God has never commanded it. God says that God is a jealous God granting their iniquities on those who do not keep his commandments [Ex.20]; but there is no commandment here and, therefore, no anger to be feared. Since, then, there is on this side security and on the other side great risk and offense against the Word of God, why should we go from security into danger where we do not have the Word of God to sustain, comfort and save us in the times of trial? For it is written, "Whoever loves danger will perish by it" [Ecclus. 3], and God's commandment says, "You shall not put the Lord your God to the test" [Matt. 4].

"But," they say, "this way you condemn all of Christendom which has always maintained this—until now." I answer: I know very well that the priests and monks seek this cloak for their blasphemies. They want to give to Christendom the damage caused by their own negligence. Then, when we say, "Christendom does not err," we shall also be saying that they do not err, since Christendom believes it to be so. So no pilgrimage can be wrong, no matter how obviously the Devil is a participant in it. No indulgence can be wrong, regardless of how horrible the lies involved. In other words, there is nothing there but holiness! Therefore to this you reply, "It is not a question of who is and who is not condemned." They inject this irrelevant idea in order to divert us from the topic at hand. We are now discussing the Word of God. What Christendom is or does belongs somewhere else. The question here is: "What is or is not the Word of God? What is not the Word of God does not make Christendom."

We read that in the days of Elijah the prophet there was apparently no word from God and no worship of God in Israel. For Elijah says, "Lord, they have killed your prophets and destroyed your altars, and I am left totally alone" [1 Kings 19]. Here King Ahab and others could have said, "Elijah, with talk like that you are condemning all the people of God." However God had at the same time kept seven thousand [1 Kings 19]. How? Do you not also think that God could now, under the papacy, have preserved his own, even though the priests and monks of Christendom have been teachers of the devil and gone to hell? Many children and young people have died in Christ. For even under the anti-Christ, Christ has strongly sustained baptism, the bare text of the gospel in the pulpit, the Lord's Prayer, and the Creed. By this means he sustained many of his Christians, and therefore also his Christendom, and said nothing about it to these devil's teachers.

Now even though Christians have done some parts of the papal blasphemy, the papal asses have not yet proved that they did it gladly. Still less does it prove that they even did the right thing. All Christians can err and sin, but God has taught them to pray in the Lord's Prayer for the forgiveness of sins. God could very well forgive the sins they had to unwillingly, unknowingly, and under the coercion of the Antichrist commit, without saying anything about it to the priests and monks! It can, however, be easily proven that there has always been a great deal of secret murmuring and complaining against the clergy throughout the world, and that they are not treating Christendom properly. And the papal asses have courageously withstood such complaining with fire and sword, even to the present day. This murmuring proves how happy Christians have been over these blasphemies, and how right they have been in doing them!

So out with it, you papal asses! Say that this is the teaching of Christendom: these stinking lies which you villains and traitors have forced upon Christendom and for the sake of which you murderers have killed many Christians. Why each letter of every papal law gives testimony to the fact that nothing has ever been taught by the counsel and the consent of Christendom. There is nothing there but "districte precipiendo mandamus" ["we teach and strictly command"]. That has been your Holy Spirit. Christendom has had to suffer this tyranny. This tyranny has robbed it of the sacrament and, not by its own fault, has been held in captivity. And still the asses would pawn off on us this intolerable tyranny of their own wickedness as a willing act and example of Christendom—and thereby acquit themselves!

But this is getting too long. Let this be enough of an answer to your questions for now. More another time. Excuse this long letter. Christ our Lord be with us all. Amen.

Martin Luther,
Your good friend.
The Wilderness, 8th of September, 1530

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THE ARTICLES OF RELIGION

The Thirty-nine Articles of Religion
The XXXIX Articles or The 39 Articles
Authors: King Henry VIII; Queen Elizabeth I
Estimated Range of Dating: 1536-1571 A.D.

(The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles or the XXXIX Articles) are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by both the Church of England and the Episcopal Church.

King Henry VIII was most attracted by three things: dangerous games (such as jousting and hunting), political and personal power, and intelligent women. And it was such a woman who changed the course of history forever: Anne Boleyn. Compared to most women of her time, Anne was unusually well-educated. And she was a Protestant Christian. She kept her religious sympathies for herself, the Roman Catholic Church would have hunted her to death. She grew up abroad, and it was there that she was introduced to a movement to religious reform which sought to renew Christianity by return to its sources in scripture. One of those reformers was Martin Luther in Germany. He questioned the legitimacy of the papacy as well as the Latin Bible. Due to the Black Death in the 14th century, the Church had lost almost all educated people. A decline in Bible knowledge was inevitable, corruption of Church representatives was rampant. Islam was on the March in eastern Europe. The medieval stubbornness and greed brought the reputation of the Roman Church down.

Henry was married to Catherine of Aragon. The marriage began to cause a problem the older Henry grew, it did not produce a male heir, at that time a requirement for a dynasty that wants to survive. Henry tried to annul the marriage in order to marry Anne Boleyn. The Pope in Rome did not agree. Anne Boleyn had convinced Henry more and more to have his own way against the Roman Church. Henry started to cut off Rome's power over England and over him. His eloquent treatise "A Glasse of the Truthe", published in 1531, bears witness to his theological and political expertise.

When Henry VIII broke with the Catholic Church and was excommunicated, he began the reform of the Church of England, which would be headed by the monarch (himself) rather than the pope. At this point, he needed to determine what its doctrines and practices would be in relation to the Roman Catholic Church and the new Protestant movements in continental Europe. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570. These positions began with the Ten Articles in 1536, and concluded with the finalisation of the Thirty-nine articles in 1571. The Thirty-nine articles ultimately served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman Catholic practice.

The articles went through at least five major revisions prior to their finalisation in 1571. The first attempt was the Ten Articles in 1536, which showed some slightly Protestant leanings – the result of an English desire for a political alliance with the German Lutheran princes. The next revision was the Six Articles in 1539 which swung away from all reformed positions, and then the King's Book in 1543, which re-established most of the earlier Roman Catholic doctrines. During the reign of Edward VI, Henry VIII's son, the Forty-two Articles were written under the direction of Archbishop Thomas Cranmer in 1552. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to Edward VI's death and the reversion of the English Church to Roman Catholicism under Henry VIII's elder daughter, Mary I.

Finally, upon the coronation of Elizabeth I and the re-establishment of the Church of England as separate from the Roman Catholic Church, the Thirty-nine Articles of Religion were initiated by the Convocation of 1563, under the direction of Matthew Parker, the Archbishop of Canterbury. The articles pulled back from some of the more extreme Calvinist thinking and created the distinctive English reformed doctrine.)

The 10 Articles (1536)

The Church of England's break with Rome inaugurated a period of doctrinal confusion and controversy as both conservative and reforming clergy attempted to shape the church's direction, the former as "Catholicism without the Pope" and the latter as Protestant. In an attempt "to establish Christian quietness and unity", the Ten Articles were adopted by clerical Convocation in July 1536 as the English Church's first post-papal doctrinal statement. The Ten Articles were crafted as a rushed interim compromise between conservatives and reformers. Historians have variously described it as a victory for Lutheranism and a success for Catholic resistance. Its provisions have also been described as "confusing".

The five principal doctrines were the Bible and ecumenical creeds, baptism, penance, the Eucharist and justification. The core doctrine in the Ten Articles was justification by faith. Justification – which was defined as remission of sin and accepting into God's favour – was through "the only mercy and grace of the Father, promised freely unto us for his Son's sake Jesus Christ, and the merits of his blood and passion". Good works would follow, not precede, justification. However, the Lutheran influence was diluted with qualifications. Justification was attained "by contrition and faith joined with charity". In other words, good works were "necessarily required to the attaining of everlasting life".

The Anglican Church was trying to pacify the conflict-ridden English society by choosing a "middle way". The

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Articles defended therefore the use of a number of Catholic rituals and practices opposed by Protestants, such as kissing the cross on Good Friday, while mildly criticizing popular abuses and excesses. The use of religious images was permitted, but people were to be taught not to kneel before them or make offerings to them. Prayer to Mary, mother of Jesus, and all the other saints was permitted as long as superstition was avoided.

In summary, the Ten Articles asserted:

1. The Bible and the three ecumenical creeds are the basis and summary of true Christian faith.

2. Baptism imparts remission of sins and regeneration and is necessary for salvation, even in the case of infants. It condemns the opinions of Anabaptists and Pelagians as heresy.

3. The sacrament of penance, with confession and absolution, is necessary to salvation.

4. That the body and blood of Christ are really present in the Eucharist.

5. Justification is by faith, but good works are necessary.

6. Images can be used as representations of virtue and good example and also to remind people of their sins but are not objects of worship.

7. Saints are to be honoured as examples of life and as furthering the prayers of the faithful.

8. Praying to saints is permitted, and holy days should be observed.

9. The observance of various rites and ceremonies, such as clerical vestments, sprinkling of holy water, bearing of candles on Candlemas, giving of ashes on Ash Wednesday, is good and laudable. However, none of these has power to forgive sin.

10. It is a good and charitable deed to pray for the dead. However, the doctrine of purgatory is biblically uncertain. Abuses related to purgatory, such as the claim that papal indulgences or masses for the dead offered at certain localities (such as the scala coeli mass) can deliver immediately from purgatory, are to be rejected.

The 6 Articles (1539)

The failure of the Ten Articles to settle doctrinal controversy led Thomas Cromwell, the King's vicegerent in spirituals, to convene a national synod of bishops and high-ranking clergy for further theological discussion in February 1537. This synod produced a book called The Institution of the Christian Man (popularly called The Bishops' Book), the word institution being synonymous with instruction. The Bishops' Book preserved the semi-Lutheranism of the Ten Articles, and the articles on justification, purgatory, and the sacraments of baptism, the Eucharist and penance were incorporated unchanged into the new book.

When the synod met, conservatives were still angry that four of the traditional seven sacraments (confirmation, marriage, holy orders and extreme unction) had been excluded from the Ten Articles. In the end, the missing sacraments were restored but placed in a separate section to emphasise "a difference in dignity and necessity." Only baptism, the Eucharist and penance were "instituted of Christ, to be as certain instruments or remedies necessary for our salvation".

England was in religious turmoil. Impatient Protestants took it upon themselves to further reform – More and more bishops refused compulsory clerical celibacy and some priests said mass in English rather than Latin and married without authorisation (Archbishop Cranmer was himself secretly married). Protestants themselves were divided between establishment reformers who held Lutheran beliefs upholding the real presence of Christ in the Eucharist and radicals who held Anabaptist and Sacramentarian views denying real presence. In May 1539, a new Parliament met, and Lord Chancellor Audley told the House of Lords that the King desired religious uniformity. A committee of four conservative and four reformist bishops was appointed to examine and determine doctrine. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything and proposed that the Lords examine six controversial doctrinal questions that became the basis of the Six Articles:

1. whether the Eucharist could be the true body of Christ without transubstantiation,

2. whether it needed to be given to the laity under both kinds,

3. whether vows of chastity needed to be observed as part of divine law,

4. whether clerical celibacy should be compulsory,

5. whether private masses were required by divine law,

6. whether auricular confession (that is, confession to a priest) was necessary as part of divine law?

Over the next month, these questions were argued in Parliament and Convocation with the active participation of the King. The final product was an affirmation of traditional teachings on all questions. Communion in one kind, compulsory clerical celibacy, vows of chastity and votive masses were acceptable by divine law. Protestants achieved a minor victory on auricular confession, which was declared "expedient and necessary to be retained" but not required by divine law. In addition, although the real presence was affirmed in traditional terminology, the word transubstantiation itself did not appear in the final version.

The Act of Six Articles became law in June 1539, which, unlike the Ten Articles, gave the Six Articles statutory authority. Harsh penalties were attached to violations of the Articles. Denial of transubstantiation was punished by burning without an opportunity to recant. Denial of any of the other articles was punished by hanging or life imprisonment. Married priests had until 12 July to put away their wives, which was likely a concession granted to give Archbishop Cranmer time to move his wife and children outside of England. After the act's passage, bishops Latimer and Shaxton, outspoken opponents of the measure, were forced to resign their dioceses. The Act of Six Articles was repealed in 1547 during the reign of Henry's son, Edward VI.

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The 42 Articles (1553)

The Forty-two Articles were intended to summarise Anglican doctrine, as it now existed under the reign of Edward VI, who favoured a Protestant faith. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing ecumenical creeds. Completed in 1552, they were issued by Royal Mandate on 19 June 1553. The articles were claimed to have received the authority of a Convocation, although this is doubtful. With the coronation of Mary I and the reunion of the Church of England with the Catholic Church, the Articles were never enforced. However, after Mary's death, they became the basis of the Thirty-nine Articles. In 1563, Convocation met under Archbishop Parker to revise the articles. Convocation passed only 39 of the 42, and Elizabeth reduced the number to 38 by throwing out Article 29 to avoid offending her subjects with Catholic leanings. In 1571, despite the opposition of Bishop Edmund Gheast, Article 29 was re-inserted, declaring that the wicked do not eat the Body of Christ. This was done following the queen's excommunication by the Pope Pius V in 1570. That act destroyed any hope of reconciliation with Rome and it was no longer necessary to fear that Article 29 would offend Catholic sensibilities. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent.

The Thirty-nine Articles were finalised in 1571, and incorporated into the Book of Common Prayer. Although not the end of the struggle between Catholic and Protestant monarchs and citizens, the book helped to standardise the English language, and was to have a lasting effect on religion in the United Kingdom and her many colonies elsewhere through its wide use.)

The 39 Articles (1571)

The Articles highlight the Anglican positions with regard to orthodox Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth, into four sections: Articles 1–8, "The Catholic Faith"; Articles 9–18, "Personal Religion"; Articles 19–31, "Corporate Religion"; and Articles 32–39, "Miscellaneous." The articles were issued both in English and in Latin, and both are of equal authority.

Articles 1–8: The Catholic Articles: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles 6 and 7 deal with scripture, while Article 8 discusses the essential creeds.

Articles 9–18: The Protestant and Reformed Articles: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19–31: The Anglican Articles: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles 32–39: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere. Article 37 additionally states among other things that the Bishop of Rome (the Pope) has no jurisdiction in the realm of England.)

A Table of the 39 Articles

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
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8. Of the Three Creeds.
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12. Of Good Works.
13. Of Works before Justification.
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34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.

The Ratification.

1. Of faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

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2. Of the Word, or Son of God, which was made very man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

6. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit;

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and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

18. Of obtaining eternal salvation only by the name of Christ.

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They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

21. Of the authority of General Councils.

Gereral Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

24. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

27. Of Baptism.

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive

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baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

30. Of Both Kinds.

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicated Persons, how they are to be avoided.

That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.

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15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

38. Of Christian men's goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

The Ratification.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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NAMES OF BIBLICAL PERSONS

OLD TESTAMENT

(These are the translations of a few important names. Their meanings give narratives more context and clarity.)

• **Adam** (Canaanite: man, human; soil)
• **Eve** or Eva (Canaanite: hawwa: source of life)
• **Abel** [Akkadian: son]
• **Cain** [Hebrew: the gotten]
• ***Noah*** *or Noe (meaning unknown)*
• Abram (Abhira, Habiru [Hebrew], Akkadian: human),
• ***Abraham****, Avraham (Ab[i]ra + plural suffix ham or him; Akkadian: multitude of people, tribe, nation)*
• ***Hagar*** *(Hebrew: stranger) [Abraham's concubine]*
• ***Ishmael*** *(Hebrew: God hears) [forefather of Arabs]*
• ***Sarah****, Sarai (Hebrew: lady, princess) [Abraham's wife*
• ***Isaac*** *(Hebrew: Yishaq, the laughing).*
• ***Rebekah*** *( ) wife of Isaac, mother of Esau and Jacob*
• ***Esau****, Edom ( ) [forefather of Edomites]*
• ***Jacob*** *(Hebrew: God will protect or heel) or* ***Israel*** *(Hebrew: the ruler, contender by God).*

The 12 Tribes of Israel *(Jacob's Israelites): (1st) name, (2nd) other name, (3rd) name of mother, (4th) origin, (5th) meaning; [Deuteronomy 27:12–13]:*

1. ***Reuben****, Re'uben (Leah; Hebrew: He will love me)*
2. ***Simeon****, Sime'on (Leah; Hebrew: God heard me suffer)*
3. ***Levi*** *(Leah; Hebrew: the connector)*
4. ***Judah****, Yehuda (Leah; God be praised; Judaean, Jew)*
5. ***Issachar****, Yissakar (Leah; Egyptian: worship Sokar)*
6. ***Zebulun*** *(Leah; Ugaritic / Phoenician, gift from Baal)*
7. ***Gad*** *(Zilpah [Leah's handmaid]; Hebrew: the fortunate)*
8. ***Asher****, Aser (Zilpah [Leah's handmaid]; Akkadian: the Assyrian; also: the happy one)*
9. ***Dan*** *(Bilhah [Rachel's handmaid]; Dan, Hebrew: dananni, God has judged me)*
10. ***Naphtali****, Naptali, (Bilhah [Rachel's handmaid]; Hebrew: the fulfiller)*
11. ***Joseph****, Yosep (Rachel; he and his Egyptian wife Asenath got: Ephraim (Eprayim) and Manasseh (Menasse) his heirs*
12. ***Benjamin****, Binyamin, (Rachel; Amorite: Binu-Jamina; Akkadian: Mar-Jamin: son of the south)*

• ***Gabriel*** *(Hebrew: the strong)*
• ***Michael*** *(Hebrew: the god-like)*
• ***Baal*** *or* ***Bel*** *(Akkadian title of God, 'Lord', Lord of the bull and the moon, see Almaqah).*
• ***Mose****[s] (Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose [son of Toth, etc.)*
• ***Joshua*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*
• ***Samuel*** *(Hebrew: Shmuel, the placer, founder)*
• ***Saul*** *(Shaul: Hebrew: being asked, prayed for)*
• ***David*** *(Hebrew: the beloved)*
• ***Solomon*** *(Hebrew Shlomo, Shalom: the peaceful)*
• ***Hezekiah*** *(Hebrew: God's strengthener, enforcer)*
• ***Ezra*** *or* ***Esdras*** *(Hebrew: Azaryahu: Yah's, God's helper)*

NEW TESTAMENT

(Although the gospels are literature for their greatest parts, there are some points that the authors could not delete or write out of history. To these points belong entries that were recorded by Roman bureaucrats, such as names of family members or Roman officials like Pontius Pilate or the census in 6 AD as marker of Jesus' date of birth, the execution of Jesus when he was 30 years old [Luke 3:23, John 5:5],)

THE CORE FAMILY OF JESUS

• ***Joseph*** *(Hebrew: God will add) [father]*
• ***Mary*** *(meri-yah, Egyptian: God's beloved; see Merire, Meryre: the beloved of Ra) [Jesus' mother]*
• ***Jesus*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*

His 4 Brothers *(Matthew 13:55, Mark 6:3):*

• ***James*** *[the Just], also called "James the Less" [to minimise his overarching significance], Jacob (Hebrew: God will protect or heel) [the oldest as well as the elder brother of Jesus; According to the Dead Sea scrolls, he seem to have been a "holy man" in his own right known as the Teacher of Righteousness] After Jesus' death, he became the first head of the Jesus movement in the Holy Land as Bishop of Jerusalem. Paul, Peter and the others were subordinated to this law-abiding, ascetic and uncompromising leader.*
• ***Simon*** *[the Zealot] (Hebrew: the hearkener, listener). Following the murder on James, Simon became the second head of the Jesus movement as Bishop of Jerusalem.*
• ***Judas*** *[Didymus Judas Thomas] Hebrew (Yehuda: Judaean, Jew) [after the death of Jesus, he travelled to Mesopotamia, Persia, and finally to India were he founded several communities of which the Malabar Christians were the most successful to this very day.*
• ***Joses*** *(nickname for [little] Joseph) [one of the four brothers of Jesus mentioned in Mark 15:40, Mark 15:47, and Matthew 27:56. Joses was probably also Bishop of Jerusalem as a bishop list of Epiphanius mentioned "Josis."*

His 2 Sisters:

• *[probably* ***Salome****] (the peaceful; female form of Solomon) [disciple of Jesus, probably his sister]*
• *[probably* ***Mary****] (the name appears in 49 New Testament verses representing 6-9 Marys; one of them was probably a sister of Jesus)*

His Possible Wife:

• ***[Mary] Magdalene*** *(of Magdala, Migdal near Tiberia, Galilee) [one of the most devoted disciples of Jesus and, suggested by the non-canonical gospel of Philip, perhaps his wife. Besides that, only wife and mother had, according to Jewish customs, the right to claim the dead body as described in the canonical gospels.*

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His Son:

• ***Elymas*** *the magos, also known as Bar-Jesus (Greek: Bariesous, son of Jesus, Aramaic: bar Iesous; in Acts 13:8 he is called a "magos [or Latin: magus]" a magician, however, the original Persian word means "teacher, scholar, sage")*

Other characters:

• ***Herod*** *(Greek: of Rhodos, of a horde); Arab kings*
• *[Judas]* ***Iscariot*** *(from Latin: Sicario, Sicarii pl: knife-wielder or killer; zealot, terrorist, jihadi)*
• ***Pontius Pilate*** *(Pilatus), time in office circa 27-37 AD*
• ***John*** *(Hebrew Yehohanan, short: Yohanan: Yah [God] has been gracious)*
• ***Philip*** *(Greek: the beloved one); [most likely the brother of Mary Magdalene]*
• ***Matthew*** *(Hebrew: Matityahu, God's gift; Greek: Mattathias, short: Mathaias; Latin: Mathaeus, French: Mathieu, English: Matthew)*
• ***Joseph of Arimathea*** *(Joseph of Arimathaias, Greek: Ιωσήφ ο από Αριμαθαίασ, transcription: Iosef o apo ar[i]mathaias, Hebrew: Yosef bar Matityahu, Joseph son of Mathaias [Greek transcription: Iosef {b}ar mathaias] aka Titus Flavius Josephus), (Matt 27:57, Mark 15:43)*
• ***Zerubbabel****, Zorobabel (6th century BC), [Persian short form of "Zoroastrian Babylonian"] governor of the Persian province Yudah Medinet (Judaea) under whom the rebuilding of the Solomonic Temple at Jerusalem took place.*

Sobriquets of Jesus

• ***Christ*** *(Greek title: Kristos, also: Soter: the anointed saviour, messiah; the word kristos is a literal translation of Yehoshua, Jesus)*
• ***Nazorean*** *(Hebrew: the keeper of the law [of Moses])*
• ***Eleazar*** *(Hebrew: El, God has helped, Greek: Lazarus, Lazar) (Matthew 1:15; Luke 16:20)*
• ***Emmanuel*** *(Hebrew: God with us), (Matthew 1:23)*
• ***Jesus Barabbas*** *(Aramaic: Yeshu bar Abbas, Jesus the son of the Father)*

Other Words:

• ***magus****, Greek: magos, plural: magi [Persian: teacher, scholar; noble pilgrims "from the East" who followed a so-called guiding star to Bethlehem] (Matthew 2:1–12), the "star" being misinterpreted as shooting star by non-Jews.*
• ***the star of Bethlehem****, the star of the east, was most likely a sobriquet for an anti-Roman party and zealot movement that was founded shortly after Alexander's conquests. The guiding star represents the guiding teachings of Persia's Zoroastrianism that was monotheistic like Judaism.*
• ***messiah*** *(Hebrew: mashiakh, the anointed one, the saviour; Greek: Kristos, Soter), in Judaism, an expected military leader (a would-be king of the dynasty of David) who would free the Jews from foreign bondage by military victory and restore their golden age. One of the first messiahs was the Persian emperor Kurush II Soter (Cyrus the Great) for he freed the Jews from Babylonian captivity (2 Chr 36; Ezra 1).*
• ***Ebionites*** *(early Jesus-like Christians) [Hebrew: ebion = poor, ascetic]*
• ***Essenes*** *(Buddhist-like ascetic monks from Qumran)*
• ***Pharisee*** *(law-abiding but pro-Roman Jew: Paul, Josephus)*
• ***Saducee****, Zadik, Zealot (aggressive anti-Roman movement they started the Jewish War 66-73 AD; 1.1 million deaths)*
• ***Sicarii*** *(Greek: sikarioi, dagger men; zealot terror branch)*
• ***Galilean*** *(a person from Galilee; early word for Christian)*

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BIBLICAL GEOGRAPHY AND ITS SIGNIFICANCE

The Hebrews were freed from Babylonian captivity by the Persian emperor Kurush II (known for this reason in the West as Cyrus the Great, and among the Jews as Kurush the Messiah) in the middle of the 6th century BC. Large parts of the Old Testament (the Hebrew Bible or Tanakh) were finalised from the 6th to the 4th centuries BC. Under the patronage of the Persian Empire, leaders such as Zerubabbel, Ezra, Nehemia and others, the freed Jews were encouraged to establish the Laws of Moses as the common law of Yehud Medinat, the Persian Province of Judaea. The Persians did this for a good reason. Their national religion was Zoroastrianism, founded in about 1000 BC by a prophet also known as Zarathustra or Zoroaster. The religion was monotheistic like Judaism and shared therefore many common features such as the purity laws. Jews and Persians continued to work together for many centuries. Archaeologists found Jewish settlements and their traces from Egypt to India and from Greece to Ethiopia and Yemen. It is fair to state that the Persians were parents to the Bible and Western Civilisation as well as Jews, Phoenicians, Greeks and Romans.

The authors of the Bible proved to be reasonable people. In the first book of the Torah (the Books of Mose) they set up the cast of characters (and nations) and also the geographical range by mentioning the rivers as important source of life and as geographical boundaries known to the Jews in the 6th century BC: from the Indus, over the Tigris and Euphrates to the Nile (Gen. 2:10-14). And the Jews were present at all these places.

The locations, lands, and nations mentioned in the Bible are not all listed here. Some locations might appear twice, each time under a different name. The letters N, S, W, E and NW, NE, SW, SE denote the 8 main compass directions as adjective as well as noun.

• **Absalom's Monument:** Kidron Valley, Jerusalem SE

• **Achaia,** Greek: Akhaia, northernmost region of the Peloponnese Peninsula, Greece

• **Admah,** location uncertain, perhaps Numeira, Khirbat al-Khanazir Jordan, or Tel Nimrin, Dead Sea region SE, Jordan

• **Ai** (Douay–Rheims: Hai), modern-day archeological site of Et-Tell

• **Ajalon,** Aijalon, Ayalon (Hebrew: Ayyalon), a valley in the lowland of the Shephelah in Israel; See Zorah

• **Akko,** Acre, Akka: Mediterranean coastal plain, Israel NW

• **Akkad,** Accad, Agade, (Akkadian: Akkade): Mesopotamian state, Akkadian Empire (c. 2334 – 2154 BC)

• **Alashya,** Alashiya, Alasiya; Ancient name of Cyprus and its kingdom c. 1400 BC

• **Allammelech:** in land of the Tribe of Asher land, Israel NW; founders of Assur?; see Joshua

• **Allon Bachuth:** "Oak of Weeping" near Bethel, West Bank, 5 km (3.1 mi) northeast of Ramallah

• **Alqosh,** Alkosh, Alqoš, Alqush: town in the Nineveh Plains Iraq N, Tel Kaif District, 45 km N of Mosul; see Nahum

• **Ammon** (Amman): Canaanite state in Jordan, 2nd millenium BC

• **Attalia,** Antalya in Asia Minor (Turkey) SW

• **Antioch** (on the Orontes) Greek: Antiokheia; Antakya, Hatay Province, Turkey; There are many places called Antioch

• **Arabia,** from Wadi Arabah, or Araba, Aravah, Arava, lit. 'dry area': Arabia got its name from the Araba Valley (around Petra), a valley leading from the Dead Sea to City of Elath (Eilat, modern Israel S), Latin: Aela; Arabic: Ayla; modern Jordan: Aqaba (in biblical times, Arabia was confined to the Arabian Peninsula until the 7th century AD)

• **Aram,** Aramea: Modern Syria W, area of Hebrews, Syrians and Hittites, its alphabetic-based Semitic language Aramaic became world language following conquests of the Neo-Assyrian Empire in the 8th century BC, replacing Akkadian. It was Jesus' mother tongue

• **Arbela** (Erbil / Irbil): Assyrian city in Kurdistan mentioned by the Shulgi Cycle as Urbilum; see The Grand Bible (p. 5212, contents), pp. 5277, pp. 5280

• **Archevite:** in the Old Testament was one of the nations planted by the Assyrians in Samaria (Ezra 4:9), also translated as people from Uruk (Erech, Erechites) and so on. Samaria is the Greek form of the Hebrew name Shomron used as a historical and biblical name for the central region of Israel, bordered by Judaea to the south and Galilee to the north

• **Armenia:** Indo-European kingdom of eastern Asia Minor and southern Caucasus. In the time of Jesus, it reached into Syria

• **Arrapkha:** Assyrian city, modern Kirkuk

• **Ashdod:** an archaeological site south of the modern Ashdod modern Israel.

• **Ashkelon,** Askelon, Askalon: 3rd millenium settlement, south of Ashdod

• **Assur,** Asshur, Ashur, Shur: capital city of Assyria

• **Assyria:** Mesopotamian Semitic state; Assyrian Empire c. 2025 BC–609 BC

• **Avaris:** Capital of a Hyksos-Canaanite state at the eastern margins of the Nile delta; in the Bible known as Pi-Ramesses (Pi-Ramose, city of the son of Ra) probable hometown of Mose (Egyptian: son), It was found by archaeologist Manfred Bietak of Vienna

• **Baal-hazor** (lit. 'Baal's village'): Canaanite city identified with Tell Asur, a 1,016 meters high mountain 8 km north-east of Bethel

• **Babel:** Tower of Babel, Ziggurat of Babylon, a massive temple-pyramd; the Ziggurat of Choga Zanbil, Elam, Iran is the best preserved ziggurat today

• **Babylon** (Akkadian: Babilim): 85 kilometers south of modern Baghdad, Founded c. 1894 BC by Hammurabi's Amorite (Amurru) dynasty, capital of Alexander the Great, Abandoned, c. 1000 AD

• **Babylonia:** ancient Akkadian-speaking state and cultural area based in the city of Babylon in central-southern Mesopotamia (Iraq and Syria) state and empire, 1890 BC–224 AD

• **Bactra:** capital of Bactria; Hebrew-Aramaic settlement working for the Persian Empire in the 6th century BC

• **Bactria,** Bactriana (Bactrian: Bakhlo, Balkh): ancient Iranian civilisation in Central Asia based south of the Oxus River (modern Amu Darya); Greek state in the 4th century BC

• **Beer-Sheba,** Beer Sheva: SW of the West Bank; Human habitation near modern Beersheba: 4th millennium BC

• **Beirut:** Phoenician harbour town and archaeological site BEY039 between Rue Allenby and Rue Foch, Lebanon.

• **Berea,** Beroea (Roman: Veria, Veroia) in Macedonia, Greece N. Paul, Silas and Timothy: Acts of the Apostles

• **Bene Israel** ("Sons of Israel", also the "Shanivar Teli" caste (Saturday Oil Presser caste) or "Native Jew Caste") are a community of Jews in India. It has been suggested that it is made up of descendants of one of the disputed Lost Tribes and ancestors who had settled there centuries ago. There are strong indications that Aramaic speaking Hebrews turned up in India, together with the Persians, already in the 6th century BC. See The Grand Bible,

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p.26, Image Plate 11; The Inscriptions or Edicts of King (Emperor) Ashoka (in Aramaic), p.2823

• **Beta Israel** (Hebrew: House of Israel), term for geography, state and ethnicity, refering to the Hebrews of Ethiopia. Most Beta Israel have migrated to Israel due to Communist persecution in Ethiopia.

• **Beth-Anath** (lit. "temple of Anat"): refering to a Canaanite goddess linked to a Sumerian predecessor called Ninhursag (remember: Abraham came from Sumer). Location perhaps Bi'ina in Galilee

• **Bethany** (Bet Anya; lit. House of Anya or Lazarus): E of Jerusalem

• **Bethel** (lit. House of El" or "House of God", modern village of Beitin, West Bank, 5 km (3.1 mi) NE of Ramallah; Genesis 12, 13, 28, 35; Joshua 7:2, 8:9

• **Bethharan:** 10 km (6 mi) E of River Jordan; perhaps Tell er-Rameh or Tell el-Hammam

• **Bethlehem in Galilee:** Bethlehem of Galilee (Hebrew: Bet Lehem lit. "house of bread" or "house of food) near Kiryat Tivon, around 10 km NW of Nazareth and 7 km SE of Sepphoris, capital of Galilee in Jesus' time

• **Bethlehem in Judaea:** city in the West Bank 10 km (6 mi) S of Jerusalem. It is identified as the birthplace of King David therefore it had to be Jesus' birthplace as well, no matter where he was born. Jesus was most likely born in Bethlehem in Galilee nearby the family's home close by Sepphoris. Constantine the Great, commissioned the Church of the Nativity in 327, as probably suggested to him by his mother Helena who was a staunch Christian already before his birth

• **Bethsaida** (lit. 'House of the Fisherman' or 'House of the Hunter'): hometown of the apostles Peter, Andrew, and Philip, John 1:44; also known as Ioulia, Julia or Julias

• **Beth Shemesh** (lit. House of the Sun): There are 3 places with this name: 1.) 30 km (19 mi) west of Jerusalem) in Judah, 2.) in the land of Naphtali (W of the Sea of Galilee), 3.) Issachar (Joshua 19:22, possibly Ain esh-Shemsiyeh), 4.) Iunu (iwnw) in Egypt, also known as On (Gen. 41:45, 50), Awen (Ezekiel 30:17), all of them are names for Heliopolis in the NE of Cairo; Awen can also stand for Avaris the Hyksos-Canaanite-Hebrew (Habiru) capital of N Egypt (14-16th dyn)

• **Betshean** (lit. House of Tranquillity): Galilee, Samaria

• **Bochim** (lit. Place of Weepers): W of the River Jordan.

• **Byblos:** Phoenician city state in which the writing material papyrus was traded; the word "bible" (library) itself came from it

• **Cabul,** Kabul; Chabolo, Chabulon: Lower Galilee (Joshua 19:27.) Kabul local council in Israel, 9 or 10 miles (16 km) east of Acco.

• **Calah, Kalhu, Nimrud:** Assyrian city

• **Calneh:** Assyrian city, prob. either Nippur or Kulnia, Kullani, Kullanhu, modern Kullan-Köy, between Carchemish on the Euphrates and Arpad near Aleppo, N Syria

• **Cana in Galilee:** hometown of Nathaniel, disciple of Jesus, also known as Bartholomew (bar Ptolemy, son of Ptolemy) and place of the famous Wedding at Cana (likely Jesus' own wedding). The story ends with in the raising of Lazarus foreshadowing the resurrection of Jesus (Gospel of John 11:1–44); the name Lazarus stands for Jesus just like the name Barabbas (bar Abbas, son of the 'Father'). There are 3 places that identify as Cana: 1.) Kafr Kanna, near Sepphoris, 2.) Khirbet Qana, N of Sepphoris, 3.) Qana, southern Lebanon and part of historical Galilee, 50 km (33 mi) N of Sepphoris

• **Canaan:** Region on the Eastern shore of the Mediterranean, home of the Ugaritians, Amorites (Amurru), Phoenicians, Israelites, Judaeans, and other people who all shared the same Semitic language, culture, weight units, time units, currency units (shekel), etc., and in early times, the belief in Baal (Bel) too

• **Canal of the Pharaos:** In 1799, Napoleon Bonaparte and his engineers discovered remnants of an ancient west–east canal through the ancient Egyptian cities of Bubastis, Pi-Ramesses (Avaris), and Pithom. Ancient historians like Herodotus wrote about a canal but experts rejected the story until Napoleons diggings. The legendary Senusret III of the Twelfth dynasty of Egypt cut a canal through the First Nile Cataract at Elephantine and also cut a canal from the Nile to the Red Sea, with locks near Succoth at the Bitter Lakes in around 1850 BC. Reliefs of the Punt expedition under Hatshepsut, 1470 BC, depict seagoing vessels returning from Punt (NW India)

• **Capernaum** (Hebrew: Kfar Naḥum, lit. 'Nahum's village'): not far from Bethsaida, the hometown of the apostles Simon Peter, Andrew, James and John.

• **Cappadocia** (Old Persian: Katpatuka): Region in Asia Minor

• **Carchemish,** Karkemish (Turkish: Karkamış): was an important ancient Assyrian capital city in the N of Syria, now on the frontier between Turkey and Syria.

• **Carthage:** Phoenician city, state and empire in modern Tunisia. Founded by Phoenicians from Tyre in the 8th century BC when the Assyrians conquered and subjugated everyone in the Middle East. In Carthage, Phoenicians (and perhaps their brothers the Israelites, as both spoke the same language) stayed independent and grew more powerful than ever before

• **Caria:** Nation in Asia Minor, SW Turkey

• **Cenchrea,** Cenchreae, Kechries: municipality of Corinth in Corinthia in Greece; Christianity also arrived at Kenchreai early in the religion's history. According to Acts 18:18. Phoebe (Phebe) was a A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Roman citizens. Paul refers to her both as a "servant" or "deacon" (Greek: diakonos, "servant"). This is the only place in the New Testament where a woman is specifically referred to with these two distinctions. (Romans 16:1-2) There are a number of non-canonical texts reporting on Paul's female disciples, in particular Thecla. See The Grand Bible, pp.903

• **Chaldea:** Mesopotamian state, eventually encompassing Babylonia

• **Chesulloth,** Xaloth, Kislot Tavor, Iksal: Chesulloth (Chisloth-Tabor), a biblical town mentioned in the Book of Joshua (Joshua 19:12); northern Israel, about 5 kilometres (3.1 mi) southeast of Nazareth

• **Chezib of Judah:** also known as Achzib of Judah, is a biblical place-name associated with the birth of Judah's son, Shelah (Genesis 38:5), SE of Jerusalem

• **Choga Zanbil** (Elamite: Al Untas Napirisa then later Dur Untash): The ziggurat ('tower of Babel') is the best-preserved of all Mesopotamian temple pyramids; 30 km (19 mi) southeast of Susa and 80 km (50 mi) north of Ahvaz.

• **Chorazin:** 4 km (2.5 mi) from Capernaum, modern Israel, along with Bethsaida and Capernaum, was named in the Gospels of Matthew and Luke as cities where Jesus performed his mission.

• **Cilicia:** Nation in Asia Minor, capital: Tarsos, Tarsus; birth place of Paul the Apostle (Shaul ha Tarsi)

• **Crete,** Greek island, see Alashya

• **Commagene:** Persian-Greek nation in the Tausus Mountains, Asia Minor, SE Turkey

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• **Corduene:** Nation in central Asia Minor, homeland of the Kurds

• **Corinth,** City in Greece. The Church of Corinth has been founded by Paul, making it an Apostolic See

• **Cush:** see Kush

• **Cyprus:** also called Alashya; see Kittim

• **Damascus** (Akkadian: Tamasq; Egyptian: Damasq, lit. 'a well-watered land'). Oldest evidence of settlement in the wider Barada basin date back to 9000 BC

• **Ebla** (Tell Mardikh): Its remains are about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. East Semitic state in northern Syria. It was one of the earliest kingdoms in Syria 3500 BC with one of the oldest archives ever found; The Ebla Tablets, 1,800 complete clay tablets and 4,700 fragments, date to the period between c. 2500 BC and the destruction of the city c. 2250 BC. They were discovered by Italian archaeologist Paolo Matthiae in 1974–75

• **Edom**, Idumea (Akkadian: Udumi, Egyptian: Jedume; lit.: "red"): ancient kingdom, its territory is now between in S Jordan and S Israel.

• **Egypt:** has one of the longest histories of any country, tracing its heritage along the Nile Delta back to the 6th millennium BC and influenced the Hebrews as well as Mesopotamia.

• **Ekron:** Ekron (Philistine: Aqaran, Hebrew: Eqron, Greek: Akkaron, Latin: Accaron) was one of the five cities of the Philistine Pentapolis in modern SW Israel

• **Elam:** Pre-Iranic Nation in Ancient Iran located between Sumer (Iraq) and te Indus Valley Civilisation (India, Pakistan); See Choga Zanbil

• **Elat,** Eilat: Israel's southernmost city. Archaeologists found Neolithic tombs from 7th millennium BC at the western edge of Eilat, while nearby settlements and copper workings and mining operations date back to c. 4000 BC. Solomon and his Phoenician brothers used the harbour to trade with the Kingdom of Sheba (Saba), Ethiopia, and India

• **Elim:** one of the places where the Israelites camped following the Exodus from Egypt (Exodus 15:27, Numbers 33:9) "There were twelve wells of water and seventy date palms," and that the Israelites "camped there near the waters."

• **Emmaus:** a town mentioned in the Gospel of Luke of the New Testament. Luke reports that Jesus appeared, after his death and resurrection, 2 locations have been chiefly identified as Emmaus: Imwas and Al-Qubeiba, West Bank.

• **En Gedi:** In Joshua 15:62, Ein Gedi is enumerated among the wilderness cities of the Tribe of Judah in the desert of Betharaba

• **Ephesus:** ancient Greek city near Izmir, modern Turkey. It was an important centre for Early. From AD 52–54, the apostle Paul lived in Ephesus, organising his missionary activity. Initially, Paul attended the Jewish synagogue in Ephesus (Acts), but after three months he became frustrated with the Jews, who did not want to give up their laws and traditions, viewed him as a traitor and sent complaints about him to James (the brother of Jesus, the Bishop of Jerusalem, the 1st Pope). Full of anger, he called Paul to report to him in person. The clash between James and Paul (on circumcision and kosher food) led to the schism of Christianity and Judaism.

• **Erech:** See Uruk, southern Mesopotamia (Iraq)

• **Eridu:** City and state in southern Mesopotamia (near Ur)

• **Erythraean Sea** (Greek: Erythra Thalassa, lit. 'Red Sea'): former maritime name that always included all waters between the modern Red Sea and the Indian Ocean up to the coast of India. The term was used throughout Europe until the 18th and 19th centuries. The sea is not red but the name stems from a legendary "King Erythras" whose name means "red."

• **Eshcol:** A valley in which the twelve spies obtained an enormous cluster of grapes; Numbers 13:23–24

• **Eshnunna:** modern Tell Asmar in Diyala Governorate, Iraq, was an ancient Sumerian (and later Akkadian) city and city-state in central Mesopotamia 12.6 miles northwest of Tell Agrab and 15 miles northwest of Tell Ishchali.

• **Ethiopia:** In 980 BC, the Kingdom of Damat (D'mt; allied with the Kingdom of Saba) extended its realm over Eritrea and the northern region of Ethiopia, while the Kingdom of Aksum maintained a unified civilisation in the region for 900 years. The ancient Greeks used this name to denote the Kingdom of Cush in modern Sudan

• **Gabatha** (disambiguation) - several, listed by Eusebius together with Gaba, Giv'a etc.

• **Gabbatha** (Greek: Lithostrotos): is the Aramaic name of a place in Jerusalem. It is recorded in the gospels to be the place of the trial of Jesus before his crucifixion c. 36 AD.

• **Galilee,** another name for the former kingdom of Israel

• **Garden of Eden,** located in "the East" meaning NW of India

• **Gath** or Gat (Hebrew lit. 'wine press'; Latin: Geth): was one of the five cities of the Philistine pentapolis during the Iron Age. It was subdued by King David

• **Gaul:** modern France was subdued between 58 and 50 BC by the Roman general Julius Caesar, it became an important Roman province and base for the Roman Church

• **Gaza:** has a history of habitation that dates back 5,000 years. During the reign of Tuthmose III (r. 1479–1425 BC), the city became a stop on the Syrian-Egyptian caravan route and was mentioned in the 14th-century Amarna letters as "Azzati"

• **Georgia:** Before Christianisation, the cult of Mithras and Zoroastrianism were commonly practiced in Iberia (in the Caucasus,) from the 1st century. King Mirian III and leading nobles converted to Greek (eastern) Christianity around 317 and declared it state religion

• **Gethsemane:** There are four locations (Catholic Church of All Nations, Tomb of the Virgin Mary, Greek Orthodox Church, Russian Orthodox orchard) all of them at or near the western foot of the Mount of Olives

• **Gibeon:** was a Canaanite and later an Israelite city, which was located north of Jerusalem (Joshua 11:19)

• **Gihon:** Hebrew name of the 2nd river mentioned in Genesis 2:13. It refers to the River Nile.

• **Gihon Spring:** Gihon Spring (or Fountain of the Virgin, or Saint Mary's Pool) is a spring in the Kidron Valley. It was the main source of water for the Pool of Siloam in Jebus and the later City of David, the original site and the S of Jerusalem.

• **Gilead** (Aramaic: Yegar-Sahadutha, lit. "heap [of stones] of testimony" Genesis 31:47–48): In Genesis 31:21–22, the last meeting of Jacob and Laban takes place

• **Golgotha** (Greek): or the name Calvary (Latin: Calvariae or Calvariae locus) all meaning "place of the Skull," was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified. The site of unknown geographical location is said to have been recognised by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325 AD

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• **Gomorrah:** Sodom and Gomorrah were two cities destroyed by God for their wickedness (Genesis 18:23). Their locations are unknown, probably near the Dead Sea

• **Goshen,** Gosen, Gesem, Kesem: denotes the E half of the Nile Delta and might mean "cultivated land." The land of Goshen is named in the Hebrew Bible as the place in Egypt given to the Hebrews by the pharaoh of Joseph (Genesis 45:9–10), and the land from which they later left Egypt at the time of the Exodus. The newcomers have been somewhat set apart from the rest of Egypt, because Joseph tells his family to present themselves to the pharaoh as keepers of livestock (see Egyptian wall painting p.7459, The Grand Bible), "in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians." (Genesis 46:34) Reason: Herders let their animals destroy cultivated land by overgrazing it. They lived in and around the city of Avaris, later called Pi-Ramesses (Ra-Mose, city of the Son of Ra) the seat of power of the Hyksos kings. This identifies Israelites and Hebrews (Habiru, in the Amarna Letters) as Canaanites and Hyksos (Heka Khasut, Egyptian for "conquerors from the East")

• **Great Sea:** Mediterranean Sea in the Bible

• **Greece** (Greek: Hellas): in Hebrew texts known as Kittim. With the invasion spree of Alexander the Great from 336 to 323 BC, Greek language, beliefs and culture spread to Persia, Central Asia and India NW

• **Gutium** (Gutians): state in W Iran, 3rd millenium BC; "Lugalanatum, prince of Umma ... built the E.GIDRU [Sceptre] Temple at Umma, buried his foundation deposit [and] regulated the orders. At that time, Siium was king of Gutium." Source: Tablet of Lugalanatum, Louvre, Paris

• **Haran,** Harran, Charan, Charran (Akkadian: Harranum, "crossroad"): Assyrian City at an important ancient crossroad in modern Turkey, the place where Abraham's clan settled first during their journey from Ur Kaśdim (Ur of the Chaldees) to the Land of Canaan (Genesis 11:26–32).

• **Hattusa,** Hattusha: Capital of Hittite Empire (c. 1650–1180 BC) in Asia Minor in the late Bronze Age. Its ruins lie near modern Boğazkale (Boğazköy), Turkey

• **Hatti:** Nation in Asia Minor; another word for Hittites

• **Havilah:** In Genesis 2:10–12, Havilah is associated with the Garden of Eden: 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (sard, carnelian beads; only available in NW India and transported to King Shulgi of Sumer via sea; see The Grand Bible, p.7458.

• **Hazazon Tamar** (also Hazazon-tamar or Hatzatzon-Tamar): Ein Gedi (En Gedi); Joshua 15:62, Ezekiel 47:10

• **Hebron:** flourished in the 17th–18th centuries BC before being destroyed by fire, and was resettled in the late Middle Bronze Age. This older Hebron was originally a Canaanite royal city.

• **Heaven:** is a common religious cosmological or transcendent supernatural place where beings such as deities, angels, souls, saints, or venerated ancestors are said to originate, be enthroned, or reside

• **Helam:** meaning "stronghold", or "place of abundance") is a Hebrew Bible place name. It was the site of King David's victory over the Syrians under Hadarezer; 2 Samuel 10:15-18

• **Hell:** In religion and folklore, hell is a location or state in the afterlife in which souls are subjected to punitive suffering, most often through torture, as punishment after death. An ideological concept to keep the populous obedient; see Heaven

• **Hill of Gash:** Mount Gaash was the name of a hill in ancient Israel, in the mountainous region of Ephraim, Joshua 24:30; Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

• **Hurri:** Nation in Asia Minor

• **Imgur-Enlil:** archaeological site of Balawat, Assyrian City, 25 km (16 mi) SE from the city of Mosul and 4 km (2.5 mi) to the S of the modern town of Bakhdida.

• **India:** is mentioned by name. In Esther, 1:1: Ahasuerus had been described as King ruling 127 provinces from Hodu (Hindu, India) to Ethiopia (Kush, Sudan). Esther 8:9. 1 Kings 9:26–27 discusses the navy of King Solomon sailing to Ophir ("Sopheir" and "Sophara" in the LXX, with the word Sophir meaning India in Coptic); as gold was plentiful in India. It is generally accepted that Ophir was in India (N of Gujarat, called Abhira, Hebrew). 1 Kings 10:22 mentions "gold, silver, ivory, apes, and peacocks" brought by the navy of King Solomon and King Hiram to Israel. The same applies to the name Punt, Land of Punt, Put, Opone. In Egyptian that is pwn(t), Pwene(t), Puene(t); in Hindi it is Puna or Poona (W coast of India, S of Gujarat)

• **Israel:** Kingdom of Israel (united monarchy) (c. 1047–930 BC), the first Israelite kingdom which united the Twelve Tribes of Israel under a single monarch. Kingdom of Israel (Samaria) (c. 930–720 BC), the northern Israelite kingdom established after the breakup of the United Monarchy. For the South see Judah or Judaea

• **Jabbok:** Zarqa River in Jordan, the second largest tributary of the lower Jordan River, after the Yarmouk River.

• **Jaffa,** Japho, Joppa: Under Persian rule, Jaffa was given to the Phoenicians.

• **Jarmuth,** Jaramoth (Yarmut): Jarmuth was an Amorite (Amurru) city in N Canaan at the time of the Israelite settlement recorded in the Hebrew Bible. (Joshua 10:3–5)

• **Jeshanah:** Yeshana was an ancient Biblical city

• **Jerash** (Gerasa): town in N Jordan

• **Jericho:** settlement from 9000 BC. The Battle of Jericho, as described in the Biblical Book of Joshua, was the first battle fought by the Israelites in the course of the conquest of Canaan. (Joshua 6:1–27)

• **Jerusalem:** earliest settlement 3rd millenium BC. Egyptian: (U)Rushalim, Akkadian: Urusalim, Aramaic: Urishlem, Hebrew: Yerushalayim, Greek: Hierosolyma Latin: Ierusalem. The name "Shalem", whether as a town or a deity, is derived from the same root Sh-L-M as the word "shalom", meaning peace so that the common interpretation of the name is now "The City of Peace" or "Abode of Peace", a gathering place in which fight is forbidden" or a "Forbidden Gathering Place." Amarna letter EA 287, Amarna letter EA 289, see The Grand Bible, p.2152

• **Jordan River:** Hebrew: Nehar hayYarden The River Jordan is 251-km (156 mi) long and flows roughly N to S through the freshwater Sea of Galilee and on to the salt water Dead Sea. The Israelites crossed it into the Promised Land and Jesus the Nazorean was baptised in it by John the Baptist.

• **Judah:** Kingdom of Judah (c. 930–586 BC), the southern Israelite kingdom established after the breakup of the United Monarchy

• **Judaea,** Judea: The Kingdom of Judah (Yehuda) was an Israelite kingdom in Canaan, the Land of Israel, or the Holy Land, during the Iron Age. Centered in the highlands of Judea, the kingdom's capital was Jerusalem. The name Judaea or Judea is a

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Greek and Roman adaptation of the name "Judah", which originally encompassed the territory of the Israelite tribe of that name and later of the ancient Kingdom of Judah. Nimrud Tablet K.3751, dated c. 733 BC, is the earliest known record of the name Judah (written in Assyrian cuneiform as Yaudaya or KUR.ia-ú-da-a-a). This name is also known in NW India as Yaudeya, Yoddhaya, or Yadava refering to a republic near modern Delhi in around 500 BC; this republic was related to Abhira (Ahir, Ophir, Abhiri); See The Grand Bible, the Maha-Janapadas, p.7429

• **Kabzeel:** S of West Bank. Qavseʾel, lit. 'God gathers,' is a Hebrew Bible place name. It was the most remote city of Judah on the border of Edom (Idumaea) (Joshua 15:21).

• **Kadesh-Barnea:** The most common identification of Kadesh or Kadesh Barnea in modern scholarship is with modern Tell el-Qudeirat, S of West Bank

• **Kaska** (Kaskians): Nation beteen E Anatolia and the Black Sea

• Kassite state: in Mesopotamia and Iran; The Kassites were people of the ancient Near East, who controlled Babylonia after the fall of the Old Babylonian Empire and built their Kassite Empire c.1531–1155 BC

• **Keilah:** Qe'ile, lit. 'Citadel,' was a town in the lowlands of the Kingdom of Judah. Its ruins are known as Khirbet Qeyla near the modern village of Qila, Hebron, 11 km (7 mi) east of Bayt Jibrin and about 3 km (1.9 mi) west of Kharas.

• **Kiriath-Jearim:** City in Gibeon, 15 km (9 mi), from Jerusalem. Other names are Kiriath-Ba'al, Ba'alah and Ba'ale-Judah (see, e.g. Joshua 15:60; 2 Samuel 6:2; 1 Chronicles 13:6), which implies the city was affiliated with Baal worship at an earlier date.

• **Kish:** Akkadian: Kishshat; Mesopotamian City State and important archaeological site in Babil Governorate (Iraq), located 80 km (50 mi) S of Baghdad and 12 km (7.5 mi) E of Babylon.

• **Kittim,** Chittim, Cethim, Cethima (Cyprus, also Kition, Citium, Citius): Friedrich Max Müller identified the origin of Kittim (lit. "invaders") with the land of Hatti (Khatti), as the Hittite Empire was known. The name Kittim has been employed with some flexibility in Hebrew literature. It was often applied to all Greek islands and even to the "seafaring West" in general

• **Kush,** Cush: State and kingdom in northeastern Africa (Sudan) between Egypt and modern Ethiopia; 25th dyn of Egypt

• **Lachish:** Lachish (Latin: Lachis) was an ancient Israelite city in the Shephelah ("lowlands of Judea") region of Canaan on the south bank of the Lakhish River mentioned several times in the Hebrew Bible. The current Tel Lachish or Tell el-Duweir has been identified with Lachish.

• **Laish,** Leshem: The city is identified with a tell located in Upper Galilee, northern Israel, known as Tel Dan ("Mound of Dan") in Hebrew. 1993, archaeologists found the Tel Dan Stele which is a fragmentary stele containing an Aramaic inscription which dates to the 9th century BC. It is notable for possibly being the most significant and perhaps the only extra-biblical archaeological reference to the house of David.

• **Lajah,** Laja, el-Leja, the Lajat, Lejat (Hebrew: Argob; Greek: Trachonitis): is mentioned in the Gospel of Luke (Luke 3, Luke 3:1). It is the largest lava field in southern Syria, spanning some 900 square kilometres. Located about 50 kilometers (31 mi) southeast of Damascus.

• **Laodicea:** With its large Jewish community, Laodicea very early became a seat of Christianity and a bishopric. The Epistle to the Colossians mentions Laodicea as one of the communities of concern for Paul the Apostle.

• **Larsa:** connected with the biblical Ellasar, was an important city-state of ancient Sumer, the centre of the cult of the sun god Utu with his temple E-babbar. It lies some 25 km (16 mi) E of Uruk and 25 km N of Ur in Iraq's Dhi Qar Governorate

• **Lebanon:** Its territory was in the N of Bronze Age Canaanite (Phoenician) city-states. Due to its function as geographic gateway, it was part of numerous succeeding empires throughout ancient history, including the Egyptian, Assyrian, Babylonian, Persian, Greek, and Roman empires.

• **Lehi:** also known as Ramath Lehi is a place mentioned in the Bible; Judges 15:17.

• **Lycia:** Nation in SW Asia Minor

• **Lydia:** Nation in W Asia Minor. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of W Anatolia.

• **Lystra:** W Asia Minor. Lystra was visited several times by Paul the Apostle, along with Barnabas or Silas. There Paul met a young disciple, Timothy.

• **Machpela:** The Cave of the Patriarchs or Tomb of the Patriarchs, known to Jews by its Biblical name Cave of Machpelah; S West Bank.

• **Macedonia:** The kingdom in the N of Greece was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Between 335 and 323 BC, Alexander the Great distroyed Macedonia's arch enemy Persia and founded the Greek Empire that reached into NW India

• **Magan:** Pre-Arab state in Oman. It was referred to in Sumerian cuneiform texts of around 2300 BC and existed until 550 BCE as a source of copper and diorite for Mesopotamia.

• **Malta:** Phoenician traders colonised the islands under the name Ann sometime after 1000 BC as a stop on their trade routes from the eastern Mediterranean to Cornwall, England.

• **Mamre:** The site where Abraham pitched the tents for his camp, built an altar (Genesis 13:18), and was brought divine tidings, in the guise of three angels, of Sarah's pregnancy (Genesis 18:1–15). S West Bank

• **Mannea:** Nation in Iran. In the Bible (Jeremiah 51:27), Mannaea is called "Minni", and is mentioned with Ararat and Ashkenaz as some of the future destroyers of neo-Babylon.

• **Marah:** The narrative concerning Marah in the Book of Exodus states that the Israelites had been wandering in the desert for three days without water. Exodus 15:22

• **Mari:** was an ancient Semitic city-state in modern Syria. Its ruins form a tell 11 kilometers north-west of Abu Kamal on the Euphrates River western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished between 2900 BC and 1759 BC. Archaeologists found the large Mari library with over 25,000 tablets written in Akkadian between 1800 and 1750 BC

• **Mareshah:** is an archaeological mound of the biblical Iron Age city of Maresha, and of the subsequent, post-586 BC Idumean city known by its Hellenised name Marisa. The tell is situated in Israel's Shephelah region, i.e. in the foothills of the Judaean Mountains, about 2 kilometres (1.2 mi) southeast of Beit Gubrin, Israel.

• **Marib** (Yemen): The Almaqah Temple or Barran Temple at Marib by the Queen of Sheba is a copy of Solomon's Temple, See Yeha, Ethiopia; see Appendix A, Photo Documentation

• **Media:** Nation in Iran. Media (Akkadian: Mādāya; Old Persian: Mada) in was an Iranian kingdom centered in Ecbatana that existed from the 7th century BC until the mid-6th century BC and is believed to have dominated a significant portion of the Iranian plateau

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• **Megiddo:** the site of the ancient city of Megiddo, the remains of which form an archaeological mound, in N Israel, about 30 kilometres (19 mi) SE of Haifa. It is better known under its Greek name Armageddon or Harmagedon. Revelation 16:16

• **Meluhha:** Meluh'ha, Melukhkha or Melukh'kha is the Sumerian name of a Pre-Arab state in the Arabian Peninsula, a prominent trading partner of Sumer during the Middle Bronze Age. Most scholars associate it with the Indus Valley civilisation who shipped Indian goods from sea ports like Lothal (Gujarat, NW India) to Sumer, Yemen and Egypt. See The Grand Bible, pp.7456-7461

• **Memphis:** city and capital of ancient Egypt and an important centre during much of Egyptian history. Memphis is located south of the Nile River delta, on the west bank of the river, and about 24 km (15 mi) south of modern Cairo. Connected to Memphis are the cemeteries where most of the pyramids of Egypt are located. From N to S the main pyramid fields are: Abu Ruwaysh, Giza, Zawiyat al-Aryan, Abu Sir, Saqqara, and Dahshur.

• **Meroe:** city of ancient Kush (Cush, Sudan) the ruins of which are located on the east bank of the Nile about 6.4 km (4 mi) north of Kabushiyah, modern Sudan. After the sack of the old capital Napata in about 590 BC by the Egyptians, Meroe became the capital of the kingdom. Like Memphis and Napata, Meroe has cemeteries with lots of pyramids.

• **Mesopotamia:** Includes the kingdoms of Sumer, Akkad, Assyria, Babylonia, Chaldea, and the neo Assyrian states of Adiabene, Osroene and Hatra.

• **Midian,** Midianites: also called Ishmaelites. In the Old Testament, member of a group of nomadic tribes related to the Israelites and most likely living east of the Gulf of Aqaba in the northwestern regions of the Arabian Desert. They engaged in pastoral pursuits, caravan trading, and banditry.

• **Moab:** Cannanite state and kingdom. Located east of the Dead Sea in what is now west-central Jordan, it was bounded by Edom and the land of the Amorites. The Moabites were closely related to the Israelites, and the two were frequently in conflict.

• **Mount Carmel** (Hebrew: Har Ha-karmel): mountain range, NW Israel; the city of Haifa is on its NE slope. It is mentioned as a “holy mountain” in Egyptian records of the 16th century BC. It is the scene of Elijah's confrontation with the false prophets of Baal (1 Kings 18).

• **Mount Ephraim,** Mount of Ephraim: was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim (Joshua 17:15; 19:50; 20:7)

• **Mount Hermon:** snowcapped ridge on the Lebanon-Syria border W of Damascus.

• **Mount Nebo:** mentioned in the Bible as the place where Moses was granted a view of the Promised Land before his death

• **Mount of Olives:** limestone ridge E of the Old City of Jerusalem and separated from it by the Kidron valley. Frequently mentioned in the Bible

• **Mount Sinai** (Hebrew: Har Sinai): there is a peak of the south-central Sinai Peninsula called Janub Sina (South Sinai) however its identity is hotly debated as it does not fit into the Bible's description; the Hashem el Tarif W of Elat-Aqaba would fit much better; See The Grand Bible, p.7443

• **Mount Tabor** (Hebrew: Har Tavor) historic elevation of northern Israel, in Lower Galilee near the edge of the Plain of Esdraelon (Emeq Yizre'el).

• **Mount Zion:** in the Old Testament, the easternmost of the two hills of ancient Jerusalem. It was the site of the Jebusite city captured by David, king of Israel and Judah, in the 10th century BC (2 Samuel 5:6–9) and established by him as his royal capital. Zion appears in the Old Testament 152 times as a title of Jerusalem and is a synonym for Israel as Jewish homeland.

• **Mysia:** was a region and state in the NW of ancient Asia Minor

• **Nahor,** Aram-Naharaim (Aramaic: "Aram between (the) rivers") is the biblical term for the ancient land of the Arameans referring to the region along the great bend of the Euphrates river. Aram-Naharaim is also mentioned as Nahrima of the Arameans in the El-Amarna letters.

• **Nahrain:** Bet Nahrin, lit. 'house of the (two) rivers' is the Syriac-Aramaic name for the same region the Greeks called "Mesopotamia," lit. 'between the (two) rivers,' in modern Iraq, E Syria and S Turkey

• **Napata:** ancient capital of Kush at the fourth cataract of the Nile. Location: c 1.5 kilometers from the east side of the river at the site of modern Karima, Sudan. Mentioned in Genesis 2:13 by the perfect geographical description "And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Nubia)

• **Naqsh-e Rostam,** imperial cemetary of the Persian emperors, 13 km northwest of Persepolis, Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Pasargad is a copy of it

• **Nazareth** near Sepphoris in Galilee. The existence of the village of Nazareth in Jesus' time is hotly debated as there is no archaeological evidence. In fact, we have only linguistics to get on with. The name Nazareth derives from the Hebrew Aramaic verb na'sar, "watch, guard, keep." Adjectives like nazara, nazari, nasran, najran etc. may have deliberately been changed into a place name to hide the fact that Jesus was law-oriented and traditional as his brothers James, Judas and Simon. The terms "Nazarene" and "Nazoraean" which means "keeper or guard of Moses' Laws" appear also in Arabic. In the Koran, Christians are referred to as nasara, meaning "followers of an-Nasiri (the law keeper)", or "those who follow Jesus the Keeper of the Law".

• **Nimrud:** in Iraq, 30 km (20 mi) south of the city of Mosul later name for the Assyrian city of Kalhu or Calah. The city gained fame when king Ashurnasirpal II (883–859 BC) of the Neo-Assyrian Empire (911–605 BC) made it his capital at the expense of Assur.

• **Nineveh:** is located on the eastern bank of the Tigris River and was the capital and largest city of the Neo-Assyrian Empire, as well as the largest city in the world for several decades.

• **Nile:** river in northeastern Africa. Hebrew name: Gihon. The White Nile begins at Lake Victoria, the Blue Nile begins at Lake Tana, Ethiopia the historical residence of the Beta Israel. See Gihon; Beta Israel, Yeha

• **Nod:** The Land of Nod is a place mentioned in the Book of Genesis, located "on the east of Eden," (NW India) where Cain was exiled by God after Cain had murdered his brother Abel. Genesis 4:16

• **Ono:** a biblical town of Benjamin in the "plain of Ono" (1 Chr. 8:12; Ezra 2:33), identified as Kafr Ana, Region: Sdot Dan

• **Ophir:** region mentioned in the Bible, famous for its wealth. Location probably N of Gujarat, NW India nearby the river Indus in a region historically known as Abhira (Abhiri)

• **Opis:** Mesopotamian, Babylonian City, near the Tigris, not far from modern Baghdad

• **Osroene,** Osrhoene: ancient region and state in Upper Mesopotamia. The Kingdom of Osroene, also known as the "Kingdom of Edessa." Later, within the Roman Empire, Edessa was the most important center of Syriac Christianity.

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• **Palestine:** a political term right from the start of its usage. Judaea, was renamed Syria Palaestina in 132 AD in the period of the Bar Kokhba and the Jews were expulsed by the Romans. In 390 AD, during the Byzantine period, the region was split into the provinces of Palaestina Prima, Palaestina Secunda, and Palaestina Tertia.

• **Palmyra** (Greek name for Ta-ad-mi-ir, Ta-ad-mar or Tadmor): Aramean city and state in Syria; already mentioned in Assyrian inscriptions from the eighteenth century BC. The city grew wealthy from trade caravans; the Palmyrenes became renowned as merchants who established Aramaic speaking colonies along the Silk Road

• **Paran,** Pharan, Faran: Mountainous and Desert-like Wilderness around Petra (Arabia Petraea); mentioned in the Hebrew Bible. It is one of the places where the Israelites spent part of their 40 years of wandering after the Exodus, and was also a home to Ishmael, and a place of refuge for David.

• **Pasargad,** Pasargadae: capital of the Persian Empire (Achaemenid dynasty) under Kurush II (Cyrus the Great; 559–530 BC). Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Naqsh-e Rostam, 13 km northwest of Persepolis, is a copy of it. The distance between Persepolis and Pasargadae is 75 km.

• **Parthia:** Nation on the Iranian Plateau. The region later served as the political and cultural base of the Eastern Iranian Parni people and Arsacid dynasty, rulers of the Parthian Empire (247 BC – 224 AD)

• **Penuel** (Hebrew: "Face of God"): a place described in the Hebrew Bible as being not far from Succoth E of the River Jordan, Gen. 32:24–32

• **Perga,** Perge (Hittite: Parha, Greek: Perge) was originally an ancient Lycian settlement that later became a Greek city in Pamphylia. It was the capital of the Roman province of Pamphylia Secunda, modern Antalya Province SW Turkey. Paul the Apostle and Barnabas twice visited Perga ogether, Acts 13:13–14 and 14:25

• **Persepolis:** was the capital after Pasargad. The distance between Persepolis and Pasargadae is 75 km. See Naqsh-e Rostam, imperial cemetary of the Persian emperors, 13 km northwest of Persepolis

• **Persia,** Iran: one of the world's most mountainous countries. The settlement of grouped hamlets in the area of Susa ranges from 4395 to 3490 BC. The Persian Empire became the most important ally of the Hebrews between 550 BC and 330 BC due to its victory over the Babylonians. After their freeing from Babtlonian captivity, many Hebrews remained voluntarily in Persian service for centuries.

• **Petra:** The area around Petra has been inhabited from as early as 7000 BC, and was settled by the Nabataeans, a nomadic Arab people, in the 4th century BC. Petra would later become the capital city of the Nabataean Kingdom in the second century BC. Petra and other Arab places, like Madain Saleh, became destiation for the surviving Zealots who triggerd the Jewish war 66-73 AD against Rome. Armenian historian Tovma Artsruni (fl. 9th - 10th century AD) identified Petra as "Maka in Paran," the original Mecca and birthplace of the prophet Mohammed (p.3301 [3314], The Grand Bible); research by Canadian historian Dan Gibson confirmed it.

• **Philistia:** Original of the name "Palestine." Philistia (Hebrew: Peleshet; Greek (LXX): Ge ton Phulistieím) was a confederation of five main cities or pentapolis in the Southwest Levant, made up of principally Gaza, Ashkelon, Ashdod, Ekron, and Gath. The population had nothing to do which those modern Arabs who call themselves 'Palestinians.' Philistines were made up of people of an Aegean (Greek) background that from roughly 1200 BC onwards settled in the area and mixed with the local Canaanite population

• **Phut:** Phut or Put (Hebrew: Put; LXX Greek: Phoud) is the third son of Ham (one of the sons of Noah), in the biblical Table of Nations (Genesis 10:6; cf. 1 Chronicles 1:8). The name Put (or Phut) is used in the Bible for Ancient Libya.

• **Phoenicia:** scholars use "Phoenicians" as a short-hand for Canaanites in N Canaan; Israelites and Judaeans were southern Canaanites, in fact, the same people just with a different belief system. They all share the same language, culture, currency, weight and calendar system, etc.

• **Pi-Ramesses:** see Avaris

• **Pithom:** from the Egyptian toponym pr-(j)tm, "House of Atum". Atum's cult center was in Heliopolis. Pithom is one of the cities which, according to the Book of Exodus 1:11, was built for the biblical Pharaoh of the oppression by the forced labour of the Israelites. The other city was Pi-Ramesses, a later name for Avaris.

• **Punt:** The Land of Punt (Egyptian: pwnt, punt, pune[t]) was an ancient kingdom known from Ancient Egyptian trade records. It produced and exported gold, aromatic resins, blackwood, ebony, ivory and wild animals. Recent evidence locates it in northwestern Eritrea. It is possible that it includes or corresponds to Opone, as later known by the ancient Greeks, while some biblical scholars have identified it with the biblical land of Put or Havilah in NW India.

• **Puqudu** (Pekod): The term Puqudu or Piqudu (or in the Bible, Peqod or Pekod) refers to a prominent Aramean tribe and its associated region in SE Babylonia. They lived along the eastern edge of Elam and in the area near Uruk and the Tigris. Tiglath-Pileser III, king of Assyria (745–722), conquered the Puqudu, and destroyed Hilimmu and Pillutu, two of their cities. He relocated many of the defeated Puqudu into other parts of his empire. Jeremiah 50:21

• **Patmos:** a Greek island in the Aegean Sea. Patmos is mentioned in the Book of Revelation. The book's introduction states that its author, John, was on Patmos when he was given (and recorded) a vision from Jesus.

• **Ramathlehi,** Lehi: a place mentioned in the Bible, Judges 15:17; location perhaps Ain Hanniyeh.

• **Rehoboth:** perhaps SE of the Dead Sea. Rehoboth by the river was an ancient city from which came the Edomite king Saul in Genesis 36:37; 1 Chronicles 1:48

• **Red Sea,** See **Erythraean Sea**

• **Rephidim,** Refidim: is one of the places visited by the Israelites in the biblical account of the Exodus from Egypt. Location unknown

• **Roman Empire,** Rome: The multi-ethnic and multicultural but fascistic empire was constantly at odds with the zenophobic Hebrews in the Holy Land in particular since the time Pompey the Great conquered the Near East in 63 BC

• **Saba:** See Sheba

• **Samaria:** Greek form of the Hebrew name Shomron, used as a historical and biblical name for the central region of Israel, bordered by Judaea to the S and Galilee to the N. Nation of the Samaritans. Israelite Samaritans, are an ethnoreligious group originating from the Hebrews and Israelites of the ancient Near East. Their holy book of law is only the Pentateuch. They had been at war with Rome for 5 times.

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• **Sepphoris:** Greek-Roman capital city of Galilee and Silk Road hub at the time of Jesus; 5 km (3.5 mi) northwest of Nazareth and 7 km (5mi) northeast of Bethlehem (Bet Lehem) in Galilee

• **Shalem** (Greek: Salem): ancient Middle Eastern town mentioned in the Bible. Genesis 14:18; Psalm 76:2. Location unknown

• **Sheba,** Saba: Pre-Arab state and kingdom in Yemen and Ethiopia mentioned in the Hebrew Bible; home state of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda in Ethiopian texts and as Bilqīs in Arabic texts. According to Roman historian Titus Flavius Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. The orientalist A.F.L. Beeston identified the Sabaean language as "Central Semitic" like Canaanite, Hebrew, Aramaic

• **Shechem,** Shakmu: Mentioned as a Canaanite city in the Amarna Letters (Amarna letter EA 252; p.2151, The Grand Bible), it later appears in the Hebrew Bible as the first capital of the Kingdom of Israel following the split of the United Monarchy. Joshua 21:20–21,

• **Sheol:** in the Hebrew Bible is the underworld place of stillness and darkness which lies after death.

• **Shiloh,** Khirbet Seilun: 31 km north of Jerusalem; in the Hebrew Bible, Shiloh was one of the main centres of Israelite worship during the pre-monarchic period, before the First Temple in Jerusalem was built. Judges, 21:19

• **Shinar,** Shin'ar (Sanhar, Sankhar of the Amarna letters; 14th century BC): Mesopotamian city often used as as a general synonym for Babylonia. Genesis 14:1,9, Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11

• **Shomron:** Hebrew name for Samaria

• **Shur** (Bible), also Sur (wilderness of Shur, way of Shur)

• **Sidon:** Important Phoenician harbour city in Lebanon. In the New Testament era, Herod the Great visited Sidon. Both Jesus and Paul the Apostle are said to have visited it, too

• **Sin Desert:** The wilderness of Sin or desert of Sin (Hebrew: Midbar Sin) is a geographic area mentioned in the Hebrew Bible as lying between Elim and Mount Sinai.

• **Sinai:** a peninsula in Egypt, and the only part of the country located in Asia. In the Exodus, Moses and his Israelites had to cross the Sinai back to Canaan

• **Smyrna** (modern Izmir): important centre of Greek civilisation in the W of Asia Minor. Important Greek city: Ephesus

• **Sodom and Gomorrah:** were two cities destroyed by God for their wickedness (Genesis 13:12; 19:29) Their story parallels the Genesis flood narrative in its theme of God's anger provoked by man's sin (see Genesis 19:1–28) Roman historian Titus Flavius Josephus identifies the Dead Sea in geographic proximity to the ancient biblical city of Sodom. He refers to the lake by its Greek name, Asphaltites (Antiquities of the Jews, Book 1. Chapter 9); Location onknown, perhaps in or near the Dead Sea

• **Spain:** Paul the Apostle is known to have made 4 journeys, but he metiones also a 5th journey: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey," Romans 15.24

• **Sukkot,** Succoth, Egypt: Succos, (Hebrew for "confinements," pl.; sg. Sukka; believed to be "Huts," or "Booths"), also called Feast of Booths, Leviticus 23:34; As sukkot means "confinements," it could refer to water confinements, canal locks of the Canal of the Pharaos, which were passed by the Israelites on their Exodus, W of the Bitter Lakes. The Israelites had no other word for such a technical installation; and the sukkot festival also might have something to do with it; the sukkot huts (with their straw roofs) may well have been a cargo-cult imitation of just those locks whose water surfaces have been covered by straw from the reed plants that still grow there today.

• **Sukkot,** Succoth, Transjordan: also spelled Sukkoth, Succoth, Sukkos, Sukkot is a city east of the Jordan River, identified as Tell Deir Alla, a high debris mound in the plain north of the Zarqa River and about one mile from it (Joshua 13:27). The identification is based on a passage in the Jerusalem Talmud, which was compiled in the 4th century, in which the biblical Sukkot was identified with a settlement called Dar'ellah. Succot, became a Jewish autumn festival of double thanksgiving that begins in September or October, recalling the days when Moses and the Israelites were on their Exodus from Egypt.

• **Sumer,** Sumeria: S Mesopotamian state and region, home state of Abraham and his clan; earliest known civilisation (c. 5500–1800 BC), located in the historical region of southern Mesopotamia (now S Iraq). Sumer is Abraham's land of nativity, he is from Ur of the Chaldees (Ur Kasdim; Genesis 11:28). With Abraham's story, the Bible states Sumer as the Mesopotamian patron of the Hebrews, and with Mose's (the name is Egyptian: msy or mose, "son of" like Hebrew "ben" and Aramaic "bar") story, the Bible states Egypt as the second patron of the Hebrews

• **Susa,** Susan, (Elamite: Shushan): ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris, between the Karkheh and Dez Rivers in Iran. One of the most important cities of the Ancient Near East, Susa was the capital of Elam and the winter capital of the Achaemenid Persian Empire. The city of Shush is located on the site of ancient Susa.

• **Syria:** See Aram, Aramea

• **Tabal:** Georgian state in Asia Minor

• **Tarshish:** Titus Flavius Josephus identifies Tarshish with the city of Tarsus in Cilicia (S Turkey)

• **Tarsus,** (Greek: Tarsos): ancient city in S Turkey, hometown of the Pharisee and Roman citizen Sha'ul ha-Tarsi, Saul of Tarsos, better known as Paul the Apostle. Saul, perhaps after the biblical King Saul, the first king of Israel and, like Paul, a member of the Tribe of Benjamin. According to the Acts of the Apostles, he was a Roman citizen (Acts 22:25–29). As such, he bore the Latin name Paulus, which translates in biblical Greek as Paulos. It was typical for the Jews of that time to have two names: one Hebrew, the other Latin or Greek. At first, Paul was a Roman official who worked as persecutor of all who could harm the Roman state, that included Zealots and the followers of Jesus

• **Tel Dan:** Dan is an ancient city mentioned in the Hebrew Bible, described as the northernmost city of the Kingdom of Israel, and belonging to the tribe of Dan, its namesake. According to the Book of Judges, prior to the Tribe of Dan occupying the land, the town was known as Laish (Judges 18:7, 14, 27–29), meaning lion, or rather lioness. Joshua 19:47, although telling the same story as Judges 18, names the city as Leshem, which makes the researchers consider it as being the same place.

• **Tel Dan Stele:** Within the remains of the city wall, close to the entrance of the outer gate, parts of the Tel Dan Stele were found. The basalt stone bears an Aramaic inscription referring to one of the kings of Damascus; either Hazael (c 840 BC), or Ben-Hadad (c 802 BC). A small part of the inscription remains, with text containing the letters 'ביתדוד' (bytdwd), which most archaeologists agree refers to "House of David" (Bet David in Hebrew.) In the line directly above, the text reads 'MLK YSR'L', i.e. "King of Israel". The inscription is the oldest one that mentions David.

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• **Timnath-serah:** was the town given by the Israelites to Joshua. He requested it and the people gave it to him "at the order of the Lord". He built up the town and lived in it (Joshua 19:49–50).

• **Timnath** or Timnah was a Philistine city in S Canaan that is mentioned in the Hebrew Bible in Judges 14 and in connexion with Samson.

• **Tyre:** Parent state of the City of Carthage (modern Tunisia) The most important Phoenician city state and ally of David and Solomon. The fleet of Tyre cooperated with Solomon to trade with Sheba and Ophir (NW India); 2 Chronicles Chapter 8:16-18; 9:1-12;

• **Ugarit:** Amorite city and state (origin of Hammurabi's dynasty of Babylon); lying in a large artificial mound called Ras Shamra (Ra's Shamrah), 10 km (6 mi) north of Latakia (Al-Ladhiqiyah) on the Mediterranean coast of Canaan, N Syria. Its ruins, about half a mile from the shore, were first uncovered by the plough of a peasant at Al-Bayda Bay. Excavations begun in 1929 by a French archaeological mission under the direction of Claude F.A. Schaeffer. The best-documented age in Ugarit's history, dated from about 1450 to about 1200 BC.

• **Ugarit Tablets:** The archaeologists found a bunch of ancient records in cuneiform script on clay tablets. Ugarit was a cosmopolitan city: Scribes used 4 languages: Ugaritic, Sumerian, Akkadian, and Hurrian, and 7 different scripts: Egyptian and Hittite hieroglyphic and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform. Scientists made a breath-taking discovery: They found the oldest alphabet (abjad) ever known. The texts are written in a special alphabetic cuneiform script invented in Ugarit. Several copies of this alphabet, with its 30 signs, were found in 1949 and later. A shorter alphabet, with 25, and one even with only 22, letters, seems to have been used by 13th-century traders. This writing system was the direct ancestor to Phoenician-Hebrew letter script. See Script Identification Charts, Appendix B or The Grand Bible, pp.81

• **Umma:** Mesopotamian city, state and empire. Umma was identified with Tell Jokha. More recently it has been suggested that it was located at Umm al-Aqarib, less than 7 km (4.3 mi) to its NW, Iraq. Lugalzagesi or Lugalzaggisi (reigned c. 2358–2334 BC), of the southern Mesopotamian city of Umma, who first conquered the major cities of Lagash and Kish, then overcame the Sumerian cities of Ur and Uruk (he alone represents the 3rd dynasty of Uruk). After uniting all of Sumer, he extended his dominion to the Mediterranean coast; but, after a reign of 25 years, he lost his empire to the ascendant dynasty of Sargon the Great (c. 2334–2279 BC), the powerful Semitic ruler of Akkad.

• **Ur:** Mesopotamian state and city in Sumer (S Iraq), hometown of Abraham. It was also the city of the lawgivers Ur-Nammu and his son, the Augustus Shulgi (see The Grand Bible, p.5212; pp.5277; pp.5280)

• **Urartu:** Akkadian for "Ararat." Hurrian state in the Caucasus

• **Urkish:** Mesopotamian state and city

• **Uruk** (Sumerian: Uruk, Hebrew: Erech, Greek: Orchoë): modern Tall al-Warka, Mesopotamian state and city, The site has been excavated from 1928 onward by the German Oriental Society and the German Archeological Institute. Erech was one of the greatest cities of Sumer enclosed by city walls about 10 km (6 mi) in circumference, built by the legendary hero Gilgamesh. Excavations traced successive building phases that date from before 5000 BC, down to Parthian times (126 BC–224 AD). Urban life of Erech in c. 3500–2900 BC has been more thourough investigated at Erech than at any other Mesopotamian city. See The Gilgamesh Cycle, The Grand Bible, pp.5258

• **The Land of Uz:** perhaps Aram; The land of Uz (Hebrew: Eretz-Uz) is an unknown location mentioned in the Old Testament, most prominently in the Book of Job, which begins, "There was a man in the land of Uz, whose name was Job".

• **Via Dolorosa:** The Via Dolorosa (Latin for 'Sorrowful Way', often translated 'Way of Suffering') is a processional route in the Old City of Jerusalem in Israel. It represents the path that Jesus took, forced by the Roman soldiers, on the way to his crucifixion. Contrary to common belief, its route is unknown due to the many distructions and rebuildings of Jerusalem

• **Yarmut:** see Jarmuth

• **Yeha:** The Great Temple in Yeha, Ethiopia is a copy of Solomon's temple, Kingdom of Sheba (Saba); see Marib

• **Yemen:** a region S of the Arabian Peninsula, in Antiquity known as Kingdom of Sheba or Saba.

• **Zela,** Zelah, Zelzah (It may be the Zilu of the Amarna letters) Judah: Zela was an unidentified place in the territory of the Tribe of Benjamin, ancient Judea, known as the burial place of King Saul, his father Kish and his son Jonathan, with the 7 grandsons of Saul hung by the Gibeonites. Saul and Jonathan died during the Battle of Gilboa, and 2 Samuel 21:13 refers to King David authorising their bones to be moved to Kish's grave to join the bodies of the 7 grandsons killed in retribution for Saul's slaughter of Gibeonites.

• **Zemaraim:** Mount Zemaraim at the mountains of Ephraim, north of Jerusalem, Kingdom of Judah. The great Battle of Mount Zemaraim in c. 913 BC was reported in the Bible to have been fought in Mount Zemaraim, when the army of the Kingdom of Israel led by the king Jeroboam I encountered the army of the Kingdom of Judah led by the king Abijah I. About 500,000 Israelites were said to have lain dead after this single engagement. The friction all began when the late king Rehoboam increased the royal taxes throughout the Kingdom of Israel after Solomon died in about 931 BC. Ever since the unified kingdom was divided, there had been constant border issues between the two parties, and both attempted to settle them, and failed. 2 Chronicles 13:2-18

• **Zeredathah,** Zaretan or Zarethan: a city mentioned in the Hebrew Bible as near the location where the Hebrews crossed the Jordan (Joshua 3:16). In the books of Joshua (3:16, KJV "Zaretan") and 1 Kings (4:12 KJV "Zartanah", 7:46 "Zarthan"), it is called Zarethan, but in 2 Chronicles it is called Zeredathah (4:17, KJV). According to Hebrew Bible, the bronze castings for the Solomon's Temple were made in the clay grounds between Sukkot and Zaretan.

• Zoara, Zoar, Tzoar or Bela: in the Hebrew Bible, Segor in the Septuagint, and Zughar by medieval Arabs, was an ancient city SE of the Dead Sea; Genesis 13:10, 14:2–8

• **Zorah:** hometown of Samson; 23 km W of Jerusalem near Nahal Sorek. Zorah was mentioned together with Ajalon in the Amarna letters as a city attacked by the Apiru (Habiru, Hebrew). Joshua 15:33; Judges 13:2; Judges 16:31; Joshua 19:41; 2 Chronicles 11:10

• **Zion:** See Mount Zion (Jerusalem)

• **Zobah:** Zobah or Aram-Zobah (Hebrew: Aram Soba) was an early Aramean state mentioned in the Hebrew Bible, which extended north-east of biblical King David's realm. 1 Samuel 14:47). (2 Samuel 10).

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GLOSSARY

• **Apocalypse:** from the Greek word for 'unveiling'. A literary genre of revelatory disclosures, often about the immediate future, claiming to explain the present state of things in terms of bizarre and esoterical images (highly intertextual) mediated to the seer by an other-worldly being (adjective: apocalyptic)

• **Apocrypha:** from the Greek word Apocryphon for "hidden book', it denotes writings considered to be on the fringes of canonical literature (deutero-canonical literature). Protestant removed these books from the Christian canon.

• **Apostle:** a New Testament word for envoy or messenger (human or angelic), usually applied to those who take the message of the gospel to other people.i While generally regarded as applying to all Christians (Origen), it may be restricted to referring to the people originally associated with Jesus the Jew (his disciples)

• **B.C.E. or BCE** = Before Common Era; **C.E. or CE** = Common Era, are Political Correctness terms which consequently refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ, but who want to say that western civilisation and its achievements are bad. Political Correctness terms that deliberately stress insignificance and similar terms such as UTC ("Coordinated Universal Time" instead of "Greenwich Mean Time"),etc., should not be used by Christians and all those who are rightfully proud of Western Civilisation. And if someone expresses their grievance about the term **BC** (before Christ) or **AD** (Anno Domini, the year of the Lord), do not hesitate to point out that all achievements of western culture are based on Christianity and not on the very many totalitarian ideologies all around us.

• **Canon:** from the Greek word for 'measuring stick', it refers to the list or co lection of writings reconized as authoritative for organizing the beliefs and practices of religious communities. The mainstream Christian churches have a variety of different canons.

• **Celibate:** In many Christian and Buddhist sects the priest or monk / nun is not allowed to be married or have sex. They sacrifice their sexlife or family life because they want to follow the path of Jesus being ignorant that Jesus, as a Jewish man, was most certainly married to Maria of Magdala and had one son at least.

• **Chastity:** The state of being sexually pure and unused.

• **Christening:** Another term for Baptism which connected to mikvah, the Jewish bath ritual as initiation and purification rite.

• **Christmas:** The "Christ mass" is a "mass for Christ". This is the Christian celebration of Jesus' birth to Mary. By the end of the fourth century, most churches celebrated this holiday on December 25th, but the date is not fixed according to any scriptural information. See: winter solstice, Mithras cult

• **Codex:** (plural "codices") A bound book made up of folded leaves or pages. Codices gradually replaced scrolls as the medium for written transmission of the Bible and other ancient texts.

• **Colophon:** inscription at beginning or end of a biblical book, attributing au thorship or giving details.

• **Cultus:** the system of religious worship constituted by the rituals of any specific religion whereby the religious community serves its deity in an organised fashion.

• **Concordance:** explanatory comments written on Jewish, Christian or Islamic scripture.

• **Confession:** Words spoken about your sins, asking God for forgiveness. In Catholic tradition it is this act as a ritual where the sinner confesses their sin to the priest in a kind of divided chamber where both cannot see one another.

• **Confirmation:** When people, who were baptised, confirm their promises of faith when they reach adolescence (at the age of about 14). This is a kind of initiation ritual of some Protestant denominations.

• **Christ:** The term "christ" comes from the Greek word "Kristos" or "Christos" that is "meshiach"or "messiah"in Hebrew. which means "the anointed one." It is not Jesus' surname but it is a title, indicating his status as a messiah. The name "Jesus" (Hebrew: Yehoshua or Yeshua) has roughly the same meaning. See: Jesus

• **Church:** (1) "The Church" is the term Christianity uses for the entire body of all Christians throughout the world. (2) It also refers to a particular denomation or branch of Christianity, such as the "Catholic Church" or the "Presbyterian Church." (3) It refers to each single building of worship that in other cultures would be called "temple".

• **Crucifixion:** In Greek and Roman times, crucifixion (bind or nail an offender onto a wooden cross) was an method of capital punishment for sedition, revolt, terrorism, murder, rape and other criminal offences. Usually, the dead body was let on the cross to rot as a graphic warning. Offenders who held Roman citizenship, like Paul, could not be crucified by law, they had to die by beheading or poisoning.

• **Cuneiform script:** Cuneiform is the world's oldest writing system that was first used in Sumer at around 3400 BC. From c. 2000 BC, it was used for writing Akkadian, a Semitic language that was used as lingua franca from Egypt to the East of Persia, cuneiform continued to be used until the first century AD. It was gradually replaced by alphabetic writing systems like Ugaritic, Phoenician, Hebrew and Aramaic. There is the possibility that Moses' law tablets were written in cuneiform script.

• **Dawah:** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress non-believers but to wipe out entire civilisations by immigration and infiltration of the host.

• **Deacon:** (1st) A lay officer of the church. (2nd) The title of a person who officially functions on the church's behalf, usually by working with the poor or by helping with administrative matters. (3rd) During the first millennium of the church, "deacon" became the official title of certain members of a bishop's staff. (4th) In the early church, it is clear that many women were deacons.

• **Dead Sea Scrolls:** Ancient manuscripts written in Hebrew, Aramaic and Greek, found in 1947-56 at Qumran. The Dead Sea Scrolls date from around the time of Christ, and are an invaluable resource for biblical scholarship.

• **December the 25th** The winter solstice (or hibernal solstice), also known as midwinter, is an astronomical phenomenon marking the day with the shortest period of daylight and the longest night of the year. The winter solstice was the longest Roman holiday in which people celebrated the birth of the Sun-God, of Mithras, and later, the birth of Jesus Christ.

• **Demography:** or birth-rate. The birth-rate of Christians (and Atheists of post-Christian society, etc.) today is around 1.3 children per person in Europe, in comparison to that it is between 3.5 to 4.0 among Muslims in Europe. One does not need to be a scientist to understand that Christianity will be taken over by Islam in about the 2050s.

• **Denomination:** The term used to designate the different Protestant Churches, of which there are over 900 in the USA alone. This term is also used to describe the different versions of other churches or different forms of Islam.

• **Deuterocanon:** The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Jews as second canon. Catholic and Orthodox

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Churches view them as canonical books of the Old Testament. Most Protestant denominations view them as non-canonical Apocrypha, "hidden books.". In 1885, the Anglican Church removed the Jewish Deuterocanon from the Bible. In other words: The complete Bible that still could be read by Queen Victoria, you cannot read!

• Devil = Some believe that the "devil" or "satan" is an actual being. The devil in general represents evil.

• **Diaspora:** the dispersion of the Jews from Palestine after the Babylonian invasion (6th century BC), and used as a technical term to describe Jewish communities living outside Palestine (later taken up by Christian usage to refer to Christians living outside the Holy Land). That the Jewish diaspora originate from the Roman conquest of the Holy Land is a myth. The Jews (Hebrews, Israelites, Judaeans, etc.) have been trading semi-nomads in the last 3 millenia. Together with their brothers, the Phoenicians, and others, they travelled to northwest Africa, Ethiopia, the northern shores of the Mediterranean, to Persia, India and China via the routes on land and sea. In many of those places they settled.

• **Dhimmitude:** the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection tax just the one imposed by the Mafia. (See: The Edict of Umar in The Grand Bible p.4591)

• **Dietary laws:** Rules about what persons are permitted to eat, and under what circumstances. Examples include the modern-day Jewish and Muslim prohibition of pork, and regulations spelled out in Torah, such as the admonition not to "boil a kid in his mother's milk (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21). The Christian Church also imposed dietary laws and regulations in the past. The word 'breakfast' or eating fish on Fridays are last remnants of those laws.

• **Diocese:** In Catholicism, a sub division of the church consisting of a number of parishes. A diocese is the region which is governed by a bishop. This beaurocratic system has its origin in the Roman Imperial Cult.

• **Disciple:** Student of a doctrine. (1st) The twelve followers whom Jesus chose during his ministry to be his special companions and assistants. After Judas' betrayal and death, he was replaced by Mattathias (Mattityahu). (2nd) One of many selected followers of Jesus. (3rd) Most Christians would understand themselves as disciples. Disciple is a concept probably originating in Buddhism, Daoism and Conficianism. Buddhist disciples travelled from India to China and the Mediterranean. Their philosophy has influenced Stoicism, Judaism and Christianity.

• **Doctrine:** A creed or body of teachings of a religous, political or philosophical ideology presented for acceptance or belief.

• **Dogma:** A religious doctrine or ideology proclaimed by authority to be true.

• **Day of Judgement:** the occasion of the last Judgement by God at the (assumed) end of the world.

• **Easter:** This is the day Christians celebrate Jesus' resurrection from the dead and his triumph over sin. It is on a Sunday in the Spring, and follows "Holy Week" during which Christianity commemorates the events leading up to Jesus' death. The resurrection is the event by which Jesus provides human beings with salvation. Also called 'Passover'.

• **Enlightenment:** 18th century period of European intellectual history based in rationalism and empiricism, often seen as trying to supplant religion with science and secular philosophy. Also known as the Age of Reason.

• **Epistle:** a letter. In Christian terminology it is especially used as open letter written by apostles or Church fathers to be read aloud to Christian communities.

• **Eponym, eponymous:** An eponym is a name of a person which is said to be the source of the name of a city, country, etc. The name Caesarea (the Roman capital of Judaea) comes from Gaius Julius Caesar

• **Etymology:** The history and origin of a word (or name) and its shifts in meaning over time. The word "etymology" comes from the Greek eteos, true, plus logos, word or idea. The names in the Bible tell us a lot. Abraham means "a multitude of people;" abra or abira means people, and so does Habiru, Hebrew; -ham or -him is the plural ending of a Semitic noun.

• **Eucharist:** comes from the Greek word meaning "Thanksgiving". The Holy Eurcharist is based on the events that happened at the Last Supper. All Christian groups perform this service except Salvationists and Quakers. The eucharist has origins in Mithraism.

• **Eschatology:** technical term for the doctrine of 'the four last things' (death, judgement, heaven, and hell) in Christian dogmatic theology. Used more generally in biblical scholarship to refer to beliefs or convictions about the future as expressed in biblical documents.

• **Exegesis:** Critical interpretation of a text, especially a biblical text; from the Greek ex- + egeisthai meaning "to lead out. Sometimes it seems the terms "exegesis" and "hermeneutics" are used interchangeably; "exegesis" properly refers to the act or process of actually interpreting texts, whereas "hermeneutics" refers to the theory of how one interprets."

• **Gethsemene:** A garden where Jesus prayed before being arrested.

• **Gilgamesh:** The Gilgamesh Epic is a long narrative from Sumer, concerning a king named Gilgamesh who is said to have ruled the Mesopotamian city of Uruk around 2600 B.C. There are a number of interesting parallels between narratives in the book of Genesis and the Gilgamesh Epic. Abraham came from Ur nearby.

• **Gnosticism:** Religious and philosophical movement from about the 1st century BC through the 3rd century AD. Its name derives from the Greek word gnosis, "knowledge" because it claimed secret knowledge that ensured salvation. The documents found at Nag Hammadi are of great importance for the study of gnosticism.

• **God:** The supreme being, who created the world. In Hebrew often called YHWH (Yahweh), Adonai (the Lord) or Elohim.

• **Gospel:** Old English word (godspell) meaning 'good message/news': used to refer to the story of the life and teaching of Jesus Christ in the New Testament. Any of the four gospels in the New Testament (Matthew, Mark, Luke, John) or the non-canonical books about the teaching of Jesus (Thomas, etc.).

• **Glossolalia:** technical term for the common social phenomenon of 'speaking in tongues' (associated especially with the day of Pentecost and the churches of Paul in the New Testament).

• **Golden Rule:** goes back to the Ten Commandments and the Five Precepts but even much deeper into the past with texts such as The Instructions of Shuruppak (c.2600 BC) and similat texts.

• **Heresy / heretic:** a sectarian point of view regarded as unorthodox by those regarding themselves as orthodox (main stream). A heretic is a follower of a heresy.

• **Hallelujah:** is an interjection used in the Bible. It is a transliteration of the Hebrew haleluya, which is composed of two elements: hillel (Hebrew verb, 2nd person, masculine plural, imperative), an exhortation to "praise" addressed to several people; and Yah (the short name of God).

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• **Hauptbriefe:** The four NT letters of undisputed Pauline authorship: Romans, I & II Corinthians, and Galatians; German, "Principal Letters".

• **Hermeneutics:** the art of interpretation, especially the interpretation of scripture. Derived from a word reflecting the name of Hermes, the Greek messenger and herald of the gods (also a liar and rascal).

• **Heaven:** A Jewish concept. In Christian cosmology (belief about the cosmos), heaven has three main meanings. First, it is the abode of God, his angels, and the saints. Second, it is the place where people who have received salvation go after they have been judged to be among the righteous. Third, in the future, God will transform the cosmos and remake it so that there will be a New Heaven and a New Earth; which sounds like a Buddhist cycle of life.

• **Hell:** A Jewish concept. In Christian cosmology (theology about the cosmos), hell is the place of eternal damnation. When a person is judged, if they have not received salvation, they will be considered to be evil and will receive eternal punishment in hell.

• **History / historiography:** a narrated account of the past; the writing of such accounts. 'History' is one of the most contentious words used in any discussion of the Bible. One person's history is liable to be another's myth or "invented story' (even 'lies').

• **Hudna** (Islam)**:** truce, ceasefire, a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Intertestamental Period:** particularly a Protestant term for the "scripture gap" spanning roughly 500 years, from the ministry of Malachi (c. 420 BC) to the appearance of the New Testament writings in the 1st century AD, in which the people in the Holy Land are supposed not to have written anything. The Catholic and Orthodox term Deuterocanonical Period at least indicates that something was written in this period. In reality this period was filled with inspiring writings from the Maccabean period (2nd century B.C.) in which the Jewish nations were fighting for freedom against the Greek successors of Alexander the Great. This gap is also filled by the amazing discovery of the Dead Sea Scrolls in Qumran that cover a time roughly between 400 BC and 68 AD when the Romans stopped the activities of the Scroll writers and began to publish Christian writings in Greek on their own.

• **Intertextuality:** technical term (derived by Julia Kristeva from the literary criticism of Mikhail Bakhtin) for the way texts presuppose, echo, use, and are dependent on other texts (cf. Christian appropriations of the Jewish/ Greek Bible in the New Testament)

• **Islam:** is a political ideology of submission in combination with religion created by the so-called prophet Mohammed who took ancient Zealotry as model. The word Islam means submission and describes its programme. Islam is entirely based on the **Koran** (Mohammed's notebook or recital), the **Sira** (the biography of Mohammed), and the **Hadith** (an explanatory collection of Mohammed's laws, deeds and sayings. The original title of the biography is " [**Sirat Rasul Allah**, The Life of Mohammed, by Muhammad ibn Ishaq (died 773 AD), edited by Abdul Malik ibn Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), the original title of the Hadith is "**Hadiths Of Sahih Al-Bukhari**, "Authoritative Traditions of the Prophet Mohammed", translated with Parenthetical Notes by Dr Muhammad Musin Khan" See: Mohammed, Koran, Sira, Hadith, Sharia, in the Grand Bible, p.4353ff.]

• **Islamism:** inadequate word for Political Islam as it suggests a different group or ideology behind it. However, Islamism and Islam are the same; Islamism just emphecises putting the doctrines of Mohammed, prescribed in the Koran, the Sira and the Hadith, into practice. Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia:** a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Islam by speaking up. The word "Islamophobe" is used not only by Muslims but also by their unaware allies, the globalists and anyone else who hates the West.

• **Jahiliyyah:** Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **James the brother of Jesus:** Jesus had 4 brothers: James (Yakob), Simon (Shimon), Judas (Jude, Yehuda), Joses (Yosef). He also had 2 sisters whose names might have been Mary and Salome. James was also called James the Just (the Righteous, the Zadik) and seem to have been a holy man in his own right. The Dead Sea Scrolls call him "the Teacher of Righteousness."

• **Jesus** (Original Hebrew: Yehoshua, in short Yoshua, Joshua or Jeshua, a title meaning "the Saviour"): is a title rather than a given name which refers to Jesus the Nazorean or (wrongly translated as) Jesus of Nazareth; Nazorean means "the keeper of the Law" (the law of Moses). Luke, who obviously was a historian as he also authored "the Book of Acts," mentiones Jesus' 30-years lifespan (Luke 3:23). He was probably born about 6 AD, the time of the great census of Quirinius (when Judaea became an official part of the Roman Empire) and was killed towards the end of Pontius Pilate's term in office in 36 or 37 AD. Jesus' other title was "Christ" (from Greek Kristos, meaning "Messiah," from Hebrew mashiah, "the anointed" which also means "the Saviour.").

• **Jihad:** (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is the same struggle as in Hitler's Mein Kampf, My Struggle, and is one of the most important commandments in Islam and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted host, its society, institutions or state.

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• **Jizya,** poll-tax, dhimmi-tax: a special tax demanded from non-Muslims by authorities of a Muslim state. It enabled Muslims to live a parasitic life for centuries. See: Dhimmitude, Edict of Umar.

• **Joseph:** The earthly father of Jesus. He is often called 'Joseph the Carpenter' which is based on an incomplete translation of the Greek word "tekton" which actually means 'builder' and 'mason'. He most likely worked in Sepphoris the capital city of Galilee, only 5km northwest of today's town of Nazareth. The term carpenter fits better to the depiction of Jesus as poor.

• **Madrass:** Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque (Islamic temple). Children are indoctrinated in those institutions from the early age of **2** to 4.

• **Mecca**[n] **Koran** or Makkaniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medina**[n] **Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. Dawah, Jihad, Sharia and politics are the foundations of Islam and its success. The entire Islamic Calendar is based on the events in Medinah!

• **Messiah:** Greek form of the Hebrew word for 'anointed' person (king or priest). In Roman times it became a word for the once-and-future (Davidic) Jewish hero who would once-and-for-all destroy foreign hegemony and free the Jews from all such domination. Taken up by early Christian writers and applied to Jesus the Messiah (the Christ).

• **Midrash:** a biblical term meaning 'translation' or 'interpretation' used as a rabbinic term for biblical exegesis, expositional and homilectical, integrated in text.

• **Mishnah:** written compendium of rabbinic regulations and beliefs, mostly legal, from about the 3rd century (AD)

• **Monotheism:** That is the belief in only one God. Zoroastrians, Jews, Christians, and Muslim claim to be monotheistic although only Judaism and Zoroastrianism could rightfully claim this. As Christians in the 2nd and 3rd centuries made Jesus a god, Christianity is no longer monotheistic. As Islam treats their prophet Mohammed as god in everything but name, Islam also is not montheistic. Proof: Talking against Mohammed is considered blasphemy in Islam and carries the death penalty.

• **Moses / Mosaic:** The Jewish leader who led the Jews out of Egypt to the border lands of Canaan. He was given the tablets of the Ten Commandments by God. He was born in Egypt, probably to an Egyptian princess. His name "Mose" is of Egyptian origin and just means "son" like those of Ahmose (son of the God Moon), Kamose (son of Ka), Ramose (Ramesses; son of Ra), etc. Adjectival form: Mosaic, referring to or associated with Moses (not to be confused with 'mosaic': a decoration made up of small pieces of stone and glass.)

• **Muslim Brotherhood:** also known as The Society of the Muslim Brothers, is a transnational Sunni Islamic organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Myth / mythology:** a story about the gods or superhuman heroes; a belief thought not to be true by modern people. Used controversially of stories in the Bible thought to be fabulous or reflecting the outdated (pre-scientific) world-view of the biblical writers (e.g. the triple universe of heavens-earth-underworld). An important term in modern literary theory

• **Psalter:** the biblical Book of Psalms, a collection of psalms.

• **Pseudepigrapha:** Jewish writings excluded from the various canons of scripture. A term often used in conjunction with Apocrypha.

• **Qumran:** ruins near the NW shore of the Dead Sea where ancient scrolls were found in 1947 (and following years). The term 'Qumran scrolls' is often used as an alternative reference to the Dead Sea Scrolls.

• **Rabbinic:** adjective derived from 'rabbi' (Jewish teacher / sage) and referring especially to Jewish literature of the first millennium (AD) as the scribal product of learned Jewish authorities. Rabbinic Judaism is Roman Judaism, the only form of Judaism the Romans deliberately left alive after the First Jewish War 66-73 AD. The Jewish Zealots and their radical Messianic Movements have been eliminated; their suvivors fled into the Arabian desert.

• **Septuagint:** widely accepted designation for the Greek translation of the Hebrew Bible (Latin septuaginta, 'seventy") reflecting the legend of the seventy translators who produced an identical translation of the biblical text. The "Bible' of the New Testament writers.

• **Talmud:** compilations of commentary on the Mishnah which have become the authoritative texts of Orthodox Judaism. Two collections of such material (Babylonian and Palestinian) were produced in the first millennium (AD).

• **Taqiyyah:** Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or to promote Islam. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who had been persecuted by the Sunni Muslims.

• **Targum:** the Aramaic (interpretative) translations of the Hebrew Bible. Most reliable on the Torah, more paraphrastic on the other books of the Bible (none extant for Ezra, Nehemiah, Daniel).

• **Typology:** from a Latin word meaning 'figure' (from Greek word for 'image'), it is the study of types or symbols as shadows or foretastes of things to come. Traditions and symbols in the Hebrew Bible (Old Testament) are systematically applied to Jesus Christ in the New Testament by Christian writers and theologians. Such a reading of the Bible by Christians presupposes the unity of the two testaments and is indicative of the Christian belief that the 'Old Testament' is unclear and incomplete unless read in conjunction with and in the light of the New Testament.

• **Vulgate:** from the Latin word vulgatus meaning 'common', usually applied to Jerome's translation of the Bible into Latin.

• **Wisdom literature:** a term used to describe certain books of the Bible (Proverbs, Job, Ecclesiastes, Ecclesiasticus) or a movement in the ancient world associated with teachers and sages. To wisdom literature belong also books that were the origin of Jewish law, such as The Instructions of Shuruppak The Teachings of Kagemna, The Instructions of Ptah-Hotep, (all c. 2600 BC).

Note: An invaluable source for further study is the Grand Bible (Internet Archive) which contains all available canonical And non-canonical texts of almost all significant religions or faiths.

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תורה נביאים וכתובים

THE

TWENTY-FOUR BOOKS

OF THE

HOLY SCRIPTURES

CAREFULLY TRANSLATED ACCORDING
TO THE MASSORETIC TEXT, ON THE
BASIS OF THE ENGLISH VERSION

AFTER THE BEST JEWISH AUTHORITIES

AND SUPPLIED WITH SHORT EXPLANATORY NOTES

BY

ISAAC LEESER

כי לא תשכח מפי זרעו

"For it shall not be forgotten out of the mouth of his seed."—DEUT. xxxi, 21

SEVENTH EDITION

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PREFACE.

In presenting this work to the public, the translator would merely remark, that it is not a new notion by which he was seized of late years which impelled him to the task, but a desire entertained for more than a quarter of a century, since the day he quitted school in his native land to come to this country, to present to his fellow-Israelites an English version, made by one of themselves, of the Holy Word of God. From early infancy he was made conscious how much persons differing from us in religious ideas make use of Scripture to assail Israel's hope and faith, by what he deems, in accordance with the well-settled opinions of sound critics, both Israelites and others, a perverted and hence erroneous rendering of the words of the original Bible. Therefore he always entertained the hope to be one day permitted to do for his fellow Hebrews who use the English as their vernacular, what had been done for the Germans by some of the most eminent minds whom the Almighty has endowed with the power of reanimating in us the almost expiring desire for critical inquiry into the sacred text. So much had been done by these, that the translator's labours were rendered comparatively easy; since he had before him the best results of the studies of modern German Israelites, carried on for the space of eighty years, commencing with Moses Mendelssohn, Herz Wesel, or, as he was called, Hartog Wessely, and Solomon of Dubno, down to Dr. L. Zunz,* of Berlin, whose work appeared in 1839, Dr. Solomon Herxheimer, Rabbi of Anhalt-Bernburg, whose work was completed five years ago, and of Dr. Lewis Philippson,† Rabbi of Magdeburg in Prussian Saxony, whose work is not yet quite completed‡ while writing this. In addition to these entire Bible translations, the translator has had access to partial versions of separate books, by Ottensosser, Heinemann, Obernik, Hochstätter, Wolfson, Löwenthal, and some anonymous writers, referred to occasionally in the notes appended to this work; besides which he has had the advantage of the copious notes of Dr. Philippson's and Dr. Herxheimer's Bibles, in which these learned men have collected the views of the investigators, both Israelites and others, in the path of biblical criticism. The ancient versions, also, of Onkelos, Jonathan, and the Jerusalem Targumist have been carefully consulted; and, wherever accessible, the comments of the great expounders Rashi, (Rabbi Shelemoh Yizchaki,) Redak, (Rabbi David Kimchi,) Aben Ezra, (Rabbi Abraham ben Meïr ben Ezra,) Rashbam, (Rabbi Shelemoh ben Meïr, the grandson of Rashi,) Ralbag, (Rabbi Levi ben Gershom,) and Rabbenu Sa'adyah (Saadias) Gaon, as also the Michlol Yophi, and the modern *Biurim*, have been sedulously compared, so as to insure the utmost accuracy of which the translator is capable. His library is not very extensive; but he trusts that the foregoing catalogue of auxiliary works will prove that he has had at hand as good materials as can be obtained anywhere to do justice to his undertaking. It must be left to those acquainted with the subject, to decide whether he has taken due advantage of the materials in his hand; but he trusts that the judgment will be in his favour, at least so far, that he has been honest and faithful.

The translator is an Israelite in faith, in the full sense of the word: he believes in the Scriptures as they have been handed down to us; in the truth and authenticity of prophecies and their ultimate literal fulfilment. He has always studied the Scriptures to find a confirmation for his faith and hope; nevertheless, he asserts fearlessly, that in his going through this work, he has thrown aside all bias, discarded every preconceived opinion, and translated the text before him without regard to the result thence arising for his creed. But no perversion or forced rendering of any text was needed to bear out his opinions or those of Israelites in general; and he for one would place but little confidence in them, if he were compelled to change the evident meaning of the Bible to find a support for them. He trusts, therefore, that to those who agree with him in their religious persuasion, he has rendered an acceptable service; as they will now have an opportunity to study a version of the Bible which has not been made by the authority

* Dr. Zunz, whose work is often quoted in the notes, only translated the two books of Chronicles; but he was aided by Rabbi Chayim Arnheim, of Glogau, with Genesis, Exodus, Leviticus, Numbers, the Books of Kings, Ezekiel, Hosea, Obadiah, Jonah, Micha, Nahum, Zechariah, Proverbs, Job, Ruth, Ecclesiastes, Esther, and Nehemiah; by Dr. Michael Sachs, then of Prague, but now of Berlin, with Deuteronomy, Joshua, Judges, the Books of Samuel, Isaiah, Joel, Amos, Habakkuk, Zephaniah, Haggai, Malachi, Psalms, the Song of Solomon, and Lamentations, (Jeremiah was translated by both conjointly;) and by Dr. Julius Fürst, of Leipzig, with Daniel and Ezra. Occasionally in the notes, "Zunz" is named; at other times, the special translators.

† The merit of the later translators consists therein that they have adhered to the letter of the text, and not rendered it freely, to avoid difficulties and to improve the style, as was done by Mendelssohn and his immediate followers. A close, literal rendering will be found to characterize this version also.

‡ Only to 1 Chronicles vi. 16.

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of churches in which they can have no confidence; and that to those also who are of a different persuasion, his labours will not be unacceptable, as exhibiting, so far as he could do it, the progress of biblical criticism among ancient and modern Israelites—a task utterly beyond the power of any but a Jew by birth and conviction.

As regards the style, it has been endeavoured to adhere closely to that of the ordinary English version, which for simplicity cannot be surpassed; though, upon a critical examination, it will readily be perceived that the various translators differed materially in their method, and frequently rendered the same word in different ways. In the present version, great care has been taken to avoid this fault; but the translator does not mean to assert that he has succeeded to as great an extent as he could have desired. He will not enumerate what he has done; but let any one who is desirous to investigate this point compare the two translations, and he will readily convince himself that this may be called a *new* version, especially of the Prophets, Psalms, and Job; and he confidently hopes that the meaning has been rendered more clear by the version itself, and, where this was not altogether practicable, by the notes appended at the foot of the page.

He found great difficulty about coming to a satisfactory resolution with regard to the spelling of the proper nouns. Any one the least acquainted with the manner they are presented in the common versions and the languages of Western Europe, must know that they are very much corrupted; but they have in this shape become so much interwoven with the language of history and of daily conversation, that it would have produced endless confusion to spell them after the original manner. Hence the ordinary method had to be retained for words in constant use; but where this was not the case, a spelling more in accordance with the original has been resorted to. The *j* should always be pronounced as *y*, to accord with the Hebrew; and *ia* as *ya*. *A* should be sounded as long *ah; e* as long *a; i* as long *ee;* and *u* as *oo*. *Ch* stands for the Hebrew ח; where ע occurs in the Hebrew, an apostrophe ' has been used for the most part; but there are no English letters to represent these sounds exactly. For instance, "Zechariah," pronounce *Zecharyah;* "Jehu," as *Yay-hoo*, &c.

The translator will not ask that his errors and misconceptions shall be excused; but he trusts that any fault which may be discovered will be kindly pointed out to him, so that he may be able to make use of all such remarks to correct his work in a future edition; and he for his own part will not be satisfied with what he has done, but endeavour to improve by future experience.

Whenever words have been supplied which are not in the text, but requisite to make the sense clear, they have been placed in parentheses; for instance, 1 Chron. iii. 9, "(These were) all the sons of David," where there is no equivalent in Hebrew for "these were," though no sense could be made of the phrase without supplying these two words. The parenthesis is also used occasionally, but very seldom, to denote a construction, where an actual parenthesis of a whole sentence, or of one or more verses, occurs.

The whole work has been undertaken at the sole responsibility, both mercantile and literary, of the translator. No individual has been questioned respecting the meaning of a single sentence; and not an English book has been consulted, except Bagster's Bible, a few notes of which have been incorporated with this. The peculiarity of the style will readily indicate them. The author's name would have been appended, had it been known to the translator.

Although about the sixth part of the contents of this volume are notes, still he did not mean to write a commentary on the Bible, nor must the notes be regarded as any thing else than a mere slight aid for the explanation of grammatical and other difficulties. For this they are probably ample enough; otherwise they must appear very defective in quantity and manner.

With these few remarks the translator surrenders a labour in which he has been engaged, occasionally, for more than fifteen years, to the kindness of the public, trusting that, by the blessing of the Father of all, it may be made instrumental in diffusing a taste for Scripture reading among the community of Israelites, and be the means of a better appreciation of the great treasures of revelation to many who never have had the opportunity of knowing what the Hebrews have done for mankind, not alone in preserving the sacred books, but by labouring to make them intelligible to the world at large.

ISAAC LEESER

PHILADELPHIA, { *Elul* 17*th*, 5613.
{ *Sept.* 20*th*, 1853.

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GENERAL REMARKS.

ACCORDING to Dr. Zunz, the creation of the world dates 3988 before the common era. The flood in 1656 afte. the creation. Abram born at Ur, 1948. Jacob goes to Egypt, 2238. Moses born, 2413. Exodus, and giving of the Decalogue, 2493. Entrance into Palestine, 2533. Deborah and Barak's victory, 2653. Death of 'Eli, 2877 Saul made king, 2900. His death, 2930. David acknowledged king by all Israel, 2937. Temple commenced, 2973, in the year 480 after the Exodus. Division of the kingdom between Rehobo'am and Jerobo'am, 3010. Elijah, about 3068, when Achab became king. Elisha' becomes Elijah's successor, 3090. Hoshea', the last king of Israel, 3259–3268, when Shalmenesser conquers Samaria, and carries the people into exile, while the kingdom of Judah yet continues under Hezekiah (3262) to Zedekiah (3402) in which year Nebuchadnezzar conquers Jerusalem, and carries the people mostly to Babylon, while a few fly to Egypt, taking Jeremiah with them. Babylon conquered, 3450, and two years later Cyrus permits the Jews to return to Palestine under Zerubbabel and Jeshua'. The new temple is completed, 3472, that is, 516 before the common era. History of Haman, 3514. 'Ezra comes to Palestine, 3530, and Nehemiah, 3544; returns to Persia, 3556, and arrives again in Palestine, 3564. Jaddua' high-priest, 3656, and under him, two years later, Palestine is conquered by Alexander of Macedon. These few dates, it is hoped, will elucidate, with the Bible text, the history of the Scriptures.

The various ¶ marks used in this work indicate the Massoretic sections, the only ones in use in the Hebrew MSS. without points, where neither chapter nor verse divisions are otherwise marked off, except that between one verse and the other there is a little more space than between two ordinary words.

The books of the Holy Scriptures are divided into the following classes: the Law, Pentateuch or Torah, Nebiim Rishonim, the Earlier Prophets, Nebiim Acharonim, the Later Prophets, and Ketubim, Hagiographa, or Holy Writings.

The order of the books of the Holy Scriptures according to the usual Hebrew text is, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, comprising the PENTATEUCH.—Joshua, Judges, the First Book of Samuel, the Second Book of Samuel, the First Book of the Kings, and the Second Book of the Kings, comprising the EARLIER PROPHETS.—Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, (to wit, Hosea, Joel, Amos, Obadiah, Jonah, Michah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi,) comprising the LATER PROPHETS.—Psalms, Proverbs, Job, the five rolls, (to wit, the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther,) Daniel, Ezra, Nehemiah, the First and Second Books of Chronicles, comprising the HAGIOGRAPHA, or HOLY WRITINGS.

The Jews also divide the LAW in fifty-four sections, which are called after the first *distinctive* word in each section. For instance: the first of these sections is called BERESHITH, from the first word of the Bible, signifying "in the beginning." The name of the first section in each book of the Pentateuch is also applied to that book; thus, Genesis is called *Bereshith;* Exodus, *Shemoth;* Leviticus, *Vayikra;* Numbers, *Bemidbar;* and Deuteronomy, *Debarim.* Leviticus is also called *Torath Cohanim*, and Deuteronomy, *Mishneh Torah.* The whole law is read once every year in the Synagogue and families, together with a corresponding section (HAPHTORAH) of the prophetic books—that is, excluding the Hagiographa, the third division of this work. Occasionally two weekly sections are read together, when mostly the Haphtorah of the second to the exclusion of the first is recited. So also are the especial Haphtoroth for Sabbath New-Moon, or when new moon is on the first day of the week, first and second Sabbath Chanuckah, Parshath Shekalim, Zachor, Parah, and Hachodesh, as also Shim'u for Mattoth, likewise 'Aniyah So'arah for Reay, and Soss Assiss for Nizabim and Vayelech, read instead of the usual ones indicated for the respective occasions. The name of each weekly section is placed at its commencement, as also at the head of the pages embracing the same, and the Haphtorah is indicated at the end of each. The weekly sections are divided off in seven subdivisions called Parashiyoth, or Parassahs, which are marked off in this work with a *; so also the few verses read for the *Maphtere*, or the one who reads the Haphtorah, as will appear from inspection.

In addition to the above, the first division of next week's section is read every Sabbath afternoon and Monday and Thursday morning, unless on these days some other portion should be read, because of there being a fast, or half or entire holiday.

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The subjoined is a table of the Law sections and Haphtoroth for the various occasions:

	PARASHAH.	HAPHTORAH.
1st day of New Year.....	Genesis xxi. 1–34.	1 Sam. i.–ii. 10.
2d " " "	" xxii. 1–24.	Jeremiah xxxi. 2–20.
On both days also.....	Numb. xxix. 1–6.	
Sabbath Teshubah.....	The weekly section.	As given after Vayelech.
Day of Atonement, morning.....	Leviticus xvi. 1–34. / Numb. xxix. 7–11.	Isaiah lvii. 14–lviii. 14.
" " afternoon ...	Leviticus xviii. 1–30.	Book of Jonah. Portuguese add three last verses of Micah.
1st day of Tabernaeles..	Leviticus xxii. 26–xxiii. 44. / Numb. xxix. 12–17.	Zechariah xiv.
2d " "	the same as first day.	1 Kings viii. 2–21.
Middle days of do.....	from Numb. xxix. 17–34, the proper verses.	
Sabbath of do.....	Exod. xxxiii. 12–xxxiv. 26. / from Numb. xxix. 17–34, the proper verses.	Ezekiel xxxviii. 18–xxxix. 16.
Eighth day.....	Deut.* xiv. 22–xvi. 17. / Numb. xxix. 35–xxx. 1.	1 Kings viii. 54–66.
Rejoicing of the Law.....	Deut. xxxiii. 1–xxxiv. 12. / Gen. i. 1–ii. 3. / Numb. xxix. 35–xxx. 1.	Joshua i. 1–18. Portuguese only 1–9.
Chanuckah	Numb. vii.† each day, the proper verses. On 8th day end with viii. 1–4.	
Sabbaths of do.....	Usual weekly section, and the proper passages from Numb. vi. vii. and viii.	See end of Genesis.
Shekalim.....	See end of Exodus.	" Exodus.
Zachor	" "	" "
Purim.....	Exodus xvii. 8–15.	" "
Parah.....	See end of Exodus.	" "
Hachodesh.....	" "	" "
Haggadole	Weekly section.	" Leviticus.
1st day of Passover.....	Exod. xii.‡ 21–50.	Joshua v. 2–vi. 1.
2d " "	Levit. xxii. 26–xxxiii. 44.	2 Kings§ xxiii. 1–25.
On both days also.....	Numb. xxviii. 16–25.	
1 Middle days of.....	Exod. xiii. 1–16.	
2 " "	" xxii. 24–xxiii. 19.	
3 " "	" xxxiv. 1–26.‖	
4 " "	Numb. ix. 1–14.	
Sabbath of M. D. of Passover...	Exod. xxxiii. 12–xxxiv. 26.	Ezekiel¶ xxxvii. 1–14.
7th Day of Passover.....	Exod. xiii. 17–xv. 26.	2 Samuel xxii. 1–51.
8th " " "	Deut.** xiv. 22–xvi. 17	Isaiah x. 32–xii. 6.
On all six days read also.....	Numb. xxviii. 19–25.	
1 of Pentecost.....	Exod. xix. 1–xx. 23.	Ezekiel i. entire, iii. 12.
2 " "	Deut.†† xiv. 22–xvi. 17.	Hab. ii. 20–iii. 19.
On both days also	Numb. xxix. 26–31.	
New-moon days	" xxviii. 1–15.	
Sabbath of do	See end of Genesis.	
Fast days.....	Exod. xxxii. 11–14, xxxiv. 1–10.	In the afternoon. Isaiah lv. 6–lvi. 8.‡‡
Fast of Ab, morning.....	Deut. iv. 25–40.	Jeremiah viii. 13–ix. 23.
" " afternoon	As on other fasts.	As on other fasts.

* This is if on Sabbath, otherwise xv. 19–xvi. 17.
† The Portuguese add on the first day vi. 22–27.
‡ If on Sabbath, Portuguese commence verse 14.
§ Portuguese leave out 9 to 20.
‖ If Sabbath be on the third day, the order is changed.
¶ Others commence xxvi. 37.
** On week days, xv. 19–xvi. 17.
†† On week days, xv. 19–xvi. 17.
‡‡ Portuguese say no Haphtorah on Fast days' afternoon, except on 9th of Ab, when they say Hosea xiv. 2–10, and Michah vii. 18–20

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BIOGRAPHY OF ISAAC LEESER

Isaac Leeser (12 December 1806 – 1 February 1868) was an American Orthodox Jewish religious leader, teacher, scholar and publisher. He helped found the Jewish press of America, produced the first Jewish translation of the Bible into English, and helped organize various social and educational organizations. He is considered one of the most important nineteenth century American Jewish personalities. He was "fiercely opposed" to Reform Judaism and was regarded as one of the most important "orthodox" rabbis of his era. Leeser is regarded as a forerunner by both Modern Orthodox Judaism and Conservative Judaism.

Early life

Isaac Leeser was born to Sarah Leeser and her husband Leffman Leeser in Neuenkirchen/Rheine, Westphalia, but his parents died when he was young. His grandmother encouraged his religious studies under the guidance of the chief rabbi of Münster. Young Leeser was educated at the primary school in nearby Dülmen and then at a gymnasium in Münster. This gave him a solid grounding in Latin, German, and Hebrew. He also studied the Talmud tractates Moed, Bava Metzia, and portions of Kodashim and Bava Batra.

Career

Young Leeser emigrated to America and arrived at Richmond, Virginia in May, 1824. His uncle, Zalma Rehiné (1757-1843), a respected merchant in that city, sent Leeser to a private school to learn English, but after ten weeks the school closed. Leeser worked in his uncle's counting-room for five years. He also assisted the hazzan by teaching religion on Saturdays and Sundays, as well as by defending Judaism in the public press when it was assailed.

Philadelphia's Congregation Mikveh Israel

In 1828, Leeser published a letter in the Richmond Whig which used Jewish history to respond to an anti-Semitic article in the London Quarterly. This attracted the attention of the Jewish communities of Richmond as well as Philadelphia. About that time Abraham Israel Keys, who had served as hazzan of Congregation Mikveh Israel in Philadelphia for four years, died. Leeser accepted the congregation's invitation to serve as his successor, although several previous hazzans had been Sephardic Jews while he was an Ashkenazi Jew. Six years later, he discussed his rationale in a letter to Rabbi Solomon Hirschell of London: "Knowing my own want of proper qualification, I would never have consented to serve, if others more fitting in point of standing, information, or other qualities had been here; but this not being the case (as is proved by there being yet two congregations at least in this country without a regular hazzan), I consented to serve."

In August, 1829, Leeser arrived in Philadelphia with the manuscript of his first book (The Jews and the Mosaic Law). He also brought fresh ideas about his new job. Until that time, a hazzan in America mostly led the congregation in Hebrew prayers, and Rev. Keys had been known for his fine voice.[4] Leeser was aware however that Rev. Gershom Mendes Seixas, the synagogue's first rabbi and congregation founder had delivered sermons in English on occasion, as had Rev. Solomon Nunes Carvalho. Leeser knew that in Hamburg, Rabbi Gotthold Salomon had broken new ground by delivering a sermon in German. Preaching in German soon became the norm in Reform synagogues, and even some conservative rabbis, such as Isaac Bernays, had begun to deliver sermons in the vernacular. Leeser helped to transform the lectern into the pulpit.

On June 2, 1830, Leeser delivered his first English sermon. Thereafter he preached with regularity, though on sufferance only, until June 18, 1843, when the congregation formally accepted the sermon as regular. Leeser's practice of delivering sermons on a regular basis was ultimately adopted by American congregations, and preaching became one of the standard duties of Jewish clergymen.

Publisher

The scarcity of books concerning the Jewish religion had concerned many in his congregation. Leeser nearly singlehandedly provided American Jews with the texts they needed to worship. Although Philadelphia had vibrant publishing community, no one wanted to publish his translation of a Jewish instructional for children from German, so Leeser printed and published it himself in 1830. Similarly, he issued proposals to publish his translations of Johlson's Instruction in the Mosaic Religion, as well as his The Jews and the Mosaic Law, both of which likewise produced no offers, so he became his own publisher.

In 1837, he edited The Form of Prayers: The Custom of the Spanish and Portuguese Jews, representing a translation into English of the Sephardic prayers used at Philadelphia's Mikveh Israel synagogue.

In 1845, Leeser published his own Hebrew-English edition of the Torah in five volumes. It was the first such translation in the United States, and became the standard Bible for English-speaking Jews during the nineteenth century.

Three years later, Leeser published a Masoretic Hebrew edition of the Tanakh, Biblia Hebraica, in cooperation with Joseph Jaquett, a local Episcopalian minister. It was the first of its kind to be printed in America.

In 1853, Leeser completed his English translation of the entire Tanakh, commonly called The Leeser Bible. In 1857 he issued a second (folio-size) edition of this Bible. A compact size edition (containing a "Notes" section in the back of the book) was printed two years after the quarto edition (which contained footnotes of more extensive notes), as stated in the second to the last paragraph of the Preface of the compact size edition.

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Community leader

Many Jews emigrated from Germany in the 1830s and 1840s, and Leeser founded a free Jewish school in his home, as well as traveled to address other synagogues. He helped found the Hebrew Education Society of Philadelphia in 1848, although he could not garner sufficient support to establish a network of Jewish schools to rival the local public schools. Following a disagreement, Leeser resigned from Congregation Mikveh Israel in 1850, which called the Italian conservative hazzan Sabato Morais as his successor, as Leeser finished his Hebrew Bible translation, as well as oversaw the opening of the first Philadelphia Hebrew school (with 22 students) on April 7, 1851. The first rabbi emigrated to the United States in 1840. Leeser never married, and many congregations of the time required a hazzan to have a wife.

In 1857, the newly formed Congregation Beth-El-Emeth in Philadelphia called Leeser to lead them, and he served there until his death. When Leeser commenced his public career, the United States had approximately 12,000 to 15,000 scattered Jewish individuals and members of congregations in the United States; that community (and its children) grew to about 200,000 by his death. He helped to mold them into a community in part by his pulpit activities, and in part by his press.

Leeser continued to advocate for the rights of religious minorities within American democracy. In the 1840s and 1850s, Leeser used his Occident and American Jewish Advocate magazine to alert the Jewish community to rising threats to their religious freedom. He also allied with other religious minorities, notably Seventh Day Baptists, to advocate against Sunday blue laws that banned work and other activities on the "Christian Sabbath".

Leeser participated in nearly all the early Jewish philanthropic activities in the United States — examples include the first Jewish day schools, the first Jewish seminary, the first Jewish publication society. The Occident and American Jewish Advocate acquired an international reputation during his 25 years at its helm. The Jewish Publication Society he founded became the predecessor of today's Jewish Publication Society of America, and Leeser's translation of the Bible became an authorized version for English-speaking Jews around the world. Shortly before his death, Rev. Leeser helped found Maimonides College and became its provost. That paved the way for future Jewish seminaries in the United States, although it closed its doors in 1873 and Hebrew Union College would not be founded in Cincinnati until 1875.

Death and legacy

Leeser died in Philadelphia on February 1, 1868, aged 61 and shortly after publishing ten volumes of his sermons. He was buried in his congregation's cemetery in West Philadelphia, which later became a joint cemetery with his former congregation Mikveh Israel. In 1998, Philadelphia erected a historic marker near the cemetery's location, recognizing his contributions as a teacher and scholar.

By the terms of his will, Leeser left his extensive collection of letters, pamphlets, books, and periodicals to Maimonides College, which closed in 1873. Later, in 1913, the collection passed to Dropsie College, which itself closed in the early 1980s. The Leeser collection then passed to the Annenberg Research Institute, which became part of the University of Pennsylvania in 1993, as the Center for Advanced Judaic Studies. The University of Pennsylvania Libraries now holds the Leeser collection.

Leeser has been described as "a modern Orthodox Jew" because he hoped to create a "dynamic symbiosis of contemporary culture and Jewish tradition". He was also portrayed as "one [of] the most articulate spokesmen" among a small group of American Orthodox rabbis in the United States before the Civil War.

Works

Leeser published the following works, including his own books, his translations, and books by other authors.

- Joseph Johlson's Instruction in the Mosaic Religion (translated by Leeser, 1830)
- The Jews and the Mosaic Law (1833)
- Discourses (2 volumes, 1837)
- Portuguese prayers, with Leeser's English translation (6 volumes, 1837)
- Hebrew Spelling-Book (1838)
- Catechism (1839)
- The Claims of the Jews to an Equality of Rights (1841)
- Discourses (1841)
- The Occident and American Jewish Advocate, a monthly magazine (1843-1868)
- The Pentateuch (Hebrew and English) (5 volumes, 1845)
- Daily Prayers, German Rite, with Leeser's English translation (1848)
- The Twenty-four books of the Holy Scriptures (The Leeser Bible) (1853)
- The Twenty-four books of the Holy Scriptures (The Leeser Bible) (Second edition, 18mo, 1857)
- Portuguese prayers, with Leeser's English translation (Second edition, 7 volumes, 1857)
- The Dias Letters (1859)
- The Inquisition and Judaism (1860)
- Meditations and Prayers (1864)
- Grace Aguilar, The Jewish Faith (1864)
- Grace Aguilar, Spirit of Judaism (1864)
- Collected Discourses (10 volumes, 1867)
- Joseph Johlson's Instruction in the Mosaic Religion (translated by Leeser, second edition, 1867)

In addition, Leeser translated Joseph Schwarz's Geography of Palestine and, with Jaquett, published an edition of the Hebrew Bible.

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BIOGRAPHY OF ISAAC LEESER

LEESER, ISAAC (1806–1868), U.S. rabbi, writer, and educator. Leeser, who was born in Westphalia, Germany (then Prussia), was eight when his mother died. His father took him to Dulmen, near Muenster, where he was reared by his grandmother and began his formal education. He studied with Rabbi Benjamin Cohen, and then with Rabbi Abraham Sutro, who was an ardent opponent of Reform. Leeser obtained his secular education at the gymnasium of Muenster.

In 1824 he went to America to work for his uncle in Richmond, Virginia. He published his first article, a defense of Judaism against a defamatory article that had appeared in a New York newspaper, in 1825. The essay attracted wide notice and in 1829 the Sephardi congregation, Mikveh Israel of Philadelphia, invited him to be its Ḥazzan. Leeser was the first to introduce a regular English sermon into the synagogue service. In 1843 he founded the monthly The Occident, the first successful Jewish newspaper. For 25 years, this was an important forum for articles on Jewish life and thought. Leeser was its editor, chief contributor, bookkeeper, and sometimes even typesetter. Leeser advocated the Americanization of Judaism through translations and sermons in English. He also insisted on decorum and beauty in services. He was in the words of Jonathan Sarna "the foremost traditionalist leader for three decades," an advocate of regeneration. On the major American issue of his day, slavery, Leeser, like Isaac Mayer *Wise, advocated compromise rather than war.

Leeser founded the first Jewish Publication Society of America and brought many important works to the attention of the American Jewish community. He published the first Hebrew primer for children (1838), the first complete English translation of the Sephardi prayer book (1848), and numerous textbooks for children. He founded the first Hebrew high school (1849), the first Jewish representative and defense organization in 1859 (the Board of Delegates of American Israelites), Maimonides College, and the first American Jewish rabbinical school in 1867. His major literary achievement was the first American translation of the Bible, a work that took him 17 years to complete, and was published in 1845. This became the standard American Jewish translation of the Bible until the new Jewish Publication Society translation of 1917.

Leeser's later years were clouded by poverty and the fact that his congregation did not appreciate his many activities on the national scene. Toward the end of his life, his friends formed a congregation, Beth El Emeth, for him. Leeser was a traditionalist who did much to stem the tide of Reform. Although he was identified with the Sephardi community his influence affected the entire community and he laid the foundations for many of the key institutions of present-day Jewish life. His contributions to every area of Jewish culture and religion made him a major builder of American Judaism.

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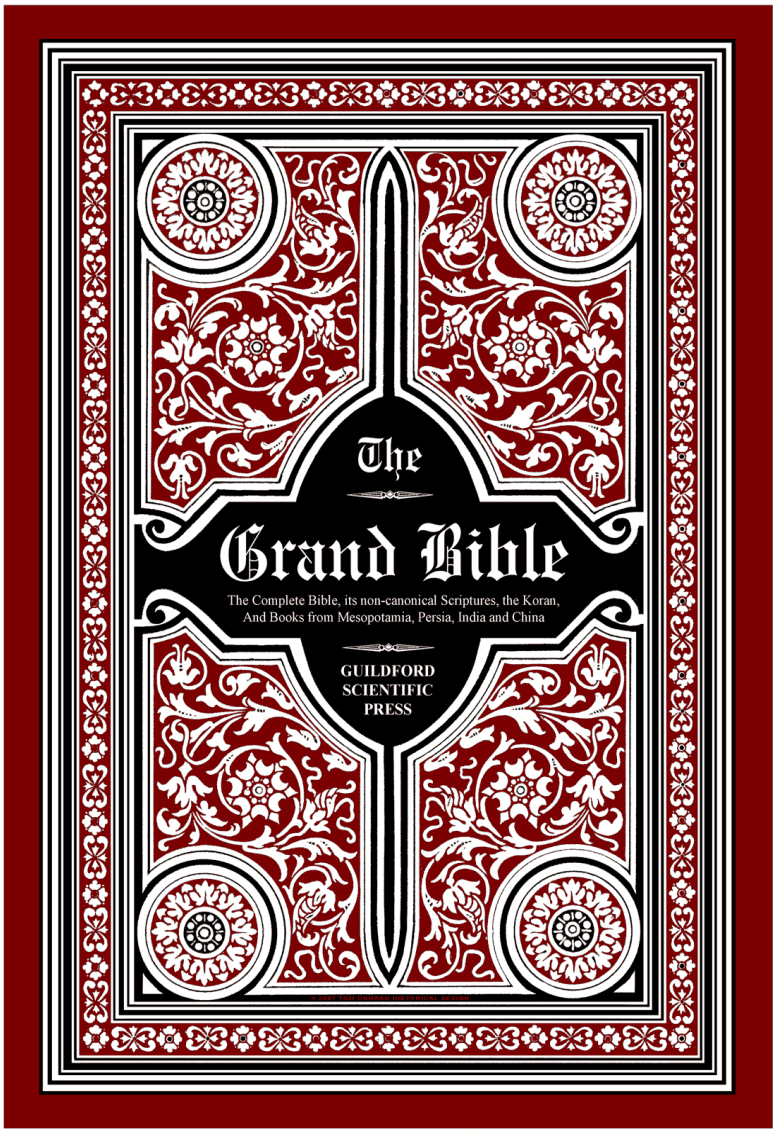

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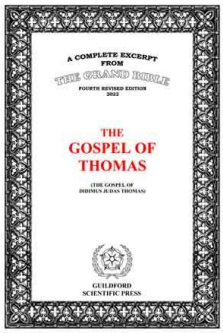

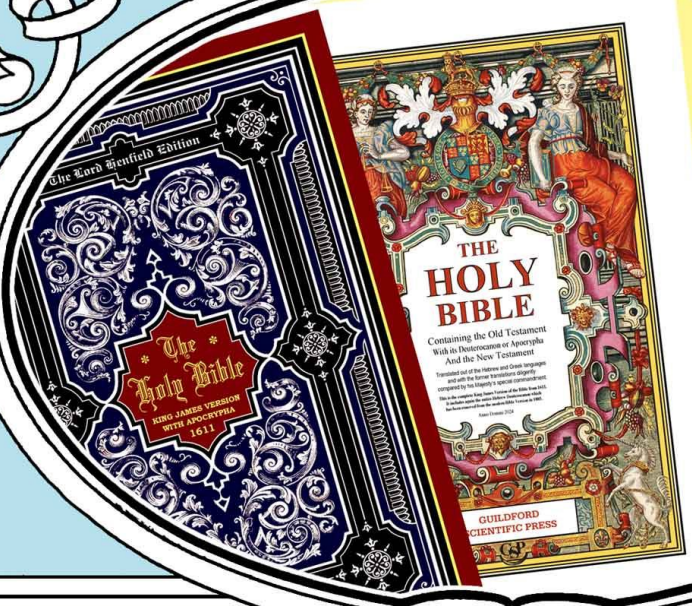

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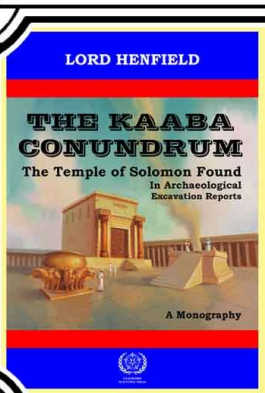

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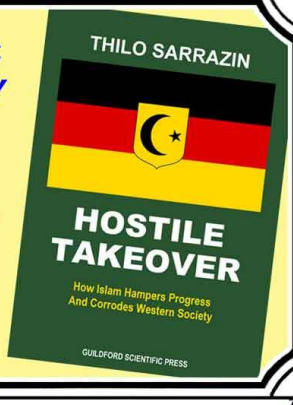

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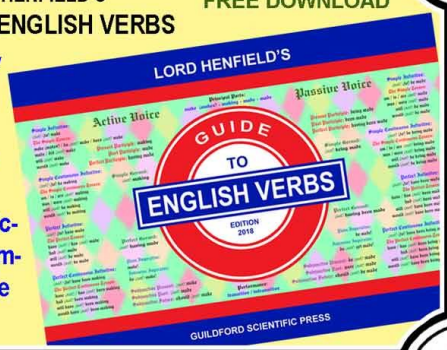

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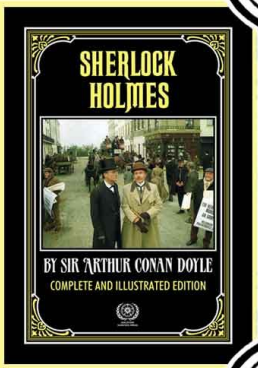

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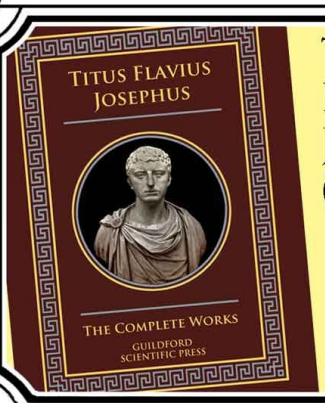

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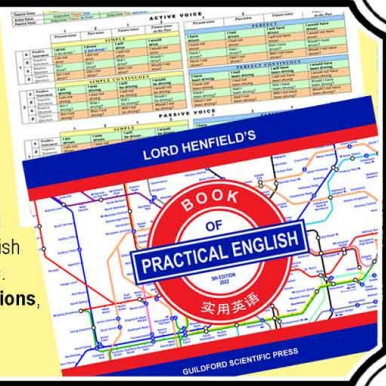

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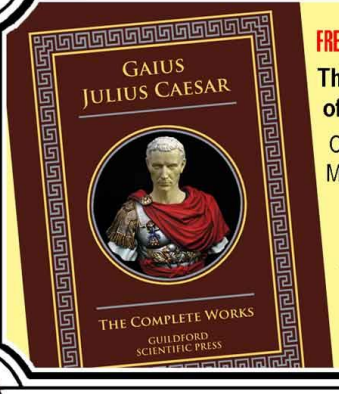

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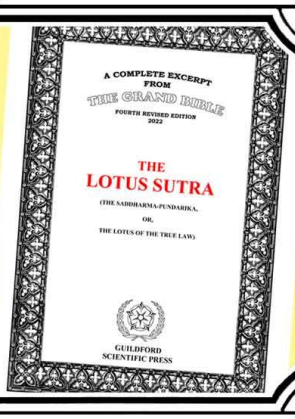

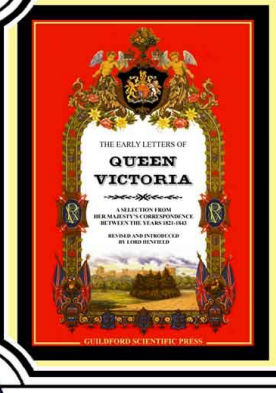

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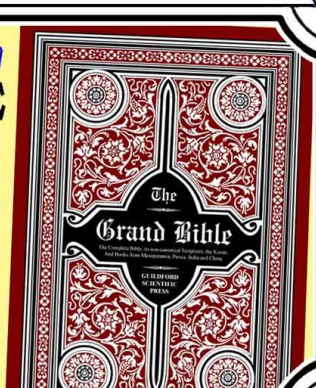

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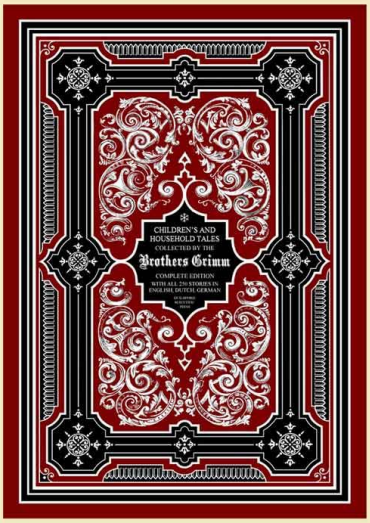

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THE EDITOR

Lord Henfield (1958) is an English scholar and educator. He studied archaeology, history and linguistics. Henfield focuses on interdisciplinary research.
Besides numerous editions of the Holy Bible, the Grand Bible, as well as Die Heilige Schrift (The Holy Scripture; in German), Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

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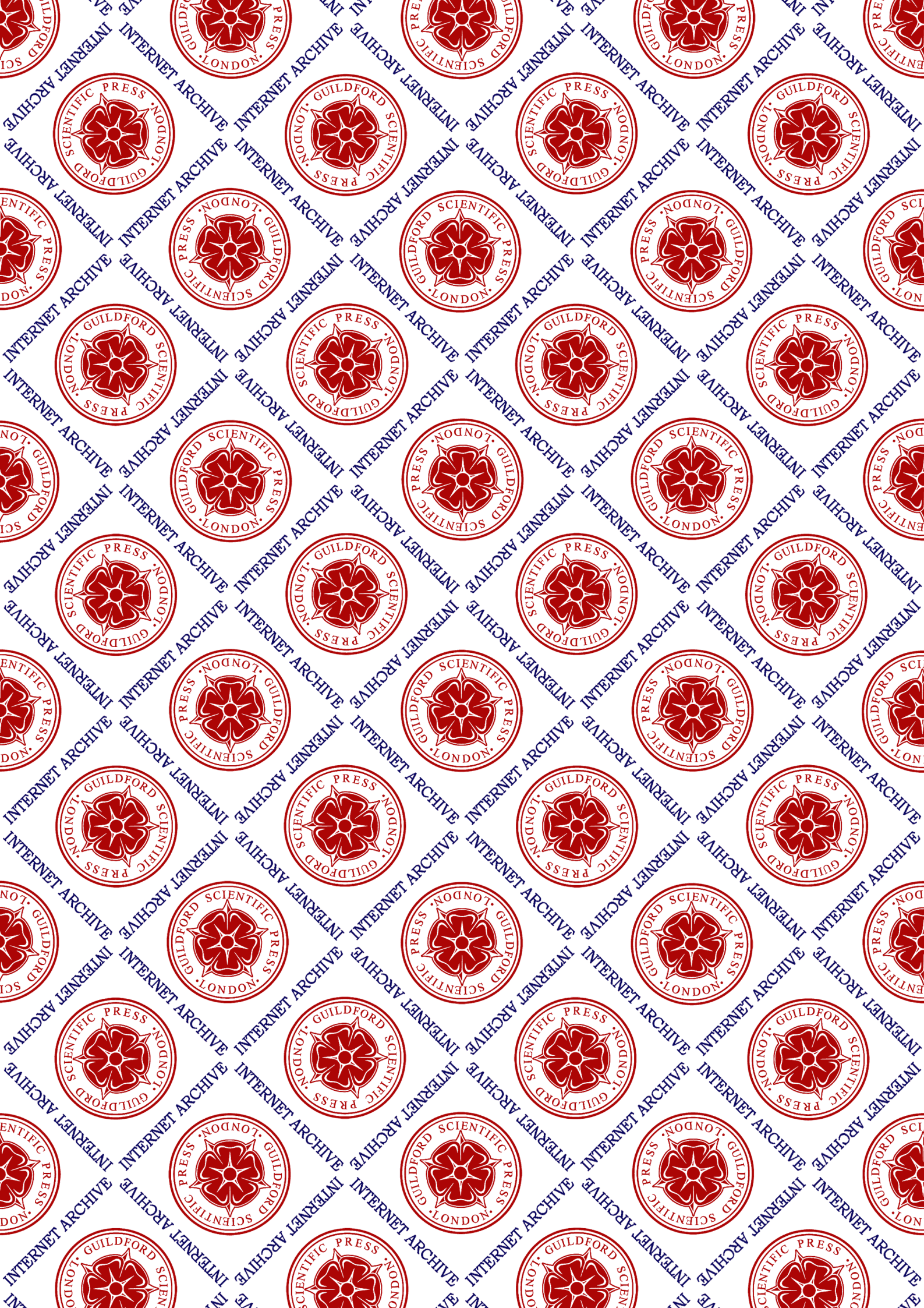
Thank you!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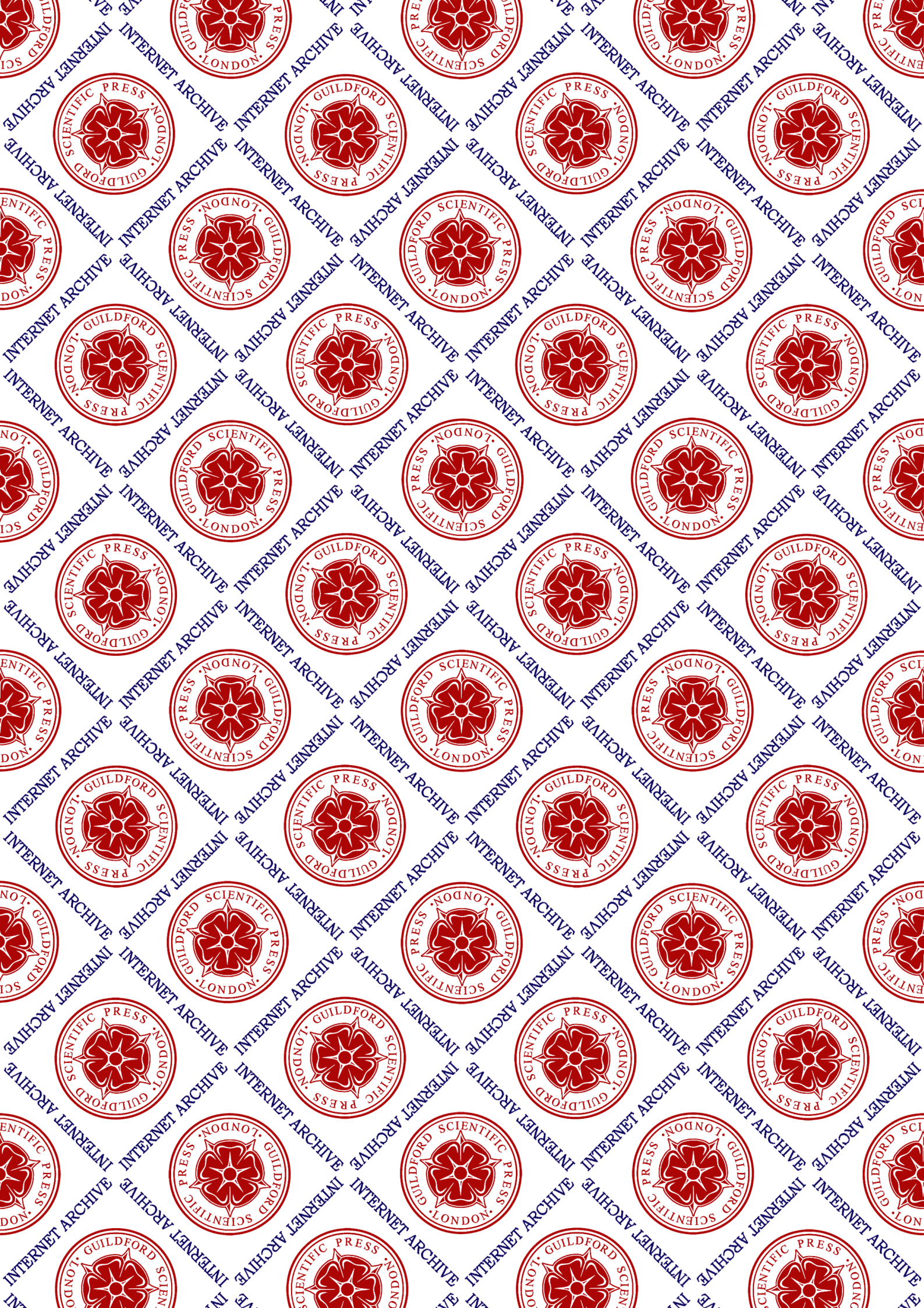
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